

## ANGUTTARA NIKAAYA I

### RUUPAADI - EKAKA VAGGA I

Translated from Pali by Sister M. Uppalawanna.

Sister Uppalawanna was born on 20 September 1929. Her Teacher was the Venerable Ayya Khema. Sister Uppalawanna lives in Munhena Maggone village, Sri Lanka.

Matter and others.

I heard thus. At one time the Blessed One was living in the monastery offered by Anathapindika in Jeta's grove in Savatthi. The Blessed One addressed the bhikkhus and said:

1."Bhikkhus, I do not know of a form that captivates the mind of man as that of woman. The form of a woman indeed captivates the mind of a man. This is the first.

2.Bhikkhus, I do not know of a sound that captivates the mind of man as that of woman. The sound of a woman indeed captivates the mind of a man. This is the second.

3. Bhikkhus, I do not know of a smell that captivates the mind of man as that of woman. The smell of a woman indeed captivates the mind of a man This is the third.

4.Bhikkhus, I do not know of a taste that captivates the mind of man as that of woman. The taste of a woman indeed captivates the mind of a man. This is the fourth.

5. Bhikkhus, I do not know of a touch that captivates the mind of man as that of woman. The touch of a woman indeed captivates the mind of a man. This is the fifth.

6."Bhikkhus, I do not know of a form that captivates the mind of woman as that of man. The form of a man indeed captivates the mind of a woman. This is the sixth..

7.Bhikkhus, I do not know of a sound that captivates the mind of woman as that of man. The sound of a man indeed captivates the mind of a woman. This is the seventh

8. Bhikkhus, I do not know of a smell that captivates the mind of woman as that of man. The smell of a man indeed captivates the mind of a woman This is the eighth..

9.Bhikkhus, I do not know of a taste that captivates the mind of woman as that of man. The taste of a man indeed captivates the mind of a woman. This is the ninth.

10. Bhikkhus, I do not know of a touch that captivates the mind of woman as that of man. The touch of a man indeed captivates the mind of a woman. This is the tenth.

## II Niivara.napahaana Vagga.- Expelling obstacles

11. Bhikkhus, I do not know of a thing more conducive to the arising of non-arisen sensual desires and the development of arisen sensual desires as an agreeable object. Unwise reflection of an agreeable object

arouses non-arisen sensual desires and develops arisen sensual desires. This is the first.

12. Bhikkhus, I do not know of a thing more conducive to the arising of non-arisen anger and the development of arisen anger as an angry object. Unwise reflection of an angry object arouses non-arisen anger and develops arisen anger. This is the second.

13. Bhikkhus, I do not know of a thing more conducive to the arising of non-arisen sloth and torpor and the development of arisen sloth and torpor as discontent, weariness and sluggishness of mind after a heavy meal. Bhikkhus, the sluggish mind arouses non-arisen sloth and torpor and develops arisen sloth and torpor. This is the third.

14. Bhikkhus, I do not know of a thing more conducive to the arising of non-arisen restlessness and worry and the development of arisen restless and worry as an unappeased mind. The unappeased mind arouses non-arisen restlessness and worry and develops arisen restless and worry. This is the fourth.

15. Bhikkhus, I do not know of a thing more conducive to the arising of non-arisen doubts and the development of arisen doubts as unwise reflection. Unwise reflection arouses non-arisen doubts and develops arisen doubts. This is the fifth.

16. Bhikkhus, I do not know of a thing more conducive to the non arising of non-arisen sensual desires and the fading of arisen sensual desires as a loathsome object. Wise reflection of a loathsome object does not arouse non-arisen sensual desires and fades arisen sensual desires. This is the sixth.

17. Bhikkhus, I do not know of a thing more conducive to the non arising of not arisen anger and the fading of arisen anger as the object, release in loving kindness. Wise reflection of the object release

in loving kindness does not arouse non-arisen anger and fades arisen anger. This is the seventh

18. Bhikkhus, I do not know of a thing more conducive to the not arising of non-arisen sloth and torpor and the fading of arisen sloth and torpor as getting started, setting out and putting forth effort. Bhikkhus,, aroused effort does not arouse non-arisen sloth and torpor and fades arisen sloth and torpor. This is the eighth..

19. Bhikkhus, I do not know of a thing more conducive to the not arising of non-arisen restlessness and worry and the fading of arisen restless and worry as an appeased mind. The appeased mind does not arouse non-arisen restlessness and worry and fades arisen restless and worry. This is the ninth.

20. Bhikkhus, I do not know of a thing more conducive to the not arising of non-arisen doubts and the fading of arisen doubts as wise reflection. Wise reflection does not arouse non-arisen doubts and fades arisen doubts. This is the tenth.

III Akammaniiyavaggo Not manageable.

21. Bhikkhus, I do not know of a thing so unmanageable as the undeveloped mind. The undeveloped mind is unmanageable. This is the first.

22. Bhikkhus, I do not know a thing so adaptable as the developed mind. The developed mind is adaptable. This is the second.

23. Bhikkhus, I do not know a thing so detrimental as the undeveloped mind. The undeveloped mind is detrimental. This is the third.

24. Bhikkhus, I do not know a thing so harmless as the developed mind. The developed mind is harmless. This is the fourth.

25. Bhikkhus, I do not know a thing so detrimental as an undeveloped, secretive mind. The undeveloped secretive mind is detrimental. This is the fifth.

26. Bhikkhus, I do not know a thing so harmless as the developed manifest mind. The developed, manifest mind is harmless. This is the sixth.

27. Bhikkhus, I do not know a thing that is so detrimental as an undeveloped mind that had no practise. The not practising, undeveloped mind is very detrimental. This is the seventh.

28. Bhikkhus, I do not know a thing that is so harmless as a developed mind that makes much of it. The practising developed mind is harmless. This is the eighth.

29. Bhikkhus, I do not know a thing that brings unpleasantness as an undeveloped mind. The undeveloped mind brings unpleasantness. This is the ninth.

30. Bhikkhus, I do not know a thing that brings pleasantness as a practising developed mind. The practising developed mind brings pleasantness. This is the tenth..

4. Adantavaggo- Not tamed.

31. Bhikkhus, I do not know of a thing that is so harmful as a not tamed mind. A not tamed mind is harmful. This is the first.

32. Bhikkhus, I do not know of a thing that is harmless, as a tamed mind. A tamed mind is harmless. This is the second.

33. Bhikkhus, I do not know of a thing that is so harmful as an uncontrolled mind. An uncontrolled mind is harmful. This is the third.

34. Bhikkhus, I do not know of a thing that is so harmless, as a controlled mind. A controlled mind

is harmless. This is the fourth.

35. Bhikkhus, I do not know of a thing that is so harmful as an unprotected mind. An unprotected mind is harmful. This is the fifth.

36. Bhikkhus, I do not know of a thing that is so harmless, as a protected mind. A protected mind is harmless. This is the sixth

37. Bhikkhus, I do not know of a thing that is so harmful as an unrestrained mind. An unrestrained mind is harmful. This is the seventh

38. Bhikkhus, I do not know of a thing that is so harmless, as a restrained mind. A restrained mind

is harmless. This is the eighth.

39. Bhikkhus, I do not know of a thing that is so harmful as a not tamed, not controlled, not protected and not restrained mind. A not tamed, not controlled, not protected and not restrained mind is harmful

40. Bhikkhus, I do not know of a thing that is so harmless as a tamed, controlled, protected and restrained mind. A tamed, controlled, protected and restrained mind is harmless.

V . Pa.nihita-acchavaggo-If controlled pure...

41. Bhikkhus, it is not possible that a man stepping on or handling an awn of rice or barley at random should cut his skin and hurt himself and blood will ooze. In the same manner with the mind incorrectly established the bhikkhu should penetrate ignorance and realise extinction is not possible. This is the first.

42. Bhikkhus, it is possible that a man stepping on or handling an awn of rice or barley placed in a particular manner should cut his skin and hurt himself and blood will ooze. In the same manner with the mind correctly established the bhikkhu should penetrate ignorance and realize extinction is possible. This is the second.

43. Bhikkhus, I penetratingly see the defiled mind of a certain person thus: 'If this person dies this moment, he will be born in hell as though led and lain there, as a result of his defiled mind.' Bhikkhus, on account of a defiled mind, someone may be born in loss, in an evil state, in hell. This is the third.

44. Bhikkhus, I penetratingly see the pure mind of a certain person thus: 'If this person dies this moment, he will be born in heaven as though led and lain there, as a result of his pure mind.' Bhikkhus, on account of a pure mind, someone may be born in gain, in a good state, in heaven. This is the fourth.

45. Bhikkhus, it is not possible that a man standing on the bank of a disturbed muddy pond would see shells, pebbles, stones and fish moving or stationary in the water. In the same manner it is not possible that the bhikkhu with a disturbed mind would see his own good, the good of a another, or realize something noble and above human. It's the fifth.

46. Bhikkhus, it is possible that a man standing on the bank of an undisturbed pond with pure clear water would see shells, pebbles, stones and fish moving and stationary in it. In the same manner it is possible that the bhikkhu with an undisturbed mind would see his

own good, the good of another, or realize something noble and above human. It's the sixth.

47. Bhikkhus, of all kinds of wood the sandal wood is the foremost in its softness and adaptability. In the same manner the developed mind when made much is soft and adaptable. It's the seventh.

48. Bhikkhus, the mind changes quickly. There is no comparison to the quickly changing nature of the mind. It's the eighth.

49. Bhikkhus, the mind is effulgent, it is defiled by external defilement.

50. Bhikkhus. the mind is effulgent, when released from external defilement.

6. Accharaasa.nghaa.ta vaggio - For the fraction of a second.

51. Bhikkhus, the mind is effulgent, it is defiled by external defilement. The not learned ordinary man does not know this and he has no development of the mind. This is the first.

52. Bhikkhus. the mind is effulgent, when released from external defilement. The learned noble disciple knows this and there is development of mind to him. This is the second.

53. Bhikkhus, the bhikkhu indulging in loving kindness for the fraction of a second, does not neglect jhana does his duties in the dispensation of the Teacher and partakes the country's alms food without a debt. How much more so if he makes much of it. This is the third.

54. Bhikkhus, the bhikkhu practising loving kindness for the fraction of a second, does not neglect jhana, does his duties in the dispensation of the Teacher and partakes the country's alms food without a debt. How much more so if he makes much of it. This is the fourth.

55. Bhikkhus, the bhikkhu developing loving kindness for the fraction of a second, does not neglect jhana, does his duties in the dispensation of the Teacher and partakes the country's alms food without a debt. How much more so if he makes much of it. This is the fifth.

56. Bhikkhus, the mind is foremost for all demeritorious thoughts, they are born in the mind first and invariably become demerit. This is the sixth.

57. Bhikkhus, the mind is foremost for all meritorious thoughts they are first born in the mind and invariably become merit. This is the seventh.

58. Bhikkhus, I do not see anything else which is more conducive to the arising of non arisen demerit and the fading of arisen merit as negligence. To the negligent man non arisen demerit arises and arisen merit fades. This is the eighth.

59. Bhikkhus, I do not know anything else that arouses non arisen merit and fades arisen demerit as diligence. To the diligent man non arisen merit arises and arisen demerit fades. This is the ninth.

60. Bhikkhus, I do not know anything else that arouses non arisen demerit and fades arisen merit as laziness. To the lazy man non arisen demerit arises and arisen merit fades. This is the tenth.

#### VII Viriyaarambha Vagga Arousing Effort.

61. Bhikkhus, I do not know anything else that arouses non arisen merit and the fades arisen demerit as aroused effort. To the man with aroused effort non arisen demerit arises and arisen merit fades. This is the first.

62. Bhikkhus, I do not know anything else that arouses non arisen demerit and fades arisen merit as many desires. To the man with many desires non-arisen demerit arises and arisen merit fades. This is the second.

63. Bhikkhus, I do not know anything else that arouses non arisen merit and fades arisen demerit as few desires. To the man with few desires non arisen merit arises and arisen demerit fades. This is the third.

64. Bhikkhus, I do not know anything else that arouses non arisen demerit and fades arisen merit as many desires. To the man with many desires non-arisen demerit arises and arisen merit fades. This is the fourth.

65. Bhikkhus, I do not know anything else that arouses non arisen merit and fades arisen demerit as satisfaction. To the satisfied man non arisen merit arises and arisen demerit fades. This is the fifth

66. Bhikkhus, I do not know anything else that arouses non arisen demerit and fades arisen merit as unwise thinking. To the man thinking unwisely non-arisen demerit arises and arisen merit fades. This is the sixth.

67. Bhikkhus, I do not know anything else that arouses non arisen merit and fades arisen demerit as wise thinking. To the man thinking wisely non arisen merit arises and arisen demerit fades. This is the seventh.

68. Bhikkhus, I do not know anything else that arouses non arisen demerit and fades arisen merit as lacking attention. To the man not attending non-arisen demerit arises and arisen merit fades. This is the eighth.

69. Bhikkhus, I do not know anything else that arouses non arisen merit and fades arisen demerit as attentiveness. To the attentive man non arisen merit arises and arisen demerit fades. This is the ninth

70. Bhikkhus, I do not know anything else that arouses non arisen demerit and fades arisen merit as evil friendship. To the man associating evil friends non-arisen demerit arises and arisen merit fades. This is the tenth.

#### VIII Kalyaanamittataadi Vagga - Good companionship and others

71. Bhikkhus, I do not know anything else that arouses non arisen merit and fades arisen demerit as good companionship. Good companions arouse non arisen merit and fades arisen demerit. This is the first.

72. Bhikkhus, I do not know anything else that arouses non arisen demerit and fades arisen merit as evil companionship. Evil companions arouse non-arisen demerit and fades arisen merit. This is the second.

73. Bhikkhus, I do not know anything else that arouses non arisen merit and fades arisen demerit as attending to merit and not attending to demerit. Attention to merit and non attention to demerit arouses non arisen merit and fades arisen demerit. This is the third.

74. Bhikkhus, I do not know anything else that arouses non arisen demerit and fades arisen merit as attending to demerit and not attending to merit. Attention to demerit and non attention to merit arouses non-arisen demerit and fades arisen merit. This is the fourth..

75. Bhikkhus, I do not know anything else that arouses non arisen enlightenment factors and developping completes arisen enlightenment factors as wise thinking. Bhikkhus, someone thinking wisely, arouses non-arisen enlightenment factors and developping completes arisen enlightenment factors. This is the fifth.

76. Bhikkhus, the misery from the decrease of relations is nothing in comparison to the decrease of wisdom. Bhikkhus, of decreases the decrease in wisdom is miserable. This is the sixth.

77. Bhikkhus, the increase of relations is nothing in comparison to increase of wisdom. Therefore you should train, we will increase in wisdom. This is the seventh.

78. Bhikkhus, the misery from the decrease of wealth is nothing in comparison to the decrease of wisdom. Bhikkhus, of decreases the decrease in wisdom is miserable. This is the eighth.

79. Bhikkhus, the increase of wealth is nothing in comparison to increase of wisdom. Therefore you should train, we will increase in wisdom. This is the ninth. .

80. Bhikkhus, the misery from the decrease of fame is nothing in comparison to the decrease of wisdom. Bhikkhus, of decreases the decrease in wisdom is miserable. This is the tenth.

#### IX Pamaadaadi Vagga Negligence and others

81. Bhikkhus, the increase of wealth is nothing in comparison to increase of wisdom. Therefore you should train, we will increase in wisdom. This is the first.

82. Bhikkhus, I do not know of anything conducive to misery as negligence. Bhikkhus, negligence is misery. This is the second.

83. Bhikkhus, I do not know of anything conducive to the profitable as diligence. Bhikkhus, diligence is profitable. This is the third.

84. Bhikkhus, I do know of anything conducive to misery as laziness. Bhikkhus, laziness is miserable. This is the fourth.

85. Bhikkhus, I do not know of anything conducive to the profitable as aroused effort. Bhikkhus, aroused effort is profitable. This is the fifth.
86. Bhikkhus, I do know of anything conducive to misery as many wishes. Bhikkhus, it is miserable to have many wishes. This is the sixth.
87. Bhikkhus, I do not know of anything conducive to the profitable as few wishes. Bhikkhus, having few wishes is profitable. This is the seventh.
88. Bhikkhus, I do know of anything conducive to misery as dissatisfaction. Bhikkhus, dissatisfaction is miserable. This is the eighth.
89. Bhikkhus, I do not know of anything conducive to the profitable as satisfaction. Bhikkhus, satisfaction is profitable. This is the ninth.
90. Bhikkhus, I do know of anything conducive to misery as unwise thinking. Bhikkhus, it is miserable to think unwisely. This is the tenth.
91. Bhikkhus, I do not know of anything conducive to the profitable as wise thinking. Bhikkhus, wise thinking is profitable. This is the eleventh.
92. Bhikkhus, I do know of anything conducive to misery as lack of awareness. Bhikkhus, it is miserable to lack awareness. This is the twelfth.
93. Bhikkhus, I do not know of anything conducive to the profitable as right awareness. Bhikkhus, right awareness is profitable. This is the thirteenth.
94. Bhikkhus, I do not know of anything conducive to misery as evil companions. Bhikkhus, evil companionship is miserable. This is the fourteenth.
95. Bhikkhus, I do not know of anything conducive to the profitable as good companions. Bhikkhus, good companionship is profitable. This is the fifteenth.
96. Bhikkhus, I do not know of anything conducive to misery as attention to demerit and non attention to merit. Bhikkhus, attention to demerit and non attention of merit is miserable. This is the sixteenth.
97. Bhikkhus, I do not know of anything conducive to the profitable as attention to merit and non attention to demerit. Bhikkhus, attention to merit and non attention to demerit is profitable. This is the seventeenth.

X Dutiyapamaadaadivagga The second on negligence and others

98. Bhikkhus, considering the internal,[1] I do not know any other factor so harmful as negligence. Bhikkhus, negligence is harmful. This is the first.
99. Bhikkhus, considering the internal, I do not know any other factor so profitable as diligence. Bhikkhus, diligence is profitable. This is the second.



100. Bhikkhus, considering the internal, I do not know any other factor so harmful as laziness. Bhikkhus, laziness is harmful. This is the third.

101.. Bhikkhus, considering the internal, I do not know any other factor so profitable as aroused effort. Bhikkhus, aroused effort is profitable. This is the fourth.

102. Bhikkhus, considering the internal, I do not know any other factor so harmful as many wishes. Bhikkhus, having many wishes is harmful. This is the fifth.

103. Bhikkhus, considering the internal, I do not know any other factor so profitable as few wishes. Bhikkhus, having few wishes is profitable. This is the sixth.

104. Bhikkhus, considering the internal, I do not know any other factor so harmful as dissatisfaction. Bhikkhus, dissatisfaction is harmful. This is the seventh.

105. Bhikkhus, considering the internal, I do not know any other factor so profitable as satisfaction. Bhikkhus, satisfaction is profitable. This is the eighth

106. Bhikkhus, considering the internal, I do not know any other factor so harmful as unwise attention Bhikkhus, unwise attention is harmful. This is the ninth.

107. Bhikkhus, considering the internal, I do not know any other factor so profitable as wise attention. Bhikkhus, wise attention is profitable. This is the tenth

108. Bhikkhus, considering the internal, I do not know any other factor so harmful as lacking mindful awareness. Bhikkhus, lack of mindful awareness is harmful. This is the eleventh.

109.. Bhikkhus, considering the internal, I do not know any other factor so profitable as mindful awareness. Bhikkhus, mindful awareness is profitable. This is the twelfth.

110. Bhikkhus, considering the external, I do not know any other factor so harmful as evil companions. Bhikkhus, evil companionship is harmful. This is the thirteenth.

111.. Bhikkhus, considering the external, I do not know any other factor so harmful as attending to demerit and not attending to merit. Bhikkhus, attending to demerit and not attending to merit is harmful. This is the fourteenth.

112. Bhikkhus, considering the internal, I do not know any other factor so unprofitable as attending to demerit and not attending to merit. Bhikkhus, attending to demerit and not attending to merit is unprofitable. This is the fifteenth

113.. Bhikkhus, considering the internal, I do not know any other factor so profitable as not attending to demerit and attending to merit. Bhikkhus, not attending to demerit and attending to merit is profitable. This is the fifteenth

114. Bhikkhus, I do not see anything else so conducive to the confusion and extermination of the good Teaching as negligence. Bhikkhus, negligence is conducive to the confusion and extermination of the good Teaching. This is the sixteenth.

115. Bhikkhus, I do not see anything else so conducive to the unconfused, strong establishment of the good Teaching as diligence. Bhikkhus, diligence is conducive to the unconfused, firm establishment of the good Teaching. This is the seventeenth.

116. Bhikkhus, I do not see anything else so conducive to the confusion and extermination of the good Teaching as laziness. Bhikkhus, laziness is conducive to the confusion and extermination of the good Teaching. This is the sixteenth.

117. Bhikkhus, I do not see anything else so conducive to the unconfused, strong establishment of the good Teaching as aroused effort. Bhikkhus, aroused effort is conducive to the unconfused, firm establishment of the good Teaching. This is the seventeenth.

118. Bhikkhus, I do not see anything else so conducive to the confusion and extermination of the good Teaching as many desires. Bhikkhus, many desires is conducive to the confusion and extermination of the good Teaching. This is the eighteenth.

119. Bhikkhus, I do not see anything else so conducive to the unconfused, strong establishment of the good Teaching as few desires. Bhikkhus, few desires is conducive to the unconfused, firm establishment of the good Teaching. This is the nineteenth.

120. Bhikkhus, I do not see anything else so conducive to the confusion and extermination of the good Teaching as dissatisfaction. Bhikkhus, dissatisfaction is conducive to the confusion and extermination of the good Teaching. This is the twentieth.

121. Bhikkhus, I do not see anything else so conducive to the unconfused, firm establishment of the good Teaching as satisfaction. Bhikkhus, satisfaction is conducive to the unconfused, firm establishment of the good Teaching. This is the twenty first.

122. Bhikkhus, I do not see anything else so conducive to the confusion and extermination of the good Teaching as unwise thinking. Bhikkhus, unwise thinking is conducive to the confusion and extermination of the good Teaching. This is the twenty second.

123. Bhikkhus, I do not see anything else so conducive to the unconfused, firm establishment of the good Teaching as wise thinking. Bhikkhus, wise thinking is conducive to the unconfused, firm establishment of the good Teaching. This is the twenty third.

124. Bhikkhus, I do not see anything else so conducive to the confusion and extermination of the good Teaching as lack of mindful awareness. Bhikkhus, lack of mindful awareness is conducive to the confusion and extermination of the good Teaching. This is the twenty fourth.

125. Bhikkhus, I do not see anything else so conducive to the unconfused, firm establishment of the good Teaching as mindful awareness. Bhikkhus, mindful awareness is conducive to the unconfused, firm establishment of the good Teaching. This is the twenty fifth.

126. Bhikkhus, I do not see anything else so conducive to the confusion and extermination of the good Teaching as evil companionship. Bhikkhus, associating evil friends is conducive to the confusion and extermination of the good Teaching. This is the twenty sixth

127. Bhikkhus, I do not see anything else so conducive to the unconfused, firm establishment of the good Teaching as good companionship. Bhikkhus, associating good friends is conducive to the unconfused, firm establishment of the good Teaching. This is the twenty seventh.

128.Bhikkhus, I do not see anything else so conducive to the confusion and extermination of the good Teaching as attending to demerit and not attending to merit. Bhikkhus, attending to demerit and not attending merit is conducive to the confusion and extermination of the good Teaching. This is the twenty eighth.

129..Bhikkhus, I do not see anything else so conducive to the unconfused, firm establishment of the good Teaching as not attending to demerit and attending to merit. Bhikkhus, not attending to demerit and attending to merit is conducive to the unconfused, firm establishment of the good Teaching. This is the twenty ninth.

130.Bhikkhus, the bhikkhus who explain the wrong teaching as correct, do it for the unpleasantness, detriment and bad luck of gods and men. They accrue much demerit and exterminate the good teaching. This is the thirtieth.

131.Bhikkhus, the bhikkhus who explain the right teaching as wrong, do it for the unpleasantness, detriment and bad luck of gods and men. They accrue much demerit and exterminate the good teaching. This is the thirty first.

132.Bhikkhus, the bhikkhus who explain the wrong discipline as correct, do it for the unpleasantness, detriment and bad luck of gods and men. They accrue much demerit and exterminate the good teaching. This is the thirty second.

133.Bhikkhus, the bhikkhus who explain the right discipline as wrong, do it for the unpleasantness, detriment and bad luck of gods and men. They accrue much demerit and exterminate the good teaching. This is the thirty third.

134.Bhikkhus, the bhikkhus who explain the not declared by the Thus Gone One as declared, do it for the unpleasantness, detriment and bad luck of gods and men. They accrue much demerit and exterminate the good teaching. This is the thirty fourth.

135.Bhikkhus, the bhikkhus who explain that which is declared by the Thus Gone One as not declared, do it for the unpleasantness, detriment and bad luck of gods and men. They accrue much demerit and exterminate the good teaching. This is the thirty fifth.

136.Bhikkhus, the bhikkhus who explain the not practised by the Thus Gone One as practised, do it for the unpleasantness, detriment and bad luck of gods and men. They accrue much demerit and exterminate the good teaching. This is the thirty sixth.

137.Bhikkhus, the bhikkhus who explain the practised by the Thus Gone One as not practised, do it for the unpleasantness, detriment and bad luck of gods and men. They accrue much demerit and exterminate the good teaching. This is the thirty seventh.

138.Bhikkhus, the bhikkhus who explain the not appointed by the Thus Gone One as appointed, do it for the unpleasantness, detriment and bad luck of gods and men. They accrue much demerit and exterminate the good teaching. This is the thirty eighth.

139.Bhikkhus, the bhikkhus who explain the appointed by the Thus Gone One as not appointed, do it for the unpleasantness, detriment and bad luck of gods and men. They accrue much demerit and exterminate the good teaching. This is the thirty ninth.

140. Bhikkhus, the bhikkhus who explain the incorrect teaching as incorrect, do it for the pleasantness, welfare and good luck of gods and men. They accrue much merit and stabilise the good teaching. This is the fortieth.

141. Bhikkhus, the bhikkhus who explain the correct teaching as correct, do it for the pleasantness, welfare and good luck of gods and men. They accrue much merit and stabilise the good teaching. This is the forty first.

142. Bhikkhus, the bhikkhus who explain the incorrect discipline as incorrect, do it for the pleasantness, welfare and good luck of gods and men. They accrue much merit and stabilise the good teaching. This is the forty second.

143. Bhikkhus, the bhikkhus who explain the correct discipline as correct, do it for the pleasantness, welfare and good luck of gods and men. They accrue much merit and stabilise the good teaching. This is the forty third.

144. Bhikkhus, the bhikkhus who explain the not declared by the Thus Gone One as not declared, do it for the pleasantness, welfare and good luck of gods and men. They accrue much merit and stabilise the good teaching. This is the forty fourth.

145. Bhikkhus, the bhikkhus who explain that which is declared by the Thus Gone One as declared, do it for the pleasantness, welfare and good luck of gods and men. They accrue much merit and stabilise the good teaching. This is the forty fifth.

146. Bhikkhus, the bhikkhus who explain the not practised by the Thus Gone One as not practised, do it for the pleasantness, welfare and good luck of gods and men. They accrue much merit and stabilise the good teaching. This is the forty sixth.

147. Bhikkhus, the bhikkhus who explain the practised by the Thus Gone One as practised, do it for the pleasantness, welfare and good luck of gods and men. They accrue much merit and stabilise the good teaching. This is the forty seventh.

148. Bhikkhus, the bhikkhus who explain the not appointed by the Thus Gone One as not appointed, do it for the pleasantness, welfare and good luck of gods and men. They accrue much merit and stabilise the good teaching. This is the forty eighth.

149. Bhikkhus, the bhikkhus who explain the appointed by the Thus Gone One as appointed, do it for the pleasantness, welfare and good luck of gods and men. They accrue much merit and stabilise the good teaching. This is the forty ninth.

## XII Anaapattivagga. -Not ecclesiastical offences

150. Bhikkhus, the bhikkhus who explain the non ecclesiastical offences as ecclesiastical offences, do it for the unpleasantness, detriment and bad luck of gods and men. They accrue much demerit and exterminate the good teaching. This is the first.

.151 Bhikkhus, the bhikkhus who explain the ecclesiastical offences as non ecclesiastical offences, do it for the unpleasantness, detriment and bad luck of gods and men. They accrue much demerit and exterminate the good teaching. This is the second.

152. Bhikkhus, the bhikkhus who explain the trifling offences as grave offences, do it for the unpleasantness, detriment and bad luck of gods and men. They accrue much demerit and exterminate the good teaching. This is the third.

153. Bhikkhus, the bhikkhus who explain the grave offences as trifling offences, do it for the unpleasantness, detriment and bad luck of gods and men. They accrue much demerit and exterminate the good teaching. This is the fourth.

154. Bhikkhus, the bhikkhus who explain the wicked offences as not wicked offences, do it for the unpleasantness, detriment and bad luck of gods and men. They accrue much demerit and exterminate the good teaching. This is the fifth.

155. Bhikkhus, the bhikkhus who explain the not wicked offences as wicked offences, do it for the unpleasantness, detriment and bad luck of gods and men. They accrue much demerit and exterminate the good teaching. This is the sixth.

156. Bhikkhus, the bhikkhus who explain the offences with a remainder as offences without a remainder, do it for the unpleasantness, detriment and bad luck of gods and men. They accrue much demerit and exterminate the good teaching. This is the seventh.

157. Bhikkhus, the bhikkhus who explain the offences without a remainder as offences with a remainder, do it for the unpleasantness, detriment and bad luck of gods and men. They accrue much demerit and exterminate the good teaching. This is the eighth.

158. Bhikkhus, the bhikkhus who explain the offences with atonement as offences without atonement, do it for the unpleasantness, detriment and bad luck of gods and men. They accrue much demerit and exterminate the good teaching. This is the ninth.

159. Bhikkhus, the bhikkhus who explain the offences without atonement as offences with atonement, do it for the unpleasantness, detriment and bad luck of gods and men. They accrue much demerit and exterminate the good teaching. This is the tenth.

160. Bhikkhus, the bhikkhus who explain the ecclesiastical offences as ecclesiastical offences, do it for the pleasantness, welfare and good luck of gods and men. They accrue much merit and stabilise the good teaching. This is the eleventh.

161. Bhikkhus, the bhikkhus who explain the non ecclesiastical offences as non ecclesiastical offences, do it for the pleasantness, welfare and good luck of gods and men. They accrue much merit and stabilise the good teaching. This is the twelfth.

162. Bhikkhus, the bhikkhus who explain the trifling offences as trifling offences, do it for the pleasantness, welfare and good luck of gods and men. They accrue much merit and stabilise the good teaching. This is the thirteenth.

163. Bhikkhus, the bhikkhus who explain the grave offences as grave offences, do it for the pleasantness, welfare and good luck of gods and men. They accrue much merit and stabilise the good teaching. This is the fourteenth.

164. Bhikkhus, the bhikkhus who explain the wicked offences as wicked offences, do it for the pleasantness, welfare and good luck of gods and men. They accrue much merit and stabilise the good teaching. This is the fifteenth.

165. Bhikkhus, the bhikkhus who explain the not wicked offences as not wicked offences, do it for the pleasantness, welfare and good luck of gods and men. They accrue much merit and stabilise the good teaching. This is the sixteenth.

166. Bhikkhus, the bhikkhus who explain the offences with a remainder as offences with a remainder, do it for the pleasantness, welfare and good luck of gods and men. They accrue much merit and stabilise the good teaching. This is the seventeenth

167. Bhikkhus, the bhikkhus who explain the offences without a remainder as offences without a remainder, do it for the pleasantness, welfare and good luck of gods and men. They accrue much merit and stabilise the good teaching. This is the eighteenth..

.168.. Bhikkhus, the bhikkhus who explain the offences with atonement as offences with atonement, do it for the pleasantness, welfare and good luck of gods and men. They accrue much merit and stabilise the good teaching. This is the nineteenth

.169. Bhikkhus, the bhikkhus who explain the offences without atonement as offences without, do it for the pleasantness, welfare and good luck of gods and men. They accrue much merit and stabilise the good teaching. This is the twentieth.

XIII Ekappuggalavagga A Certain person.

170. Bhikkhus, a certain person is born in the world for the welfare and pleasantness of gods and men. Who is it? It is the Thus Gone One, worthy and rightfully enlightened, born out of compassion for the world.

171. Bhikkhus, a certain person's appearance in the world is rare. Who is it? It is the Thus Gone One, worthy and rightfully enlightened, his appearance is rare in the world.

172. Bhikkhus, a certain person is born supreme in the world. Who is it? It is the Thus Gone One, worthy and rightfully enlightened He is born supreme in the world.

173. Bhikkhus, a certain person's demise brings remorse to many. Who is it? It is the Thus Gone One, worthy and rightfully enlightened. His demise brings remorse to many.

174. Bhikkhus, a certain person is born in the world without a compare, to achieve the not yet achieved without a counterpart and chief among men. Who is it? It is the Thus Gone One, worthy and rightfully enlightened. He is born in the world without a compare, to achieve the not yet achieved without a counterpart and chief among men.

175- 186. Bhikkhus, a certain person's arising in the world, is the arising of, great vision, an effulgent light, the six superior states, the fourfold mastership in analysis, the innumerable elements and the various elements, realizing the fruits of release with understanding, realizing the fruits of entering the stream of the teaching, realizing the fruits of returning once, realizing the fruits of not returning and realizing the fruits of arahantship. Who is it? It is the Thus Gone One, worthy and rightfully enlightened. Bhikkhus, his arising in the world is the arising of, great vision, an effulgent light, the six superior states, the fourfold mastership in analysis, the innumerable elements and the various elements, realizing the fruits of release with understanding, realizing the fruits of entering the stream of the teaching, realizing the fruits of returning once, realizing the fruits of not returning and realizing the fruits of arahantship.

187. Bhikkhus, I do not know of any other person who could follow up the teaching proclaimed by the Thus Gone One other than Saariputta. Bhikkhus, Saariputta follows up the teaching proclaimed by me.

XIV Etadaggavagga- These are the foremost

Pa.thama vagga.

188. Bhikkhus, out of my disciples Konda~n~na who knows realized first.

189. Sariputta is foremost for great wisdom.

190. Mahamoggallana for supernormal powers.

191. Mahakassapa for observing austerities.

192. Anuruddha for the heavenly eye.

193. The son of Kaligodhaya for birth in high families.

194. Laku.n.daka Bhaddhiya for lacking in charm.

195. Pi.n.dola Bharadvaja for the lion's roar

196. Pu.n.na Mantaniputta to give a dhamma talk.

197. Mahakaccana to explain in short.

Dutiya vagga

198. Bhikkhus, out of my disciples Culapantaka is foremost for creating mental images.

199. Culapantaka for rolling back the mind.

200. Mahapantaka for rolling back perceptions.

201. Subhuti for dwelling in the forest.

202. Subhuti for receiving gifts.

203. Revata Khadiravaniya to gain the forest perception

204. Kankharevata for attaining janas

205 Sona Kolivisa for aroused effort.

206. .Sona Kotikanna for polite speech.

207. Sivali for gains.

208. Vakkali for release through faith.

### 3. Tatiya vagga.

209. Bhikkhus, out of my disciples, Rahula is foremost for desiring the training.

210. Ratthapala for going forth out of faith.

211. Ku.n.dadana for receiving the first morsels.

212. Vangisa for explaining the Teaching.

213. Upasena Vangantaputta for friendliness all round.

214. Dabba Mallaputta for the preparation of beds and seats.

215. Pilindavaccha for adoration by the gods.

216. Bahiya Daruciriya for realizing the Teaching instantly.

217. Kumarakassapa to make friendly verbal arrangements

218. Mahakottita for analytical knowledge

### 4. Catuttha vagga

219. Bhikkhus, out of my disciples Ananda is the foremost for learnedness.

220. Ananda for mindfulness.

221. Ananda for correct behaviour.

222. Ananda for courage.

223. Ananda for attending on others.

224. Uruwela Kassapa for a large number of followers.

225. Kaaludayi to reconcile clans.

226. Bakula for few ailments.

227. Sobhita for recollecting previous births.

228. Upali for retaining the discipline.

229. Nandaka for advising bhikkhunis.

230. Nanda for protecting the sense doors.

231. Mahakappina for advising the bhikkhus.

232. Sagata for entering the fire element.

233. Radha for explaining the Teaching.



234. Mogharaja for wearing rough robes

#### 5. Pa~ncamavagga

35. Bhikkhus, out of my bhikkhuni disciples Mahapajaapati is the first to realize arahantship.

236. Khemaa for high wisdom.

237. Uppalavannaa for psychic powers.

238. Patacaraa for keeping the discipline.

239. Dhammadinnaa for explaining the Teaching.

240. Nandaa for attaining jhana,

241. Sonaa for aroused effort.

242. Bakulaa for the heavenly eye.

243. Bhaddaa Kundalakesaa for realizing the Teaching instantly

244. Baddha Kapilaani for recollecting previous births.

245. Baddha Kaccaanaa for great wisdom.

246. Kisagotamii for wearing rough robes.

247. Singaalakamaataa for release through faith.

#### 6. Catthavagga.

248. Bhikkhus out of my lay disciples the first to take the three refuges are Tapassu and Balluka, the tradesmen

249. Anathapindika, that is the householder Sudatta is the foremost lay devotee.

250. Citta Macchikasandika the householder for explaining the Teaching.

251. Hatthaka Aalavaka to establish liberality, kind speech, leading an useful life and a state of equality among the others.

252. Mahanaama the Sakya is the foremost distinguished devotee.

253. Uggata the householder of Vesaali the most pleasant devotee.

254. Uggata the householder of Hatthigaama for attending on the Community.

255. Suramba.t.tha for reconciliation

256. Jivaka Komaarabhacca for pleasantness to all persons.

257. Nakulapita the householder the best confide

7. Sattama Vagga.

258. Bhikkhus, out of my lay female disciples the first to take the three refuges is Sujata the daughter of Seniya

259. Visakhaa the mother of Migaara is the foremost female devotee.

260. Kujjuttaraa the most learned.

261. Samawathie for developing loving kindness.

262. Uttaranandamaataa for jhanas.

263. Suppavaasa the daughter of the Koliyas the most pleasant devotee.

264. Suppiyaa the female lay devotee for attending on the sick.

265. Katiyaani for permanent pleasantness.

266. Nakulamaata, the householder's wife for undivided pleasantness.

267. Kaali Kulagharikaa, the female lay devotee for adhering to hearsay.

14. A.t.thaanapaali The Impossibilities

268. Bhikkhus, it is impossible that a person come to right view should think that any determinations are permanent. It is possible that an ordinary person should think that determinations are permanent.

269. Bhikkhus, it is impossible that a person come to right view should think that any determinations are pleasant. It is possible that an ordinary person should think that determinations are pleasant.

270. Bhikkhus, it is impossible that a person come to right view should think that any thoughts are his possession. It is possible that an ordinary person should think that thoughts are his possession.

271. Bhikkhus, it is impossible that a person come to right view should destroy the life of his mother. It is possible that an ordinary person should destroy the life of his mother.

272. Bhikkhus, it is impossible that a person come to right view should destroy the life of his father. It is possible that an ordinary person should destroy the life of his father.

273. Bhikkhus, it is impossible that a person come to right view should destroy the life of an arahant. It is possible that an ordinary person should destroy the life of an arahant.

274. Bhikkhus, it is impossible that a person come to right view should cause blood to ooze from some person's body with a defiled mind. It is possible that an ordinary person should cause blood to ooze from some person's body with a defiled mind.

275. Bhikkhus, it is impossible that a person come to right view should cause a schism in the Community. It is possible that an ordinary person should cause a schism in the Community.

276. Bhikkhus, it is impossible that a person come to right view should go to another teacher. It is possible that an ordinary person should go to another teacher.

277. Bhikkhus, it is impossible that two rightfully enlightened ones be born in the same world at one and the same time. It is possible that one rightfully enlightened one be born in the world at a certain time.

Dutiya vagga.

278. Bhikkhus, it is impossible that two universal monarchs be born in the world at one and the same time. It is possible that one universal monarch be born in the world at a certain time

279. Bhikkhus, it is impossible that a woman could be the worthy, rightfully enlightened all knowing one. It is possible that a man could be the worthy, rightfully enlightened all knowing one

280. Bhikkhus, it is impossible that a woman could be the universal monarch. It is possible that a man could be the universal monarch.

281. Bhikkhus, it is impossible that a woman could be the king of gods. It is possible that a man could be the king of gods.

282. Bhikkhus, it is impossible that a woman could be the king of Death (Maaara). It is possible that a man could be the king of Death {Maara}

283. Bhikkhus, it is impossible that a woman could be the highest divine one. {Brahmaa} It is possible that a man could be the highest divine one {Brahmaa}

284. Bhikkhus, it is impossible that a person misconducting bodily should achieve pleasant agreeable results on account of it. It is possible that a person misconducting bodily should achieve unpleasant disagreeable results on account of it

285. Bhikkhus, it is impossible that a person misconducting verbally should achieve pleasant agreeable results on account of it. It is possible that a person misconducting verbally should achieve unpleasant disagreeable results on account of it

286. Bhikkhus, it is impossible that a person misconducting mentally should achieve pleasant agreeable results on account of it. It is possible that a person misconducting mentally should achieve unpleasant disagreeable results on account of it

Tatīyavagga.

287. Bhikkhus, it is impossible that a person developing bodily good conduct should achieve unpleasant disagreeable results. It is possible that a person developing bodily good conduct should achieve pleasant agreeable results.

288. Bhikkhus, it is impossible that a person developing verbal good conduct should achieve unpleasant disagreeable results. It is possible that a person developing verbal good conduct should achieve pleasant agreeable results.

289. Bhikkhus, it is impossible that a person developing mental good conduct should achieve unpleasant disagreeable results. It is possible that a person developing mental good conduct should achieve pleasant agreeable results.

290. Bhikkhus, it is impossible that a person misconducting bodily, should on account of it, after death be born in increase, in a good state in heaven. It is possible that a person misconducting bodily, should on account of it, after death be born in decrease, in a bad state, in hell.

291. Bhikkhus, it is impossible that a person misconducting verbally, should on account of it, after death be born in increase, in a good state in heaven. It is possible that a person misconducting verbally, should on account of it, after death be born in decrease, in a bad state, in hell.

292. Bhikkhus, it is impossible that a person misconducting mentally, should on account of it, after death be born in increase, in a good state in heaven. It is possible that a person misconducting mentally, should on account of it be born in decrease, in a bad state, in hell.

293. Bhikkhus, it is impossible that a person developing bodily good conduct, should on account of it, after death be born in decrease, in a bad state in hell. It is possible that a person developing bodily good conduct, should on account of it, after death be born in increase, in a good state, in heaven.

294. Bhikkhus, it is impossible that a person developing verbal good conduct, should on account of it, after death be born in decrease, in a bad state in hell. It is possible that a person developing verbal good conduct, should on account of it, after death be born in increase, in a good state, in heaven.

295. Bhikkhus, it is impossible that a person developing mental good conduct, should on account of it, after death be born in decrease, in a bad state in hell. It is possible that a person developing mental good conduct, should on account of it be born in increase, in a good state, in heaven.

Ekadhammapali - One thing.

## 1. Pa.thamavagga.

296. Bhikkhus, if you develop and make much this one thing, it invariably leads to weariness, cessation, appeasement, realization and extinction. What is it? It is recollecting the Enlightened One. If this single thing is recollected and made much, it invariably leads to weariness, cessation, appeasement, realization and extinction.

297. Bhikkhus, if you develop and make much this one thing, it invariably leads to weariness, cessation, appeasement, realization and extinction. What is it? It is recollecting the Teaching,...re.... the Community,..re..virtues,..re...benevolence,..re..gods..re.. mindfulness of in breaths and out breaths,..re... death,..re..mindfulness of the body, ..re..mindfulness of appeasement . If this single thing is recollected and made much, it invariably leads to weariness, cessation, appeasement, realization and extinction.

## 2. Dutiya Vagga

298. Bhikkhus, I do not know of any other thing that arouses non arisen demeritorious thoughts and develops arisen demeritorious thoughts as wrong view. Bhikkhus, to one with wrong view, not arisen demeritorious thoughts arise and arisen demeritorious thoughts develop and get completed.

299. Bhikkhus, I do not know of any other thing that arouses non arisen meritorious thoughts and develops arisen meritorious thoughts as right view. Bhikkhus, to one with right view, not arisen meritorious thoughts arise and arisen meritorious thoughts develop and get completed.

300. Bhikkhus, I do not know a single thing on account of which non arisen meritorious thoughts do not arise and arisen meritorious thoughts fade as wrong view. Bhikkhus to one with wrong view non arisen meritorious thoughts do not arise and arisen meritorious thoughts fade. .

301. Bhikkhus, I do not know a single thing on account of which non arisen demeritorious thoughts do not arise and arisen demeritorious thoughts fade as right view. Bhikkhus to one with right view non arisen demeritorious thoughts do not arise and arisen demeritorious thoughts fade.

302. Bhikkhus, I do not know a single thing on account of which non arisen wrong view arises and arisen wrong view develops as unwise thinking. Bhikkhus to one thinking unwisely non arisen wrong view arises and arisen wrong view develops

303. Bhikkhus, I do not know a single thing on account of which non arisen right view arises and arisen right view develops as wise thinking. Bhikkhus to one thinking wisely non arisen right view arises and arisen right view develops

304. Bhikkhus, I do not know a single thing on account of which a person with wrong view, after death is born in decrease, in an evil birth, in hell, as wrong view. Bhikkhus a person with wrong view is born in decrease, in an evil birth, in hell

305. Bhikkhus, I do not know a single thing on account of which a person with right view, after death is born in increase, in a good birth, in heaven, as right view. Bhikkhus a person with right view is born in increase, in a good birth, in heaven.

306. Bhikkhus, to a person with wrong view his bodily, verbal and mental actions would be guided according to the standard of attainment of his view, so too his intentions, wishes, aspirations and determinations. They would be unsuitable, disagreeable, and conducive to unpleasantness. What is the reason? It is because of his wrong view. Bhikkhus, just as a nimba seed, a kosataki seed or a bitter goad seed [1] embedded in wet soil would draw the essence in the soil and water and all that essence would be bitter. In the same manner the bodily, verbal, mental actions, intentions, wishes, aspirations and determinations of a person with wrong view, would be guided according to the standard of attainment of his view and they would be unsuitable, disagreeable and conducive to unpleasantness.

[1] nimba is a kind of tree and kosataki a kind of creeper, they both produces bitter tastes

307 Bhikkhus, to a person with right view his bodily, verbal and mental actions would be guided according to the standard of attainment of his view, so too his intentions, wishes, aspirations and determinations. They would be suitable, agreeable, and conducive to pleasantness. What is the reason? It is because of his right view. Bhikkhus, just as a sugar cane seed, a paddy seed or a grape vine seed embedded in wet soil would draw the essence in the soil and water and all that essence would be unmixed and sweet. In the same manner the bodily, verbal, mental actions, intentions, wishes, aspirations and determinations of a person with right view, would be guided according to the standard of attainment of his view and they would be suitable, agreeable and conducive to pleasantness..

Tatiya vagga.

308. Bhikkhus, a certain person is born in the world for the harm, bad luck and unpleasantness of many gods and men. Who is it? It is one with wrong and perverted view. He pulls out many from right view and establishes them in wrong view. He is born in the world for the harm, bad luck and unpleasantness of many gods and men.

309. Bhikkhus, a certain person is born in the world for the welfare, good luck and pleasantness of many gods and men. Who is it? It is one with right view and unperverted view. He pulls out many from wrong view and establishes them in right view. He is born in the world for the welfare, good luck and pleasantness of many gods and men.

310. Bhikkhus, I do not know of anything so seriously bad as wrong view. Of bad things, the worst is wrong view.

311. Bhikkhus, I do not know of any other person born in the world to cause such harm, unpleasantness and evil to many gods and men as this foolish man Makkhali. Just as a net cast at the mouth of a river is for the harm, bad luck and destruction of many fish, even so, I think he is born in the world for the harm, unpleasantness and bad luck of many gods and men.

312. Bhikkhus, if the Teaching and Discipline is incorrectly interpreted and caused to be observed much demerit is accrued both by the interpreter and those who observe it on account of the incorrect interpretation of the Teaching.

313. Bhikkhus, if the Teaching and Discipline is correctly interpreted and caused to be observed much merit is accrued both by the interpreter and those who observe it on account of the correct interpretation of the Teaching.

314. Bhikkhus, when the Teaching and Discipline is incorrectly interpreted, the teacher should know the measure and not the listener, because of the incorrect interpretation of the teaching

315 Bhikkhus, when the Teaching and Discipline is correctly interpreted the listener should know the measure and not the teacher, because of the correct interpretation of the teaching

316. Bhikkhus, when the Teaching and Discipline is incorrectly interpreted, one with aroused effort abides in unpleasantness, because of the incorrect interpretation of the teaching.

317. Bhikkhus, when the Teaching and Discipline is correctly interpreted one lazy and without aroused effort abides in unpleasantness, because of the correct interpretation of the teaching.

318. Bhikkhus, when the Teaching and Discipline is incorrectly interpreted someone lazy and without aroused effort abides in pleasantness, because of the incorrect interpretation of the teaching.

319. When the Teaching and Discipline is correctly interpreted, one with aroused effort abides in pleasantness, because of the right interpretation of the teaching.

320. Bhikkhus, just as a little bit of excreta smells and should be got rid of, I do not specify thinking even for the fraction of a second.

321. Bhikkhus, just as a little bit of urine,...re... saliva,...re... pus,...re... blood smells and should be got rid of, I do not specify thinking{1) even for the fraction of a second.

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Notes.

( 1) I do not specify thinking even for a short second. 'appamattaka.mpi bhava.m na va.n.nemi' Always thoughts seek connections in the past, for the future or in the present. The bhikkhu who aims extinction should not advocate thinking, as thoughts prolong the journey in existence.

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322..Bhikkhus, in the peninsular of India there are a few pleasant orchards, forests, outstanding sites, stretches of water but many irregular blocks of land, irregular rivers flowing disorderly, forming uneven shapes. Even so, a few are born on land and many in the watery bed.

323. Bhikkhus, in the same manner a handful are born human and many more below humanity.

324. Bhikkhus, a few are born in the states imminent to where the Teaching is heard and many away from the knowledgeable atmosphere.

325. Bhikkhus, a few are born wise with powers to understand what is taught and to eliminate the not essential. Bhikkhus, in the same manner there are a handful endowed with the noble one's wisdom, the rest are ignorant and lack that wisdom.

326. Bhikkhus, a few are lucky enough to see the Blessed One, the others are not so lucky.

327. Bhikkhus, a few hear the Blessed One's Teaching. The rest are not so lucky.

328.Bhikkhus, a handful hear the Teaching and bear it in mind, the rest forget it.

329.Bhikkhus,a few hearing the Teaching peruse it, many others do not tarry to think about what they heard.

330. Bhikkhus, a few learn the Teaching and fall to the method of living according to it, many others do not care to do it.

331.Bhikkhus, a few are shaken with religious emotion in a circumstance many others do not stir whatever the circumstance may be.

332.Bhikkhus, a few stirred by religious emotion, make effort to overcome unpleasantness, there are many others who do nothing about it.

333.Bhikkhus, a few change their object of concentration and gain one point of mind. There are others who do not reach one point of mind when they change the object of concentration.

334. In the same way bhikkhus, a few are fed on the most excellent food and the rest feed on whatever available crumbs.

335.Bhikkhus, a few find access to the meanings of the Teaching and the bliss of release, others do not experience release. Therefore bhikkhus, you should train to see the meanings in the Teaching to experience the bliss of release.

336. Bhikkhus, in the peninsular of India there are a few pleasant orchards, forests, outstanding sites, stretches of water but many irregular blocks of land, irregular rivers flowing disorderly, forming uneven shapes. In the same manner a few humans who leave the human corpse are born among humans many more are reborn in hell, in the animal world and as ghosts.

337. In the same manner a few gods that leave divinity are reborn among gods many more are reborn in hell, in the animal world and as ghosts.

338. In the same manner a few gods that leave divinity are reborn as humans, many more are reborn in hell, in the animal world and as ghosts.



339. Bhikkhus, in the same manner a few released from hell are reborn human, many more are reborn in hell, in the animal world and as ghosts.

340. Bhikkhus, a few released from hell are reborn with the gods, many more are reborn in hell, in the animal world and as ghosts. In the same manner a few who leave behind the animal world are reborn as humans, many more are reborn in hell, in the animal world and as ghosts. In the same manner a few who leave behind the animal world are reborn as gods, many more are reborn in hell, in the animal world and as ghosts. In the same manner a few ghosts are reborn among humans, many more are reborn in hell, in the animal world and as ghosts. In the same manner a few ghosts are reborn among gods, many more are reborn in hell, in the animal world and as ghosts.

17. Pasaadakaradhammavagga. .

366. Bhikkhus, a bhikkhu has gained, if he directs himself to the forest.

367. If he is supported on morsel food.

368. If is satisfied with rag robes limited to three.

369. If he becomes a teacher.

370. If he observes the rules of the Discipline.

371. If he is learned

372. If he has attained worthiness,

373. If he has a good appearance.

376. If he has followers.

377 If he has a large gathering.

378 If born in a high family.

379 If he looks handsome and has polite speech.

380. If he has few desires.

381. If the bhikkhu has few ailments

18. Aparā accharāsa.nghātavaggo-Another on the fraction of a second.

382. If the bhikkhu could raise his mind to the first jhana for the fraction of a second, it is said he abides in jhana, has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that jhana it would be more gainful.

383 If the bhikkhu could raise his mind to the second jhana for the fraction of a second, it is said he abides in jhana, has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that jhana it would be more gainful.

384 If the bhikkhu could raise his mind to the third jhana for the fraction of a second, it is said he abides in jhana, has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that jhana it would be more gainful.

385. If the bhikkhu could raise his mind to the fourth jhana for the fraction of a second, it is said he abides in jhana, has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that jhana it would be more gainful.

386. If the bhikkhu could release his mind developing loving kindness for the fraction of a second, it is said he abides in jhana, has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful.

387. If the bhikkhu could release his mind developing compassion for the fraction of a second, it is said he abides in jhana, has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful.

388. If the bhikkhu could release his mind developing intrinsic joy for the fraction of a second, it is said he abides in jhana, has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful.

389. If the bhikkhu could release his mind developing equanimity for the fraction of a second, it is said he abides in jhana, has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful.

390. If the bhikkhu abides reflecting the body in the body mindful and aware to dispel greed and displeasure for the world, for the fraction of a second, it is said he abides in jhana, has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful.

391. If the bhikkhu abides reflecting feelings in feelings mindful and aware to dispel greed and displeasure for the world for the fraction of a second, it is said he abides in jhana, has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful.

392. If the bhikkhu abides reflecting mental qualities in the mind, mindful and aware to dispel greed and displeasure for the world for the fraction of a second, it is said he abides in jhana, has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful.

393. If the bhikkhu abides reflecting thoughts and thought processes mindful and aware to dispel greed and displeasure for the world for the fraction of a second, it is said he abides in jhana, has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful.

394. If interest and effort is aroused to check the non-arising of not arisen demerit for the fraction of a second, it is said he abides in jhana, has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful.

395.If interest and effort is aroused to dispel arisen demerit, for the fraction of a second, it is said he abides in jhana, has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful.

396.If interest and effort is aroused to promote the arising of non arisen merit for the fraction of a second, it is said he abides in jhana, has done his duties by the Teacher, and eats the countries' alms food without a debt. If he makes much of that, it would be more gainful.

397.If interest and effort is aroused to promote the unconfused establishment and development of arisen merit, for the fraction of a second, it is said he abides in jhana, has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful.

398. If he develops the basis for psychic power endowed with interest, concentration, endeavour and determination, for the fraction of a second, it is said he abides in jhana, has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful.

399.If he develops the basis for psychic power endowed with effort, concentration, endeavour and determination, for the fraction of a second, it is said he abides in jhana, has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful

400..If he develops the basis for psychic power endowed with mind concentration, endeavour and determination, for the fraction of a second, it is said he abides in jhana, has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful

401..If he develops the basis for psychic power endowed with discriminative concentration, endeavour and determination, for the fraction of a second, it is said he abides in jhana, has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful

402. If he develops the mental faculty of faith, for the fraction of a second, it is said he abides in jhana, has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful

403. If he develops the mental faculty of endeavour, for the fraction of a second, it is said he abides in jhana, has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful

40 4. If he develops the mental faculty of mindfulness for the fraction of a second, it is said he abides in jhana, has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful

405. If he develops the mental faculty of concentration, for the fraction of a second, it is said he abides in jhana, has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful

406. If he develops the mental faculty of wisdom, for the fraction of a second, it is said he abides in jhana, has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful

407. If he develops the power of faith for the fraction of a second, it is said he abides in jhana, has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful

408. If he develops the power of endeavour for the fraction of a second, it is said he abides in jhana, has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful

409. If he develops the power of mindfulness for the fraction of a second, it is said he abides in jhana, has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful

410. If he develops the power of concentration for the fraction of a second, it is said he abides in jhana, has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful.

411. If he develops the power of wisdom for the fraction of a second, it is said he abides in jhana, has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful.

412. If he develops the enlightenment factor mindfulness, for the fraction of a second, it is said he abides in jhana, has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful.

413. If he develops the enlightenment factor investigation of the Teaching, for the fraction of a second, it is said he abides in jhana, has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful.

414. If he develops the enlightenment factor endeavour, for the fraction of a second, it is said he abides in jhana, has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful.

415. If he develops the enlightenment factor joy, for the fraction of a second, it is said he abides in jhana, has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful.

416. If he develops the enlightenment factor tranquillity for the fraction of a second, it is said he abides in jhana, has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful.

417. If he develops the enlightenment factor concentration for the fraction of a second, it is said he abides in jhana, has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful

418. If he develops the enlightenment factor equanimity for the fraction of a second, it is said he abides in jhana, has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful

419. If he develops right view for the fraction of a second, it is said he abides in jhana, has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful

420. If he develops right thoughts for the fraction of a second, it is said he abides in jhana, has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful

421. If he develops right speech for the fraction of a second, it is said he abides in jhana, has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful

422. If he develops right action for the fraction of a second, it is said he abides in jhana, has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful

423. If he develops right livelihood for the fraction of a second, it is said he abides in jhana, has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful

424. If he develops right endeavour for the fraction of a second, it is said he abides in jhana, has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful

425. If he develops right mindfulness for the fraction of a second, it is said he abides in jhana, has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful

426. If he develops right concentration for the fraction of a second, it is said he abides in jhana, has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful

427. If he develops internal material perception to see limited external matter good and bad and mastering it, think I see and know, for the fraction of a second. It is said he abides in jhana, has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful

428. If he develops internal material perception to see unlimited external matter good and bad and mastering it, think I see and know, for the fraction of a second. It is said he abides in jhana, has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful

429. If he develops internal immaterial perception to see limited external matter good and bad and mastering it, think I see and know, for the fraction of a second. It is said he abides in jhana, has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful

430. If he develops internal immaterial perception to see unlimited external matter good and bad and mastering it, think I see and know, for the fraction of a second. It is said he abides in jhana, has done his duties by the Teacher, and eats the countries' alms food without a debt. If he makes much of that, it would be more gainful

431. If he develops internal immaterial perception to see external matter of blue shade, characters and lustre and mastering it think, I see and know, for the fraction of a second. It is said he abides in jhana, has done his duties by the Teacher, and eats the countries' alms food without a debt. If he makes much of that, it would be more gainful

432. If he develops internal immaterial perception to see external matter of yellow shade, characters and lustre and mastering it think, I see and know, for the fraction of a second.

It is said he abides in jhana, has done his duties by the Teacher, and eats the countries' alms food without a debt. If he makes much of that, it would be more gainful

433. If he develops internal immaterial perception to see external matter of red shade, characters and lustre and mastering it think, I see and know, for the fraction of a second. It is said he abides in jhana, has done his duties by the Teacher, and eats the countries' alms food without a debt. If he makes much of that, it would be more gainful

434. If he develops internal immaterial perception to see external matter of white, of white characters and lustre and mastering it think, I see and know, for the fraction of a second. It is said he abides in jhana, has done his duties by the Teacher, and eats the countries' alms food without a debt. If he makes much of that, it would be more gainful.

435. If he develops internal immaterial perception to see matter with matter for the fraction of a second, it is said he abides in jhana, has done his duties by the Teacher, and eats the countries' alms food without a debt. If he makes much of that, it would be more gainful.

436. If he develops to see external matter with internal immaterial perception, for the fraction of a second, it is said he abides in jhana, has done his duties by the Teacher, and eats the countries' alms food without a debt. If he makes much of that, it would be more gainful.

437. If he develops to be released in the good end, for the fraction of a second, it is said he abides in jhana, has done his duties by the Teacher, and eats the countries' alms food without a debt. If he makes much of that, it would be more gainful.

438. If he develops to overcome all perceptions of matter, all perceptions of anger and not attending to various perceptions, attend to space as unlimited and abide in the sphere of space, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful.

439. If he develops to overcome all perceptions of space, attend to consciousness as unlimited and abide in the sphere of consciousness, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful.

440. If he develops to overcome all perceptions of consciousness, not attending to anything, abide in the sphere of nothingness, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful.

441. If he develops to overcome all perceptions of nothingness and abide in the sphere of neither perception nor non-perception, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful.

442. If he develops to overcome the sphere of neither perception-nor non-perception and abide in the cessation of perceptions and feelings, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful.

443. If he develops the meditation object earth, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful.

444. If he develops the meditation object water, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful.

445. If he develops the meditation object fire, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful.

446. If he develops the meditation object air, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful.

447. If he develops the meditation object blue colour, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful.

448. If he develops the meditation object yellow colour, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful.

449. If he develops the meditation object red colour, for the fraction of a second, it is said he abides in jhana, has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful.

450. If he develops the meditation object white colour, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful.

451. If he develops the meditation object space, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful.

452. If he develops the meditation object consciousness, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful.

453. If he develops the perception of loathsomeness, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful.

454. If he develops the perception of death, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful.

455. If he develops the perception of loathsomeness in food, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful.

456. If he develops the perception of non-attachment to the world, for the fraction of a second, it is said he abides in jhana, has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful.

457. If he develops the perception of impermanence, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful.

458. If he develops the perception of unpleasantness, in impermanence, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful.

459. If he develops the perception of lacking self in unpleasantness, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful.

460. If he develops the perception of giving up, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful.

461. If he develops the perception of detachment, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful.

462. If he develops the perception of cessation, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful.

463. If he develops the recollection of the Enlightened One, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful.

464. If he develops the recollection of the Teaching, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful.

465. If he develops the recollection of the Community, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful.

466. If he develops the recollection of virtues, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful.

467. If he develops benevolence, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he develops it much, it would be more gainful.

468. If he develops recollecting the gods, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful.

469. If he develops mindfulness of in and out breathing, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful.

470. If he develops mindfulness of death, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful.



471. If he develops mindfulness of the body, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful

472. If he develops appeasement, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful.

473. If he develops the mental faculty of faith with the first jhana, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful

474 If he develops the mental faculty of endeavour with the first jhana, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful.

475. If he develops the mental faculty of mindfulness with the first jhana, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful.

476. If he develops the mental faculty of concentration with the first jhana, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful

477. If he develops the mental faculty of wisdom with the first jhana, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful

478 If he develops the power of faith with the first jhana, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful

479. If he develops the power of endeavour with the first jhana, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful.

480.If he develops the power of mindfulness with the first jhana, for the fraction of a second, it's said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful.

481.If he develops the power of concentration with the first jhana, for the fraction of a second, it's said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful

482. If he develops the power wisdom with the first jhana, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful

483.If he develops the mental faculty of faith with the second jhana, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful

484. If he develops the mental faculty of endeavour with the second jhana, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful.

485. If he develops the mental faculty of mindfulness with the second jhana, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful.

486. If he develops the mental faculty of concentration with the second jhana, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful

487. If he develops the mental faculty of wisdom with the second jhana, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful

488 If He develops the power of faith with the second jhana for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful

489.If he develops the power of endeavour with the second jhana, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful.

490. If he develops the power of mindfulness with the second jhana, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful.

491. If he develops the power of concentration with the second jhana, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful

492. If he develops the power of wisdom with the second jhana, for the fraction of a second, it is said he abides in jhana, has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful

493. If he develops the mental faculty of faith with the third jhana, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful

495. If he develops the mental faculty of endeavour with the third jhana, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful.

496. If he develops the mental faculty of mindfulness with the third jhana, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful.

497..If he develops the mental faculty of concentration with the third jhana, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful

498. If he develops the mental faculty of wisdom with the third jhana, for the fraction of a second, it is said he abides in jhana, has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful

499 If he develops the power of faith with the third jhana, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful

500. If he develops the power of endeavour with the third jhana, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful.

501. If he develops the power of mindfulness with the third jhana, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful.

502. If he develops of power of concentration with the third jhana for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful

503. If he develops the power of wisdom with the third jhana, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful

504. If he develops the mental faculty of faith with the fourth jhana, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful

505. If he develops the mental faculty of endeavour with the fourth jhana, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful.

506. If ;he develops the mental faculty of mindfulness with the fourth jhana, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful.

507. If he develops the mental faculty of concentration with the fourth jhana, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful

508. If he develops the mental faculty of wisdom with the fourth jhana, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful

509 If he develops the power of faith with the fourth jhana, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful

510.If he develops the power of endeavour with the fourth jhana, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful.

511.If he develops the power of mindfulness with the fourth jhana, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful.

512.If he develops the power of concentration with the fourth jhana, for the fraction of a second, it is said he abides in jhana, has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful

513. If he develops the power of wisdom in the fourth jhana, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful

514. If he develops the mental faculty of faith with loving kindness, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful

515 If he develops the mental faculty of endeavour with loving kindness, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful.

516. If he develops the mental faculty of mindfulness with loving kindness, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful.

517. If he develops the mental faculty of concentration with loving kindness, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful

518. If he develops the mental faculty of wisdom with loving kindness, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful

519 If he develops the power of faith with loving kindness, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful

520.If he develops the power of endeavour with loving kindness, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful.

521.If he develops the power of mindfulness with loving kindness, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful.

522.If he develops the power of concentration with loving kindness, for the fraction of a second, it is said he abides in jhana, has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful

523. If he develops the power of wisdom with loving kindness, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful

524. If he develops the mental faculty of faith with compassion, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful

525 If he develops the mental faculty of endeavour with compassion, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful.

526. If he develops the mental faculty of mindfulness with compassion, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful.

527. If he develops the mental faculty of concentration with compassion, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful

528. If he develops the mental faculty of wisdom with compassion, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful

529 If he develops the power of faith with compassion, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful

530.If he develops the power of endeavour with compassion, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful.

531.If he develops the power of mindfulness with compassion, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful.

532.If he develops the power of concentration with compassion, for the fraction of a second, it is said he abides in jhana, Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful

533. If he develops the power of wisdom with compassion, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful

534. If he develops the mental faculty of faith with intrinsic joy, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful

535 If he develops the mental faculty of endeavour with intrinsic joy, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful.

536. If he develops the mental faculty of mindfulness with intrinsic joy, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful.

537. If he develops the mental faculty of concentration with intrinsic joy, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful

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540. If he develops the power of endeavour with intrinsic joy, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful.

541. If he develops the power of mindfulness with intrinsic joy, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful.

542. If he develops the power of concentration with intrinsic joy, for the fraction of a second, it is said he abides in jhana, Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful

543. If he develops power of wisdom with intrinsic joy, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful

544. If he develops the mental faculty of faith with equanimity, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful

545. If he develops the mental faculty of endeavour with equanimity, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful.

546. If he develops the mental faculty of mindfulness with equanimity, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful.

547. If he develops the mental faculty of concentration with equanimity, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful

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550. If he develops the power of endeavour with equanimity, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful.

551. If he develops the power of mindfulness with equanimity, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful.

552.If he develops the power of concentration with equanimity, for the fraction of a second, it is said he abides in jhana, Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful

553. If he develops the power of wisdom with equanimity, for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful

554..If he develops the mental faculty of faith for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful

555 If he develops the mental faculty of endeavour for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful.

556. If he develops the mental faculty of mindfulness for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful.

557. If he develops the mental faculty of concentration for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful

558. If he develops the mental faculty of wisdom for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful

559 If he develops the power of faith for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful

560. If he develops the power of endeavour for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful.

561.If he develops the power of mindfulness for the fraction of a second, it's said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful.

562.If he develops the power of concentration for the fraction of a second, it's said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful

563. If he develops the power of wisdom for the fraction of a second, it is said he abides in jhana. Has done his duties by the Teacher, and eats the country's alms food without a debt. If he makes much of that, it would be more gainful

563 .Bhikkhus, if the great ocean is penetratingly seen, you see that all small rivulets flow into it, in the same manner mindfulness of the body, developed and made much arouse thoughts of merit leading to knowledge.

Bhikkhus, if this one thing is developed and made much it leads to

564. Great religious anxiety

565. Great benefits

566. Coming to the end of unpleasantness

567. Mindful awareness

568. Gain of knowledge and vision

569. A pleasant abiding here and now and

570. The Realization of the fruits of release, with knowledge.

What is that one thing? It's mindfulness of the body. Bhikkhus, this one thing developed and made much,

conduces to the realization of the fruits of release with knowledge.

571. Bhikkhus, when mindfulness of the body is developed and made much, the body and mind is appeased, thoughts and thought processes are appeased and with its development and completion all knowledgeable things get completed.

572. Bhikkhus, when mindfulness of the body is developed and made much, not arisen demeritorious thoughts do not arise and arisen demeritorious thoughts fade.

573. Bhikkhus, when mindfulness of the body is developed and made much, not arisen thoughts of merit arise and arisen thoughts of merit develop and reach completion

574. Bhikkhus, when mindfulness of the body is developed and made much, ignorance fades, science arises, self-conceit fades, latent tendencies get completely destroyed and bonds fade.

575-576. Bhikkhus, when mindfulness of the body is developed and made much, it conduces to penetrating wisdom and to final extinction without holdings

577-579. Bhikkhus, when mindfulness of the body is developed and made much, the various mental spheres and their respective pastures are penetratingly understood.

580-583. Bhikkhus, when mindfulness of the body is developed and made much, it conduces to realizing the fruits of the entry into the stream of the Teaching, fruits of returning once, fruits of not returning, and fruits of worthiness

584-598. Bhikkhus, when mindfulness of the body is developed and made much, it conduces to gain of wisdom.

Bhikkhus, when mindfulness of the body is developed and made much, it conduces to growth in wisdom



Bhikkhus, when mindfulness of the body is developed and made much, it conduces to amassing wisdom.

Bhikkhus, when mindfulness of the body is developed and made much, it conduces to wisdom as extensive as the earth.

Bhikkhus, when mindfulness of the body is developed and made much, it conduces to wisdom that spreads out.

Bhikkhus, when mindfulness of the body is developed and made much, it conduces to quick wisdom.

Bhikkhus, when mindfulness of the body is developed and made much, it conduces to deep wisdom.

Bhikkhus, when mindfulness of the body is developed and made much, it conduces to exhilarating

wisdom.

Bhikkhus, when mindfulness of the body is developed and made much, it conduces to unbounded wisdom.

Bhikkhus, when mindfulness of the body is developed and made much, it conduces to spontaneous wisdom.

Bhikkhus, when mindfulness of the body is developed and made much, it conduces to sharp wisdom.

599. Bhikkhus, when mindfulness of the body is developed and made much, it conduces to penetrating wisdom.

## 20- Amatavagga- Deathlessness

600. Bhikkhus, they that do not partake mindfulness of the body,[1] do not partake deathlessness and they that partake mindfulness of the body, partake deathlessness.

601. Bhikkhus, they that have not experienced mindfulness of the body, have not experienced deathlessness and they that have experienced mindfulness of the body, have experienced deathlessness. .

602.. Bhikkhus, they that have neglected mindfulness of the body, have neglected deathlessness and they that have not neglected mindfulness of the body, have not neglected deathlessness.

603.. Bhikkhus, they that have gone wrong in mindfulness of the body, have gone wrong in deathlessness and they that have mindfulness of the body, have deathlessness.

604. Bhikkhus, those negligent in mindfulness of the body, are negligent in deathlessness and the diligent in mindfulness of the body, are diligent in deathlessness.

605. Bhikkhus, those that have forgotten mindfulness of the body, have forgotten deathlessness and they that have not forgotten mindfulness of the body, have not forgotten deathlessness.

606. Bhikkhus, those that have not practised mindfulness of the body, have not practised deathlessness and they that have practised mindfulness of the body, have practised deathlessness.

607. Bhikkhus, those that have not practised mindfulness of the body, have not practised deathlessness and they that have practised mindfulness of the body, have practised deathlessness.

608. Bhikkhus, they that have not made much of mindfulness of the body, have not made much of deathlessness and they that have made much of mindfulness of the body, have made much of deathlessness.

609. Bhikkhus, those who do not know with deep knowledge mindfulness of the body, do not have deep knowledge of deathlessness and they that know mindfulness of the body deeply know deathlessness.

deeply.

610. Bhikkhus, they that do not thoroughly know mindfulness of the body, do not thoroughly know deathlessness and they that thoroughly know mindfulness of the body, thoroughly know deathlessness.

611. Bhikkhus, they that have not realized mindfulness of the body, have not realized deathlessness and they that have realized mindfulness of the body, have realized deathlessness.

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Notes.

[1] Mindfulness of the body 'kaayagataasati' In this sutta, mindfulness of the body is equated to deathlessness. Mindfulness of the body is nothing other than the control of the six mental faculties. The Blessed One has explained that the release with knowing 'a~n~naavimutti' is the release that one experiences when his six spheres of mental contact do not arouse feelings in any circumstance. So this is explained as deathlessness 'amatapada.m' or arahantship here and now.

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Dukanipaata English

1. Kammakara.navaggo

## 1. Vajjasutta.m -The blamable

1. I heard thus. At one time the Blessed One was living in the monastery offered by Anāpindika in Jeta's grove in Sāvathī and the Blessed One addressed the bhikkhus: "Bhikkhus, there are two blamables such as the blamable here and now and the blamable here after. What is the blamable here and now? Bhikkhus, a certain person sees a robber or an evil doer, caught and brought before the king and the king meting him punishment. He causes to whip him, with the whip, jungle rope or the soiled stick. Causes to cut his major and minor limbs. Causes to put him in the gruel pot, clip his hair, to put him in darkness, to garland him with blazing garlands, to burn his hands with a torch, to punish with the bark dress, to make him like the antelope, to put fish hooks in his body, to pull out pieces of flesh from the body the size of coins, or chase him to alkaline water. Or with a spike driven from one ear to the other he is fixed to the ground to spin. Or to beat him until his body is as soft as straw, or to throw into boiling oil, or to give him to the dogs to be eaten alive, or he is raised on a spike until life lasts or the neck is cut with a sword.

Then it occurs to him, as this robber, this evil doer is punished, so I too will be punished by whipping...re... or cutting off the neck with a sword. He frightened of the blamable here and now does no robbery or evil actions.

Bhikkhus, what is blamable here after? A certain one reflects, one misconducting bodily will have evil results here after, one misconducting verbally will have evil results here after and one misconducting mentally will have evil results here after and if I misconduct myself by body, speech and mind, I will indeed be born in loss, in decrease, in hell after death

He frightened of the blamable here after gives up bodily misconduct, pursues bodily good conduct gives up verbal misconduct, pursues verbal good conduct gives up mental misconduct, pursues mental good conduct Bhikkhus, this is the blamable here after. These two are the blamables and you should train. We should be frightened of the blamable here and now and the blamable here after, we will be free from all blames. This is the first.

## 2. Padhaanasutta.m Striving.

2. Bhikkhus, there are two kinds of striving, which are attained with difficulty. What are they? Striving of a lay person living in a household to supply robes, morsel food, medicinal requisites and dwellings and a homeless one striving to give up all endearments. Bhikkhus, of these two a homeless one striving to give up all endearments is more noble. Therefore bhikkhus, you should strive to give up all endearments

### 3. Tapaniiyasuttam Remorse

3 Bhikkhus, these two things are remorseful. What two? It is bodily misconduct and not developing the correct bodily conduct, verbal misconduct and not developing the correct verbal conduct, mental misconduct and not developing the correct mental conduct. Then someone repents I have misconducted bodily, have not developed the correct bodily conduct. I have misconducted verbally, have not developed the correct verbal conduct. I have misconducted mentally, have not developed the correct mental conduct. Bhikkhus, these two are remorseful. This is the third.

### 4. Atapaniiyasutta.m Not remorseful

4. Bhikkhus, these two things are not remorseful. What two? A certain one develops good bodily conduct and abstains from incorrect bodily conduct, develops good verbal conduct and abstains from incorrect verbal conduct, develops good mental conduct and abstains from incorrect mental conduct. He does not repent, I have misconducted bodily, have not developed the correct bodily conduct. He does not repent I have misconducted verbally, have not developed the correct verbal conduct. He does not repent I have misconducted mentally, have not developed the correct mental conduct. Bhikkhus, these two are not remorseful. This is the fourth.

### 5. Upa~n~naatasutta.m -Needs acquiring knowledge.

5. Bhikkhus, you should acquire knowledge in these two things. Such as dissatisfaction in meritorious thoughts and the non hindering exertion in meritorious thoughts. Bhikkhus, such was my exertion in meritorious thoughts. If it is so, may my skin, veins and bones remain. May the whole body dry up with flesh and blood. Without attaining what has to be attained with manly strength, effort and vigour I will not give up effort. Bhikkhus, then I quickly attained enlightenment and the end of unpleasantness.

Bhikkhus, you too should exert in meritorious thoughts. If it is so, may my skin, veins and bones remain. May the whole body dry up with flesh and blood. Without attaining what has to be attained with manly strength, effort and vigour I will not give up effort. Bhikkhus, if you do so, you too before long will attain the noble end of the holy life, for which sons of clansmen rightfully leave the household and become homeless. You will realize it here and now and abide in it.

Therefore bhikkhus, you should train. If it is so, may my skin, veins and bones remain. May the whole body dry up with flesh and blood. Without attaining what has to be attained with manly strength, effort and vigour I will not give up effort. This is the fifth.

### 6. Samyojanasutta.m Bonds.

6. Bhikkhus, there are two thoughts. What two? Taking pleasure in binding thoughts and penetratingly seeing binding thoughts. Bhikkhus, those who enjoy binding thoughts do not dispel greed, do not dispel anger and do not dispel delusion. They are not released

from birth, decay, death, grief, lament and displeasure. I say they are not released from unpleasantness.

Bhikkhus, those who see binding thoughts penetratingly dispel greed, dispel anger and dispel delusion. They are released from birth, decay, death, grief, lament and displeasure. I say they are released from unpleasantness. Bhikkhus, these are the two thoughts. This is the sixth.

#### 7. Ka.n.nasutta.m -Vile things

7. Bhikkhus, there are two vile things. What two? They are no shame and no regret. Bhikkhus these two things are vile

#### 8.Sukkasutta.m - Morally good things

8. Bhikkhus, there are two morally good things. What two? They are shame and regret. Bhikkhus these two things are morally good

#### 9. Cariyasuttam.-Good manners.

9. Bhikkhus, these two morally good things protect the world. What two? Shame and regret. Bhikkhus, if these two morally good things did not protect the world, people would not know the mother or the step mother or the aunt, or the teacher's wife, as the teacher's wife. There is a difference in the world unlike among goats, fowl, pigs, dogs, and foxes. Since these two morally good things protect the world, people know the mother, the step mother, the aunt, or the teacher's wife as the teacher's wife. This is the ninth.

#### 10. Vassuapanaayikasutta.m - Observing the rains

10.Bhikkhus, there are two ways of observing the rains. Observing the rains at the right time and observing it later on. These are the two ways of observing the rains. This is the tenth.

#### 2. Adhikara.navaggo -

11. Bhikkhus, these two are powers. What two? They are the power of considering and the power of developing. Bhikkhus, a certain one considers bodily misconduct has evil results here and now and here after, verbal misconduct has evil results here and now and here after and mental misconduct has evil results here and now and here after. Considering thus he abstains from bodily misconduct and develops bodily good conduct. Abstains from verbal misconduct and develops verbal good conduct and abstains from mental misconduct and develops mental good conduct. Bhikkhus, to this is called the power of considering.

Bhikkhus, what is the power of concentration? Bhikkhus, the power of concentration of a trainer is the power of concentration in the level of a trainer. He dispels greed, hate and delusion, to the level possible within his power and does no evil and accrues no demerit. This is called the power of concentration.

12. Bhikkhus, these two are powers. What two? They are the power of considering and the power of developing. Bhikkhus, a certain one considers bodily misconduct has evil results here and now and here after, verbal misconduct has evil results here and now and here after and mental misconduct has evil results here and now and here after. Considering thus he abstains from bodily misconduct and develops bodily good conduct. Abstains from verbal misconduct and develops verbal good conduct and abstains from mental misconduct and develops mental good conduct. Bhikkhus, to this is called the power of considering.

Bhikkhus, what is the power of concentration? Bhikkhus, the bhikkhu develops the enlightenment factor mindfulness secluded and detached to cease and end in maturity. He develops the enlightenment factor investigating the Teaching, secluded and detached to cease and end in maturity. He develops the enlightenment factor effort secluded and detached to cease and end in maturity. He develops the enlightenment factor joy secluded and detached to cease and end in maturity. He develops the enlightenment factor appeasement secluded and detached to cease and end in maturity. He develops the enlightenment factor concentration secluded and detached to cease and end in maturity. He develops the enlightenment factor equanimity secluded and detached to cease and end in maturity. Bhikkhus, this is called the power of concentration, and these two are the powers.

13. Bhikkhus, these two are powers. What two? They are the power of considering and the power of developing. Bhikkhus, a certain one considers bodily misconduct has evil results here and now and here after, verbal misconduct has evil results here and now and here after and mental misconduct has evil results here and now and here after. Considering thus he abstains from bodily misconduct and develops bodily good conduct. Abstains from verbal misconduct and develops verbal good conduct and abstains from mental misconduct and develops mental good conduct. Bhikkhus, to this is called the power of considering.

Bhikkhus, what is the power of concentration? Here bhikkhus, the bhikkhu secluding the mind from sensual desires, and demeritorious thoughts, with thoughts and thought processes and with the joy and pleasantness born of seclusion attains to the first jhana. Appeasing thoughts and thought processes and the mind internally appeased and brought to one point attains to the second jhana, which is without thoughts and thought processes and accompanied with joy and pleasantness born of concentration.

Also abiding with equanimity to joy and detachment, with mindful awareness experiences pleasantness with the body too[1] and attains the third jhana. To this jhana the noble ones say abiding in pleasantness mindful of equanimity. Giving up pleasantness and unpleasantness and earlier having given up pleasure and displeasure, feeling neither

pleasant nor unpleasant by purifying mindfulness with equanimity, attains to the fourth jhana. Bhikkhus, to this is called the power of concentration and these are the two powers.

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Note. 1. experiences pleasantness with the body too. 'sukhan~n ca kaayena pa.tisa.mvedeti.' This is the pleasantness derived on account of the pacification of the six doors of mental contact in the body as no feelings arise on a contact of any of them. ie: seeing, hearing etcetra.

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14. Bhikkhus, these two are the ways of giving the Teaching of the Thus Gone One. What two? In short and in detail. These two are the ways of giving the teaching of the Thus Gone One.

15. Bhikkhus, when the fallen bhikkhu and the accusing bhikkhu do not reflect internally, the settlement of the matter would take a long time and the bhikkhus will not abide in pleasantness.

When the fallen bhikkhu and the accusing bhikkhu reflect internally, the settlement of the matter would not take a long time and the bhikkhus will abide in pleasantness.

Bhikkhus, how does the fallen bhikkhu reflect internally?

Here the bhikkhu, fallen for an offence considers :- I have fallen for an offence through one or the other of the sense doors. This bhikkhu has seen me falling for an offence, through one or the other of the sense doors. If I had not fallen for an offence through one or the other of the sense doors, this bhikkhu would not have seen me fallen for this offence. Since I have fallen for an offence through one or the other of the sense doors, this bhikkhu had seen me falling for an offence and displeased, has uttered displeased words and I was displeased and uttered displeased words. Then that bhikkhu became displeased and told the others about it. Therefore, it is I who has to ask pardon to put an end to the dispute. Thus the fallen bhikkhu reflects internally.

Bhikkhus, how does the accusing bhikkhu reflect internally?

Here the accusing bhikkhu considers :- This bhikkhu has fallen for an offence through one or the other of the sense doors. I saw him falling for an offence, through one or the other of the sense doors. If he had not fallen for an offence through one or the other of the sense doors, I would not have seen him fallen for this offence. Since he has fallen for an offence through one or the other of the sense doors, I saw him falling for an offence and displeased, I uttered displeased words and he was displeased and uttered displeased words. Then displeased I told the others about it. Therefore, it is I who has to ask pardon to put an end to the dispute. Thus the accusing bhikkhu reflects internally.

Bhikkhus, when the fallen bhikkhu and the accusing bhikkhu do not reflect internally, the settlement of the matter would take a long time and the bhikkhus will not abide in pleasantness.

When the fallen bhikkhu and the accusing bhikkhu reflect internally, the settlement of the matter would not take a long time and the bhikkhus will abide in pleasantness.

16. A certain brahmin approached the Blessed One, exchanged friendly greetings and sat on a side. Then he said to the Blessed One:- Good Gotama, why are certain ones born in decrease, in a bad state in hell after death? Brahmin, on account of not adhering to the Teaching and misconducting themselves a certain one is born in decrease, in a bad state, in hell. Why are certain ones born in increase, in a good state in heaven after death? Brahmin, on account of adhering to the Teaching and conducting themselves a certain one is born in increase, in a good state, in heaven

Good Gotama, I understood, it is like something overturned is reinstated, it is like something is disclosed. It is like the path was told to someone who has lost his way, or like a lamp lighted for the darkness for those who have eyes to see forms. Good Gotama has explained the Teaching in various ways. Now I take refuge in the Blessed One in the Teaching and the Community of bhikkhus. Remember me as a lay disciple, from today until life lasts.

17. Then the brahmin Janusso.ni approached the Blessed One, exchanged friendly greetings and sat on a side. Then he said to the Blessed One:-

Good Gotama, why are certain ones born in decrease, in a bad state in hell after death?

Brahmin, on account of doing and not doing certain ones are born in decrease, in a bad state in hell.

Good Gotama, why are certain ones born in increase, in a good state in heaven after death?

Brahmin, on account of doing and not doing certain ones are born in increase, in a good state in heaven.

Good Gotama, I do not understand this short exposition, good if it is explained to me in detail.

Then brahmin, listen and attend carefully. Brahmin, a certain one, misconducts himself by body and fails to develop the right bodily conduct misconducts himself verbally and fails to develop the right verbal conduct, misconducts himself mentally and fails to develop the right mental conduct, thus on account of doing and not doing certain ones are born in decrease, in a bad state in hell.

Brahmin, a certain one, develops the right conduct by body, and abstains from misconducting bodily develops the right verbal conduct, and abstains from misconducting verbally, develops the right mental conduct and abstains misconducting mentally, thus on account of doing and not doing certain ones are born in increase, in a good state in heaven.

Good Gotama, I understood, it is like something overturned is reinstated, it is like something is disclosed. It is like the path was told to someone who has lost his way, or like a lamp lighted for the darkness for those who have eyes to see forms. Good Gotama has explained the Teaching in various ways. Now I take refuge in the Blessed One in the Teaching and the Community of bhikkhus. Remember me as a lay disciple, from today until life lasts.

18. Then venerable Ananda approached the Blessed One, worshipped and sat on a side. To venerable Ananda thus seated the Blessed One said:- Ananda, I definitely say that misconduct by body, by words and by mind should not be done.



Venerable Ananda asked the Blessed One, Venerable sir, it is said with certainty that misconduct by body, by words and by mind should not be done, well if they are done what should be expected?

Ananda, I definitely say that misconduct by body, by words and by mind should not be done and if they are done, these dangers should be expected. Oneself blames one, the wise thoroughly knowing look down on it, a bad reputation spreads, one dies with a confused mind, after death, he goes to decrease, to loss, is born in hell.

Ananda, I say definitely that misconduct by body, by words and by mind should not be done, if they are done these dangers should be expected.

Venerable sir, it is said with certainty that good conduct by body, by words and by mind should be done, well if they are done what should be expected?

Ananda, I definitely say that good conduct by body, by words and by mind should be done and if they are done, these good results should be expected. Oneself does not blame one, the wise thoroughly knowing praise such action, a good reputation spreads, one dies with an unconfused mind, after death, he goes to increase, to a good birth, is born in heaven.

Ananda, I say definitely that good conduct by body, by words and by mind should be done, if they are done these good results should be expected.

19. Bhikkhus, dispel demerit, it is possible to dispel demerit. If it is not possible to dispel demerit, I will not tell you "Dispel demerit." As it is possible I say. "Bhikkhus, dispel demerit."

If dispelling demerit is conducive to harm and unpleasantness, I will not tell, "Bhikkhus, dispel demerit." As dispelling demerit is conducive to well being and pleasantness I say "bhikkhus, dispel demerit".

Bhikkhus, develop merit, it is possible to develop merit. If it is not possible to develop merit, I will not tell you "Develop merit." As it is possible I say. "Bhikkhus, develop merit."

If developing merit is conducive to harm and unpleasantness, I would not tell, "Bhikkhus, develop merit." As developing merit is conducive to well being and pleasantness I say "bhikkhus, develop demerit".

20. Bhikkhus, these two things are conducive to the confusion and disappearance of the Good Teaching. What two? It is the displacement of words and letters that do not convey the meaning and the displaced words and letters not conveying the meaning to the necessary end. Bhikkhus, these two things are conducive to the confusion and the disappearance of the Good Teaching.

21 Bhikkhus, these two things are conducive to the non confusion and non disappearance of the Good Teaching. What two? It is the correct placement of words and letters that convey the meaning and the non displaced words and letters conveying the meaning to the necessary end. Bhikkhus, these two things are conducive to the non confusion and the non disappearance of the Good Teaching.

21. Bhikkhus, there are two fools. Who are the two? One does not recognise the breach of a regulation as such and the other does not accept the confession when pardon is asked according to the Teaching.

Bhikkhus, these two are fools

Bhikkhus, there are two wise men. Who are the two? One recognises the breach of a regulation as such and the other accepts the confession when pardon is asked according to the Teaching. Bhikkhus, these two are wise men.

22. Bhikkhus, these two cloud the words of the Thus Gone One Which two? The wicked or the angry one, and the one who takes faith grasping something incorrectly. Bhikkhus, these two cloud the words of the Thus Gone One.

23. Bhikkhus, these two cloud the words of the Thus Gone One Which two? The one who says the not uttered and not muttered by the Thus Gone One as uttered and muttered by the Thus Gone One and the one who says the uttered and muttered by the Thus Gone One as not uttered and not muttered by the Thus Gone One Bhikkhus, these two cloud the words of the Thus Gone One

24. Bhikkhus, these two do not cloud the words of the Thus Gone One Which two? The one who says the not uttered and not muttered by the Thus Gone One as not uttered and not muttered by the Thus Gone One and the one who says the uttered and muttered by the Thus Gone One as uttered and muttered by the Thus Gone One Bhikkhus, these two do not cloud the words of the Thus Gone One

25. Bhikkhus, these two cloud the words of the Thus Gone One Which two? The one who says the underlying meaning of a sutta is its surface meaning and the surface meaning of a sutta is its underlying meaning. Bhikkhus, these two cloud the words of the Thus Gone One.

26. Bhikkhus, these two do not cloud the words of the Thus Gone One Which two? The one who says the underlying meaning of a sutta is the underlying meaning and the surface meaning of a sutta is its surface meaning. Bhikkhus, these two do not cloud the words of the Thus Gone One.

27. Bhikkhus, one with secret actions should expect one of these courses of action, either hell or the animal world. Bhikkhus, one with straightforward should expect one of these courses of action, birth among gods or men.

28 Bhikkhus, one with wrong view should expect one of these courses of action, either hell or the animal world.

29. Bhikkhus, one with right view should expect one of these courses of action, birth among gods or men.

30 Bhikkhus, to the unvirtuous there are two receiving ends, either hell or the animal kingdom and to the virtuous there are two receiving ends, birth among gods or men.

31 Bhikkhus, seeing two good reasons I abide in jungle forests and the out skirts of the forest. What are the two? For my pleasant abiding here and now and out of compassion for the future generation. Bhikkhus, seeing these two good reasons I abide in jungle forests and the out skirts of the forest.

32. Bhikkhus, these two things are on the side of wisdom. Which two? Calm and insight. Bhikkhus, what is the result of developing calm? The mind is developed. What is the result of a developing the mind? Whatever greed fades.

Bhikkhus, what is the result of developing insight. Wisdom gets enhanced. What is the use of enhanced wisdom? Whatever ignorance fades. Even the minor defilements, do not release the mind. The minor defilements of ignorance do not enhance wisdom. Thus bhikkhus, with the fading of greed there is release of mind and with the fading of ignorance release through wisdom.

#### 4 Samacittavaggo

33. Bhikkhus, I will tell you the non Great Man and the Great Man, listen and attend carefully. Bhikkhus, who is the non Great Man? He is ungrateful and lacks consideration. Bhikkhus, it should be thoroughly known that ungratefulness and lack of consideration is low. It is completely the sphere of the non Great Man Bhikkhus, who is the Great Man? He is grateful and has consideration for others. Bhikkhus, it should be thoroughly known that being grateful and consideration for others is noble. It is completely the sphere of the Great Man

34. Bhikkhus, I say, you cannot repay two persons. Who are the two? It is mother and father. Bhikkhus, if you had borne your father and mother on your shoulders and lived a hundred years and meanwhile rubbed and massaged their bodies and they let loose urine and excreta, yet you have not returned the gratitude shown to you. Even if you offer them all the wealth and make them rulers of the earth, even then you have not returned the gratitude shown to you, because they have done much more. They fed you when you could not walk and showed you the world.

If your mother and father did not have faith and you instilled faith in them, if they did not have virtues instilled virtues in them, if they were miserly, made them benevolent and if they were not wise, made them wise, you have shown gratitude to your mother and father, it is more than enough.

35. A certain brahmin approached the Blessed One, exchanged friendly greeting, sat on a side and said:-

What is good Gotama's faith and what does he preach?

Brahmin, I preach doing and not doing. How does good Gotama preach doing and not doing?

Brahmin, I say do not do misconduct by body, words and mind and I say do no demeritorious thinking in any of the various spheres, develop good conduct by body, words and mind and I say do meritorious thinking in any of the various spheres. Brahmin, thus I say I preach doing and not doing.

Good Gotama, I understood, it is like something overturned is reinstated, it is like something is disclosed. It is like the path was told to someone who has lost his way, or like a lamp lighted for the darkness for those who have eyes to see forms. Good Gotama has explained the Teaching in various ways. Now I take refuge in the Blessed One in the Teaching and the Community of bhikkhus. Remember me as a lay disciple, from today until life lasts.

36. Then the householder Anathapindika approached the Blessed One, worshipped, sat on a side and said:-Venerable sir, how many are there in the world to receive gifts and to whom should gifts be given?

Householder, there are two groups to receive gifts, they are the trainers and those who have gone beyond the training. Householder, gifts should be given to them. Then the Blessed One further said:-

The trainers and those gone beyond the training are suitable for gifts

They are straightforward in body, speech and mind

And are a field of merit for those making sacrifices.

37. I heard thus. At one time the Blessed One was living in the monastery offered by Anathapindika in Jeta's grove in Savatthi. At that time venerable Sariputta was living in the Pubba monastery offered by the mother of Migara, in Savatthi. Then venerable Sariputta addressed the bhikkhus:- Friends, bhikkhus, who is the person with internal bonds? Here bhikkhus, the bhikkhu is virtuous observing the higher code of rules and practising good conduct seeing fear in the slightest fault. After death he is born with a certain company of gods. Disappearing from there he returns here, to be born. Bhikkhus, this is the person with internal bonds who is a returner.

Friends, bhikkhus, who is the person with external bonds? Here bhikkhus, the bhikkhu is virtuous observing the higher code of rules and practising good conduct seeing fear in the slightest fault.

He abides enjoying a certain peaceful release of mind. After death he is born with a certain company of gods. Disappearing from there does not return here. Bhikkhus, this is the person with external bonds who is a non returner.

Again, friends, bhikkhus, the bhikkhu is virtuous observing the higher code of rules and practising good conduct seeing fear in the slightest fault. He follows the method of getting wearied, detaching and ceasing from sensual desires and from thinking. He follows the method of putting an end to craving. After death he is born with a certain company of gods. Disappearing from there, he does not return here. Bhikkhus, this is the person with external bonds he is a non returner.

Then many gods who had developed equanimity approached the Blessed One, worshipping the and standing on a side they said to the Blessed One :-

Venerable sir, venerable Sariputta in the Pubba monastery is explaining to the bhikkhus, the person with internal bonds and the person with external bonds. The gathering is excited. Good, if the Blessed One would approach venerable Sariputta out of compassion. The Blessed One accepted in silence

Then the Blessed One, like a strong man who would stretch his bent arm or bend his stretched arm disappearing from Jeta's grove appeared before venerable Sariputta in the Pubba monastery. Then the Blessed One sat on the prepared seat and venerable Sariputta too worshipped the Blessed One and sat on a side The Blessed One said:- Sariputta, many gods who have developed equanimity approached me worshipped me and standing on a side they said:- Venerable sir, venerable Sariputta in the Pubba monastery is explaining to the bhikkhus, the person with internal bonds and the person with external bonds. The gathering is excited. Good, if the Blessed One would approach venerable Sariputta out of compassion. Sariputta, those gods stand as though fixed to

the tip of a sword clustered together in tens, twenties, thirties, forties, fifties, sixties and seventies. They do not hurt each other thus standing.

Sariputta, that training should be done here itself. Our mental faculties should be pacified and our mind should be appeased. Our bodily, verbal, and mental actions will be appeasing towards co-associates in the holy life. Sariputta, you should train in this manner. Sariputta, those gone forth in other faiths should not hear this discourse, if they have not heard it.

38. I heard thus. At one time venerable Mahakaccayana was living in Benares on the bank of river Kaddamadaha. Then the brahmin Aramada.n.da approached venerable Mahakaccayana exchanged friendly greetings sat on a side and said:-Good Kaccayana what is the reason and cause that warriors dispute with warriors, brahmins with brahmins and householders with householders and even recluses with recluses. On account of a conceited, bonded attachment to sensual craving, warriors dispute with warriors, brahmins with brahmins and householders with householders.

Good Kaccayana what is the reason and cause that recluses dispute with recluses? On account of a conceited, bonded attachment craving for a doctrinal view recluses dispute with recluses.

Good Kaccayana, in this world is there anyone who has overcome this conceited, bonded attachment to sensual craving and the conceited bonded attachment craving for a doctrinal view?

Brahmin, there is a person who has overcome this conceited, bonded attachment to sensual craving and the conceited bonded attachment, craving for a doctrinal view.

Good Kaccayana, who is it, that has overcome this conceited, bonded attachment to sensual craving and the conceited bonded attachment craving, for a doctrinal view

Brahmin, in the eastern state there is a city called Savatthi, there the Blessed One, worthy and rightfully enlightened now lives. He has overcome this conceited, bonded attachment to sensual craving and the conceited bonded attachment craving, for a doctrinal view.

When this was said the brahmin Aramada.n.da got up from his seat, arranged his shawl on one shoulder putting his right knee on the ground and clasping his hands towards the direction in which the Blessed One was, made this solemn utterance thrice. 'I worship the Blessed One, worthy and rightfully enlightened' He has overcome this conceited, bonded attachment to sensual craving and the conceited bonded attachment craving, for a doctrinal view.

Good Kaccayana, I understood, it is like something overturned is reinstated, it is like something is disclosed. It is like the path was told to someone who has lost his way, or like a lamp lighted for the darkness for those who have eyes to see forms. Good Kaccayana has explained the Teaching in various ways. Now I take refuge in the Blessed One in the Teaching and the Community of bhikkhus. Good Kaccayana, remember me as a lay disciple, from today until life lasts.

39. At one time venerable Mahakaccayana was living in the Gun.da forest in Madhura. Then the brahmin Ka.n.darayana approached venerable Mahakaccayana exchanged friendly greetings, sat on a side and said:-

Good Kaccayana, I hear that the recluse Kaccayana does not welcome, attend or give a seat to brahmins decayed, aged and come to the end of the life span. Good Kaccayana, is it the right conduct?

Brahmin, the Blessed One who knows and sees, is worthy and rightfully enlightened has shown an elder and a young one. Brahmin there may be an aged one, eighty, ninety, or even a hundred years from birth. If he enjoys sensual pleasures, surrounded by them, burning with sensual worries, thinking sensual thoughts and feverish about sensual searchings, on that he is reckoned a young one

Brahmin, there may be a young one with dark black hair, young in the first stage of life, in prime of youth If he does not enjoy sensual pleasures, surrounded by them, not burning with sensual worries, not thinking sensual thoughts and not feverish about sensual searchings, on that he is reckoned a wise elder.

When this was said, the brahmin Ka.n.darayana got up from his seat, arranged his shawl on one shoulder and putting his head at the feet of the young bhikkhus and said 'Good ones, you are elderly, we are young ones.'

Good Kaccayana, I understood, it is like something overturned is reinstated, it is like something is disclosed. It is like the path was told to someone who has lost his way, or like a lamp lighted for the darkness for those who have eyes to see forms. Good Kaccayana has explained the Teaching in various ways. Now I take refuge in the Blessed One in the Teaching and the Community of bhikkhus. Good Kaccayana, remember me as a lay disciple, from today until life lasts.

40. Bhikkhus, at a time when robbers are strong, kings become weak and live unpleasantly not able to go to or come from the bordering states to get any work done there. The brahmin householders too at such times live unpleasantly not able to go to or come in to find some external work.

Bhikkhus, in the same manner, when unvirtuous bhikkhus become strong the good bhikkhus become weak and they get to the bordering states. Bhikkhus, it is for the harm, ill luck and unpleasantness of many gods and men.

41. Bhikkhus, I do not appreciate two wrong methods, whether of the householders or of those gone forth.

Bhikkhus, householders or those gone forth on account of the wrong method do not become accomplished.

Walking in the correct path is meritorious

Bhikkhus, I appreciate two right methods, whether of the householders or of those gone forth.

Bhikkhus, householders or those gone forth on account of the right method become accomplished.

Walking in the correct path is meritorious

42. Bhikkhus, those bhikkhus who misunderstand the suttas with similar letters misunderstand the meaning and the Teaching. It is for the harm and unpleasantness of many gods and men. They accrue much demerit and work for the disappearance of this good Teaching.

.Bhikkhus, those bhikkhus who understand the suttas with similar letters understand the meaning and see the Teaching directly. It is for the welfare and unpleasantness of many gods and men. They accrue much merit and work for the stabilisation of this good Teaching.

## 5. Parisavaggo

43. Bhikkhus, there are two gatherings. What two? The superficial gathering and the deep gathering. Bhikkhus, what is the superficial gathering? Bhikkhus, in a gathering if the bhikkhus are haughty, muddled in mind, puffed up and vain, with loose talk, without mindful awareness, with scattered mindfulness and with uncontrolled mental faculties, it is a superficial gathering.

Bhikkhus, what is the deep gathering? Bhikkhus, in a gathering if the bhikkhus are not haughty, not muddled in mind, neither puffed up nor vain, without loose talk, with established mindful awareness, concentrated and with controlled mental faculties, it is a deep gathering.

44. Bhikkhus, there are two gatherings. What two? The divided gathering and the united gathering. Bhikkhus, what is the divided gathering? Bhikkhus, in a gathering if the bhikkhus quarrel, fight and have a dispute and abide using their mouths as weapons to hurt each other, it is a divided gathering.

Bhikkhus, what is a united gathering? Bhikkhus, in a gathering if the bhikkhus are united, pleasing without a dispute, abide seeing each other with loving eyes, it is a united gathering. Bhikkhus, these two are the gatherings and of the two the united gathering is noble..

45. Bhikkhus, there are two gatherings. What two? The distinguished gathering and the not distinguished gathering. Bhikkhus, what is the not distinguished gathering? Bhikkhus, in a gathering if the elder bhikkhus live in abundance, lethargic and taking the lead to deviate, by giving up seclusion's, and not making effort to attain the not yet attained, and to realize the not yet realized the later generation too follow it and live in abundance, lethargic and take the lead to deviate, giving up seclusion's do not make effort to attain the not yet attained and to realise the not yet realised. Bhikkhus, this is the not distinguished gathering.

Bhikkhus, what is the distinguished gathering? Bhikkhus, in a gathering if the elder bhikkhus do not live in abundance, are not lethargic and do not take the lead to deviate, to give up seclusion's, and not make effort to attain the not yet attained, and to realize the not yet realised the later generation too follow it and do not live in abundance, are not lethargic and do not take the lead to deviate, giving up seclusion's, and making effort to attain the not yet attained and to realize the not yet realized. Bhikkhus, this is the distinguished gathering. Bhikkhus, these two are the gatherings and of the two the distinguished gathering is noble..

46. Bhikkhus, there are two gatherings. What two? The noble gathering and the not noble gathering. Bhikkhus, what is the not noble gathering? Bhikkhus, in a gathering if the bhikkhus do not know as it really is, this is unpleasant, this is the arising of unpleasantness, this is the cessation of unpleasantness and this is the path leading to the cessation of unpleasantness. It is the not noble gathering.

Bhikkhus, what is the noble gathering? Bhikkhus, in a gathering if the bhikkhus know as it really is, this is unpleasant, this is the arising of unpleasantness, this is the cessation of unpleasantness and this is the path leading to the cessation of unpleasantness. It is the noble gathering. Bhikkhus, these two are the gatherings and of the two the noble gathering is noble..

47. Bhikkhus, there are two gatherings. What two? The disgusting of gatherings and the cream of gatherings. Bhikkhus, what is the disgusting gathering? Bhikkhus, in a gathering if the bhikkhus are overcome by interest, overcome by anger, overcome by delusion and overcome by fear, it is a disgusting gathering. Bhikkhus, what is a cream of gatherings? Bhikkhus, in a gathering if the bhikkhus are not overcome by interest, anger, delusion and fear, it is a cream of gatherings. Bhikkhus, these two are the gatherings and of the two the cream of gatherings is noble..

48. Bhikkhus, there are two gatherings. What two? The gathering trained to enlighten, not inquire and the gathering trained to inquire, not enlighten. Bhikkhus, what is the gathering trained to enlighten, not inquire? Here bhikkhus, in a gathering the bhikkhus do not listen to the deep suttas of transcendental nature concerning the void, preached by the Thus Gone One. When they are preached they do not lend ear, to learn and understand it, do not think it should be learnt. They listen to suttas told in verse form, in words and letters that please the ears made up by some disciple. When these are preached they lend ear, to learn and understand it, they think it should be learnt. They learn it but do not question about it, they do not cross examine it, as how could this happen They do not seek the hidden meaning and do not care to clear the various doubts about the Teaching. Bhikkhus, this is the gathering trained to enlighten not inquire.

Bhikkhus, what is the gathering trained to inquire not enlighten? Here bhikkhus, in a gathering the bhikkhus do not listen to the suttas told in verse form, in words and letters that please the ears, made up by some disciple. They listen to the deep suttas of transcendental nature concerning the void, preached by the Thus Gone One. When these are preached they lend ear, to learn and understand it, think it should be learnt. They learn it, question about it, cross examine it, as how could this happen They seek the hidden meaning and take care to clear the various doubts about the Teaching. Bhikkhus, this is the gathering trained to inquire not enlighten. Bhikkhus, these two are the gatherings and of the two the gathering trained to inquire not enlighten is noble..

49. Bhikkhus, there are two gatherings. What two? The gathering that honour material and not the good Teaching and the gathering that honour the good Teaching and not material. Bhikkhus, what is the gathering that honour material and not the Good Teaching? Here bhikkhus, in a gathering the bhikkhus praise each other's attainment's in the presence of the lay people wearing white clothes. One says a certain bhikkhu is released both ways, a certain other one is released through wisdom, another is a body witness.

Another has attained right view, another is released through faith, another treads the path of the Teaching and another the path of faith. Another is virtuous and conducts well, another unvirtuous and has evil conduct. They announce each others attainment's for want of gain, gaining, partake it enslaved, swooned with greed and are not wise to see



the danger. Bhikkhus, this is the gathering that honour material and not the good Teaching.

Bhikkhus, what is the gathering that honour the Good Teaching and not material? Here bhikkhus, in a gathering the bhikkhus do not praise each other's attainment's in the presence of the lay people wearing white clothes. One does not say a certain bhikkhu is released both ways, a certain other one is released through wisdom or another is a body witness. Or another has attained right view, or another is released through faith, and another treads the path of the Teaching and another the path of faith. Another is virtuous and conducts well, another unvirtuous and has evil conduct. They do not announce each others attainment's for want of gain, gaining, do not partake it enslaved, swooned with greed and are wise to see the danger. Bhikkhus, this is the gathering that honour the good Teaching and not material. Bhikkhus, these two are the gatherings and of the two the gathering that honour the good Teaching and not material is noble.

50. Bhikkhus, there are two gatherings. What two? The unlawful gathering and the lawful gathering Bhikkhus, what is the unlawful gathering? Bhikkhus, if in a gathering unlawful activity prevails and lawful activity does not prevail. Unlawful discipline prevails and lawful discipline does not prevail. Unlawful activity and discipline become evident and lawful activity and lawful discipline do not become evident. This is the unlawful gathering.

Bhikkhus, what is the lawful gathering? Bhikkhus, if in a gathering lawful activity prevails and unlawful activity does not prevail. Lawful discipline prevails and unlawful discipline does not prevail. Lawful activity and discipline become evident and unlawful activity and unlawful discipline do not become evident. This is the lawful gathering. Bhikkhus, these two are the gatherings and of the two the lawful gathering is noble.

51 Bhikkhus, there are two gatherings. What two? The righteous gathering and the unrighteous gathering Bhikkhus, what is the unrighteous gathering? Bhikkhus, if in a gathering unlawful activity prevails and lawful activity does not prevail. Unlawful discipline prevails and lawful discipline does not prevail. Unlawful activity and discipline become evident and lawful activity and lawful discipline do not become evident. This is the unlawful gathering. .

Bhikkhus, what is the righteous gathering? Bhikkhus, if in a gathering lawful activity prevails and unlawful activity does not prevail. Lawful discipline prevails and unlawful discipline does not prevail. Lawful activity and discipline become evident and unlawful activity and lawful discipline do not become evident. This is the righteous gathering. Bhikkhus, these two are the gatherings and of the two the righteous gathering is noble..

52. Bhikkhus, there are two gatherings. What two? The gathering that thinks according to the Teaching and the gathering that does not think according to the Teaching. Bhikkhus, what is the gathering that does not think according to the Teaching? Bhikkhus, in a gathering the bhikkhus, have a dissent, righteous or unrighteous. As a result the bhikkhus of one party do not appease or talk with the other party for appeasement. Not favourable to each other do not settle it favourably. They hold on to the non appeasement and non favouritism of each other tenaciously, saying this is the truth and all else is wrong. Bhikkhus, this is the gathering that does not think according to the Teaching.

Bhikkhus, what is the gathering that thinks according to the Teaching? Bhikkhus, in a gathering the bhikkhus, have a dissent, righteous or unrighteous. The bhikkhus of one party, appease or talk with the other party for appeasement. Favourable to each other settle it favourably. They do not hold on to the non appeasement and non favouritism of each other tenaciously, saying this is the truth and all else is wrong. Bhikkhus, this is the

gathering that thinks according to the Teaching. Bhikkhus, these two are the gatherings and of the two the gathering that thinks according to the Teaching is noble.

## 6. 1. Puggalavaggo

53. Bhikkhus, these two persons are born in the world, for the good, welfare and pleasantness of many gods and men. Who are the two? It is the Thus Gone One, worthy and rightfully enlightened and the Universal monarch.

54. Bhikkhus, these two supernatural humans are born in the world, for the good, welfare and pleasantness of many gods and men. Who are the two? It is the Thus Gone One, worthy and rightfully enlightened and the Universal monarch.

55. Bhikkhus, at the demise of these two persons there is much remorse in the world. Which two? It is the Thus Gone One, worthy and rightfully enlightened and the Universal monarch.

56. Bhikkhus, these two are worthy of monuments. Which two? The Thus Gone One, worthy and rightfully enlightened and the Universal monarch.

57. Bhikkhus, there are two enlightened ones. Who are the two? The Thus Gone One, worthy and rightfully enlightened and the Silent enlightened One.

58. Bhikkhus, a bursting thunder bolt does not frighten these two. Which two? A bhikkhu who has given up desires and the thoroughbred elephant.

59. Bhikkhus, a bursting thunder bolt does not frighten these two. Which two? A bhikkhu who has given up desires and the thoroughbred horse.

60.. Bhikkhus, a bursting thunder bolt does not frighten these two. Which two? A bhikkhu who has given up desires and the lion, the king of animals.

61. Bhikkhus, for two good reasons wild talk should not be done. What are the two? May I not tell lies and may I not make wrong accusations. Seeing these two good reasons wild talk should not be done. .

62. Bhikkhus, women die not satiated and not hindered to do two things. What are the two? Having sexual relations and giving birth.

63. Bhikkhus, I will tell you the not peaceful living together and the peaceful living together, listen and attend carefully. Bhikkhus, what is the not peaceful living and how do the not peaceful live together? It occurs to an elder bhikkhu:-The elder bhikkhus do not speak to me, the middling bhikkhus and the novice bhikkhus too do not speak to me. I too will not speak to the elder bhikkhus, the middling bhikkhus or the novice bhikkhus

If an elder bhikkhu, a middling bhikkhu, or a novice bhikkhu, speaks to me, without compassion and if I do not reply, even the sight would be troublesome not pleasant.

Then to a middling bhikkhu or a novice bhikkhu it occurs thus:-The elder bhikkhus do not speak to me, the middling bhikkhus and the novice bhikkhus, do not speak to me. I too will not speak to the elder bhikkhus, the middling bhikkhus or the novice bhikkhus

If an elder bhikkhu, a middling bhikkhu, or a novice bhikkhu, speaks to me, without compassion and if I do not reply, even the sight would be troublesome not pleasant. Bhikkhus, this is the not peaceful living together and in this way they live together without peace.

Bhikkhus, what is the peaceful living together and how do the peaceful live together? It occurs to an elder bhikkhu:-The elder bhikkhus speak to me, the middling bhikkhus and the novice bhikkhus, speak to me. I too will speak to the elder bhikkhus, the middling bhikkhus and the novice bhikkhus

If an elder bhikkhu, a middling bhikkhu, or a novice bhikkhu, speaks to me, he will speak with compassion and I will reply, the sight would not be troublesome it would be pleasant,

Even to a middling bhikkhu or a novice bhikkhu it occurs thus:-The elder bhikkhus speak to me, the middling bhikkhus and the novice bhikkhus. I too will speak to the elder bhikkhus, the middling bhikkhus and the novice bhikkhus

If an elder bhikkhu, a middling bhikkhu, or a novice bhikkhu, speaks to me, he will speak with compassion and I will reply, the sight would not be troublesome it would be pleasant. Bhikkhus, this is the peaceful living together and in this way they live together peacefully.

64. Bhikkhus, if both parties of bhikkhus come for a settlement, are with exchange of words, contortion of views, mentally hurt, displeased and wrathful, not internally appeased with the settlement this should be expected it will be prolonged trouble and the bhikkhus will be unpleasant. .

Bhikkhus, if both parties of bhikkhus come for a settlement, with exchange of words, contortion of views, mentally hurt, displeased and wrathful, are internally well appeased with the settlement this should be expected it will not be prolonged trouble and the bhikkhus will be pleasant.

(7) .2. Sukhavaggo

65. Bhikkhus, there are two kinds of pleasantness. What two? Household pleasantness and the pleasantness of one gone forth. Of these two, the pleasantness of one gone forth is better.

66. Bhikkhus, there are two kinds of pleasantness. What two? Sensual pleasantness and the pleasantness of giving up sensuality. Of these two, the pleasantness of giving up sensuality is better.

67. Bhikkhus, there are two kinds of pleasantness. What two? The pleasantness with substratum and the pleasantness without substratum. Of these two, the pleasantness without substratum is better.

68. Bhikkhus, there are two kinds of pleasantness. What two? The pleasantness with desires and the pleasantness without desires. Of these two, the pleasantness without desires is better.

69. Bhikkhus, there are two kinds of pleasantness. What two? Material pleasantness and immaterial pleasantness. Of these two, immaterial pleasantness is better.

70. Bhikkhus, there are two kinds of pleasantness. What two? The noble pleasantness and the ignoble pleasantness. Of these two, the noble pleasantness is better.

71. Bhikkhus, there are two kinds of pleasantness. What two? Bodily pleasantness and mental pleasantness. Of these two, mental pleasantness is better.

72. Bhikkhus, there are two kinds of pleasantness. What two? Pleasantness with joy and pleasantness without joy. Of these two, pleasantness without joy is better.

73. Bhikkhus, there are two kinds of pleasantness. What two? Pleasantness on account of agreeability and pleasantness on account of equanimity. Of these two, pleasantness on account of equanimity is better.

74. Bhikkhus, there are two kinds of pleasantness. What two? Pleasantness on account of concentration and pleasantness on account of distraction. Of these two, pleasantness on account of concentration is better.

75. Bhikkhus, there are two kinds of pleasantness. What two? Pleasantness with joy for an object and pleasantness without joy for an object. Of these two, pleasantness without joy for an object is better.

76. Bhikkhus, there are two kinds of pleasantness. What two? Pleasantness on account of an agreeable object and pleasantness on account of equanimity for an object. Of these two, pleasantness on account of equanimity for an object, is better.

77. Bhikkhus, there are two kinds of pleasantness. What two? Pleasantness born on account of a material object and pleasantness born, on account of an immaterial object. Of these two, pleasantness born, on account of an immaterial object is better

{8.} 3 Sanimittavaggo.

78. Bhikkhus, on account of an object, demeritorious thoughts arise, not without an object. When that object is dispelled, the demeritorious thoughts fade.

79. Bhikkhus, with a source, demeritorious thoughts arise, not without a source. When that source is dispelled, the demeritorious thoughts fade.

80. Bhikkhus, with a reason, demeritorious thoughts arise, not without a reason. When that reason is dispelled, the demeritorious thoughts fade.

81. Bhikkhus, with an intention, demeritorious thoughts arise, not without an intention. When that intention is dispelled, the demeritorious thoughts fade.

82. Bhikkhus, with a motive, demeritorious thoughts arise, not without a motive. When that motive is dispelled, the demeritorious thoughts fade.

83. Bhikkhus, with that which matters, demeritorious thoughts arise, not without. When that which matters is dispelled, the demeritorious thoughts fade.

84. Bhikkhus, with feelings, demeritorious thoughts arise, not without feelings. When those feelings are dispelled, the demeritorious thoughts fade.

85. Bhikkhus, with perceptions, demeritorious thoughts arise, not without perceptions. When those perceptions are dispelled, the demeritorious thoughts fade.

86. Bhikkhus, with consciousness, demeritorious thoughts arise, not without consciousness. When that consciousness is dispelled, the demeritorious thoughts fade.

87. Bhikkhus, with a coming together of objects, demeritorious thoughts arise, not without a coming together of objects. When the coming together of objects is dispelled, the demeritorious thoughts fade.

#### [ 9..] 4. Dhammavaggo

88. Bhikkhus, these are two things. What are the two? They are release of mind, and release through wisdom.

89. Bhikkhus, these are two things. What are the two? They are energy, and balance.

90. Bhikkhus, these are two things. What are the two? They are name and matter.

91. Bhikkhus, these are two things. What are the two? They are knowledge and release.

92. Bhikkhus, these are two things. What are the two? They are the view 'to be', and the view 'not to be'..

93. Bhikkhus, these are two things. What are the two? They are no shame and no regrets.

94. Bhikkhus, these are two things. What are the two? They are shame and regrets.

95. Bhikkhus, these are two things. What are the two? They are unruliness, and evil friends..

96. Bhikkhus, these are two things. What are the two? They are ruliness, and good friends..

97. Bhikkhus, these are two things. What are the two? They are cleverness in elements and cleverness in attending to them..

98. Bhikkhus, these are two things. What are the two? They are cleverness in ecclesiastical offence, and cleverness in overcoming them.

[10] 5. Baalavaggo

99. Bhikkhus, these two are foolish. Which two? He that bears the future weight, and he that does not bear the present weight.

100. Bhikkhus, these two are wise. Which two? He that bears the present weight, and he that does not bear the future weight.

101. Bhikkhus, these two are foolish. Which two? He that perceives the not suitable as suitable, and he that perceives the suitable as not suitable.

102. Bhikkhus, these two are wise. Which two? He that perceives the not suitable as not suitable, and he that perceives the suitable as suitable. .

103. Bhikkhus, these two are foolish. Which two? He that perceives an offence when there is no offence, and he that does not perceive the offence as the offence.

104. Bhikkhus, these two are wise. Which two? He that perceives an offence when there is an offence, and he that does not perceive an offence when there is no offence.

105. Bhikkhus, these two are foolish. Which two? He that perceives the unrighteous as righteous, and he that perceives the righteous as unrighteous.

106. Bhikkhus, these two are wise. Which two? He that perceives the unrighteous as unrighteous, and he that perceives the righteous as righteous.

107. Bhikkhus, these two are foolish. Which two? He that perceives the non discipline as the discipline, and he that perceives the discipline as the non discipline. .

108. Bhikkhus, these two are wise. Which two? He that perceives the non discipline as non discipline, and he that perceives the discipline as the discipline.

109. Bhikkhus, the desires of these two grow. Which two? He that doubts when there is no reason to doubt, and he that does not doubt when there is a reason to doubt. .

110. Bhikkhus, the desires of these two do not grow. Which two? He that does not doubt when there is no reason to doubt, and he that doubts when there is a reason to doubt. .

111. Bhikkhus, the desires of these two grow. Which two? He that perceives the unsuitable as suitable, and he that perceives the suitable as unsuitable. . .

112. Bhikkhus, the desires of these two do not grow. Which two? He that perceives the not suitable as not suitable, and he that perceives the suitable as suitable.

113. Bhikkhus, the desires of these two grow. Which two? He that perceives an offence when there is no offence, and he that perceives an offence as no offence. .

114. Bhikkhus, the desires of these two do not grow. Which two? He that perceives an offence when there is an offence, and he that perceives no offence when there is no offence.

115. Bhikkhus, the desires of these two grow. Which two? He that perceives the incorrect teaching as the correct teaching, and he that perceives the correct teaching as the incorrect teaching.. .

116. Bhikkhus, the desires of these two do not grow. Which two? He that perceives the incorrect teaching as the incorrect teaching, and he that perceives the correct teaching as the correct teaching. .

117. Bhikkhus, the desires of these two grow. Which two? He that perceives the non discipline as the discipline, and he that perceives the discipline as the non discipline.. .

118. Bhikkhus, the desires of these two do not grow. Which two? He that perceives the non discipline as the non discipline, and he that perceives the discipline as the discipline.

[11] .1 Aasaaduppajahavaggo.

119. Bhikkhus, it is difficult to dispel these two desires. Which two? The desires for gains and the desire to live.

120. Bhikkhus, these two persons are rare in the world. Which two? The one who acts thoughtfully and the one who has gratitude and returns the gratitude. .

121. Bhikkhus, these two persons are rare in the world. Which two? The one who is contented and the one who satisfies the needs of others.

122. Bhikkhus, these two persons are difficult to be satisfied. Which two? He that collects whatever he gains and he that spends whatever he gains.

123. Bhikkhus, these two persons are easy to satisfy. Which two? He that does not collect whatever he gains and he that does not spend whatever he gains.

124. Bhikkhus, for the arising of greed these two are the cause. Which two? An agreeable object and unwise thinking.

125. Bhikkhus, for the arising of aversion these two are the cause. Which two? An agreeable object and unwise thinking.

126. Bhikkhus, there are two reasons for the arising of wrong view. What two? Another's words and unwise thinking.

127. Bhikkhus, there are two reasons for the arising of right view. What two? Another's words and wise thinking.

128. Bhikkhus, these two are the offences. Which two? The trifling offence and the grave offence.

129. Bhikkhus, these two are the offences. Which two? That which is a grave transgression and that which is not a grave transgression.

130. Bhikkhus, these two are the offences. Which two? The offence that has to be completed and the offence that has nothing to be completed.

[12] 2. Ayaacanaavaggo.

131. Bhikkhus, a bhikkhu aspiring out of faith, should rightfully aspire, 'May I be one like Sariputta or Moggallana.' Bhikkhus, they are beyond compare in the midst of my disciple bhikkhus.

132. Bhikkhus, a bhikkhuni aspiring out of faith, should rightfully aspire, 'May I be one like bhikkhuni Khema or bhikkhuni Uppalavanna.' Bhikkhus, they are beyond compare in the midst of my disciple bhikkhunis

133. Bhikkhus, a male lay disciple aspiring out of faith, should rightfully aspire, 'May I be one like the householder Citta or the householder Hatthaka of Alavaka.' Bhikkhus, they are beyond compare in the midst of my male lay disciples.

134. Bhikkhus, a female lay disciple aspiring out of faith, should rightfully aspire, 'May I be one like Khujjuttara or Veluka.ntaki Nandamata' Bhikkhus, they are beyond compare in the midst of my female lay disciples.

135. Bhikkhus, the not learned foolish man doing these two things destroys himself, becomes blamable and blamed by the wise, accrues much demerit. What are the two things? Without inquiring and without penetrating to see the depths, he praises that which should not be praised and depreciates that which should be praised. Bhikkhus, the learned Great Man doing these two things does not destroy himself, does not become blamable and not blamed by the wise, accrues much merit. What are the two things? Inquiring and penetrating to see the depths, he praises that which should be praised and depreciates that which should be depreciated. .

136. Bhikkhus, the not learned foolish man doing these two things destroys himself, becomes blamable and blamed by the wise, accrues much demerit. What are the two things? Without inquiring and without penetrating to see the depths, he does not place faith in that which faith should be placed and places faith in that which faith should not be placed. Bhikkhus, the learned Great Man doing these two things does not destroy himself, does not become blamable and not blamed by the wise, accrues much merit. What are the two things? Inquiring and penetrating to see the depths, he does not place faith in that which faith should not be placed and places faith in that which faith should be placed. .

137. Bhikkhus, on account of the wrong behaviour towards two, the not learned foolish man destroys himself, becomes blamable and blamed by the wise, accrues much demerit. Who are the two? They are mother and father.

Bhikkhus, on account of the right behaviour towards two, the learned Great Man does not destroy himself, does not become blamable and praised by the wise, accrues much merit. Who are the two? They are mother and father.

138. Bhikkhus, on account of the wrong behaviour towards two, the not learned foolish man destroys himself, becomes blamable and blamed by the wise, accrues much



demerit. Who are the two? They are the Thus Gone One and the Thus One One's disciples

Bhikkhus, on account of the right behaviour towards two, the learned Great Man does not destroy himself, does not become blamable and praised by the wise, accrues much merit. Who are the two? They are the Thus Gone One and the Thus Gone One's disciples.

139. Bhikkhus, these are two things. What are the two? Cleansing the mind and not clinging to anything in the world.

140. Bhikkhus, these are two things. What are the two? Anger and bearing a grudge.

141. Bhikkhus, these are two things. What are the two? Appeasing anger and giving up bearing a grudge.

[13] 3 Daanavaggo

142. Bhikkhus, these two are offerings. What two?

Offering material and offering the Teaching. Of these two, offering the Teaching is better.

143. Bhikkhus, these two are applications. What two?

Application to matter and application to the Teaching. Of these two, application to the Teaching is better.

144. Bhikkhus, these two are renunciations. What two?

Renouncing matter and renouncing the Teaching. Of these two, renouncing the Teaching is better.

145. Bhikkhus, these two are abandonings. What two?

Abandoning matter and abandoning the Teaching. Of these two, abandoning the Teaching is better.

146. Bhikkhus, these two are possessions. What two?

Material possessions and possessions of the Teaching. Of these two, possessions of the Teaching are better.

147. Bhikkhus, these two are common partakings. What two?

Partaking matter and the Teaching in common. Of these two, partaking the Teaching in common is better.

148. Bhikkhus, these two are to be shared. What two?

Sharing matter and sharing the Teaching. Of these two, sharing the Teaching is better.

149. Bhikkhus, these two are classifications. What two?

Classification of matter and classification of the Teaching. Of these two, classification of the Teaching is better.

150. Bhikkhus, these two are benefits. What two?

Material benefits and benefits of the Teaching. Of these two, benefits of the Teaching are better.

151. Bhikkhus, these two are compassions. What two?

Material compassion and compassionate Teaching. Of these two, compassionate teaching is better.

[14] 4 Santhaaravaggo.

152. Bhikkhus, these two are spreading's. What two? The material spread and the spread of the Teaching.

Of the two, the spread of the Teaching is better.

153. Bhikkhus, these two are friendly welcomes. What two? The material friendly welcome and the friendly welcome of the Teaching.

Of the two, the friendly welcome of the Teaching is better.

154. Bhikkhus, these two are desires. What two? The material desires and desires of the Teaching.

Of the two, desires of the Teaching are better.

155. Bhikkhus, these two are pursuits. What two? The material pursuit and the pursuit of the Teaching.

Of the two, the pursuit of the Teaching is better.

156. Bhikkhus, these two are searchings. What two? The material search and the search in the Teaching.

Of the two, the search in the Teaching is better.

157. Bhikkhus, these two are offerings. What two? The offering of material and the offering of the Teaching. Of the two, the offering of the Teaching is better.

158. Bhikkhus, these two are fine thefts. What two? The material fine theft and the fine theft of the Teaching. Of the two, the fine theft of the Teaching is better.

159. Bhikkhus, these two are the potencies. What two? Material potency and the potency of the Teaching.

Of the two, the potency of the Teaching is better.

160. Bhikkhus, these two are growths. What two? Material growth and growth of the Teaching.

Of the two, growth of the Teaching is better.

161. Bhikkhus, these two are jewels. What two? The material jewel and the jewel of the Teaching.

Of the two, the jewel of the Teaching is better.

162. Bhikkhus, these two are accumulations. What two? The material accumulation and the accumulation of the Teaching. Of the two, the accumulation of the Teaching is better.

163. Bhikkhus, these two are complete developments. What two? The complete development of material and the complete development of the Teaching. Of the two, the complete of the Teaching is better.

[15] 5. Samaapattivaggo

164. Bhikkhus, these are two things. What two? Success in attainments and success in rising from attainments

165. Bhikkhus, these are two things. What two? Straightforwardness and gentleness.

166. Bhikkhus, these are two things. What two? Forbearance and gentleness.

167. Bhikkhus, these are two things. What two? Smooth words and friendly welcome

168. Bhikkhus, these are two things. What two? Being not harmful and pure

169. Bhikkhus, these are two things. What two? Unprotected sense doors and not knowing the right amount to partake

170. Bhikkhus, these are two things. What two? Protected sense doors and knowing the right amount to partake

171. Bhikkhus, these are two things. What two? The power of consideration and the power of development.

172. Bhikkhus, these are two things. What two? The power of mindfulness and the power of

concentration.

173. Bhikkhus, these are two things. What two? Calm and insight.

174. Bhikkhus, these are two things. What two? Moral failure and wrong view.

175. Bhikkhus, these are two things. What two? Success in morality and right view.

176. Bhikkhus, these are two things. What two? Purity of virtues and purity of view.

177. Bhikkhus, these are two things. What two? Purity of view and endeavour limited to that view

178. Bhikkhus, these are two things. What two? Dissatisfaction in meritorious things and unhindered aroused effort.

179. Bhikkhus, these are two things. What two? Forgetfulness and non awareness.

180. Bhikkhus, these are two things. What two? Mindfulness and awareness.

#### 1. Kodhapeyyaala.m

181. Bhikkhus, these are two things. What two? Anger and grudge....re...the concealing nature and a feeling of illwill ..re.. jealousy and selfishness,...re... a deceptive appearance and crafty work,...re...without shame and without regrets.

182. Bhikkhus, these are two things. What two? Without anger and without a grudge....re...not of a concealing nature and without ill feeling, ..re..not jealous and not selfish,...re... without deception and not crafty ,...re... shameful and has regrets

183. Bhikkhus, abiding with two things the bhikkhu lives in unpleasantsness. What two? Anger and grudge....re...the concealing nature and a feeling of illwill ..re.. jealousy and selfishness,...re... a deceptive appearance and crafty work,...re...without shame and without regrets.

184. Bhikkhus, abiding with two things the bhikkhu lives in pleasantness. What two? Without anger and without a grudge....re...not of a concealing nature and without ill feeling, ..re..not jealous and not selfish,...re... without deception and not crafty ,...re... shameful and has regrets

185. Bhikkhus, these two things lead to the diminution of the trainer bhikkhu. What two? Anger and grudge....re...the concealing nature and a feeling of illwill ..re.. jealousy and selfishness,...re... a deceptive appearance and crafty work,...re...without shame and without regrets.

186. Bhikkhus, these two things lead to the non diminution of the trainer bhikkhu. What two? Abiding without anger and without a grudge....re...not of a concealing nature and without ill feeling, ..re..not jealous and not selfish,...re... without deception and not crafty ,...re... shameful and has regrets

187. Bhikkhus, endowed with these two things, the bhikkhu, as though led and lain there is born in hell What are the two things? With anger and grudge....re...the concealing nature and a feeling of illwill ..re.. jealousy and selfishness,...re... a deceptive appearance and crafty work,...re...without shame and without regrets.

188. Bhikkhus, endowed with these two things, the bhikkhu, as though led and lain there is born in heaven What are the two things? Abiding without anger and without a grudge....re...not of a concealing nature and without ill feeling, ..re..not jealous and not selfish,...re... without deception and not crafty ,...re... shameful and has regrets.

189. Bhikkhus, endowed with two things a certain one, after death is born in decrease, in a bad state, in hell. What two things? With, anger and grudge....re...the concealing nature and a feeling of illwill ..re.. jealousy and selfishness,...re... a deceptive appearance and crafty work,...re...without shame and without regrets.

190. Bhikkhus, endowed with two things a certain one, after death is born in increase, in a good state, in heaven. What two things? Abiding without anger and without a grudge....re...not of a concealing nature and without ill feeling, ..re..not jealous and not selfish,...re... without deception and not crafty ,...re... shameful and has regrets.

Akusalapeyyaalam.-Repeats of demerit.

191-200. Bhikkhus, these two things are demeritorious, these two things are meritorious, these two things are defective, these two things are not defective, these two things yield pain, these two things yield pleasure, these two things bring unpleasant results, these two things bring pleasant results, these two things are full of trouble and these two things are without trouble. What two? Abiding without anger and without a grudge....re...not of a concealing nature and without ill feeling, ..re..not jealous and not selfish,...re... without deception and not crafty ,...re... shameful and has regrets.

Vinayapeyyaalam - Repeats of the Discipline

201. Bhikkhus, seeing these two good reasons the Thus Gone One has appointed precepts to the disciples. What two? For the excellence and the pleasantness of the Community, to ward off the wicked thoughts of humans, for the good of well behaved bhikkhus, to restrain desires here and now and to ward off desires here after, to restrain anger here and now and to ward off anger here after, to restrain offending here and now and to ward off offending here after, to restrain fears here and now and to ward off fears

here after, to restrain from demeritorious thoughts here and now and to ward off demeritorious thoughts here after. For the compassion of lay folk, to cut off the desires of unvirtuous bhikkhus, for the pleasure of the pleased and for a development of pleasure of those pleased. For the firm establishment of the good Teaching and for following the rules. Bhikkhus, seeing these two good reasons the Thus Gone One has appointed precepts to the disciples.

202-230. Bhikkhus, seeing these two good reasons the Thus Gone One has appointed, the higher code of rules, repeating and questioning on the higher code of rules, the arrangement for the higher code of rules to be repeated, the satisfaction on account of it, the arrangement to obtain the satisfaction. For rebuking, sending out, excommunicating, reconciling, suspending, keeping under probation, recalling it from the beginning, accepting penance, causing to be rehabilitated, reinstating, throwing out as useless, making to take the responsibility on oneself, making an announcement after a resolution, making a second announcement, making announcements up to the fourth time, reminding the lack of sense, reminding the lack of sense for the second time, carrying out the proceedings in the presence, calling to be mindful., acquitting on the grounds of insanity, making to promise, settling the matter with the vote of the majority, reminding its demeritorious nature, and covering up as though with grass, to the disciples. What two? For the excellence and the pleasantness of the Community, to ward off the wicked thoughts of humans, for the good of well behaved bhikkhus, to restrain desires here and now and to ward off desires here after, to restrain anger here and now and to ward off anger here after, to restrain offending here and now and to ward off offending here after, to restrain fears here and now and to ward off fears here after, to restrain from demeritorious thoughts here and now and to ward off demeritorious thoughts here after. For the compassion of lay folk, to cut off the desires of unvirtuous bhikkhus, for the pleasure of the pleased and for a development of pleasure of those pleased. For the firm establishment of the good Teaching and for following the rules. Bhikkhus, seeing these two good reasons the Thus Gone One has appointed precepts to the disciples.

#### 4. Raagapeyyaala.m.

231. Bhikkhus, knowing greed by experiencing these two should be developed. What two? Calm and insight. Bhikkhus, accurately knowing greed, these two should be developed. What two? Calm and insight.

Bhikkhus, investigating greed, these two should be developed. What two? Calm and insight. Bhikkhus, to destroy greed, these two should be developed. What two? Calm and insight. Bhikkhus, for the fading of greed, these two should be developed. What two? Calm and insight. Bhikkhus, to estrange greed, these two should be developed. What two? Calm and insight. Bhikkhus, for the cessation of greed, these two should be developed. What two? Calm and insight. Bhikkhus, to renounce greed, these two should be developed. What two? Calm and insight. Bhikkhus, to give up greed, these two should be developed. What two? Calm and insight.

232-246.. Bhikkhus, knowing aversion, ..re.. delusion,..re...anger and grudge, ...re... the concealing nature and spite,..re... jealousy and selfishness,..re.. deception and

craftiness, ...re... obstinacy and violence,....re...measuring and conceit,...re....intoxication and negligence, by experiencing, ...re... with accuracy,..re.... by investigation, ...re...to fade,..re....to estrange,...re...to cease,..re....to renounce,...re... and to give up intoxication and negligence these two should be developed. What two? Calm and insight.

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## ANGUTTARA NIKAAYA

Tika-Nipaata. Baalavaggo

### 1. Bhayasutta.m

I heard thus. At one time the Blessed One was living in the monastery offered by Anathapindika in Jeta's grove in Savatthi. The Blessed One addressed the bhikkhus from there. Bhikkhus, all fear arises from the foolish not from the wise. All troubles come from the foolish not from the wise. All annoyances come from the foolish not the wise. A house of reeds or of grass catching fire would burn the ridge poles, the flames running up and down would touch the bolts and closed windows and would burn them all. In the same manner all fear arises from the foolish not from the wise. All troubles come from the foolish not from the wise. All annoyances come from the foolish not the wise. Therefore bhikkhus, the foolish are with fear, with troubles and annoyances the wise are not.

Therefore bhikkhus, you should train thus: We should avoid the three things by which the fool is known and develop the three things by which the wise man is known.

### 2. Lakkhanasutta.m

Bhikkhus, the fool is known by his actions, the wise man shines when it is suitable. Bhikkhus, the fool should be known by three things. What three? On account of bodily, verbal and mental misbehaviour. . Bhikkhus, the wise man should be known by three things. What three? On account of bodily, verbal and mental good conduct. Therefore

bhikkhus, you should train thus: We should avoid the three things by which the fool is known and develop the three things by which the wise man is known.

### 3. Cintiisutta.m

Bhikkhus, these three are the characteristics of the fool. What three? Here bhikkhus, the fool thinks incorrectly, speaks incorrectly and acts incorrectly. If the fool did not think, speak and act incorrectly, how could the wise man know, this one is a fool. Since he thinks, speaks and acts incorrectly, the wise know, this good person is a fool.

Bhikkhus, these three are the characteristics of the wise man. What three? Here bhikkhus, the wise man thinks correctly, speaks correctly and acts correctly. If the wise man did not think, speak and act correctly, how could the wise man know, this good man is a wise one. Since he thinks, speaks and acts correctly, the wise know, this good person is wise.

### 4. Accayasutta.m

Bhikkhus, endowed with three things the foolish man should be known. What three? Not seeing the fault as the fault, seeing it is a fault not asking pardon according to the Teaching, when someone asks pardon according to the Teaching, not granting pardon. Bhikkhus, the foolish man should be known by these three characteristics.

Bhikkhus, endowed with three things the wise man should be known. What three? Seeing the fault as the fault, seeing it is a fault he asks for pardon according to the Teaching, when someone asks for pardon according to the Teaching, he grants it. Bhikkhus, the wise man should be known by these three characteristics.

### 5. Ayonisosutta.m

Bhikkhus, endowed with three things the foolish man should be known. What three? He evolves a question without wise thinking, explains the question without wise thinking. If someone else considers the question wisely and smoothly explains it with connected words and letters he does not accept it. Bhikkhus, the foolish man should be known by these three characteristics. Bhikkhus, endowed with three things the wise man should be known. What three? He wisely thinking evolves a question, wisely thinking explains the question. If someone else would consider the question wisely and explains it smoothly with connected words and letters he accepts it. Bhikkhus, the wise man should be known by these three characteristics.

### 6. Akusalasutta.m

Bhikkhus, endowed with three things the foolish man should be known. What three? With demeritorious bodily, verbal and mental action. Bhikkhus, the foolish man should be known by these three characteristics. Bhikkhus, endowed with three things the wise man should be known. What three? With meritorious bodily, verbal and mental action. Bhikkhus, the wise man should be known by these three characteristics.



Therefore bhikkhus, you should train thus: We should avoid the three things by which the fool is known and develop the three things by which the wise man is known.

#### 7. Saavajjasutta.m

.Bhikkhus, endowed with three things the foolish man should be known. What three? With blamable bodily, verbal and mental action. Bhikkhus, the foolish man should be known by these three characteristics

Bhikkhus, endowed with three things the wise man should be known. What three? With blameless bodily, verbal and mental action. Bhikkhus, the wise man should be known by these three characteristics.

#### 8. Sabyaabajjhasutta.m

Bhikkhus, endowed with three things the foolish man should be known. What three? With troublesome bodily, verbal and mental action. Bhikkhus, the foolish man should be known by these three characteristics.

Bhikkhus, endowed with three things the wise man should be known. What three? With non troublesome bodily, verbal and mental action. Bhikkhus, the wise man should be known by these three characteristics.

Therefore bhikkhus, you should train thus: We should avoid the three things by which the fool is known and develop the three things by which the wise man is known.

#### 9. Khata.msutta

Bhikkhus, endowed with three things the foolish ordinary man destroys himself and becomes blamable, blamed by the wise accrues much demerit. What three? By misconducting himself bodily, verbally and mentally.

Bhikkhus, endowed with three things the Great wise man does not destroy himself and does not become blamable, not blamed by the wise accrues much merit. What three? By bodily, verbal and mental good conduct.

#### 10. Malasutta.m

Bhikkhus, without dispelling these three blemishes, as though led and lain there, one goes to hell. What three? Evil character and stains of evil character, jealousy and stains of jealousy, selfishness and stains of selfishness. Without giving up these three blemishes, one is born in hell, as though led and lain there.

Bhikkhus, dispelling these three blemishes, as though led and lain there, one goes to heaven. What three? Become virtuous is without evil blemish, not jealous, has given up stains of jealousy, not selfish has given up stains of selfishness. Giving up these three blemishes, one is born in heaven, as though led and lain there.

## 2. Rathakaaravaggo

### 1. ~naatasutta.m

11. Bhikkhus, on account of three things the well known bhikkhu follows the method of detriment, destruction and unpleasantness of many gods and men. What three? Arousing crooked bodily and verbal actions and crooked thoughts. Bhikkhus, the well known bhikkhu endowed with these three things follows the method for the detriment , destruction and unpleasantness of many gods and men.

Bhikkhus, on account of three things the well known bhikkhu follows the method of well being, good will and pleasantness of many gods and men. What three? Arousing straightforward bodily actions, verbal actions and straightforward thoughts. Bhikkhus, the well known bhikkhu endowed with these three things follows the method for the well being, good will and pleasantness of many gods and men.

### 2 Saaraniiyasutta.m

12. Bhikkhus, the head anointed warrior king recalls these three with pleasure until he lives. What three? The first is the place where the head anointed warrior king was born, the second is the place where he was head anointed as the warrior king, the third is the place where he fought a battle and became victorious. Bhikkhus, the head anointed warrior king recalls these three with pleasure until he lives.

Bhikkhus, in the same manner these three are recalled by the bhikkhu until he lives. What three? The first is the place where the bhikkhu cut his hair, wore yellow robes and became homeless. The second is the place where the bhikkhu understood, as it really is, this is unpleasant, this is the arising of unpleasantness, this is the ceasing of unpleasantness and this is the path for the cessation of unpleasantness. The third is the place where the bhikkhu destroyed desires, released his mind, and released through wisdom, in this very life having realized abode. Bhikkhus, these are the three places that a bhikkhu recalls with pleasure until he lives.

### 3. Aasa.msaasutta.m

13. Bhikkhus, there are three kinds of persons in the world. What three? The one who has no desires to attain it, the one who hopes to attain it, and the one who has fulfilled his desires. Bhikkhus, which person has no desires to attain it? Bhikkhus, a certain person is born in a low clan, in the family of, an out caste, a hunter, a basket weaver, a

chariot maker, a rubbish collector or in a poor family, obtaining his eatables and drinks with difficulty. He too hasn't pleasant looks, is deformed, has many ailments, is blind, paralysed, lame or crippled and obtains eatables, drinks, clothes, flowers and scents beds, lodgings, and lighting with difficulty. Then he hears, a certain person of warrior clan is made the head anointed warrior king. Hearing this it does not occur to him -O! when will I be the head anointed warrior king. Bhikkhus, this is the person who has no desires for it.

Bhikkhus, who is the person who hopes to attain it? Here the eldest son of the head anointed warrior king, who is not anointed and has come of age hears a certain person of warrior clan is made the head anointed warrior king. Hearing this it occurs to him -O! when will I be the head anointed warrior king. Bhikkhus, this is the person who has desires to attain it.

Bhikkhus, who is the person who has fulfilled his desires? Here the head anointed warrior king hears a certain person of warrior clan is made the head anointed warrior king. Hearing this it does not occur to him -O! when will I be the head anointed warrior king. Bhikkhus, this is the person who has fulfilled his desires.

Bhikkhus, these three persons are evident in the world and in the same manner three persons are evident among the bhikkhus. What three? The one who has no desires to attain it, the one who hopes to attain it, and the one who has fulfilled his desires.

Bhikkhus, which person has no desires to attain it? Bhikkhus, a certain person is unvirtuous, with very low thoughts, secret activity and evil conduct, having promised to lead the holy life, he abides doing the evil activities born to him. He hears:- The bhikkhu of this name having destroyed desires, released his mind from desires, released through wisdom, abides here and now having realized it. It does not occur to him: O! When shall I destroy desires, attain the release of mind, the release through wisdom by myself realizing, abide here and now? Bhikkhus, this person has no desires to attain it.

Bhikkhus, which person has desires to attain it? Bhikkhus, a certain person is virtuous, with good conduct, and leads the holy life. He hears:- The bhikkhu of this name having destroyed desires, released his mind from desires, released through wisdom, abides here and now having realized it. It occurs to him: O! When shall I destroy desires, attain the release of mind, the release through wisdom and by myself realizing, abide here and now? Bhikkhus, this person has hopes to attain it.

Bhikkhus, which person has fulfilled his desires? Bhikkhus, a certain person is a worthy one, one who has destroyed desires. He hears:- The bhikkhu of this name having destroyed desires, released his mind from desires, released through wisdom, abides here and now having realized it. It does not occur to him: O! When shall I destroy desires, attain the release of mind, the release through wisdom by myself realizing, abide here and now? What is the reason? Earlier he was not released, now he is released and his desires are fulfilled. Bhikkhus, this person has fulfilled his desires. Bhikkhus, these three persons are evident in the world.

#### 4. Cakkavattisutta.m

14. Bhikkhus, the righteous universal monarch he too manages the wheel without a king. Then a certain bhikkhu asked the Blessed One:- Venerable sir, how is the righteous universal monarch the ruler of righteousness?

Here, bhikkhu, the righteous universal monarch who values righteousness and pays homage to the Teaching, making the Teaching his flag and sign, righteously protects the Teaching and makes arrangements to protect himself together with the populace.

Again, bhikkhu the righteous universal monarch who values righteousness and pays homage to the Teaching, making the Teaching his flag and sign, righteously protects the Teaching makes arrangements to protect all warriors, all brahmins, all the populace in the suburbs, all recluses and all animals.

O! bhikkhu the righteous universal monarch who values righteousness and pays homage to the Teaching, making the Teaching his flag and sign, righteously protects the Teaching, makes arrangements to protect himself, all the, populace, warriors, brahmins, people in the suburbs, recluses and animals. In this manner he rolls the wheel not to be stopped by the hand of any opposing human.

O! Bhikkhu, in the same manner, the Thus Gone One worthy, rightfully enlightened and righteous, values righteousness and pays homage to the Teaching, making the Teaching his flag and sign, righteously protects the Teaching, arranging the protection of bodily activity thus:- This kind of bodily activity should be practised and this kind of bodily activity should not be practised.

Again, bhikkhu the Thus Gone One worthy, rightfully enlightened and righteous, values righteousness and pays homage to the Teaching, making the Teaching his flag and sign, righteously protects the Teaching, arranging the protection of verbal activity thus:- This kind of verbal activity should be practised and this kind of verbal activity should not be practised.

Again, bhikkhu the Thus Gone One worthy, rightfully enlightened, and righteous, values righteousness and pays homage to the Teaching, making the Teaching his flag and sign, righteously protects the Teaching, arranging the protection of mental activity thus:- This kind of mental activity should be practised and this kind of mental activity should not be practised.

O! bhikkhu the Thus Gone One worthy, rightfully enlightened and righteous, values righteousness and pays homage to the Teaching, making the Teaching his flag and sign, righteously protects the Teaching by the protections through bodily, verbal and mental activity and he rolls the wheel of the Teaching not to be stopped by a recluse, a brahmin, a god, Maara, Brahmaa, or anyone in the world.

## 5. Pacetano.

15 At one time the Blessed One was living in the deer park in Isipatana in Benares and addressed the bhikkhus. Bhikkhus, in the past, there was a king by the name Pacetana. One day he called the chariot maker and asked him:- Friend, chariot maker, in another six months, there will be a battle, could you make a pair of new wheels? The chariot maker replied:- Possible my'lord .

The chariot maker made one wheel, six days before the completion of the six months. The king addressed the chariot maker again and told him, Friend, chariot maker in another six days, there will be a battle. Are the pair of wheels made?

My lord, six days before the completion of the six months, I have made one wheel.

Friend, chariot maker, is it possible to make the other wheel in the remaining six days. Possible. Lord.

Bhikkhus, the chariot maker completed the other wheel in the remaining six days and approached king Pacetaana and said My lord, here are the new pair of wheels.

Friend chariot maker, what is the difference in the wheel you made, in six months short of six days and the wheel you made in six days, I see no difference in them.

My lord, there is a difference, now you will see the difference.

Then the chariot maker taking the wheel done in six days, set it rolling. It rolled on as long as the intended activity prevailed, circled and fell on the ground. Then he rolled the wheel made in six months short of six days. It rolled on as long as the intended activity prevailed, and stood as though saying the work is done.

My lord, of the wheel made in six days, the outer circumference, the spokes, and the nave are crooked, faulty and with blemishes. It rolled on as long as the intended activity prevailed, then circled and fell on the ground. My lord, of the wheel made in six months short of six days, the outer circumference, the spokes, and the nave are not crooked, not faulty and without blemishes. It rolled on as long as the intended activity prevailed and then stood upright as though to say the work is done..

Bhikkhus, did it occur to you, that the chariot maker was someone else. Bhikkhus, it should be known that I was that chariot maker at that time. Then I was clever in the crookedness, faults and blemishes of wood. Now I'm worthy, rightfully enlightened and clever in bodily crookednesses, faults and blemishes. I am clever in verbal crookednesses, faults and blemishes and mental crookednesses, faults and blemishes.

Bhikkhus, whoever bhikkhu or bhikkhuni, who has not dispelled bodily, verbal and mental crookednesses, faults and blemishes in this dispensation, will have a fall like the wheel done in six days. Bhikkhus, whoever bhikkhu or bhikkhuni, who has dispelled bodily, verbal and mental crookednesses, faults and blemishes, will stand firm in this dispensation like the wheel done in six months less by six days.

Therefore, bhikkhus, your training should be, we will dispel bodily, verbal and mental crookednesses, faults and blemishes.

## 6. Apa.n.nakasutta.m - A sure method.

16. Bhikkhus, the bhikkhu endowed with three things follows the sure method from the beginning with aroused effort, for the destruction of desires. What three? Here the bhikkhu is controlled in his mental faculties, knows the right amount to partake and is wakeful.

Bhikkhus, how is the bhikkhu controlled in his mental faculties? Here the bhikkhu seeing a form does not take the sign or the details. To someone abiding with the mental faculty of the eye uncontrolled may arise thoughts of greed and displeasure, so he controls the mental faculty of the eye. Hearing a sound, ...re... Smelling a scent, ...re... Tasting food, ...re..... Sensing a touch ...re.... Cognising an idea does not take the sign or the details. To someone abiding with the mental faculty of the mind uncontrolled may arise thoughts of greed and displeasure, so he controls the mental faculty of the mind. Thus the bhikkhu is controlled in his mental faculties.

How does the bhikkhu know the right amount to partake? Here the bhikkhu wisely considering partakes food, not for, fun, intoxication or to look beautiful. He partakes food thinking I partake this, for maintaining the body without attachment to tastes, as a help to lead the holy life Partaking this food I get rid of earlier feelings, do not arouse new feelings. It should be faultless, and for a pleasant abiding. In this manner the bhikkhu knows the right amount to partake..

Bhikkhus, how is the bhikkhu wakeful? Here the bhikkhu cleans the mind of obstructing things during the day time, seated some where. During the first watch of the night too he cleans the mind of obstructing things. In the middle watch of the night he lies down turning to his right side, taking the posture in which the lion sleeps. Putting one foot over the other he becomes aware of the perception of waking. Getting up in the last watch of the night he cleans the mind of obstructing things. Thus the bhikkhu becomes wakeful Bhikkhus, the bhikkhu endowed with these three things from the beginning with aroused effort, follows the sure method for the destruction of desires.

7. Attabyaabaadhutta. - Causing trouble to oneself

17. Bhikkhus, three things are troublesome to oneself, troublesome

others and bring trouble on both parties. What three?

Bhikkhus, bodily, verbal and mental misbehaviour is troublesome to oneself, troublesome to others and bring trouble to both parties.

Bhikkhus, three things are not troublesome to oneself, not troublesome

others and does not bring trouble on both parties. What three?

Bhikkhus, bodily, verbal and mental good behaviour is not troublesome to oneself, not troublesome to others and does not bring trouble to both parties.

8. Devalokasuttam.

18. Bhikkhus, if ascetics of another faith ask you:- Friends, do you lead the holy life in the dispensation of the recluse Gotama, to be born in heaven? Wouldn't you be worried, wouldn't you loathe it? Yes, venerable sir.

Bhikkhus, wouldn't you be worried and wouldn't you loathe that heavenly, life span, beauty, pleasantness, fame and authority. Isn't it better that you be worried and loathe bodily misconduct, verbal misconduct and mental misconduct.

9. Pa.thamapaapanikasuttam. The first on a shopkeeper.

19. Bhikkhus, on account of three things it is not possible that the shopkeeper could gain wealth not yet gained or increase the wealth already gained. What three? At the

beginning the shopkeeper does not plan his business carefully. As he progresses the shopkeeper does not plan his business carefully. Even at a later date, the shopkeeper does not plan his business carefully. Bhikkhus, on account of these three things it is not possible that the shopkeeper could gain wealth not yet gained or increase the wealth already gained.

Bhikkhus, in the same manner, on account of three things it is not possible that the bhikkhu could arouse meritorious thoughts not yet arisen or increase meritorious thoughts already arisen. What three? At the beginning the bhikkhu does not plan his sign for concentration carefully. As he progresses the bhikkhu does not plan his sign for concentration carefully. Even at a later date, the bhikkhu does not plan his sign for concentration carefully. Bhikkhus, on account of these three things it is not possible that the bhikkhu could arouse meritorious thoughts not yet arisen or increase meritorious thoughts already arisen.

Bhikkhus, on account of three things it is possible that the shopkeeper could gain wealth not yet gained or increase the wealth already gained. What three? At the beginning the shopkeeper plans his business carefully. As he progresses the shopkeeper plans his business carefully. Even at a later date, the shopkeeper plans his business carefully. Bhikkhus, on account of these three things it is possible that the shopkeeper could gain wealth not yet gained or increase the wealth already gained.

Bhikkhus, in the same manner, on account of three things it is possible that the bhikkhu could arouse meritorious thoughts not yet arisen or increase meritorious thoughts already arisen. What three? At the beginning the bhikkhu plans his sign for concentration carefully. As he progresses the bhikkhu plans his sign for concentration carefully. Even at a later date, the bhikkhu plans his sign for concentration carefully. Bhikkhus, on account of these three things it is possible that the bhikkhu could arouse meritorious thoughts not yet arisen or increase meritorious thoughts already arisen.

10. Dutiyapaapanikasutta.m- The second on the shopkeeper.

20. Bhikkhus, endowed with three things the shopkeeper very soon comes to abundance and great wealth. What three? Here the shopkeeper becomes wise, sharp and resourceful. How does the shopkeeper become wise? Here the shopkeeper knows the articles to trade. He thinks this article if bought and sold, this much will be the money and the income will be this. Thus the shopkeeper becomes wise.

How does the shopkeeper become sharp? The shopkeeper becomes clever in buying and selling articles of trade. Thus the shopkeeper becomes sharp.

Bhikkhus, how does the shopkeeper become resourceful. Here the householders and the sons of householders who are rich and have much wealth know that the shopkeeper is wise and sharp, he has resources to look after his wife and children. We too should give him presents from time to time. Thus the shopkeeper becomes resourceful. Bhikkhus, endowed with these three things the shopkeeper very soon comes to abundance and great wealth.

Bhikkhus, in the same manner the bhikkhu endowed with three things very soon comes to abundance and development in meritorious thoughts. What three?

Here the bhikkhu becomes wise, sharp and resourceful.

How does the bhikkhu become wise? Here the bhikkhu knows, as it really is, this is unpleasant, this is the arising of unpleasantness, this is the cessation of unpleasantness and this is the path leading to the cessation of unpleasantness. Bhikkhus, thus the bhikkhu is wise.

How does the bhikkhu become sharp? Here the bhikkhu abides with aroused effort to dispel demeritorious thoughts and becomes firm with aroused effort to develop meritorious thoughts. Thus the bhikkhu becomes sharp.

Bhikkhus, how does the bhikkhu become resourceful? Here the bhikkhu from time to time approaches the learned bhikkhus, the bearers of the Teaching and the Discipline, those who know the headings and asks them:- Venerable sirs, what is the meaning of this? Those venerable ones explain to him and disclose the hidden meanings. Thus he dispels his various doubts in the Teaching. Thus the bhikkhu becomes resourceful. Bhikkhus, in this manner, the bhikkhu very soon comes to abundance and development in meritorious thoughts.

### 3. Puggalavaggo.

#### 1. Savi.t.thasutta.m

21. At one time the Blessed One was living in the monastery offered by Anathapindika in Jeta's grove in Savatthi. Then venerable Savi.t.tha and venerable Mahako.t.thita approached venerable Sariputta, exchanged friendly greetings and sat on a side. Then venerable Sariputta said to venerable Savi.t.tha:- Friend, Savi.t.tha, three kinds of persons are evident in the world. What three? The body witness, the one come to righteousness of view and the one released through faith. Of these three persons which person is excellent and more pleasing to you?

Friend, Sariputta, of these three, such as the body witness, the one come to righteousness of view and the one released through faith, that one released through faith is more pleasing to me as his faculty of faith is much developed.

Then venerable Sariputta said to venerable Mahako.t.thita:- Friend, Ko.t.thita, three kinds of persons are evident in the world. What three? The body witness, the one come to righteousness of view and the one released through faith. Of these three persons which person is more pleasing to you?

Friend, Sariputta, of these three, such as the body witness, the one come to righteousness of view and the one released through faith, the body witness is more pleasing to me as his faculty of concentration is much developed.

Then venerable Mahko.t.thita said to venerable Sariputta:- Friend, Saariputta, three kinds of persons are evident in the world. What three? The body witness, the one come to righteousness of view and the one released through faith. Of these three persons which person is more pleasing to you?

Friend, Mahko.t.thita, of these three, such as the body witness, the one come to righteousness of view and the one released through faith, the one come to righteousness of view is more pleasing to me as his faculty of wisdom is much developed.



Then venerable Sariputta said thus to venerable Savi.t.tha and venerable Mahako.t.thita:- Friends, we have each declared this according to our individual understandings. Now let us approach the Blessed One and ask as to which is the excellent and most pleasing.

Venerable Sariputta, venerable Savi.t.tha and venerable Mahako.t.thita approached the Blessed One, worshipped and sat on a side and venerable Sariputta related all the conversation that took place between himself, venerable Savi.t.tha and venerable Mahako.t.thita.

The Blessed One said:- Sariputta, it cannot be stated easily, of these three persons, which one is more pleasing and excellent. It can be stated that when the one released through faith has come to the path of worthiness. The body witness and the one come righteousness of view are either to return or not to return.

Sariputta, it cannot be stated easily, of these three persons, which one is more pleasing and excellent. It can be stated that when the body witness has come to the path of worthiness. the one released through faith and the one come to righteousness of view are either to return once or not to return..

Sariputta, it cannot be stated easily, of these three persons, which one is more pleasing and excellent. It can be stated that when the one come to righteousness of view, has come to the path of worthiness. The body witness and the one released through faith are either to return once or not to return.

## 2. Gilaanasutta.m

22. Bhikkhus, these three sick persons are evident in the world. What three? A certain sick person, whether he gains or whether he does not gain suitable food, medicine and a suitable attendant, he does not recover from that illness.

The second sick person, whether he gains or whether he does not gain suitable food, medicine and a suitable attendant, he recovers from that illness.

The third sick person gains not that he does not gain, suitable food, medicine and a suitable attendant and he recovers from that illness.

Bhikkhus, on account of this sick person, who gains not that he does not gain, suitable food, medicine and a suitable attendant and recovers from that illness, I grant the supplication of suitable food, medicine and a suitable attendant for the sick. Bhikkhus, on account of this sick person other sick persons should be attended to. These three sick persons are evident in the world.

Bhikkhus, in the same manner there are three persons in the world are comparable to these three sick persons. Which three?

Bhikkhus, a certain person whether he gains sight of the Thus Gone One or does not gain sight of the Thus Gone One, whether he hears the Teaching and Discipline of the Thus Gone One or does not hear it, he does not enter the right path to become proficient in meritorious thoughts..

Bhikkhus, the second person whether he gains sight of the Thus Gone One or does not gain sight of the Thus Gone One, whether he hears the Teaching and Discipline of the Thus Gone One or does not hear it, he enters the right path to become proficient in meritorious thoughts.

Bhikkhus, the third person gains sight of the Thus Gone One, not that he does not gain sight of the Thus Gone One. Hears the Teaching and Discipline of the Thus Gone One, not that he does not hear it, and enters the right path to become proficient in meritorious thoughts.

Bhikkhus, it is on account of this person, who gains sight of the Thus Gone One, not that he does not gain sight of the Thus Gone One, hears the Teaching and Discipline of the Thus Gone One, not that he does not hear it, and enters the right path to become proficient in meritorious thoughts, that I grant the Teaching should be given. Bhikkhus on account of this person, others also should be taught. These three persons are evident in the world.

### 3. Sankhaarasuttaam.

23. Bhikkhus, these three persons are evident in the world. What three? The person who cooks up troublesome bodily, verbal and mental dispositions and is born in a troublesome world and there, touched by troublesome feelings, feels only unpleasant, like beings born in hell.

The person who cooks up non-troublesome bodily, verbal and mental dispositions and is born in a non-troublesome world and there, touched by non-troublesome feelings, feels only pleasant, like beings born in heaven.

The person who cooks up troublesome and non-troublesome bodily, verbal and mental dispositions and is born in a troublesome and non-troublesome world and there, touched by troublesome and non-troublesome feelings, feels unpleasant and pleasant, like humans, sometimes heavenly and sometimes hellish.

Bhikkhus, these three persons are evident in the world.

### 4. Bahukaarasutta.m

24. Bhikkhus, these three persons have done much to a person. Which three? Bhikkhus, the person gone to whom this person takes refuge in the Enlightenment, in the Teaching and the Community of bhikkhus. .

Bhikkhus, the person gone to whom this person knows as it really is, this is unpleasant, this is the arising of unpleasantness, this is the cessation of unpleasantness and this is the path leading to the cessation of unpleasantness.

Again, bhikkhus, the person gone to whom, this person destroys desires, releases the mind and released through wisdom, here and now abides having realized. Bhikkhus, these three persons have done much to this person.

Bhikkhus, it is not possible that these three persons could be thoroughly repaid with gratitude, by this person revering him, attending on him, clasping hands towards him and honouring him with robes, morsel food, dwellings and medicinal requisites.

#### 5. Vajruupamasutta.m

25. Bhikkhus, these three persons are evident in the world. What three? The person whose mind is comparable to a sore, the person whose mind is comparable to lightning and the person whose mind is comparable to a diamond.

Bhikkhus, who is the person with a mind comparable to a sore? Bhikkhus, a certain person is angry and has grudges. When a few words are told he becomes angry, swears and retorts angrily showing anger and displeasure, like a festered sore touched by a clod or stone would ooze much pus. Bhikkhus, in like manner a person with a mind comparable to a sore is angry, has grudges and when a few words are told he becomes angry, swears and retorts angrily showing anger and displeasure.

Bhikkhus, who is the person with a mind comparable to lightning? Bhikkhus, a certain person knows, as it really is, this is unpleasant, this is the arising of unpleasantness, this is its cessation and this is the path leading to the cessation of unpleasantness. Just as a man would see forms in pitch darkness when there is lightning. In the same manner a certain person knows as it really is, this is unpleasant, this is the arising of unpleasantness, this is the cessation of unpleasantness and this is the path leading to the cessation of unpleasantness.

Bhikkhus, who is the person with a mind comparable to a diamond? Bhikkhus, a certain person having destroyed desires, the mind released and released through wisdom abides here and now by himself realised. Bhikkhus, just as there is nothing that a diamond would not cut, a gem or a stone. In the same manner a certain person having destroyed desires, the mind released and released through wisdom, abides here and now by himself realised. Bhikkhus, these three persons are evident in the world.

#### 6. Sevitasutta.m

26. Bhikkhus, these three persons are evident in the world. What three? Bhikkhus, there is a person that should not be associated, there is one that should be associated and there is another that should be honoured and revered and associated.

Bhikkhus, who is the person that should not be associated? Bhikkhus, a certain person is below par in virtues, concentration and wisdom. Such should not be associated unless out of sympathy and compassion.

Bhikkhus, who is the person that should be associated? Bhikkhus, a certain person is par in virtues, concentration and wisdom. Such should be associated. What is the reason? Those par in virtues converse on virtues, those par in concentration converse on concentration and those par in wisdom converse on wisdom. For them it becomes a pleasant abiding, therefore they should be associated.

Bhikkhus, who is the person that should be honoured, revered and associated? Bhikkhus, a certain person is much above in virtues, concentration and wisdom. Such

should be honoured, revered and associated. What is the reason? I will complete virtues not yet completed, will be satisfied seeing my completed virtues, then and there. I will complete my wisdom not yet completed and I will wisely see whether it is complete. Therefore, bhikkhus, such persons should be honoured, revered and associated. Bhikkhus, these three persons are evident in the world.

Associating someone low is deterioration,

Associating an equal there's no deterioration

Therefore bend down to a superior,

It is quick growth.

## 7. Jigucchitabbasutta.m- The loathsome

27. Bhikkhus, these three persons are evident in the world. Which three? A certain person should be loathed, should not be associated. The second should be looked after not associated and the third should be associated.

Bhikkhus, which person should be loathed and not associated. Here a certain person is unvirtuous, with evil thoughts like rubbish, with secret actions, with only a promise to recluseship, festering inside and filth oozing out. Bhikkhus, this kind of person should be loathed, should not be associated. What is the reason? In some way if this person is not imitated, ill fame spreads, this is an evil friend, an associate of evil. Just as a serpent with excreta on its body would not sting anyone, for he smears excreta. In the same manner an unvirtuous person with evil thoughts similar to rubbish, with secret actions, with only a promise to recluseship, festering inside and filth oozing out should be loathed, should not be associated.

Bhikkhus, what kind of person should be carefully watched, not associated? Bhikkhus, a certain person is angry and has grudges. When a few words are told he becomes angry swears and retorts angrily showing anger and displeasure, like a festered sore touched by a clod or stone would ooze much pus. Or like a heap of rotting food in a monastery when hit with a clod or stone would give a hissing sound. Or like a heap of excreta when hit with a clod or stone would give an evil smell. Bhikkhus, in like manner a person with a mind comparable to a sore is angry, has grudges and when a few words are told he becomes angry, swears and retorts angrily showing anger and displeasure. Bhikkhus, this person should be carefully watched, not associated. What is the reason? He may scold me, rebuke me and do me some harm. Therefore this person should be carefully watched, not associated.

Bhikkhus, what kind of person should be closely associated? Here a certain person is virtuous, with good behaviour. Such a person should be associated closely. What is the reason? If for some reason this person is imitated, good fame spreads. He is a good friend, behaves well. Such a person should be associated. These three persons are evident in the world.

...

Associating someone low is deterioration,

Associating an equal there's no deterioration

Therefore bend down to a superior,

It is quick growth.

#### 8. Guutabhaanisuttam. -Foul speech

28. Bhikkhus, these three persons are evident in the world. What three? The person who has foul speech, the person who speaks the truth and the person who has pleasant speech.

Bhikkhus, who is the person with foul speech? A certain person gone to a gathering, in the midst of relations, associates or in the presence of an eminent person, when asked to witness, not knowing says, I know and knowing says I do not know. Not seeing, says I saw and seeing says I did not see. Aware it's a lie, he tells lies for some small gain, for another's cause or some material gain. This is a man with foul speech.

Bhikkhus, who is the person who speaks the truth? A certain person gone to a gathering, in the midst of relations, associates or in the presence of an eminent person, when asked to witness, not knowing says, I do not know and knowing says I know. Not seeing, says I did not see and seeing says I saw. Aware it's a lie, he does not tell lies for some small gain, for another's cause or some material gain. This is the person who speaks the truth..

Bhikkhus, who is the person who has pleasant speech? Here, a certain person giving up rough speech, abstains from it. He speaks words that are polite and pleasing to the ears, words that are entertained by the populace at large. This is the person with pleasant speech. These three persons are evident in the world.

#### 9 Andhasutta.m

29. Bhikkhus, these three persons are evident in the world. What three? The blind man, the man with one unimpaired eye and the man with unimpaired eyes. Bhikkhus, who is the blind man? Bhikkhus, this person is not clever to acquire wealth that is not acquired and to prosper on wealth already acquired He is blind to it. Further he hasn't the eye to know merit and demerit, the fault and non fault, the non-exalted and exalted and the counterparts of purity and impurity. This is the blind man Bhikkhus who is the man with one unimpaired eye? Bhikkhus, this person is clever to acquire wealth that is not acquired and to prosper on wealth already acquired He is not blind to it. He hasn't the eye to know merit and demerit, the fault and non fault, the non-exalted and exalted and the counterparts of purity and impurity. This is the man

with one unimpaired eye.

Bhikkhus, who is the man with unimpaired eyes? Bhikkhus, this person is clever to acquire wealth that is not acquired and to prosper on wealth already acquired He is not blind to it. Further he has the eye to know merit and demerit, the fault and non fault, the non-exalted and exalted and the counterparts of purity and impurity. This is the man with unimpaired eyes. Bhikkhus, these three persons are evident in the world.

Both throws being unlucky, the blind do not have wealth and do not accrue merit,

The man with one unimpaired eye begets wealth righteously or otherwise

By theft, telling lies or cheating, the clever young man accumulates wealth

Partaking sensual pleasures comes to unpleasantness.

The man with one unimpaired eye goes to hell and wails.

The man with both eyes unimpaired is the best,

With wealth rightfully acquired, he rises with the Teaching

He gives with a pure mind and attains the non-grieving state

Keep away from the blind and those with one eye unimpaired

Associate the man with unimpaired eyes. Of the three he is the best.

10. Avakujjasutta.m -Turned upside down

30. Bhikkhus, these three persons are evident in the world. What three? One with wisdom, turned upside down, the other with wisdom on his lap and the third with wide wisdom.

Bhikkhus, who is the person with wisdom turned upside down?

Here, bhikkhus, a certain person constantly goes to the presence of the bhikkhus in the monastery. The bhikkhus declare to him the Teaching good at the beginning, in the middle and the end, full of meaning even in the words and letters complete and pure.

Seated in his seat he does not attend to the beginning, the middle or the end of that talk. Getting up from his seat, he does not recall the beginning, the middle or the end of that talk. Like a vessel turned upside down would not hold any water poured to it. Bhikkhus, in the same manner, a certain person constantly goes to the presence of the bhikkhus in the monastery. The bhikkhus declare to him the Teaching good at the beginning, in the middle and the end, full of meaning even in the words and letters complete and pure. Seated in his seat he does not attend to the beginning, the middle or the end of that talk. Getting up from his seat, he does not recall the beginning, the middle or the end of that talk. Bhikkhus, this is the person with wisdom turned upside down.

Bhikkhus, who is the person with wisdom on the lap?

Here, bhikkhus, a certain person constantly goes to the presence of the bhikkhus in the monastery. The bhikkhus declare to him the Teaching good at the beginning, in the middle and the end, full of meaning even in the words and letters complete and pure.

Seated in his seat he attends to the beginning, the middle and the end of that talk. Getting up from his seat, he does not recall the beginning, the middle or the end of that talk. Like a person's lap, where various kinds of eatables are amassed, such as sesame, rice, sweet meats and jujube fruit. Getting up from that seat without mindfulness, he throws that food here and there. Bhikkhus, in the same manner, a certain person constantly goes to the presence of the bhikkhus in the monastery. The bhikkhus declare

to him the Teaching good at the beginning, in the middle and the end, full of meaning even in the words and letters complete and pure. Seated in his seat he attends to the beginning, the middle and the end of that talk. Getting up from his seat, he does not recall the beginning, the middle or the end of that talk Bhikkhus, this is the person with wisdom on the lap.

Bhikkhus, who is the person with wide wisdom?

Here, bhikkhus, a certain person constantly goes to the presence of the bhikkhus in the monastery. The bhikkhus declare to him the Teaching good at the beginning, in the middle and the end, full of meaning even in the words and letters complete and pure

Seated in his seat he attends to the beginning, the middle or the end of that talk. Getting up from his seat, he recalls the beginning, the middle or the end of that talk. Like a vessel turned upright would hold any water poured to it, would not miss it. Bhikkhus, in the same manner, a certain person constantly goes to the presence of the bhikkhus in the monastery. The bhikkhus declare to him the Teaching good at the beginning, in the middle and the end, full of meaning even in the words and letters complete and pure. Seated in his seat he attends to the beginning, the middle and the end of that talk. Getting up from his seat, he recalls the beginning, the middle and the end of that talk Bhikkhus, this is the person with wide wisdom.

Bhikkhus, these three persons are evident in the world.

The foolish man with wisdom turned upside down,

Constantly goes to the presence of the bhikkhus,

But does not learn the beginning, the middle or the end

Lacking in wisdom, he cannot learn.

The one whose wisdom is on the lap is better

Seated he learns the beginning, the middle and the end,

Getting up from his seat, he becomes confused and forgets

The one with wide wisdom is the best

Constantly going to the bhikkhus he learns from the beginning to the end

He bears the Teaching in his mind unconfused,

Walking in the path of the Teaching, he ends unpleasantness.

4. Devaduuta vaggio.

1. Sabrahmakasutta.m-With Brahma

31. Bhikkhus, those families in which the mother and father are worshipped by the children at home are with Brahma. Bhikkhus, they are the first instructions in the families, when the mother and father are worshipped by the children. Bhikkhus, those families in which the mother and father are worshipped by the children at home are adorable.

Bhikkhus, Brahma is a synonym for mother and father. The first teachers is a synonym for mother and father. Loved ones is another synonym for mother and father. Bhikkhus, mother and father do much for their children, when they cannot walk, they are fed and the world is shown to them by mother and father.

Mother and father are Brahma, the first teachers, it is said,

They should be revered with compassion and worshipped.

They should be supplied with eatables, drinks, clothes and beds.

Should rub them, bathe them and wash their feet

The wise rejoice attending on mother and father here

And they rejoice in heaven hereafter.

## 2. Anandasutta.m

32. Then venerable Ananda approached the Blessed One, worshipped sat on side and said thus to the Blessed One:- Venerable sir, is there a kind of concentration, in which there does not arise latent tendencies of measuring as 'I be' and 'it is to me' in this sixfold conscious body, and externally on account of any signs. In which concentration, the mind is released and released through wisdom and in which one abides without the latent tendencies of measuring as 'I be' and 'it is to me'?

Ananda, there is such a concentration, in which there does not arise latent tendencies of measuring as 'I be' and 'it is to me' in this sixfold conscious body, and externally on account of any signs. In which concentration one abides, the mind released and released through wisdom, without the latent tendencies of measuring as 'I be' and 'it is to me' and one could abide in it.

Venerable sir, how is that concentration?

Ananda, here, it occurs to the bhikkhu:- This is peaceful, this is exalted, such as the appeasement of all determinations, giving up of all substratum, destruction of craving, non attachment, cessation and extinction. Ananda, in this manner there is to the bhikkhu a concentration in which there does not arise latent tendencies of measuring as 'I be' and 'it is to me' in this sixfold conscious body, and externally on account of any signs. In this concentration, the mind is released and released through wisdom, one abides without the latent tendencies of measuring as 'I be' and 'it is to me' and in which one could abide.

Ananda, it was on account of this, that I had answered thus to Punnaka in the Parayanavagga:-

Destroying everything high and low, if he does not tremble,

Is appeased, emancipated, without confusion and desires,



I say, he has crossed birth and decay.

### 3. Sariputtasutta.m.

33. Then venerable Sariputta approached the Blessed One, worshipped and sat on a side. The Blessed One said to venerable Sariputta:- Sariputta, I preach in short and in detail, I preach in short and detail too, those who understand it are rare.

O! Blessed One, O! Well gone One, this is the time to preach in short and in detail, the time to preach in short and detail too, there are those who understand it.

Therefore Sariputta, you should train thus, in this sixfold conscious body, and externally on account of any signs, there will not be the latent tendencies of measuring as 'I be' and 'it is to me' That is the abiding in which the mind is released and the abiding, release through wisdom. Sariputta, to one abiding in this, there are no latent tendencies of measuring as 'I be' and 'it is to me.' We will abide in that release of mind and release through wisdom. Sariputta, you should train in this manner. Sariputta, in this sixfold conscious body and externally on account of any signs, when there are no latent tendencies of measuring as 'I be' and 'it is to me,' that is the release of mind and the release through wisdom. Sariputta, to this it is said the bhikkhu has cut up craving and removed the bonds, rightfully penetrated measuring and ended unpleasants.

Sariputta, it is on account of this that I have answered to Udaya in this way.

Dispelling the interest for sensuality together with pleasure;

Pulling out sloth and putting an end to doubts,

And purifying mindfulness with equanimity preceded by logical thinking

I declare the release which is knowing,[1] by breaking up ignorance.

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Notes. 1. the release which is knowing. 'a~n~naavimokkha.m' . This is one of the releases declared by the Blessed One. It amounts to complete control of the six doors of mental contact. Such a person does not change, the least on account of data from any of the doors of mental contact. He enjoys a pleasantness that is rare here and now.

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### 4. Nidaanasutta.m

34. Bhikkhus, these three are the origins of action. What three? Greed is an origin of action, hate is an origin of action and delusion is an origin of action.

Bhikkhus, a greedy action born of greed, originating and arising from greed, in which the real self is born, gets cooked up. When it is cooked, that is the results of action that is felt either here and now, in the next birth or in a subsequent birth.

Bhikkhus, an angry action born of anger, originating and arising from anger, in which the real self is born, gets cooked up. When it is cooked, that is the results of action that is felt either here and now, in the next birth or in a subsequent birth

Bhikkhus, a deluded action born of delusion, originating and arising from delusion, in which the real self is born, gets cooked up. When it is cooked, that is the results of action that is felt either here and now, in the next birth or in a subsequent birth. Bhikkhus, just as some unbroken, not decayed seeds, not destroyed by the heat and sun when embedded at the right time, in a well prepared field and if the rain also falls, would germinate, grow and develop. In the same manner bhikkhus, a greedy action...re.... is felt either here and now, in the next birth or in a subsequent birth. An angry action....re... is felt either here and now, in the next birth or in a subsequent birth A deluded action born of delusion, originating and arising from delusion, in which the real self is born, gets cooked up. When it is cooked, that is the results of action that is felt either here and now, in the next birth or in a subsequent birth.

Bhikkhus, these three are the origins of action.

Bhikkhus, these three are the origins of action. What three? Non greed is an origin of action, non anger is an origin of action and non delusion is an origin of action.

Bhikkhus, a non greedy action born of non greed, originating and arising from non greed, when greed disappears that action fades, it is uprooted, made a palm stump and made a thing that would not rise again.

Bhikkhus, a non angry action born of non anger, originating and arising from non anger, when anger disappears that action fades, it is uprooted, made a palm stump and made a thing that would not rise again.

Bhikkhus, a non deluded action, born of non delusion, originating and arising from non delusion, when delusion disappears that action fades, it is uprooted, made a palm stump and made a thing that would not rise again.

Bhikkhus, just as some unbroken not decayed seeds, not destroyed by the heat and sun are embedded at the right time, in a well prepared field A man comes along, burns those seeds turns them to ashes and blows the ashes in the air or puts them into a fast flowing river In the same manner bhikkhus, that non greedy action...re.... would not rise again. that non angry action....re..... would not rise again. That non deluded action born of non delusion, originating and arising from non delusion, when delusion disappears that action fades, it is uprooted, made a palm stump and made a thing that would not rise again.

Bhikkhus, these three are origin of actions

The skilful feel here and now all actions large or small,

By nature greedy, hateful or deluded,

Do not leave them for another setting.

Therefore bhikkhus, arouse science and dispel all evil states.

35. I heard thus. At one time the Blessed One was abiding in Alavi on a cattle track seated on a spread of leaves in the Simsapa forest. Hatthaka of Alavaka walking and wandering for exercise saw the Blessed One seated on a spread of leaves in the Simsapa forest and approached, worshipped the Blessed One, sat on a side and said:-

'Sir, Blessed One did you sleep well?'

'Yes, prince, I slept well, I'm one of those who sleep well in this world'

'Sir, wintry nights are cold, it's the time of snow fall, the ground, with cattle made ruts is rough, the spread of leaves is thin, snow falls through the trees, minus their leaves, the cold wind blows through the yellow robe clinging to the body, and yet the Blessed One says Yes, prince, I slept well, I'm one of those who sleep well in this world.'

'Prince, I will question you on this and you may answer as it pleases you. To a householder or to a householder's son there is a mansion, well painted, with closed windows and doors. In that mansion there are cushions of deer skin with coverings made of wool. Overhead too there is a covering made of antelope and deer skin and on the two sides red coverings. Inside a lamp is lighted and four wives attend on him doing his likes and dislikes. Prince, what do you think, would he sleep well there or what is it?'

'Venerable sir, he would sleep well. Of those who sleep well in the world, he is one'.

'Yet wouldn't bodily or mental burnings born of greed assail this householder, or this householder's son and on account of that sleep badly?'

'Yes, venerable sir.'

'Prince, the wailing's born of greed on account of which this householder, or this householder's son would sleep badly are dispelled in the Thus Gone One, uprooted, made a palm stump that would not grow again. Therefore I sleep well

Yet wouldn't bodily or mental burnings born of anger assail this householder, or this householder's son and on account of that sleep badly?'

'Yes, venerable sir.'

'Prince, the wailing's born of anger, on account of which this householder, or this householder's son would sleep badly are dispelled in the Thus Gone One, uprooted, made a palm stump that would not grow again. Therefore I sleep well.'

Yet wouldn't bodily or mental burnings born of delusion assail this householder, or this householder's son and on account of that sleep badly?'

'Yes, venerable sir.'

'Prince, the wailing's born of delusion on account of which this householder, or this householder's son would sleep badly are dispelled in the Thus Gone One, uprooted, made a palm stump that would not grow again. Therefore I sleep well'

The extinguished brahmin sleeps well everyday,

Not soiled by sensuality, he is cooled and without substratum,

Putting an end to all troublesome states, he ends pain,

Those that have appeased their minds, sleep well.

## 6 Devaduutasutta.m

36. Bhikkhus, these three are the celestial messengers. What three? Here bhikkhus, a certain one misconducts himself by body, verbally and mentally and after death is born in decrease, in a bad state in hell. The warders of hell take him by his limbs and show him to their king and tell him:- Lord, this one did not care for his mother, father, recluses, ones leading the holy life or his elders, mete him punishment.

The king of the under world cross questions him, asks for reasons and converses with him:- 'Good man did you not see the first celestial messenger appearing among humans?'

'Sir, I did not see.' The king of the under world, then asks him thus: 'Good man did you not see among humans a woman or a man, eighty, ninety or a hundred years old, bent like the frame work of a roof, going supported on a stick and shivering, sick, his youthfulness gone, teeth broken and hair turned grey and most of it gone and with wrinkles on the body?'

Then he says. 'I saw sir.'

Then the king of the under world asks him. 'Good man, you being an intelligent man grown old, didn't it occur to you, I too have not gone beyond decay, therefore I should do good by body, words and mind?'

Then he says. 'Sir, I could not do owing to my negligence.'

The king of the under world says to him:- 'On account of negligence you did not do the right, by body, speech and mind. That demerit was not done by mother, father, brother, sister, friends, associates, blood relations, by gods, recluses or brahmins. It was done by you and you will experience its results in return.

The king of the under world then cross questions him, asks for reasons and converses with him about the second messenger- 'Good man did you not see the second celestial messenger appearing among humans?'

'Sir, I did not see.' The king of the under world, then asks him thus: 'Good man did you not see among humans a woman or man, gravely ill feeling unpleasant sunk in his own urine and excreta, raised and placed on his bed by others?'

Then he says. 'I saw sir.'

Then the king of the under world asks him. 'Good man, you being an intelligent man grown old, didn't it occur to you, I too have not gone beyond illness, therefore I should do good by body, words and mind?'

Then he says. 'Sir, I could not do owing to my negligence.'

The king of the under world says to him:- 'On account of negligence you did not do the right, by body, speech and mind. That demerit was not done by mother, father, brother,

sister, friends, associates, blood relations, by gods, recluses or brahmins. It was done by you and you will experience its results in return.

The king of the under world cross questions him, asks for reasons and converses with him about the third celestial messenger- 'Good man did you not see the third celestial messenger appearing among humans?'

'Sir, I did not see.' The king of the under world, then asks him thus: 'Good man did you not see among humans a woman or man dead, one day, two days, three days, or blue, bloated and festering?'

Then he says. 'I saw sir.'

Then the king of the under world asks him. 'Good man, you being an intelligent man grown old, didn't it occur to you, I too have not gone beyond death, therefore I should do good by body, words and mind?'

Then he says. 'Sir, I could not do owing to my negligence.'

The king of the under world says to him:- 'On account of negligence you did not do the right, by body, speech and mind. That demerit was not done by mother, father, brother, sister, friends, associates, blood relations, by gods, recluses or brahmins. It was done by you and you will experience its results in return.

The king of the under world having cross questioned, asked for reasons and conversed with him about the celestial messenger becomes silent.

Then the warders of hell give him the fivefold punishment. They fix a burning iron peg to each of his hands, and two others to each of his feet and another piercing his chest. On account of it he feels sharp, rough unpleasant feelings, but does not die until the results of that evil action gets exhausted.

Then the warders of hell lead him and cut him with a knife and he feels sharp, rough unpleasant feelings, but does not die, until the results of that evil action gets exhausted.

Then the warders of hell hang him head downwards and work on him with a hatchet, he feels sharp, rough unpleasant feelings, but does not die until the results of that evil action gets exhausted.

Then the warders of hell tie him to a cart and make him run to and fro on a ground that is ablaze with fire, he feels sharp, rough unpleasant feelings, but does not die until the results of that evil action gets exhausted.

Then the warders of hell make him climb up and come down a lofty rock which is blazing with fire, he feels sharp, rough unpleasant feelings, but does not die until the results of that evil action gets exhausted.

The warders of hell then take him by his feet and throw him to a boiling molten pot. He gets boiled in its foam, while getting boiled he sometimes dives into it and comes out of it, swims across it. On account of it he feels sharp, rough unpleasant feelings, but does not die until the results of that evil action gets exhausted.

The warders of hell then put him in the great hell. It is thus:-

It has four doors in the four cornered squares, divided and subdivided.

All round is an iron wall and an iron roof on top

Its iron floor is burning all the time

It spread for seven hundred miles and stands there all the time.

Bhikkhus, at one time it occurred to the king of the under world:- Those who do evil actions in the world are subjected to these various punishments. O! I should gain humanity, the Thus Gone One, worthy, and rightfully enlightened should also be born

I should have a chance to associate him and hear the Teaching and I should know that Teaching.

Bhikkhus, these words are not another recluse's or brahmin's words, I myself knowing seeing and experiencing them, say them.

Young men come face to face with the celestial messengers,

If they become negligent, decrease and fall to unpleasantness for a long time.

The Great Men appeased by the celestial messengers do not become negligent

They see fear in clinging to birth, death and being

And destroying these, seek release without holding

They are the appeased and pleasant, extinguished here and now

Gone beyond animosity, fear and all unpleasaantness.

## 7. Catumahaaraajsutta.m

37. Bhikkhus, on the eighth day of the waxing moon, the ministers and members of the gathering of the four guardian gods wander about to see whether many humans care for mother, father, recluses, brahmins, elders in the family or observe the eight precepts on the full moon day and keep awake doing merit.

Bhikkhus, on the fourteenth day of the waxing moon, the sons of the four guardian gods wander about to see whether many humans care for mother, father, recluses, brahmins, elders in the family or observe the eight precepts on the full moon day and keep awake doing merit

Bhikkhus, on the full moon day the fifteenth day of the waxing moon, the four guardian gods themselves wander about to see whether many humans care for mother, father, recluses, brahmins, elders in the family or observe the eight precepts on the full moon day and keep awake doing merit.

Bhikkhus, if it be only a few humans that care for mother, father, recluses, brahmins, elders in the family or observe the eight precepts on the full moon day, at the assembly of the thirty three gods in the Suddhamma hall the four guardian gods inform Sakka:- 'Sirs, only a few care for mother, father, recluses, brahmins, elders in the family and a few observe the eight precepts on the full moon day and keep awake doing merit.

Bhikkhus, hearing this the thirty three gods become distressed thinking the celestial body is waning and the body of demons is waxing

Bhikkhus, if it be that many humans care for mother, father, recluses, brahmins, elders in the family or observe the eight precepts on the full moon day, at the assembly of the thirty three gods in the Suddhamma hall, the four guardian gods inform Sakka:- 'Sirs, many care for mother, father, recluses, brahmins, elders in the family and many observe the eight precepts on the full moon day and keep awake doing merit. Bhikkhus, hearing this the thirty three gods become happy thinking the celestial body is waxing and the body of demons is waning

#### 8. Dutiyacatumahaaraajasutta.m

38. Bhikkhus, Sakka the king of gods, once acquainted the thirty three gods thus:-

Observe the eight precepts on the fourteenth, fifteenth and the eighth day,

On the waxing side of the moon, and look at humans like me.

Bhikkhus, this verse of the king of gods is not well worded and not thoroughly sung. What is the reason? Bhikkhus, the king of gods is with greed, hate and delusion. Bhikkhus who have destroyed desires, lived the holy life to the end, did what should be done, put the load down, have come to the highest good, have destroyed the bond 'to be', and are released knowing should sing this well worded verse.

Observe the eight precepts on the fourteenth, fifteenth and the eighth day,

On the waxing side of the moon, and look at humans like me.

What is the reason? Bhikkhus, they are free from greed, hate and delusion. They are released from birth, decay, death, grief, lament, unpleasantness, displeasure and distress. I say they are released from unpleasantness.

#### 9 Sukumaalasutta.m - Delicately nurtured.

39 Bhikkhus, I was very delicately nurtured. In my father's home there was a pond for blue lotuses, another for red lotuses and one other for white lotuses and all of them for my sake. I never used sandle other than from Benares. My head dress, close fitting jacket, garment and the outer robe were all from Benares cloth. A white parasol was held over me day and night, with the intention, may cold, heat, dust, grass or dew drops not touch him. There were three mansions for me, one for winter, one for summer and the other for the rains. Bhikkhus, the four months of the rainy season I spent in the mansion for the rainy season, without men, attended with music not ascending from that mansion. Unlike in other households where the servants and workmen are served a second preparation, in my father's home the fine rice and the soups are served.

Bhikkhus, to me so carefully arranged and delicately nurtured it occurred:- The not learned man a subject of decay seeing another decayed, loathes and feels disgust, does not think it would be the same to me. It occurred to me, I am a subject of decay I have

not gone beyond it. If seeing a decayed person I feel disgust and loathe him, it is not suitable for me. When I reflected thus, all my intoxications of youth faded.

The not learned man a subject of illness seeing a another sick, loathes and feels disgust, does not think it would be the same to me. It occurred to me, I am a subject of illness I have not gone beyond it. If seeing a sick person I feel disgust and loathe him, it is not suitable for me. When I reflected thus, all my intoxications of health faded.

The not learned man a subject of death seeing another dead, loathes and feels disgust, does not think it would be the same to me. It occurred to me, I am a subject of death I have not gone beyond it. If seeing a dead person I feel disgust and loathe him, it is not suitable for me. When I reflected thus, all my intoxications of life faded.

Bhikkhus, these three are the intoxicants. What three? The intoxication of youth, of health and of life. Bhikkhus, the not learned man intoxicated by youth misbehaves by body, speech and mind and on account of that misbehaviour after death goes to decrease, to an evil state, is born in hell. Bhikkhus, the not learned man intoxicated by health misbehaves by body, speech and mind and on account of that misbehaviour after death goes to decrease, to an evil state, is born in hell. Bhikkhus, the not learned man intoxicated by life misbehaves by body, speech and mind and on account of that misbehaviour after death goes to decrease, to an evil state, is born in hell.

Bhikkhus, on account of the intoxication of youth, the intoxication of health, or the intoxication of life a bhikkhu would give up the training and come to the lower level.

Illness, decay and death the peaceful, natural things of life, the ordinary folk loathe

It is not suitable for me to loathe them, I know that they are the not clinging things

Seeing the appeasement in giving up, I destroy all intoxicants

May I pick courage to realize extinction

Now I cannot enjoy sensual pleasures. I will go to the end of the holy life.

#### 10. Aadhipatteyyasutta.m -Authorities

40. Bhikkhus, these three are the authorities. What three? Authority over oneself, authority over the world and authority over the Teaching.

Bhikkhus, what is authority over oneself? Here, bhikkhus, the bhikkhu goes to the forest, to the root of a tree or to an empty house and reflects:- I did not put on robes and become homeless for want of robes, morsel food, dwellings or for want of this and other thing. I am beset by birth, decay, death, grief, lament, unpleasantness, displeasure and distress. The ending of this mass of unpleasantness completely is rare. I gave up sensuality and became homeless, now if I go in search of sensuality, it is evil. It is not suitable for one like me.

Then he reflects thus:-Unshaken effort will be aroused, non confused mindfulness will be established, my body is appeased without any aversion, my mind is concentrated and in



one point. He makes himself the authority and dispels demerit, develops merit, dispels the faults and develops the non faulty. He purifies himself. This is authority over oneself. Bhikkhus, what is authority over the world? Here, bhikkhus, the bhikkhu goes to the forest, to the root of a tree or to an empty house and reflects:- I did not put on robes and become homeless for want of robes, morsel food, dwellings or for want of this and other thing. I am beset by birth, decay, death, grief, lament, unpleasantness, displeasure and distress. The ending of this mass of unpleasantness completely is rare. If I having become homeless, think sensual thoughts, angry thoughts or hurting thoughts, in this huge society there may be very powerful recluses and brahmins who have the divine eye, who would know the minds of others. They might see me from a distance and standing close they may not be seen. They will know me thus:- Look at this clansman's son out of faith he went forth and became homeless, he lives thinking evil demeritorious thoughts. There are powerful gods too who have divine eyes and know the minds of others. They see from a distance and even in proximity I do not see them. They will know my mind They will know me thus:- Look at this clansman's son out of faith he went forth and became homeless, he lives thinking evil demeritorious thoughts.

Then he reflects thus:-Unshaken effort will be aroused, non confused mindfulness will be established, my body is appeased without any aversion, my mind is concentrated and in one point. He makes the world the authority and dispels demerit, develops merit, dispels the faults and develops the non faulty. He purifies himself. This is authority over the world.

Bhikkhus, what is authority over the Teaching? Here, bhikkhus, the bhikkhu goes to the forest, to the root of a tree or to an empty house and reflects:- I did not put on robes and become homeless for want of robes, morsel food, dwellings or for want of this and other thing. I am beset by birth, decay, death, grief, lament, unpleasantness, displeasure and distress. The ending of this mass of unpleasantness completely is rare. The Teaching of the Blessed One is well proclaimed, here and now, the time does not matter, inviting to inspection, leading inwards, it's to be realized by the wise by themselves. There are my co-associates who abide knowing and seeing. If I gone forth in this well proclaimed dispensation, abide lazily and negligently, it is not suitable for one like me.

Then he reflects thus:-Unshaken effort will be aroused, non confused mindfulness will be established, my body is appeased without any aversion, my mind is concentrated and in one point. He makes the Teaching his authority and dispels demerit, develops merit, dispels the faults and develops the non faulty. He purifies himself. This is authority over the Teaching.

Bhikkhus, these are the three authorities.

There is no secrecy in the world, for one doing evil, you know the truth.

Friend, the good is the eye-witness, the self is slight,

When the self is appeased, evil has no place.

The Thus Gone Ones and the gods, see the foolish misbehaving.

Therefore becoming an authority to yourself be mindful.

Becoming an authority of the world, concentrate to be clever,

Be an authority of the Teaching, live according to the Teaching,

Do not give up the search, confronted by death realize,

The destruction of birth with effort

Such a knower of the worlds does not make anything his own.

## 5. Cuulavaggo

### 1. Sammukhiibhaavasutta.m -Confrontations

41. Bhikkhus, the son of a clansman who has faith accrues much merit with the confrontation of three things. What three? When the clansman with faith is confronted with faith, he accrues much merit. When the clansman with faith is confronted with something to give, he accrues much merit. When the clansman with faith is confronted with someone to accept, he accrues much merit. Bhikkhus, the son of a clansman who has faith accrues much merit with these three confrontations.

### 2. Ti.thaanasutta.m-The three instances

42. Bhikkhus, the one who is pleased and has faith should be known in these three instances. What three? He desires to see the virtuous ones, he desires to hear the Teaching, he lives a household life, the blemishes of selfishness given up, the mind released and benevolent, open handed and giving to those in need, attached to arranging the giving of gifts. Bhikkhus, the one who is pleased and has faith should be known in these three instances.

If someone desires to see the virtuous and hear the Teaching from them

And has overcome the blemishes of selfishes, he is said to have faith.

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### 3. Atthavasa.msutta.m- A profitable bend.

43. Bhikkhus, someone seeing these three profitable bends, should undoubtedly teach others. What three? He that teaches should experience the meaning and the Teaching. He that listens should experience the meaning and the Teaching. And both the teacher and the taught should experience the meaning and the Teaching. Bhikkhus, someone seeing these three profitable bends, should undoubtedly teach others.

### 4. Kathaapavattisutta.m- A course of conversation.

44. Bhikkhus, there are three instances for a course of conversation. What three? He that teaches should experience the meaning and the Teaching. He that listens should experience the meaning and the Teaching. And both the teacher and the taught should experience the meaning and the Teaching. Bhikkhus, in these three instances there is a course of conversation.

5. Pa.n.ditasutta.m The Great Wise Men.

45. Bhikkhus, these three are appointed by Great Wise Men. What three? Bhikkhus, giving gifts is appointed by Great Wise Men Bhikkhus, going forth and becoming homeless is appointed by Great Wise Men. Bhikkhus, attending on mother and father is appointed by Great Wise Men. These three are appointed by Great Wise Men.

6. Siilavantasutta.m - The virtuous

46. Bhikkhus, when virtuous ones, gone forth abide supported on a village or hamlet, on three instances the people there, accrue merit. What three? By body, by speech and by mind. Bhikkhus, when virtuous ones, gone forth abide supported on a village or hamlet, on these three instances the people there, accrue merit.

7. Sankhatalakha.nasutta.m -The signs of a compounded

47. Bhikkhus, these three are the signs of a compounded. What three? The arising is evident, the fading is evident and the change is evident. Bhikkhus, these three are the signs of a compounded

8. Asankhatalakha.nasutta.m -The signs of the un compounded

48. Bhikkhus, these three are the signs of an un compounded. What three? The arising is not evident, the fading is not evident and the change is not evident. Bhikkhus, these three are the signs of an un compounded.

9. Pabbataaajasutta.m -The Great Mountain Himalayas.

49. Bhikkhus, large trees around the Himalaya mountains grow in three directions. What three? Their branches, leaves and foliage grow, their bark and shoots grow and they grow the essence of the pith

Bhikkhus, in the same manner the household of a clansman's son who has faith grows in three directions. What three? In faith, virtues and wisdom. Bhikkhus the household of a clansman's son who has faith grows in three directions.

On the huge mountain, in the deep forest, trees grow relying on bigger trees

In the same manner relying on the householder who has faith

His wife, children, relations, friends, associates and those living under him,

Seeing his virtues, benevolence and good conduct, do no wrong.

Behaving according to the Teaching, they increase and go to heaven

And rejoice in heaven partaking sensual pleasures.

10. ~Aatappakaraniyasutta.m - Mortification.

50. Bhikkhus, on three instances mortification should be done. What three? For the not arising of non arisen demeritorious thoughts, for the arising of not arisen meritorious thoughts and for enduring sharp, rough disagreeable bodily feelings of the nature of ending life. Bhikkhus, on these three instances mortification should be done. Bhikkhus, when the bhikkhu tortures himself for the not arising of non arisen demeritorious thoughts, for the arising of not arisen meritorious thoughts and for enduring sharp, rough disagreeable, bodily feelings of the nature of ending life, it is said that the bhikkhu does the mortification mindfully and cleverly for the rightful ending of unpleasantness.

11. Mahaacorasutta.m - The Highwayman

51. Bhikkhus, provided three things the highwayman cuts limbs, plunders, robs or stays in ambush. What are the three? Bhikkhus, he takes cover, in the uneven, under a covering, or of the powerful.

Bhikkhus, how does the highwayman take cover in the uneven? Here he hides in uneven river valleys and uneven mountain slopes, thus he takes cover in the uneven.

Bhikkhus, how does the highwayman hide under a covering? Here he hides among heavily grown grass, in a place crowded with trees, in a cave or in the great forest, thus he hides under a covering

Bhikkhus, how does the highwayman take cover under the powerful? Here, he takes cover under kings or the kings' ministers. It occurs to him:- If I tell anything to the king or the king's ministers, they will interpret it to my benefit. If they tell anything, the king or the king's ministers talk defensively, thus he takes cover under the powerful. Bhikkhus, provided with these three things the highwayman cuts limbs, plunders, robs or stays in ambush.

In the same manner bhikkhus, the evil bhikkhu endowed with three things destroys himself, falls to an offence and questioned by the wise accrues much demerit

What are the three? Bhikkhus, he takes cover, in the uneven, under a covering, or of the powerful.

Bhikkhus, how does the bhikkhu take cover in the uneven? Here the evil bhikkhu is endowed with uneven bodily action, uneven verbal action and uneven mental action, thus the evil bhikkhu takes cover in the uneven

Bhikkhus, how does the bhikkhu take cover under a covering? Here the evil bhikkhu has extremist wrong views. [1] Thus the bhikkhu takes cover under a covering.

Bhikkhus, how does the evil bhikkhu take the cover of the powerful? Here, he takes cover under kings or the kings' ministers. It occurs to him:- If I tell anything to the king or the king's ministers, they will interpret it to my benefit. If they tell anything, the king or the king's ministers talk defensively, thus he takes cover under the powerful. Bhikkhus, the evil bhikkhu endowed with these three things destroys himself, falls to an offence and questioned by the wise accrues much demerit.

{6} 1. Brahmanavagga.

1. Pa.thamadvebrahmanasutta.m

52. Then two aged brahmins decayed and had lived up to a hundred and twenty years approached the Blessed One, sat on a side and said thus to the Blessed One.

Good Gotama, we are aged brahmins decayed we have lived up to a hundred and twenty years, have not done any good, any merit, and anything to ward off fear. Advise us so that it would be for our good, welfare and pleasantness for a long time.

O! You aged brahmins, decayed, have lived up to a hundred and twenty years, have not done the profitable, the good, the meritorious, and anything to ward off fear. Brahmins, this world is led on by decay, illness and death. When led on by decay, illness and death, to the one led on to the other, the protection, shelter, light and refuge will be the control in body, speech and mind.

Life is lead on, the life span is short, to the decaying there is no refuge

Thus seeing fear in death, do merit to be pleasant.

To the one going beyond, the pleasantness is the protection ,

By body, speech and mind while living

2. Dutiyaadvebrahmanasutta.m

53. Then two aged brahmins decayed and had lived up to a hundred and twenty years approached the Blessed One, sat on a side and said thus to the Blessed One.

Good Gotama, we are aged brahmins decayed we have lived up to a hundred and twenty years, have not done any good, any merit, and anything to ward off fear. Advise us so that it would be for our good, welfare and pleasantness for a long time.

O! You aged brahmins, decayed, have lived up to a hundred and twenty years, have not done the profitable, the good, the meritorious, and anything to ward off fear.

Brahmins, the world is burning of decay, illness, and death When led burnt by decay, illness and death, to the beyond, the protection, shelter, light and refuge will be the control in body, speech and mind.

When the house is on fire, whatever is taken out is good not the burnt with it,

Therefore our forefathers when burning with decay and death

Gave away gifts, to be taken with them when going to the next world.

### 3. A~n~natarabrahmanasutta.m

54. Then a certain brahmin approached the Blessed One, exchanged friendly greetings, sat on a side and said:- Good Gotama, why is it said, the Teaching is here and now, not a matter of time, is inviting to inspection, leading inwards and is to be realized by the wise by themselves?

Brahmin, a greedy person, overcome by greed, consumed by greed thinks to harm himself, thinks to harm others. Thinks to harm both and feeling displeased becomes unpleasant. When the greed fades does not think to harm himself, to harm others, or to harm either and does not feel displeased or unpleasant.

Brahmin, an angry person, overcome by anger, consumed by anger thinks to harm himself, thinks to harm others. Thinks to harm both and feeling displeased becomes unpleasant. When the anger fades does not think to harm himself, to harm others, or to harm either and does not feel displeased or unpleasant

Brahmin, a deluded person, overcome by delusion, consumed by delusion thinks to harm himself, thinks to harm others. Thinks to harm both and feeling displeased becomes unpleasant. When the delusion fades does not think to harm himself, to harm others, or to harm either and does not feel displeased or unpleasant. Thus brahmin, the Teaching is here and now, not a matter of time, is inviting to inspection, leading inwards and is to be realized by the wise by themselves.

Good Gotama, I understand....re... remember me as a lay disciple who has taken refuge, from today until life lasts

### 4. Paribbaajakasutta.m - An ascetic brahmin

55. Then a certain brahmin, an ascetic of another sect approached the Blessed One, exchanged friendly greetings, sat on a side and said to the Blessed One:-

Good Gotama, why is it said, the Teaching is here and now, not a matter of time, is inviting to inspection, leading inwards and is to be realized by the wise by themselves?

Brahmin, a greedy person, overcome by greedy, consumed by greed misbehaves by body, speech and mind, when the greed fades does not misbehave by body, speech or mind.

Brahmin, a greedy person, overcome by greedy, consumed by greed misbehaves by body, speech and mind, when the greed fades does not misbehave by body, speech or mind.

Brahmin, a greedy person, overcome by greed, consumed by greed, does not know his own good, does not know the good of another and does not know the good of either. When the greed fades, he knows his own good as it really is. Knows the good of others as it really is and knows the good of both as it really is In this way too it should be known that the Teaching is here and now, not a matter of time, is inviting to inspection, leading inwards and is to be realized by the wise by themselves

Brahmin, an angry person, overcome by anger, consumed by anger thinks to harm himself, thinks to harm others. Thinks to harm both and feeling displeased becomes unpleasant. When the anger fades does not think to harm himself, to harm others, or to harm either and does not feel displeased or unpleasant

Brahmin, an angry person, overcome by anger, consumed by anger misbehaves by body, speech and mind, when the anger fades does not misbehave by body, speech or mind.

Brahmin, an angry person, overcome by anger, consumed by anger, does not know his own good, does not know the good of another and does not know the good of either. When the anger fades, he knows his own good as it really is. Knows the good of others as it really is and knows the good of both as it really is In this way too it should be known that the Teaching is here and now, not a matter of time, is inviting to inspection, leading inwards and is to be realized by the wise by themselves

Brahmin, a deluded person, overcome by delusion, consumed by delusion thinks to harm himself, thinks to harm others. Thinks to harm both and feeling displeased becomes unpleasant. When the delusion fades does not think to harm himself, to harm others, or to harm either and does not feel displeased or unpleasant. Thus brahmin, the Teaching is here and now, not a matter of time, is inviting to inspection, leading inwards and is to be realized by the wise by themselves.

Brahmin, a deluded person, overcome by delusion, consumed by delusion misbehaves by body, speech and mind, when the delusion fades does not misbehave by body, speech or mind.

Brahmin, a deluded person, overcome by delusion, consumed by delusion, does not know his own good, does not know the good of another and does not know the good of either. When the delusion fades, he knows his own good as it really is. Knows the good of others as it really is and knows the good of both as it really is In this way too it should be known that the Teaching is here and now, not a matter of time, is inviting to inspection, leading inwards and is to be realized by the wise by themselves

Good Gotama, I understand....re... remember me as a lay disciple who has taken refuge, from today until life lasts

## 5. Nibbutasutta,m

56.Then the brahmin Jaanussoni approached the Blessed One, exchanged friendly greetings, sat on a side and said to the Blessed One:- Good Gotama, to what extent is extinction here and now, not a matter of time, is inviting to inspection, leading inwards and is to be realized by the wise by themselves?

Brahmin, a greedy person, overcome by greed, consumed by greed thinks to harm himself, thinks to harm others. Thinks to harm both and feeling displeased becomes

unpleasant. When the greed fades does not think to harm himself, to harm others, or to harm either and does not feel displeased or unpleasant. In this way it should be known that extinction is here and now, not a matter of time, is inviting to inspection, leading inwards and is to be realized by the wise by themselves.

Brahmin, a greedy person, overcome by greed, consumed by greed misbehaves by body, speech and mind, when the greed fades does not misbehave by body, speech or mind.

Brahmin, a greedy person, overcome by greed, consumed by greed, does not know his own good, does not know the good of another and does not know the good of either. When the greed fades, he knows his own good as it really is. Knows the good of others as it really is and knows the good of both as it really is In this way too it should be known that extinction is here and now, not a matter of time, inviting to inspection, leading inwards and is to be realized by the wise by themselves

Brahmin, an angry person, overcome by anger, consumed by anger thinks to harm himself, thinks to harm others. Thinks to harm both and feeling displeased becomes unpleasant. When the anger fades does not think to harm himself, to harm others, or to harm either and does not feel displeased or unpleasant

Brahmin, an angry person, overcome by anger, consumed by anger misbehaves by body, speech and mind, when the greed fades does not misbehave by body, speech or mind.

Brahmin, an angry person, overcome by anger, consumed by anger, does not know his own good, does not know the good of another and does not know the good of either. When the anger fades, he knows his own good as it really is. Knows the good of others as it really is and knows the good of both as it really is In this way too it should be known that extinction is here and now, not a matter of time, inviting to inspection, leading inwards and is to be realized by the wise by themselves

Brahmin, a deluded person, overcome by delusion, consumed by delusion thinks to harm himself, thinks to harm others. Thinks to harm both and feeling displeased becomes unpleasant. When the delusion fades does not think to harm himself, to harm others, or to harm either and does not feel displeased or unpleasant. Thus brahmin, the Teaching is here and now, not a matter of time, inviting to inspection, leading inwards and is to be realized by the wise by themselves.

Brahmin, a deluded person, overcome by delusion, consumed by delusion misbehaves by body, speech and mind, when the delusion fades does not misbehave by body, speech or mind.

Brahmin, a deluded person, overcome by delusion, consumed by delusion, does not know his own good, does not know the good of another and does not know the good of either. When the delusion fades, he knows his own good as it really is. Knows the good of others as it really is and knows the good of both as it really is In this way too it should be known that extinction is here and now, not a matter of time, is inviting to inspection, leading inwards and is to be realized by the wise by themselves

Good Gotama, I understand....re... remember me as a lay disciple who has taken refuge, from today until life lasts



## 6. Palokasutta.m

57. Then a certain brahmin of a famous clan approached the Blessed One, exchanged

friendly greetings, sat on a side and said to the Blessed One:- Good Gotama, I have heard this from aged brahmins, the forefathers, the teachers of teachers, that in the past the world was dense with people, they say it was like a shower of hot ashes in the villages, hamlets and kingdoms. Good Gotama, what is the reason for humans to have decreased now, only a few seem to be evident, villages, hamlets, towns and states are no more

Brahmin, now, the people have unrighteous greed, bound by covetousness are overcome by unrighteous teachings. Taking sharp weapons, they kill each other, by that many people have died. Brahmin, on account of this reason humans have decreased, only a few seem to be evident, villages, hamlets, towns and states seem to be no more.

Further, brahmin, because the people have unrighteous greed, bound by covetousness are overcome by unrighteous teachings, adequate rain does not come at the right time

As a result there is famine, lack of food, seeds turn white, and people live on rationed food and on account of that many people die. Brahmin, this is the reason for humans to have decreased, for only a few to being evident and villages, hamlets, towns and states to be no more.

Further, brahmin, because the people have unrighteous greed, bound by covetousness are overcome by unrighteous teachings, demons and non humans are at large, on account of that many people die. Brahmin, this is the reason for humans to have decreased, for only a few to being evident and villages, hamlets, towns and states to be no more.

Good Gotama, I understand....re... remember me as a lay disciple who has taken refuge, from today until life lasts

## 7. Vaccagottasutta.m

58. Then the brahmin Vaccagotta approached the Blessed One, exchanged friendly greetings, sat on a side and said to the Blessed One:- Good Gotama, I heard that the recluse Gotama had said this. Gifts should be given to me, not to others. Gifts should be given to my disciples not to the disciples of other sects. Gifts given to me are of much benefit, gifts given to others are not so beneficial. Gifts given to my disciples are of benefit and the gifts given to the disciples of other sects are not beneficial.

Good Gotama, those who say the recluse Gotama had said:- 'Gifts should be given to me, not to others. Gifts should be given to my disciples not to the disciples of other sects. Gifts given to me are of much benefit, gifts given to others are not so beneficial. Gifts given to my disciples are of benefit and the gifts given to the disciples of other sects are not beneficial.' Good Gotama, those who say this are they accusing Good Gotama wrongly or are they the words told by good Gotama? To not accuse good Gotama wrongly how could this be told according to the Teaching?

Vacca, those who say, 'the recluse Gotama had said this. Gifts should be given to me, not to others. Gifts should be given to my disciples not to the disciples of other sects. Gifts given to me are of much benefit, gifts given to others are not so beneficial. Gifts

given to my disciples are of benefit and the gifts given to the disciples of other sects are not beneficial.' accuse me wrongly. Vacca, whoever obstructs someone from giving a gift, destroys and makes three obstacles. What three? Destroys the giver's merit. Destroys the gain of the receiver. And it is preceded by one's own destruction Vacca, whoever obstructs someone from giving a gift, destroys and makes these three obstacles. Vacca I tell you. Whoever throws the washings of his bowl, cup or saucers into a pool or to the pool at the entrance of the village thinking may the living things there, feed on this accrues merit, so there are no doubts when given to humans.

Yet I tell you Vacca, that given to the virtuous, is more fruitful. That too those who have given up five and are endowed with five.

What five are to be given up? Interest for sensuality, anger, sloth and torpor, restlessness and worry and doubts.

What five are to be endowed with? The mass of virtues of one gone beyond the training, the mass of concentration...re..., the mass of wisdom...re..., the mass of release...re... and the mass of knowledge for release, of one gone beyond the training. I say that gifts given to those who have given up these five and are endowed with these five are more fruitful.

Of river Rohini's carrings, the dirty and pure,

Cattle that are spotted, beautiful and dove coloured

The best are the tamed with power and good speed

To them the load is given, the colour does not matter.

In the same manner, of warriors, brahmins, lower social grades,

Or out castes, the tamed are the best

Righteous, virtuous, truthful and shameful.

Come to the end of the holy life, they have put an end to death,

They have put down the weight, done their duties and without desires,

Gone beyond all thoughts, are extinguished without holding.

That not attached field is the best for giving gifts

Others give gifts to the unappeased ignore the appeased close by.

As for those who revere the appeased and wise

Their faith gets established in the Well Gone One.

They either go to heaven or are born in families here

And gradually they reach extinction.

## 8. Tika.n.nasutta.m

59. Then the brahmin Tika.n.na approached the Blessed One, exchanged friendly greetings, sat on a side and began to extol the three Vedas, saying the brahmins versed in the three Vedas were such and such etcetra.

Then the Blessed One said, brahmin, how do the brahmins point out the three Vedas to a brahmin?

Here, good Gotama, the brahmin should be of good birth on both sides, the mother's as well as the father's unblemished and undisturbed, as far as the seventh great grand parents. He should learn and be able to repeat the three Vedas, together with the rules and rituals to officiate as priest. He should know the phonology and etymology of the sequence of words and sounds. The fifth is History and the grammar of words. He should know the marks of a Great Man in the world. Good Gotama, the brahmins appoint the three Vedas to the brahmins in this manner.

Brahmin, the three Vedas appointed by the brahmins is quite different to the three Vedas appointed in the discipline of the Noble Ones.

Good Gotama, how is the appointment of the three Vedas in the discipline of the Noble Ones? It is good, if I be taught so that I may know the appointment of the three Vedas in the discipline of the Noble Ones.

Then brahmin, listen carefully I will tell you. The brahmin consented and the Blessed One said:- Here, brahmin the bhikkhu secluding his mind from sensual and evil thoughts, with thoughts and thought processes and with joy and pleasantness born of seclusion attains to the first jhana. Allaying thoughts and thought processes and the mind internally appeased and brought to one point, without thoughts and thought processes and with joy and pleasantness born of concentration attains to the second jhana. With detachment to joy abides in equanimity. Mindful and aware experiences pleasantness too with the body. This is the third jhana, to this the noble ones say mindful living in pleasantness with equanimity. Giving up pleasantness and unpleasantness and earlier gone beyond pleasure and displeasure and experiencing neither the pleasant nor the unpleasant by purifying mindfulness with equanimity attains to the fourth jhana.

Then he directs the mind thus concentrated, made pure, freed from defilements and blemish, made pliant and malleable and made immovable to recollect previous births.

He recalls innumerable previous births, such as one, two, three, four, five, ten, twenty, thirty, forty, fifty, one hundred, one thousand, one hundred thousand, innumerable forward cycles, innumerable backward cycles and innumerable forward and backward cycles. -He recalls there I was of such name, lineage, clan, with such a disposition, such supports, experiencing such pleasant and unpleasant feelings and with such a life span. Disappearing from there was born there, of such name, lineage, clan, with such a disposition, such supports, experiencing such pleasant and unpleasant feelings and with such a life span. Disappearing from there is born here. Thus he recollects innumerable previous births with characteristics and details This is the first gain of knowledge to him, by the dispelling of ignorance knowledge arose, darkness vanished and light arose when he abode diligent to burn and dispel.

Then he directs the mind thus concentrated, made pure, freed from defilements and blemish, made pliant and malleable and made immovable for the knowledge of the disappearing and appearing of beings. With the purified heavenly eye which is beyond human he sees beings disappearing and appearing unexalted and exalted, beautiful and ugly, in good and evil states. Knows them born according to their actions. As these good

beings on account of bodily, verbal and mental misconduct, on account of blaming noble ones, on account of wrong view, on account of wrong view of actions, after death are born in decrease, in an evil state, in hell. As these good beings on account of bodily, verbal and mental good conduct, on account of not blaming noble ones, on account of right view, on account of right view of actions, after death are born in increase, in a good state, in heaven. Thus with the purified heavenly eye which is beyond human he sees beings disappearing and appearing unexalted and exalted, beautiful and ugly, in good and evil states. Knows them born according to their actions. This is the second gain of knowledge to him, by the dispelling of ignorance knowledge arose, darkness vanished and light arose when he abode diligent to burn and dispel.

Then he directs the mind thus concentrated, made pure, freed from defilements and blemish, made pliant and malleable and made immovable for the knowledge of the destruction of desires. He knows as it really is, this is unpleasant. Knows as it really is, this is the arising of unpleasantness. Knows as it really is, this is the cessation of unpleasantness and knows as it really is, this is the path to the cessation of unpleasantness. He knows, these are desires, this is the arising of desires, this is the cessation of desires and he knows as it really is, this is the path leading to the cessation of desires. When he knows and sees thus his mind is released, from sensual desires, from desires to be, and from delusion. When released knowledge arises I am released, birth is destroyed, the holy life is lived to the end, what has to be done is done, there is nothing more to wish. This is the third gain of knowledge to him, by the dispelling of ignorance knowledge arose, darkness vanished and light arose when he abode diligent to burn and dispel.

The mind of a keen meditator whose virtues are perfect,

Becomes one pointed and concentrated

That wise one dispels darkness, with knowledge turning out Death

He is dear to gods and men, is said has given up everything.

Endowed with the three knowledges, he abides non deluded.

Enlightened, he bears the last body, I worship that Gotama.

He recollects previous births and sees heavens and hells

The sage has destroyed birth and attained knowledge

A brahmin becomes versed with these three knowledges.

I interpret the three Vedas thus and not as others think about it.

Brahmin, these are the three knowledges in the discipline of the Noble Ones

Good Gotama, the three Vedas appointed by the brahmins is quite different to the three Vedas appointed in the discipline of the Noble Ones. The three Vedas appointed by the brahmins is not worth one fourth compared to the three Vedas appointed in the discipline of the Noble Ones. Good Gotama, I understand....re... remember me as a lay disciple who has taken refuge, from today until life lasts

## 9. Jaanussonisutta.m

60. Then the brahmin Jaanussoni approached the Blessed One, exchanged friendly greetings, sat on a side and said:- Good Gotama, how should one make a sacrifice or offer some milk rice to brahmins versed in the three Vedas?

Then the Blessed One said, brahmin, how do the brahmins point out the three Vedas to a brahmin?

Here, good Gotama, the brahmin should be of good birth on both sides, the mother's as well as the father's unblemished and undisturbed, as far as the seventh great grand parents. He should learn and be able to repeat the three Vedas, together with the rules and rituals to officiate as priest. He should know the phonology and etymology of the sequence of words and sounds. The fifth is History and the grammar of words. He should know the marks of a Great Man in the world. Good Gotama, the brahmins appoint the three Vedas to the brahmins in this manner.

Brahmin, the three Vedas appointed by the brahmins is quite different to the three Vedas appointed in the discipline of the Noble Ones.

Good Gotama, how is the appointment of the three Vedas in the discipline of the Noble Ones? It is good, if I be taught so that I may know the appointment of the three Vedas in the discipline of the Noble Ones.

Then brahmin, listen carefully I will tell you. The brahmin consented and the Blessed One said:- Here, brahmin the bhikkhu secluding his mind from sensual and evil thoughts, with thoughts and thought processes and with joy and pleasantness born of seclusion attains to the first jhana. Allaying thoughts and thought processes and the mind internally appeased and brought to one point, without thoughts and thought processes and with joy and pleasantness born of concentration attains to the second jhana. With detachment to joy he abides in equanimity. Mindful and aware he experiences pleasantness too with the body. This is the third jhana, to this the noble ones say mindful living in pleasantness with equanimity. Giving up pleasantness and unpleasantness and earlier gone beyond pleasure and displeasure and experiencing neither the pleasant nor the unpleasant by purifying mindfulness with equanimity attains to the fourth jhana.

Then he directs the mind thus concentrated, made pure, freed from defilements and blemish, made pliant and malleable and made immovable to recollect previous births.

He recalls innumerable previous births, such as one, two, three, four, five, ten, twenty, thirty, forty, fifty, one hundred, one thousand, one hundred thousand, innumerable forward cycles, innumerable backward cycles and innumerable forward and backward cycles. -He recalls there I was of such name, lineage, clan, with such a disposition, such supports, experiencing such pleasant and unpleasant feelings and with such a life span. Disappearing from there was born there, of such name, lineage, clan, with such a disposition, such supports, experiencing such pleasant and unpleasant feelings and with such a life span. Disappearing from there is born here. Thus he recollects innumerable previous births with characteristics and details This is the first gain of knowledge to him, by the dispelling of ignorance knowledge arose, darkness vanished and light arose when he abode diligent to burn and dispel.

Then he directs the mind thus concentrated, made pure, freed from defilements and blemish, made pliant and malleable and made immovable for the knowledge of the disappearing and appearing of beings. With the purified heavenly eye which is beyond human he sees beings disappearing and appearing unexalted and exalted, beautiful and ugly, in good and evil states. Knows them born according to their actions. As these good

beings on account of bodily, verbal and mental misconduct, on account of blaming noble ones, on account of wrong view, on account of wrong view of actions, after death are born in decrease, in an evil state, in hell As for these good beings on account of bodily, verbal and mental good conduct, on account of not blaming noble ones, on account of right view, on account of right view of actions, after death are born in increase, in a good state, in heaven. Thus with the purified heavenly eye which is beyond human he sees beings disappearing and appearing unexalted and exalted, beautiful and ugly, in good and evil states. Knows them born according to their actions. This is the second gain of knowledge to him, by the dispelling of ignorance knowledge arose, darkness vanished and light arose when he abode diligent to burn and dispel.

Then he directs the mind thus concentrated, made pure, freed from defilements and blemish, made pliant and malleable and made immovable for the knowledge of the destruction of desires. He knows as it really is, this is unpleasant. Knows as it really is, this is the arising of unpleasantness. Knows as it really is, this is the cessation of unpleasantness and knows as it really is, this is the path to the cessation of unpleasantness. He knows, these are desires, this is the arising of desires, this is the cessation of desires and he knows as it really is, this is the path leading to the cessation of desires. When he knows and sees thus his mind is released, from sensual desires, from desires to be, and from delusion. When released knowledge arises I am released, birth is destroyed, the holy life is lived to the end, what has to be done is done, there is nothing more to wish. This is the third gain of knowledge to him, by the dispelling of ignorance knowledge arose, darkness vanished and light arose when he abode diligent to burn and dispel.

When one endowed with virtues is concentrated to dispel,

His mind becomes one pointed and concentrated

He recollects previous births and sees heavens and hells

The sage has destroyed birth and attained knowledge

A brahmin becomes versed with these three knowledges.

I interpret the three Vedas thus and not as others think about it.

Brahmin, these are the three knowledges in the discipline of the Noble Ones

Good Gotama, the three Vedas appointed by the brahmins is quite different to the three Vedas appointed in the discipline of the Noble Ones. The three Vedas appointed by the brahmins is not worth one fourth compared to the three Vedas appointed in the discipline of the Noble Ones. Good Gotama, I understand....re... remember me as a lay disciple who has taken refuge, from today until life lasts

10. Sangaaravasutta.m

61. Then the brahmin Sa.ngaarava approached the Blessed One, exchanged friendly greetings, sat on a side and said:- Good Gotama, this occurs to me:- We brahmins should make sacrifices and make others do sacrifices. In this manner those who do the sacrifices and those who participate in the sacrifices fall to the method of doing numerous merits in their numerous bodies. As for those who go forth from this or other

clan and become homeless, they tame, appease and extinguish one self. Thus in their going forth, they seek wisdom for a single body.

Then brahmin, I will question you on this and you may reply as it pleases you. Here, brahmin, the Thus Gone One is born in the world, worthy, rightfully enlightened, endowed with knowledge and conduct, well gone, knower of the worlds, the incomparable tamer of those to be tamed, teacher of gods and men, enlightened and blessed. He says:- Come! This is the path. This is the method. I coming to this path and method came to the noble end of the holy life and abide, myself realizing the knowledge. Come! You too, to this path and method and reach the noble end of the holy life and abide by yourself realizing it. In this manner, the teacher teaches and others come to that path and method. When this is so, isn't it for hundreds, for thousands, isn't it for hundreds of thousands? When this is so, is the going forth for a single body or for innumerable bodies?

Good Gotama, when this is so the going forth is for the good of innumerable bodies.

When this was said venerable Ananda said thus to the brahmin Sa.ngaarava:- Brahmin, of these two methods, which is less prominent, less troublesome, more fruitful and more effective?

The brahmin Sa.ngaarava replied venerable Ananda thus:-As I revere and applaud good Gotama, so also I revere and applaud venerable Ananda.

For the second time venerable Ananda said:- Brahmin, I do not ask you which one is revered and which one is applauded, I ask you, Brahmin, of these two methods, which is less prominent, less troublesome, more fruitful and more effective?

For the second time the brahmin Sa.ngaarava said to venerable Ananda:- As I revere and applaud good Gotama, so also I revere and applaud venerable Ananda.

For the third time venerable Ananda said:- Brahmin, I do not ask you which one is revered and which one is applauded, I ask you, Brahmin, of these two methods, which is less prominent, less troublesome, more fruitful and more effective?

For the third time the brahmin Sa.ngaarava said to venerable Ananda:- As I revere and applaud good Gotama, so also I revere and applaud venerable Ananda.

Then it occurred to the Blessed One:-The brahmin Sa.ngaarava evades this rightful question put to him by Ananda, what if I release the situation

The Blessed One asked the brahmin Sa.ngaarava: Brahmin, today, when sitting in the presence of the royalty what was the prevalent current topic. In the past there were few bhikkhus and they showed psychic powers above human and today there are many bhikkhus and only a few show psychic powers above human. This was the current topic when sitting in the presence of the royalty.

Brahmin, these three are the extraordinaries. What three? The extraordinary of psychic powers, the extraordinary of guessing or reading others' minds and the extraordinary of giving advice.

Brahmin, what is the extraordinary of psychic powers? Here, brahmin a certain one partakes various forms of psychic powers. One becomes many and many becomes one. Appears and disappears without obstructions, across walls, embankments and rocks, as though passing through space. Comes out of earth and dives into it as though in water. One goes unbroken on water as though on hard earth. Sits cross legged in space like

birds small or large. One touches the moon and sun with the hand, thus wields power as far as the world of Brahma Brahmin, this is the extraordinary of psychic powers

Brahmin, what is the extraordinary of guessing or reading others' minds? Brahmin, a certain one guesses with a sign:- Your mind is such and such and it is so, and not different. A certain one does not guess with a sign, but hearing the noise of a human, non human or a god, he guesses, your mind is such and such and it is so, and not different

Brahmin, a certain one neither guesses from a sign, nor from the noise of a human, non human or a god, but hearing the sound pervading from a thought:-Your mind is such and such and it is so, and not different.

Brahmin, a certain one does not guess from a sign, or from the noise of a human, non human or a god, or hearing the sound pervading from a thought, yet he penetrates with the concentrated mind which does not think discursively or even think and knows how this good person's mental determinations are directed to this mental state and how he sequentially thinks these thoughts and guesses:-Your mind is such and such and it is so, and not different. Brahmin, this is the extraordinary of guessing or reading others' minds.

Brahmin, what is the extraordinary of giving advice?

Brahmin, a certain one advises:- Think in this manner, do not think in this manner. Attend to these and do not attend to these. Dispel these and develop these and abide. Brahmin, this is the extraordinary of giving advice.

Brahmin, of these three extraordinaries which extraordinary pleases you most?

Good Gotama, the extraordinary -Here a certain one partakes various psychic powers....re.... wields power as far as the world of Brahma. Good Gotama, I rightfully reject that extraordinary. It is for him who experiences it. Good Gotama, as for the extraordinary a certain one guesses with a sign....re..... hearing the sound of a god,...re.. hearing the sound pervading from a thought,...re... he penetrates with the concentrated mind which does not think discursively or even think and knows how this good person's mental determinations are directed to this mental state and how he sequentially thinks these thoughts and guesses:-Your mind is such and such and it is so, and not different. Good Gotama, I rightfully reject that extraordinary. It is for him who experiences it. Good Gotama, as for the extraordinary, here a certain one advises...re... and develop these and abide. Good Gotama, this extraordinary pleases me most

It is wonderful good Gotama, these are excellent words. I know good Gotama is endowed with these three extraordinaries

Good Gotama partakes various psychic powers....re.... wields power as far as the world of Brahma. Good Gotama, guesses with a sign....re..... hearing the sound of a god,...re.. hearing the sound pervading from a thought,...re... he penetrates with the concentrated mind which does not think discursively or even think and knows how this good person's mental determinations are directed to this mental state and how he sequentially thinks these thoughts and Good Gotama advises...re... and develop these and abide

Indeed, brahmin, you have spoken words close upon praise, yet I will tell you, I partake various psychic powers....re.... wield power as far as the world of Brahma. ...re... I penetrate with the concentrated mind which does not think discursively or even think and know how this good person's mental determinations are directed to this mental state and how he sequentially thinks these thoughts and I advise...re... and develop these and abide



Good Gotama, is there even one other bhikkhu who is endowed with these three extraordinaries other than good Gotama?

Brahmin, it is not one hundred, two hundred, three hundred, four hundred, five hundred, very many are endowed with these extraordinaries.

Good Gotama, where do these bhikkhus abide now?

Brahmin, in this same Community of bhikkhus

Good Gotama, I understand. It is like something overturned is reinstated. Some thing covered is made manifest. It is as though the path is told to someone who has lost his way and it is as though an oil lamp is lighted for the darkness so that those have their sight could see forms. Thus Good Gotama has explained the Teaching in various ways. Now I take refuge in the good Gotama, in the Teaching and the Community of bhikkhus. I am a lay disciple who has taken refuge until life lasts.

(7). 2 Mahavaggo

1. Tithaayatanaadisutta.m -Fording places

62. Bhikkhus, these three are the fording places, at which cross questioned, asked for reasons and discussed together by the wise, those of other sects cross over and become steady in non action. What three? There are some recluses and brahmins of the view, whatever this person experiences, whether pleasant, unpleasant or neither unpleasant nor pleasant, all that is, on account of actions done in the past. There are some recluses and brahmins of the view, whatever this person experiences, whether pleasant, unpleasant or neither unpleasant nor pleasant, all that is, on account of a supreme creator. There are some recluses and brahmins of the view, whatever this person experiences, whether pleasant, unpleasant or neither unpleasant nor pleasant, all that is, on account of no reason or cause.

Here bhikkhus, I approach those recluses and brahmins of the view, whatever this person experiences, whether pleasant, unpleasant or neither unpleasant nor pleasant, all that is, on account of actions done in the past. I ask them. Venerable ones, is it true that you are of the view whatever this person experiences, whether pleasant, unpleasant or neither unpleasant nor pleasant, all that is, on account of actions done in the past? When asked, they admit it.

Then I tell them:- Venerable ones, do you destroy life, take what is not given, lead a life devoid of chastity, tell lies, slander, talk roughly, talk frivolously, covet, bear anger in the mind, hold wrong views on account of actions done in the past? Bhikkhus, they who fall back on the criterion it is on account of actions done in the past, do not arouse interest and effort, for what should and should not be done. They that are confused and do not know what should and should not be done, in reality are not protected and have no internal recluseship. Bhikkhus, this is the first rebuke to those recluses and brahmins with that view. .

Here bhikkhus, I approach those recluses and brahmins of the view, whatever this person experiences, whether pleasant, unpleasant or neither unpleasant nor pleasant, all that is, on account of a supreme creator. I ask them. Venerable ones, is it true that you are of the view whatever this person experiences, whether pleasant, unpleasant or

neither unpleasant nor pleasant, all that is, on account of a supreme creator? When asked, they admit it.

Then I tell them:- Venerable ones, do you destroy life, take what is not given, lead a life devoid of chastity, tell lies, slander, talk roughly, talk frivolously, covet, bear anger in the mind, hold wrong views on account of a supreme creation? Bhikkhus, they who fall back on the criterion it is on account of a supreme creation, do not arouse interest and effort, for what should and should not be done. They that are confused and do not know what should and should not be done, in reality are not protected and have no internal recluship. Bhikkhus, this is the second rebuke to those recluses and brahmins with that view.

Here bhikkhus, I approach those recluses and brahmins of the view, whatever this person experiences, whether pleasant, unpleasant or neither unpleasant nor pleasant, all that is, on account of no reason and cause. I ask them. Venerable ones, is it true that you are of the view whatever this person experiences, whether pleasant, unpleasant or neither unpleasant nor pleasant, all that is, on account of no reason and cause? When asked, they admit it.

Then I tell them:- Venerable ones, do you destroy life, take what is not given, lead a life devoid of chastity, tell lies, slander, talk roughly, talk frivolously, covet, bear anger in the mind, hold wrong views on account of no reason and cause? Bhikkhus, they who fall back on the criterion it is on account of no reason and cause, do not arouse interest and effort, for what should and should not be done. They that are confused and do not know what should and should not be done, in reality are not protected and have no internal recluship. Bhikkhus, this is the third rebuke to those recluses and brahmins with that view. Bhikkhus, these three are the fording places, at which cross questioned, asked for reasons and discussed together by the wise, those of other sects cross over and become steady in non action. Bhikkhus, these three are the fording places, at which cross questioned, asked for reasons and discussed together by the wise, those of other sects cross over and become steady in non action.

Bhikkhus, my teaching is not rebuked, not soiled and not blamed by the wise. Bhikkhus, how is my teaching not rebuked, not soiled and not blamed by the wise.

Bhikkhus, I teach these are the six elements and it is not rebuked, not soiled and not blamed by the wise. I teach these are the six spheres of contact and it is not rebuked, not soiled and not blamed by the wise. I teach these are the eighteen dwellings of the mind and it is not rebuked, not soiled and not blamed by the wise. I teach these are the four noble truths and it is not rebuked, not soiled and not blamed by the wise.

Bhikkhus, it was said, these are the six elements that are not rebuked, not soiled and not blamed by the wise. Why was it said so?

Bhikkhus, the six elements, I say, are earth, water, fire, air, space and consciousness and it is not rebuked, not soiled and not blamed by the wise.

Bhikkhus, it was said, these are the six spheres of contact that are not rebuked, not soiled and not blamed by the wise. Why was it said so?

Bhikkhus, the six spheres of contact, I say are the sphere of eye contact, the sphere of ear contact, the sphere of nose contact, the sphere of tongue contact, the sphere of body contact and the sphere of mind contact and it is not rebuked, not soiled and not blamed by the wise.

Bhikkhus, it was said, these are the eighteen mental dwellings that are not rebuked, not soiled and not blamed by the wise. Why was it said so? Seeing a form, the mind dwells in pleasure, dwells in displeasure and dwells in equanimity. Hearing a sound,...re...Scenting a smell...re.... Tasting something,...re.... Cognizing a touch,...re.... Cognizing an idea dwells in pleasure, dwells in displeasure and dwells in equanimity these are the eighteen mental dwellings that are not rebuked, not soiled and not blamed by the wise.

Bhikkhus, it was said, these are the four noble truths that are not rebuked, not soiled and not blamed by the wise. Why was it said so? Bhikkhus, on account of the six elements, there is a descent into the womb. To the entered there is name and matter. On account of name and matter, there are the six spheres. On account of the six spheres there is contact. On account of contact, there are feelings. Bhikkhus, to one who feels, I say this is unpleasant, this is the arising of unpleasantness, this the cessation of unpleasantness and this is the path leading to the cessation of unpleasantness

Bhikkhus, what is the noble truth of unpleasantness?

Here, bhikkhus, birth, decay, illness, death, grief, lament, displeasure, distress and not to get one desires are unpleasant,. In short the five the holding masses are unpleasant. Bhikkhus, this is the noble truth of unpleasantness.

Bhikkhus, what is the noble truth of the arising of unpleasantness?

On account of ignorance arise determinations. On account of determinations arise consciousness. On account of consciousness arise name and matter. On account of name and matter arise the six spheres. On account of the six spheres of arise contact. On account of contact arise feelings. On account of feelings arise craving. On account of craving arise holding. On account of holding is being. On account of being is birth. On account of birth, is decay, death, grief, lament, unpleasantness, displeasure and distress. Thus the arising of the whole mass of unpleasantness. Bhikkhus, this is the noble truth of the arising of unpleasantness.

Bhikkhus, what is the noble truth of the cessation of unpleasantness?

With the complete cessation of ignorance cease determinations. With the cessation of determinations cease consciousness. With the cessation of consciousness cease name and matter. With the cessation of name and matter cease the six spheres. With the cessation of the six spheres cease contact. With the cessation of contact cease feelings. With the cessation of feelings cease craving. With the cessation of craving cease holding. With the cessation of holding cease being. With the cessation of being ceases birth. With the cessation of birth, cease decay, death, grief, lament, unpleasantness, displeasure and distress. Thus is the cessation of the whole mass of unpleasantness. Bhikkhus, this is the noble truth of the cessation of unpleasantness.

Bhikkhus, what is the path leading to the cessation of unpleasantness?

Bhikkhus, it is this same noble eightfold path, such as right view, right thoughts, right speech, right action, right livelihood, right endeavour, right mindfulness and right concentration. Bhikkhus, this is the path leading to the cessation of unpleasantness.

Bhikkhus, I say, these are the four noble truths that are not rebuked, not soiled and not blamed by the wise. If it was said, it was said on account of this.

## 2. Amataputtikaani

63. Bhikkhus, the ordinary folk say, these three fears do not know mother or son. What three?

Bhikkhus, there is a time, when a great fire arises, it burns villages, hamlets and towns. When it burns, villages, hamlets and towns, the mother does not gain the son and the son does not gain the mother. The ordinary folk say this is the first fear, in which the mother does not know the son.

Bhikkhus, there is a time when a great storm arises bringing a lot of rain to villages, hamlets and towns. When it submerges villages, hamlets and towns the mother does not gain the son and the son does not gain the mother. The ordinary folk say this is the second fear, in which the mother does not know the son.

.Again, bhikkhus, there is a time when the forest tribes mount chariots and go round the villages, hamlets and towns. When they go through the villages, hamlets and the towns the mother does not gain the son and the son does not gain the mother. The ordinary folk say this is the third fear, in which the mother does not know the son.

Bhikkhus, the ordinary folk say, in these three fears the mother does not gain the son and the son does not gain the mother..

Bhikkhus, the ordinary folk say, in these three fears the mother gains and does not gain the son. What three?

Bhikkhus, there is a time, when a great fire arises, it burns villages, hamlets and towns. When it burns, villages, hamlets and towns, the mother gains the son and the son gains the mother. The ordinary folk say this is the first fear, in which the mother gains and does not gain the son.

Bhikkhus, there is a time when a great storm arises bringing a lot of rain to villages, hamlets and towns. When it submerges villages, hamlets and towns the mother gains the son and the son gains the mother. The ordinary folk say this is the second fear, in which the mother gains and does not gain the son.

.Again, bhikkhus, there is a time when the forest tribes mount chariots and go round the villages, hamlets and towns. When they go through the villages, hamlets and the towns the mother gains the son and the son gains the mother. The ordinary folk say this is the third fear, in which the mother gains or does not gain the son.

Bhikkhus, the ordinary folk say, in these three fears the mother does not gain and gains the son.

Bhikkhus, these three are the fears which do not know the mother or the son. What three? The fears of decay, illness and death.

Bhikkhus, a mother cannot gain this for a decaying son- I decay. May my son not decay. Even a son cannot gain this for his decaying mother- I decay. May my mother not decay.

Bhikkhus, a mother cannot gain this for an ailing son- I ail. May my son not ail. Even a son cannot gain this for his ailing mother- I ail. May my mother not ail

Bhikkhus, a mother cannot gain this for a dying son- I die. May my son not die. Even a son cannot gain this for his dying mother- I die. May my mother not die..

Bhikkhus, these three are the fears which do not know the mother or the son.

Bhikkhus, there is a path and method to dispel and overcome these fears which do not know mother or son. Bhikkhus, what is the path and method which conduces to dispel and overcome these three fears which do not know mother or son and which know mother or son?

Bhikkhus, it is this same noble eightfold path, such as right view, right thoughts, right speech, right action, right livelihood, right endeavour, right mindfulness and right concentration. Bhikkhus, this is the path and method which conduces to dispel and overcome these three fears which do not know mother or son and which know mother or son

### 3. Venaagapurasutta.m

64. At one time the Blessed One was touring the country of Kosala with a large Community of bhikkhus and entered the brahmin township of Venaga. Then the brahmin householders of Venaga heard that the good recluse Gotama, who had gone forth from the Sakya clan and become homeless has entered Venaga. And such good praise spread about that blessed Gotama. That Blessed One is worthy, rightfully enlightened, endowed with knowledge and conduct, well gone, knower of the worlds, the incomparable tamer of those to be tamed, teacher of gods and men, enlightened and blessed. He having realized by himself teaches in this world together with gods and men, Mara, Brahma and the community of recluses and brahmins. The Teaching which is good in the beginning, middle and end, full of meaning in words and letters and it clearly points out the complete and pure holy life. It is good to see such worthy ones.

Then the brahmin householders of Venaga approached the Blessed One, some worshipped and sat on a side. Some exchanged friendly greetings and sat on a side. Some extended their clasped hands towards the Blessed One and sat on a side. Some announced their name and clan and sat on a side and some others silently sat on a side and said thus to the Blessed One:-

It is wonderful good Gotama, your mental faculties are bright, skin colour is pure and clear, like a yellow jujube fruit in Autumn Or is pure and clear like a palm flower just released from the case. Or is like a creation done out of pure gold is placed in an orange blanket by a clever goldsmith. Good Gotama, your mental faculties are bright, skin colour is pure and clear. How good would it be, if there were high and lofty seats such as decked chairs cushioned out of wild bull hide, decorated with white woollen cloth, with layers of embroidered woollen blankets, made of only wool, made with a mixture of wool and covered with silken embroidered coverlets. The floor covered with woven woollen carpets, elephant spreads, horse spreads chariot spreads made of antelope and deer hide. With overhead canopies, and red cushions on either side. Good Gotama should be a quick gainer without difficulty, a gainer for nothing of these high and lofty seats.

Brahmin, these high and lofty seats such as decked chairs cushioned out of wild bull hide, decorated with white woollen cloth, with layers of embroidered woollen blankets, made of only wool, made with a mixture of wool and covered with silken embroidered coverlets. The floor covered with woven woollen carpets, elephant spreads, horse spreads chariot spreads made of antelope and deer hide. With overhead canopies, and red cushions on either side, are not easily gained by those gone forth. Even if gained, are not suitable for the homeless.

Brahmin, these three are the high and lofty seats for which I am a quick gainer without difficulty, a gainer for nothing. What three?

They are the high and lofty seats of divinity, of brahma and the noble ones.

Good Gotama, what are the high and lofty seats of divinity for which good gotama is a quick gainer without difficulty, a gainer for nothing now?

Here, brahmin, in the morning I put on robes and taking bowl and robes go for alms to the village or hamlet relying on which I abide. After the meal is over and returning from the alms round, I roam in that forest stretch. Finding a heap of grass or leaves, I collect them and sit on them making a cross legged position, keeping the body straight and establishing mindfulness in front. Then I seclude my mind from sensual and evil thoughts, with thoughts and thought processes and with joy and pleasantness born of seclusion I attain to the first jhana. Allaying thoughts and thought processes and the mind internally appeased and brought to one point, without thoughts and thought processes and with joy and pleasantness born of concentration I attain to the second jhana. With detachment to joy I abide in equanimity. Mindful and aware I experience pleasantness too with the body. This is the third jhana, to this the noble ones say mindfully abiding in pleasantness with equanimity. Giving up pleasantness and unpleasantness and earlier gone beyond pleasure and displeasure and experiencing neither the pleasant nor the unpleasant by purifying mindfulness with equanimity I attain to the forth jhana.

Brahmin, in that abiding I walk, then my walking is divine. In that abiding I stand, then my standing is divine. In that abiding I sit, then my sitting is divine. In that abiding I lie, then my lying is divine on a high and lofty bed. Brahmin, these are the high and lofty seats of divinity for which I am a quick gainer without difficulty, a gainer for nothing now

It is wonderful good Gotama, who else could be the quick gainer without difficulty, a gainer for nothing now of high and lofty beds, other than good Gotama.

Good Gotama, what are the high and lofty seats of Brahma for which good gotama is a quick gainer without difficulty, a gainer for nothing now?

Here, brahmin, in the morning I put on robes and taking bowl and robes go for alms to the village or hamlet relying on which I abide. After the meal is over and returning from the alms round, I roam in that forest stretch. Finding a heap of grass or leaves, I collect them and sit on them making a cross legged position, keeping the body straight and establishing mindfulness in front. Then I abide pervading one direction with loving kindness, so too the second, the third, the fourth, above, below and across, in every respect, on the whole, entirely grown great, immeasurable and without anger.

Then I abide pervading one direction with compassion, so too the second, ...re...with intrinsic joy, ....re.... the third, the fourth, above, below and across, in every respect, on the whole, entirely grown great, immeasurable and without anger. Then I abide pervading one direction with equanimity, so too the second, the third, the fourth, above, below and across, in every respect, on the whole, entirely grown great, immeasurable and without anger

Brahmin, in that abiding I walk, then my walking is of Brahma. In that abiding I stand, then my standing is of Brahma. In that abiding I sit, then my sitting is of Brahma. In that abiding I lie, then my lying is of Brahma on a high and lofty bed. Brahmin, these are the high and lofty seats of Brahma for which I am a quick gainer without difficulty, a gainer for nothing now

It is wonderful good Gotama, who else could be the quick gainer without difficulty, a gainer for nothing now of high and lofty beds of Brahma, other than good Gotama.

Good Gotama, what are the high and lofty seats of the Noble Ones for which good gotama is a quick gainer without difficulty, a gainer for nothing now?

Here, brahmin, in the morning I put on robes and taking bowl and robes go for alms to the village or hamlet relying on which I abide. After the meal is over and returning from the alms round, I roam in that forest stretch. Finding a heap of grass or leaves, I collect them and sit on them making a cross legged position, keeping the body straight and establishing mindfulness in front. Then I know my greed is dispelled, pulled out with the roots, made like a palm stump, made a thing that would not grow again. My anger is dispelled, pulled out with the roots, made like a palm stump, made a thing that would not grow again. My delusion is dispelled, pulled out with the roots, made like a palm stump, made a thing that would not grow again

Brahmin, in that abiding I walk, then my walking is of the noble ones. In that abiding I stand, then my standing is of the Noble Ones. In that abiding I sit, then my sitting is of the Noble Ones. In that abiding I lie, then my lying is of the Noble Ones on a high and lofty bed. Brahmin, these are the high and lofty seats of the Noble Ones for which I am a quick gainer without difficulty, a gainer for nothing now

It is wonderful good Gotama, who else could be the quick gainer without difficulty, a gainer for nothing now of high and lofty beds of the Noble Ones, other than good Gotama.

Good Gotama, I understand. It is like something overturned is reinstated. Some thing covered is made manifest. It is as though the path is told to someone who has lost his way and it is as though an oil lamp is lighted for the darkness so that those who have their sight could see forms. Thus Good Gotama has explained the Teaching in various ways. Now I take refuge in good Gotama, in the Teaching and the Community of bhikkhus. I am a lay disciple who has taken refuge until life lasts.

#### 4. Sarabhasutta.m

65. At one time the Blessed One was living among the Gijja peaks in Rajagaha and a wandering ascetic Sarabha by name who had recently left the dispensation, was going about in Rajagaha saying these words:- I know the teaching of the recluse, the son of the sakyas and so left the dispensation.

Then many bhikkhus put on robes in the morning and taking bowls and robes entered Rajagaha for alms and heard the ascetic Sarabha saying these words to the people of Rajagaha:- I know the teaching of the recluse, the son of the Sakyas and so left the dispensation.

Those bhikkhus having gone the alms round and when the meal was over, returning from the alms round approached the Blessed One, worshipped, sat on side and said:- Venerable sir, a wandering ascetic Sarabha by name who had recently left the dispensation, is going about in Rajagaha saying these words:- I know the teaching of the recluse, the son of the Sakyas and so left the dispensation. It is good if the Blessed One would go to the monastery of the wandering ascetics on the bank of river Sappinie and see the wandering ascetic Sarabha. The Blessed One accepted in silence.

In the evening getting up from his seclusion the Blessed One approached the wandering ascetic sarabha in the monastery of the wandering ascetics on the bank of river Sappinie. The Blessed One sat on the prepared seat and said:- Sarabha, is it true, that you have said these words I know the teaching of the recluse, the son of the Sakyas and so left the dispensation. When this was said the wandering ascetic Sarabha became silent.

For the second time the Blessed One said: to the ascetic Sarabha:- Sarabha tell what you know of the Teaching of the son of the Sakyas. If you be incomplete, I will complete. If you are complete, I will appreciate. For the second time the wandering ascetic Sarabha became silent.

For the third time the Blessed One said: to the ascetic Sarabha:- Sarabha I appoint the Teaching of the son of the Sakyas, tell what you know of the Teaching of the son of the Sakyas. If you be incomplete, I will complete. If you are complete, I will appreciate. For the third time the wandering ascetic Sarabha became silent.

Then the wandering ascetics of Rajagaha said to Sarabha:- Friend, whatever you have to confess to the recluse Gotama do it and he will complete. Sarabha, tell what you know of the Teaching of the son of the Sakyas. If you be incomplete, he will complete. If you are complete, he will appreciate.

When this was said the wandering ascetic Sarabha became silent, confused, crestfallen, the face turned downwards, overcome with grief, sat unable to reply.

Then the Blessed One knowing that the wandering ascetic Sarabha was sitting unable to defend himself addressed the other wandering ascetics:- Wandering ascetics, whoever was to tell me, to him who has acknowledged rightful enlightenment, these things are not enlightened.- Then I will rightfully cross question, ask for reasons and converse together. When cross questioned, asked for reasons and conversed together, it is impossible that he should not come to one of these three states not another. He would evade the question and change the topic. Or show displeasure anger and dislike. Or sit silent confused, crestfallen, face turned downwards and overcome with grief like this wandering ascetic Sarabha. -

Wandering ascetics, whoever was to tell me, to him who has acknowledged the destruction of desires, these desires are not destroyed- Then I will rightfully cross question, ask for reasons and converse together. When cross questioned, asked for reasons and conversed together, it is impossible that he should not come to one of these three states not another. He would evade the question and change the topic. Or show displeasure anger and dislike. Or sit silent confused, crestfallen, face turned downwards and overcome with grief like this wandering ascetic Sarabha.

Wandering ascetics, whoever was to tell me, for whatever purpose the Teaching was preached, when logically concluded it does not lead to the rightful destruction of unpleasantness.- Then I will rightfully cross question, ask for reasons and converse together. When cross questioned, asked for reasons and conversed together, it is impossible that he should not come to one of these three states not another. He would evade the question and change the topic. Or show displeasure anger and dislike. Or sit silent confused, crestfallen, face turned downwards and overcome with grief like this wandering ascetic Sarabha. .

The Blessed One, roaring the lion's roar three times to the wandering ascetics at the monastery of the wandering ascetics, entered space



Soon after the Blessed One had gone the other wandering ascetics surrounded the wandering ascetic Sarabha and began to jeer and tease him. Sarabha, in the vast woodland thinking I will roar the lion's roar, you cried like a jackal. Sarabha, you tried to roar like a lion to out do the recluse Gotama. Yet cried like a jackal. Like a parrot who wanted to sing the cuckoo's song only shrieked like a parrot. Sarabha you wanted to out do the recluse Gotama. Sarabha, you yelled like a bull in an empty cattle shed, thus and thus you wanted to out do the recluse Gotama.

Thus the other wandering ascetics jeered and teased the wandering ascetic sarabha.

## 5. Kesamuttisutta.m

66.I heard thus. At one time the Blessed One was touring the country of Kosala with a large Community of bhikkhus and entered the hamlet Kesamutta of the Kalamas. Then the Kalamas of Kesamutta heard that the good recluse Gotama, who had gone forth from the Sakya clan and become homeless has entered Kesamutta. And such good praise spread about that blessed Gotama. That Blessed One is worthy, rightfully enlightened, endowed with knowledge and conduct, well gone, knower of the worlds, the incomparable tamer of those to be tamed, teacher of gods and men, enlightened and blessed. He having realized by himself teaches in this world together with gods and men, Mara, Brahma and the community of recluses and brahmins. The Teaching which is good in the beginning, middle and end, full of meaning in words and letters and it clearly points out the complete and pure holy life. It is good to see such worthy ones.

Then the Kalamas of Kesamutta approached the Blessed One, some worshipped and sat on a side. Some exchanged friendly greetings and sat on a side. Some extended their clasped hands towards the Blessed One and sat on a side. Some announced their name and clan and sat on a side and some others silently sat on a side and said thus to the Blessed One:-

Venerable sir, some recluses and brahmins who come to Kesamutta, explain their own view, they curse, scold and have spite for other's views and make them useless. Then other recluses and brahmins come to Kesamutta, they too explain their own view and curse, scold and have spite for other's views and make them useless. Venerable sir, we hesitate and doubt, as to which good recluse says the truth and which one says the untruth.

Kalamas, give up hesitating and give up doubting. When you hesitate, doubts arise to you.

Come Kalamas, do not go on filling your mind persistently with what you hear, do not go by tradition, do not guess, do not go on the grounds of authority, do not turn to logical thinking, do not follow the leader, do not go by the examination of reasons, do not stick to wrong views, don't go by this has to be so, don't go by the words of your teacher, the recluse. Kalamas, you, yourselves should know- these thoughts are demerit, these thoughts are faulty, these thoughts are blamed by the wise, these thoughts undertaken and accomplished are not for welfare, they conduce to unpleasantness- Kalamas, then you should dispel them.

Kalamas, is the arising of greed to a person, for his welfare or not? Venerable sir, it is not for his welfare.

Kalamas, a greedy person with a mind obsessed with greed, destroys living things, takes the not given, goes to other's wives, tells lies, and arouses others to do the same does it conduce to unpleasaantness for a long time. Yes, venerable sir.

Kalamas, is the arising of anger to a person, for his welfare or not? Venerable sir, it is not for his welfare.

Kalamas, an angry person with a mind obsessed with anger, destroys living things, takes the not given, goes to other's wives, tells lies, and arouses others to do the same does it conduce to unpleasaantness for a long time. Yes, venerable sir.

Kalamas, is the arising of delusion to a person, for his welfare or not? Venerable sir, it is not for his welfare.

Kalamas, a deluded person with a mind obsessed with delusion, destroys living things, takes the not given, goes to other's wives, tells lies, and arouses others to do the same does it conduce to unpleasaantness for a long time. Yes, venerable sir.

Kalamas, are these thoughts meritorious or demeritorious? Demeritorious. Venerable sir. Are they faulty or non faulty? Faulty. Venerable sir. Are they blamed or praised by the wise? Venerable sir, they are blamed by the wise. Undertaken and accomplished do they conduce to evil and unpleasantness or what is it? Venerable sir, undertaken and accomplished they conduce to evil and unpleasantness, it occurs to us thus.

Kalamas, as you yourselves say, do not follow the leader, do not go by the examination of reasons, do not stick to wrong views, don't go by this has to be so, don't go by the words of your teacher, the recluse. Kalamas, you, yourselves should know- these thoughts are demerit, these thoughts are faulty, these thoughts are blamed by the wise, these thoughts undertaken and accomplished are not for welfare, they conduce to unpleasantness- Kalamas, then you should dispel them. If it was said, it was said on account of this.

Come Kalamas, do not go on filling your mind persistently with what you hear, do not go by tradition, do not guess, do not go on the grounds of authority, do not turn to logical thinking, do not follow the leader, do not go by the examination of reasons, do not stick to wrong views, don't go by this has to be so, don't go by the words of your teacher, the recluse. Kalamas, you, yourselves should know- these thoughts are merit, these thoughts are not faulty, these thoughts are not blamed by the wise, these thoughts undertaken and accomplished are for welfare, they conduce to pleasantness- Kalamas, then you should grow them.

Kalamas, is the arising of non greed to a person, for his welfare or not? Venerable sir, it is for his welfare.

Kalamas, a not greedy person with a mind not obsessed with greed, does not destroy living things, does not take the not given, does not go to other's wives, does not tell lies, and does not arouse others to do the same. Does this conduce to pleasantness for a long time. Yes, venerable sir.

Kalamas, is the arising of non anger to a person, for his welfare or not? Venerable sir, it is for his welfare.

Kalamas, a not angry person with a mind not obsessed with anger, does not destroy living things, does not take the not given, does not go to other's wives, does not tell lies, and does not arouse others to do the same. Does this conduce to pleasantness for a long time. Yes, venerable sir.

Kalamas, is the arising of non delusion to a person, for his welfare or not? Venerable sir, it is for his welfare.

Kalamas, a not deluded person with a mind not obsessed with delusion, does not destroy living things, does not take the not given, does not go to other's wives, does not tell lies, and does not arouse others to do the same. Does it conduce to pleasantness for a long time. Yes, venerable sir.

Kalamas, are these thoughts meritorious or demeritorious? Meritorious. Venerable sir. Are they faulty or non faulty? Not faulty. Venerable sir. Are they blamed or praised by the wise? Venerable sir, they are praised by the wise. Undertaken and accomplished do they conduce to welfare and pleasantness or what is it? Venerable sir, undertaken and accomplished they conduce to pleasantness, it occurs to us thus.

Kalamas, as you yourselves say, do not follow the leader, do not go by the examination of reasons, do not stick to wrong views, don't go by this has to be so, don't go by the words of your teacher, the recluse. Kalamas, you, yourselves should know- these thoughts are merit, these thoughts are not faulty, these thoughts are praised by the wise, these thoughts undertaken and accomplished are for the welfare, they conduce to pleasantness- Kalamas, then you should grow them. If it was said, it was said on account of this.

Kalamas, the noble disciple is thus free from covetousness, free from anger, free from delusion, aware and with established mindfulness, then he pervades one direction with lovingkindness, so too the second, third, fourth, above, below and across, in every respect, on the whole, entirely. Then he pervades one direction with compassion, ...re.... with intrinsic joy,...re.... with equanimity, so too the second, third, fourth, above, below and across, in every respect, on the whole, entirely.

Kalamas, when the noble disciple's mind is without anger, without covetousness, not soiled and is pure, he here and now gains four consolations

If there is another world, if there are the results of good and evil actions, there is a possibility that I after death will be born in a good state in heaven. This is his first consolation. If there is not another world, if there are no results for good and evil actions, here and now I abide without enmity, without covetousness, I abide pure and pleasant. This is his second consolation. The evil doer does evil, I do not think any evil, I have not done any evil, so I will not experience any results of evil. This is his third consolation. If it is that the doer does no evil, bothwise I see myself pure. This is his fourth consolation

Kalamas, when the noble disciple's mind is without anger, without covetousness, not soiled and is pure, he here and now gains these four consolations

It is just so Blessed One. It is just so Well Gone One, when the noble disciple's mind is without anger, without covetousness, not soiled and is pure, he here and now gains four consolations If there is another world, if there are the results of good and evil actions, there is a possibility that I after death will be born in a good state in heaven. This is his first consolation. If there is not another world, if there are no results for good and evil actions, here and now I abide without enmity, without covetousness, I abide pure and pleasant. This is his second consolation. The evil doer does evil, I do not think any evil, I have not done any evil, so I will not experience any results of evil. This is his third consolation. If it is that the doer does no evil, bothwise I see myself pure. This is his fourth consolation

Venerable sir, the noble disciple's mind without anger, without covetousness, not soiled and pure, he here and now gains these four consolations.

I understand venerable sir, now I take refuge in the Blessed One, in the Teaching and the Community of bhikkhus. I am a lay disciple of the Blessed One who has taken refuge from today until life lasts.

## 6. Saalhasutta.m

67. I heard thus. At one time venerable Nandaka was abiding in the Pubba monastery, the mansion of Migara's mother in Savatthi.

Then Saalha a grandson of Migara and Rohana a grandson of Pekhuniya approached venerable Nandaka, worshipped, sat on a side and Venerable Nandaka said:-

Come Saalha, do not go on filling your mind persistently with what you hear, do not go by tradition, do not guess, do not go on the grounds of authority, do not turn to logical thinking, do not follow the leader, do not go by the examination of reasons, do not stick to wrong views, don't go by this has to be so, don't go by the words of your teacher, the recluse. Saalha, you, yourself should know- these thoughts are demerit, these thoughts are faulty, these thoughts are blamed by the wise, these thoughts undertaken and accomplished are not for welfare, they conduce to unpleasantness- Saalha, then you should dispel them.

Saalha, is there greed? Yes, venerable sir.

I give its meaning as covetousness. A greedy person with a mind obsessed with greed, destroys living things, takes the not given, goes to other's wives, tells lies, and arouses others to do the same. Does it conduce to unpleasantness for a long time? Yes, venerable sir.

Saalha, is there anger? Yes, venerable sir.

I give its meaning as injuring. An angry person with a mind obsessed with anger, destroys living things, takes the not given, goes to other's wives, tells lies, and arouses others to do the same. Does it conduce to unpleasantness for a long time. Yes, venerable sir.

Saalha, is there delusion? Yes, venerable sir.

I give its meaning as not knowing. A deluded person with a mind obsessed with delusion, destroys living things, takes the not given, goes to other's wives, tells lies, and arouses others to do the same. Does it conduce to unpleasantness for a long time. Yes, venerable sir.

Saalha, are these thoughts meritorious or demeritorious? Demeritorious. Venerable sir. Are they faulty or non faulty? Faulty. Venerable sir. Are they blamed or praised by the wise? Venerable sir, they are blamed by the wise. Undertaken and accomplished do they conduce to evil and unpleasantness or what is it? Venerable sir, undertaken and accomplished they conduce to evil and unpleasantness. It occurs to me thus.

Saalha, as you yourself say, do not follow the leader, do not go by the examination of reasons, do not stick to wrong views, don't go by this has to be so, don't go by the words

of your teacher, the recluse. Saalha, you, yourself should know- these thoughts are demerit, these thoughts are faulty, these thoughts are blamed by the wise, these thoughts undertaken and accomplished are not for welfare, they conduce to unpleasantness- Saalha, then you should dispel them. If it was said, it was said on account of this.

Come Saalha, do not go on filling your mind persistently with what you hear, do not go by tradition, do not guess, do not go on the grounds of authority, do not turn to logical thinking, do not follow the leader, do not go by the examination of reasons, do not stick to wrong views, don't go by this has to be so, don't go by the words of your teacher, the recluse. Saalha, you, yourself should know- these thoughts are merit, these thoughts are not faulty, these thoughts are not blamed by the wise, these thoughts undertaken and accomplished are for welfare, they conduce to pleasantness- Saalha, then you should grow them.

Saalha, is there non greed? Yes, venerable sir.

I give its meaning as not coveting. A not greedy person with a mind not obsessed with greed, does not destroy living things, does not take the not given, does not go to other's wives, does not tell lies, and does not arouse others to do the same. Does this conduce to pleasantness for a long time. Yes, venerable sir.

Saalha, is there non anger? Yes, venerable sir.

I give its meaning as not injuring. A not angry person with a mind not obsessed with anger, does not destroy living things, does not take the not given, does not go to other's wives, does not tell lies, and does not arouse others to do the same. Does this conduce to pleasantness for a long time. Yes, venerable sir.

Saalha, is there non delusion? Yes, venerable sir.

I give its meaning as knowing. A not deluded person with a mind not obsessed with delusion, does not destroy living things, does not take the not given, does not go to other's wives, does not tell lies, and does not arouse others to do the same. Does it conduce to pleasantness for a long time. Yes, venerable sir.

Saalha, are these thoughts meritorious or demeritorious? Meritorious. Venerable sir. Are they faulty or not faulty? Not faulty. Venerable sir. Are they blamed or praised by the wise? Venerable sir, they are praised by the wise. Undertaken and accomplished do they conduce to welfare and pleasantness or what is it? Venerable sir, undertaken and accomplished they conduce to pleasantness, it occurs to me thus.

Saalha, as you yourself say, do not follow the leader, do not go by the examination of reasons, do not stick to wrong views, don't go by this has to be so, don't go by the words of your teacher, the recluse. Saalha, you, yourself should know- these thoughts are merit, these thoughts are not faulty, these thoughts are praised by the wise, these thoughts undertaken and accomplished are for the welfare, they conduce to pleasantness- Saalha, then you should grow them. If it was said, it was said on account of this.

Saalha, the noble disciple is thus free from covetousness, free from anger, free from delusion, aware and with established mindfulness, then he pervades one direction with lovingkindness, so too the second, third, fourth, above, below and across, in every respect, on the whole, entirely. Then he pervades one direction with compassion, ...re.... with intrinsic joy, ...re.... with equanimity, so too the second, third, fourth, above, below and across, in every respect, on the whole, entirely. Then he knows, there is this

unexalted and exalted. There is an escape beyond this perceptivity. When he knows and sees thus, his mind is released, from sensual desires, from desires 'to be' and ignorant desires, then knowledge arises birth is destroyed, the holy life is lived, what should be done is done, there is nothing to wish. Earlier there was greed, it was demerit, now it is no more and it is merit Earlier there was anger, it was demerit, now it is no more and it is merit Earlier there was delusion, it was demerit, now it is no more and it is merit. Thus he is here and now satisfied, extinguished, cooled, and abides with feelings like Brahma.

7 Kathaavatthusutta.m.

68. Bhikkhus, these three are the topics of conversation. What three? Either it is a conversation about the past- such as, it was so in the past. Or it is a conversation about the future- such as, it will be so in the future. Or it is a conversation of the present- such as, it is this at present.

Bhikkhus, by the way a person converses, it should be known whether he is capable to converse or not capable to converse. Bhikkhus, this person asked a question that needs a direct answer if he fails to give the direct answer. Asked a question that needs an explanatory answer, if he fails to give the explanatory answer. Asked a question that needs a counter question, fails to counter question and if asked a question which should be put aside, fails to put it aside. It should be known this person is incapable for conversation.

Bhikkhus, this person asked a question that needs a direct answer, if he gives the direct answer. Asked a question that needs an explanatory answer, if he gives the explanatory answer. Asked a question that needs a counter question, if he counter questions and if asked a question which should be put aside, he puts it aside. It should be known this person is capable for conversation. .

Bhikkhus, by the way a person converses, it should be known whether he is capable to converse or not capable to converse.

Bhikkhus, if this person being asked a question does not adhere to possibilities and impossibilities, does not adhere to assumptions, does not allow other views and has no method, it should be known that this person is not capable to converse.

Bhikkhus, if this person being asked a question adheres to possibilities and impossibilities, adheres to assumptions, allows other views and has a method, it should be known that this person is capable to converse

Bhikkhus, by the way a person converses, it should be known whether he is capable to converse or not capable to converse.

Bhikkhus, this person being asked a question, if he evades the question and leads the conversation aside, or shows ill temper, malice and mistrust, it should be known, this person is not capable to converse.

Bhikkhus, this person being asked a question, if he does not evade the question and does not lead the conversation aside, nor shows ill temper, malice and mistrust, it should be known this person is capable to converse.

Bhikkhus, by the way a person converses, it should be known whether he is capable to converse or not capable to converse.

Bhikkhus, this person being asked a question, if he swears, belittles, mocks and disturbs it, this should be known, the person is not capable to converse.

Bhikkhus, this person being asked a question, if he does not swear, belittle, mock or disturb it, this should be known, the person is capable to converse.

Bhikkhus, by the way a person converses, it should be known whether he has a foundation or whether he hasn't a foundation.

Without attentive listening, there is no foundation, with attentive listening, there is a foundation. The one who has a foundation knows it thoroughly, knowing certain things accurately, he dispels certain things and realizes certain things. He that knows thoroughly, accurately knows to dispel certain things and to realize certain things and to touch rightful release. Bhikkhus, it is for this, there is conversation, there is consultation, there is a foundation and lending ear for the complete release of the mind. .

If the opposing sides talk to turn out one side and be elated,

It is not noble, it opens the opposing side

The wrong words disturb and delude the defeated.

The noble should talk to please each other.

The wise one waits for the right moment to talk

Talk on the Teaching or the lives of the noble ones

By that they make no enemies and do not become elated

With not seizing minds, they become merciful and harmless

Without jealousy and knowing rightfully, talk good words,

To satisfy the good end. Does not train for reproach

Does no wrong, with words that curse or crush. Speaks little.

For giving knowledge and appeasement

This is how the Noble Ones speak, it's not for elation.

8 A~n~natitthiyasutta.m

69. Bhikkhus, if wandering ascetics of another faith ask you: Friends, these are three things. What three? Greed, hatred and delusion. Friends, what is the difference between these three things? When this is asked, how are you going to explain yourself to the wandering ascetics of other sects?

The Blessed One is the leader, we rely on the Blessed One for the teaching. It is good that the Blessed One himself explain the meaning of these words.

Then bhikkhus, listen carefully and attend to it. The Blessed One said:- Bhikkhus, if wandering ascetics of another faith ask you: Friends, these are three things. What three? Greed, hatred and delusion. Friends, what is the difference between these three things? When this is asked, you should reply thus:- Friends, greed is a fault of lesser weight but takes a long time to fade. Hate is a fault of greater weight and it fades quickly. Delusion is a fault of greater weight, and it takes a long time to fade.

Friends, what is the reason for not arisen greed to arise and arisen greed to develop? Friends, the reply is an agreeable sign. An agreeable sign attended unwisely arouses not arisen greed and develops arisen greed. Friends, this is the reason for non arisen greed to arise and arisen greed to develop.

Friends, what is the reason for not arisen hate to arise and arisen hate to develop? Friends, the reply is a sign of aversion. A sign of aversion attended unwisely arouses not arisen hate and develops arisen hate. Friends, this is the reason for non arisen hate to arise and arisen hate to develop.

Friends, what is the reason for non arisen delusion to arise and arisen delusion to develop? Friends, the reply is unwise attention. One thinking unwisely arouses not arisen delusion and develops arisen delusion. Friends, this is the reason for non arisen delusion to arise and arisen delusion to develop.

Friends, what is the reason for non arisen greed to not arise and arisen greed to fade? Friends, the reply is a disagreeable sign. When wise attention is given to a disagreeable sign not arisen greed does not arise and arisen greed fades. Friends, this is the reason for non arisen greed to not arise and arisen greed to fade..

Friends, what is the reason for not arisen hate to not arise and arisen hate to fade? Friends, the reply is the release of mind in loving kindness. When the mind is released in loving kindness, not arisen hate does not arise and arisen hate fades. Friends, this is the reason for non arisen hate to not arise and arisen hate to fade..

Friends, what is the reason for non arisen delusion not to arise and arisen delusion to fade? Friends, the reply is wise attention. To one thinking wisely not arisen delusion does not arise and arisen delusion fades. Friends, this is the reason for non arisen delusion to not arise and arisen delusion to fade.

## 9. Akusalamuulaani

70. Bhikkhus, these three are the origins of demerit? What three?

Greed is an origin of demerit. Hate is an origin of demerit and delusion is an origin of demerit.

When one greeds, it's demerit. With greed become cruel, if one cooks up, by body, speech and mind,[1] that is demerit. If one overcome with cruel greed, the mind exhausted, furnish others with disagreeableness and unpleasantness, by binding, killing, debasing and banishing, thinking I am powerful, that is demerit. Thus born from greed, originating from greed, for the reason of greed, evil demeritorious thoughts accrue. When one is inflamed, it's demerit. With anger if one cooks up, by body, speech and mind,[1] that is demerit. If one overcome with anger, the mind exhausted, furnish others with disagreeableness and unpleasantness, by binding, killing, debasing and banishing, thinking I am powerful, that is demerit. Thus born from anger, originating from anger, for the reason of anger, evil demeritorious thoughts accrue.



When one is deluded, it's demerit. With delusion if one cooks up, by body, speech and mind,[1] that is demerit. If one overcome with delusion, the mind exhausted, furnish others with disagreeableness and unpleasantness, by binding, killing, debasing and banishing, thinking I am powerful, that is demerit. Thus born from delusion, originating from delusion, for the reason of delusion, evil demeritorious thoughts accure.

Bhikkhus, it is said, this kind of person does not speak at the proper time, does not tell the truth, the essential, does not talk according to the Teaching and the Discipline. Why is it said, this kind of person does not speak at the proper time, does not tell the truth, the essential, does not talk according to the Teaching and the Discipline? Bhikkhus, this person furnishes others with disagreeableness and unpleasantness, by binding, killing, debasing and banishing, thinking I am powerful. Talking of what has happend, it should be despised not acknowledged. About telling lies, he does not arouse thought to get rid of the blemish. Thus it is not real and not the truth. Therefore such persons do not speak at the proper time, speak the truth, speak the essential, speak according to the Teaching and the Discipline. Bhikkhus, such a person with a mind obsessed with demeritorious thoughts born of greed, here and now abides in unpleasantness with worries, troubles and wailings and after death a decrease, a bad state should be expected. Bhikkhus, such a person with a mind obsessed with demeritorious thoughts born of anger, ....re.... born of delusion here and now abides in unpleasantness with worries, troubles and wailings and after death a decrease, a bad state should be expected.

Bhikkhus, like a Sala tree or a Dava tree or an aspen was entwined and smothered by three Maluva creepers that caused its destruction. In the same manner bhikkhus, such a person with a mind obsessed with demeritorious thoughts born of greed, here and now abides in unpleasantness with worries, troubles and wailings and after death a decrease, a bad state should be expected. Bhikkhus, such a person with a mind obsessed with demeritorious thoughts born of anger, ....re.... born of delusion here and now abides in unpleasantness with worries, troubles and wailings and after death a decrease, a bad state should be expected.

Bhikkhus, these three are the origins of demerit.

Bhikkhus, these three are the origins of meit? What three?

Non-greed is an origin of merit. Non-hate is an origin of demerit and Non-delusion is an origin of demerit.

When one does not greed, it's merit. With non-greed one cooks up, by body, speech and mind,[1] that is merit. If one not overcome with greed, the mind not exhausted, does not furnish others with disagreeableness and unpleasantness, by binding, killing, debasing and banishing, thinking I am powerful, that is merit. Thus born from non-greed, originating from non-greed, for the reason of non-greed, meritorious thoughts accure. When one is not inflamed, it's merit. With non-anger if one cooks up, with body, speech and mind,[1] that is merit. If one overcome with non-anger, the mind not exhausted, does not furnish others with disagreeableness and unpleasantness, by binding, killing, debasing and banishing, thinking I am powerful, that is merit. Thus born from non-anger, originating from non-anger, for the reason of non-anger, meritorious thoughts accure.

When one is not deluded, it's merit. With non-delusion if one cooks up, with body, speech and mind,[1] that is merit. If one overcome with non-delusion, the mind not exhausted, does not furnish others with disagreeableness and unpleasantness, by binding, killing, debasing and banishing, thinking I am powerful, that is merit. Thus born from non-delusion, originating from non-delusion, for the reason of non-delusion, meritorious thoughts accure.

Bhikkhus, it is said, this kind of person speaks at the proper time, tells the truth, the essential, talks according to the Teaching and the Discipline. Why is it said, this kind of person speaks at the proper time, tells the truth, the essential, talks according to the Teaching and the Discipline? Bhikkhus, this person does not furnish others with disagreeableness and unpleasantness, by binding, killing, debasing and banishing, thinking I am powerful. Talking of what has happened, it should be acknowledged not despised. About not telling lies, he arouses thought to get rid of the blemish. Thus it is real and the truth. Therefore such persons speak at the proper time, speak the truth, speak the essential, speak according to the Teaching and the Discipline. Bhikkhus, such a person with a mind obsessed with meritorious thoughts born of non-greed, here and now abides in unpleasantness without worries, troubles and wailings and after death an increase, a good state should be expected. Bhikkhus, such a person with a mind obsessed with meritorious thoughts born of non-anger, ....re.... born of non-delusion here and now abides in pleasantness without worries, troubles and wailings and after death an increase, a good state should be expected.

Bhikkhus, like a Sala tree or a Dava tree or an aspen was entwined and smothered by three Maluva creepers that caused its destruction. Then a man came with a hoe and basket and cut the the roots of the Maluva creepers and dug out all the fine roots. Then he axed the maluva creepers into small bits and dried them in the wind and air burned them and turned them into ashes and blew them with the air or put them into a fast flowing river. In the same manner bhikkhus, such a person with a mind obsessed with meritorious thoughts born of non-greed, here and now abides in pleasantness without worries, troubles and wailings and after death an increase, a good state should be expected. Bhikkhus, such a person with a mind obsessed with meritorious thoughts born of non-anger, ....re.... born of non-delusion here and now abides in pleasantness without worries, troubles and wailings and after death an increase, a good state should be expected.

Bhikkhus, these three are the origins of merit.

10 Uposathasutta.m- Observance for the full moon day.

71. I heard thus. At one time the Blessed One was living in the Pubba monastery, the palace of Migara's mother in Savatthi. The mother of Migara on that full moon day approached the Blessed One worshipped and sat on a side. The Blessed One said thus to her:-Visakha, why have you come during day time?

Venerable sir, today is the full moon day and I observe the eight precepts.

Visakha, these three are the full moon observances. What three?

The observance of the cattleherd, the observance of the Nigan.tas and the observance of the Noble Ones.

Visakha, what is the observance of the cattleherd? Visakha, just like the cattleherd that returns the cattle to their owner in the evening and reflects, today the cattle grazed in these and these places and drank water in these and these places and tomorrow the cattle will graze in these places and drink water in these places. Visakha in the same manner a certain one having observed the eight precepts reflects:- Today I ate these and these eatables and drank these and these nourishing drinks. Tomorrow I will eat these and these eatables and drink these and these nourishing drinks. Thus he spends the day

with a mind overcome with greed and covetousness. Visakha this is the observance of the cattleherd, it is not of great fruit, good results great splendour and a vast spread out. .

Visakha, what is the observance of the Nigan.tas? Visakha, there are a kind of recluses called Nigan.tas, they instruct their disciples thus- Come! Good man, do not punish living things in the eastern direction close up to, seven hundred miles do not punish living things in the western direction close up to, seven hundred miles do not punish living things in the northern direction close up to, seven hundred miles and do not punish living things in the southern direction close up to, seven hundred miles. Thus the observance is with kindness and compassion to some and without kindness and compassion to some. A certain one on the full moon day gives his disciples this observance:- Come! Good man. Pull out all your clothes and tell. By this I have no desires for any place or anything and I have no clingings to any place or thing. His mother and father know this is our son and he too knows, this is my mother and father. His wife and children know, this is my husband and this is our father and he too knows, this is my wife and children. His slaves and workmen know, this is our master and he too knows, these are my slaves and workmen. Thus at the time he observes all precepts he observes the refrain from telling lies. This is his refrain from lies. At the end of that night he partakes his wealth even before it is offered to him. This is the refrain not to take the not given. Visakha this is the observance of the Nigan.tas, it is not of great fruit, good results great splendour and a vast spread out.

Visakha, what is the observance of the Noble Ones?

Visakha, it is the methodical cleaning of the defiled mind.

Visakha, how is the methodical cleaning of the defiled mind?

Here Visakha, the noble disciple.recollects the Thus Gone One- That Blessed One is worthy, rightfully enlightened, endowed with knowledge and conduct, well gone, knower of the worlds, the incomparable tamer of those to be tamed, the teacher of gods and men, enlightened and blessed. When recollecting the Thus Gone One his mind brightens up and joy arises and defilements in the mind fade. Visakha, it is like the dirty head which gets a methodical cleaning.

Visakha, how does the dirty head get a methodical cleaning? With paste, clay, water and the suitable efforts of a man, the dirty head gets a methodical cleaning. In the manner the defiled mind gets a methodical cleaning.

Visakha, how is the methodical cleaning of the defiled mind?

Here Visakha, the noble disciple.recollects the Thus Gone One- That Blessed One is worthy, rightfully enlightened, endowed with knowledge and conduct, well gone, knower of the worlds, the incomparable tamer of those to be tamed, teacher of gods and men, enlightened and blessed. When recollecting the Thus Gone One the mind brightens up and joy arises and defilements in the mind fade. Visakha, to this is called the noble disciple observes Brahma's observance, and lives with Brahma. On account of it his mind brightens up and joy arising defilements in his mind fade. In the same manner the defiled mind gets a methodical cleaning.

Visakha, the defiled mind gets a methodical cleaning. .

Visakha, how is the methodical cleaning of the defiled mind?

Here Visakha, the noble disciple.recollects the Teaching- The Teaching of the Blessed One is well proclaimed, is here and now, not a matter of time, inviting to inspection,

leading inwards, is to be realized by the wise by themselves When recollecting the Teaching the mind brightens up and joy arises and defilements in the mind fade like a dirty body that is methodically cleaned.

Visakha, how is the dirty body methodically cleaned? With a brush, lime, water and the suitable efforts of a man, the dirty body gets a methodical cleaning. In the same manner the defiled mind gets a methodical cleaning.

Visakha, how is the methodical cleaning of the defiled mind?

Here Visakha, the noble disciple.recollects the Teaching- The Teaching of the Blessed One is well proclaimed, is here and now, not a matter of time, inviting to inspection, leading inwards, is to be realized by the wise by themselves When recollecting the Teaching the mind brightens up and joy arises and defilements in the mind fade to this it is said the noble disciple observes the observance of the Teaching and lives in the presence of the Teaching. On account of it his mind brightens and joy arises and defilements of the mind fade. In this manner the defiled mind gets a methodical cleaning.

Visakha, how does the defiled mind get a methodical cleaning?

Here Visakha, the noble disciple.recollects the Community of bhikkhus- The disciples of the Blessed One have come to the right method, the direct method, the wise method, the method of mutual understanding They are the four pairs of disciples of the Blessed One who are worthy of hospitality, reverence, offerings and worshipful with clasped hands, the incomparable field of merit for the world.When recollecting the Community of bhikkhus the mind brightens up and joy arises and defilements in the mind fade. Visakha, it is like the dirty cloth which gets a methodical cleaning.

Visakha, how does the dirty cloth get a methodical cleaning? With alkaline, cowdung, water and the suitable efforts of a man, the dirty cloth gets a methodical cleaning. In the same manner the defiled mind gets a methodical cleaning.

Visakha, how does the defiled mind get a methodical cleaning?

Here Visakha, the noble disciple.recollects the Community of bhikkhus- The disciples of the Blessed One have come to the right method, the direct method, the wise method, the method of mutual understanding They are the four pairs of disciples of the Blessed One who are worthy of hospitality, reverence, offerings and worshipful with clasped hands, the incomparable field of merit to the world.When recollecting the Community of bhikkhus the mind brightens up and joy arises and defilements in the mind fade Visakha, this is called the noble disciple observes the observance of the Community and lives in the company of the Community On account of it his mind brightens and joy arises and defilements of the mind fade. In this manner the defiled mind gets a methodical cleaning.

Visakha, how does the defiled mind get a methodical cleaning?

Here Visakha, the noble disciple.recollects his own virtues, which are not broken, fissured or spotted. Freed from the slavery to virtues, they are praised by the wise as conducive to concentration When recollecting his virtues the mind brightens up and joy arises and defilements in the mind fade. Visakha, it is like the dirty mirror which gets a methodical cleaning.

Visakha, how does the dirty mirror get a methodical cleaning? With oil, chalk, a tail brush and the suitable efforts of a man, the dirty mirror gets a methodical cleaning. In the same manner the defiled mind gets a methodical cleaning.

Visakha, how does the defiled mind get a methodical cleaning?

Here Visakha, the noble disciple, recollects his own virtues, which are not broken, fissured or spotted. Freed from the slavery to virtues, they are praised by the wise as conducive to concentration. When recollecting his virtues the mind brightens up and joy arises and defilements in the mind fade. Visakha, to this is called the noble disciple observes the observance of his virtues and lives in the company of his virtues. On account of it his mind brightens and joy arises and defilements of the mind fade. In this manner the defiled mind gets a methodical cleaning.

Visakha, how does the defiled mind get a methodical cleaning?

Here Visakha, the noble disciple, recollects the gods:- There are the four guardian gods, the gods of the company of thirty three, the Titan gods, the gods of happiness, those attached to creation, those attached to the creation of others, gods of the Brahma company and there are gods above that. With whatever faith, virtues, learnedness, benevolence and wisdom, that they disappeared from here and appeared there, that same faith, virtues, learnedness, benevolence and wisdom I too have. Thus when he recollects the faith, virtues, learnedness, benevolence and wisdom of the gods and his own, his mind brightens up and joy arises and defilements fade. It is like born gold and silver getting a methodical cleaning.

Visakha, how does born gold and silver get a methodical cleaning?

With a furnace, salt, a coating of red colour, a tube or pipe and pincers and the suitable efforts of a man, the born gold and silver get a methodical cleaning. In the same manner the defiled mind gets a methodical cleaning.

Visakha, how does the defiled mind get a methodical cleaning?

Here Visakha, the noble disciple, recollects the gods:- There are the four guardian gods, the gods of the company of thirty three, the Titan gods, the gods of happiness, those attached to creation, those attached to the creation of others, gods of the Brahma company and there are gods above that. With whatever faith, virtues, learnedness, benevolence and wisdom, that they disappeared from here and appeared there, that same faith, virtues, learnedness, benevolence and wisdom I too have. Thus when he recollects the faith, virtues, learnedness, benevolence and wisdom of the gods and his own, his mind brightens up and joy arises and defilements fade. Visakha, this is called the noble disciple observes the observance of the gods and lives in the company of the gods. On account of it his mind brightens and joy arises and defilements fade. In this manner the defiled mind gets a methodical cleaning.

Visakha, the noble disciple reflects thus:- As long as life lasts the noble ones refrain from taking the life of living things and throwing away stick and weapon ashamed and with compassion for all living things abide. This night and day I too will refrain from taking the life of living things and throwing away stick and weapon ashamed and with compassion for all living things will abide. By this characteristic I imitate the noble ones and may my observance be complete.

As long as life lasts the noble ones refrain from taking the not given, taking the given and satisfied with a not thieving mind abide. This night and day I too will refrain from taking the not given, taking the given and satisfied with a not thieving mind will abide. By this characteristic I imitate the noble ones and may my observance be complete.

3As long as life lasts the noble one refrains from unholy life, living the holy life gives up low sexuality By this characteristic I imitate the noble ones and may my observance be complete

As long as life lasts the noble ones refrain from telling lies, telling the truth become trustworthy, do not tell lies in the world. This night and day, I too will refrain from telling lies, telling the truth will become trustworthy and will not tell lies in the world

By this characteristic I imitate the noble ones and may my observance be complete

As long as life lasts, the noble ones do not take intoxicating drinks. This night and day I too will refrain from taking intoxicating drinks By this characteristic I imitate the noble ones and may my observance be complete

As long as life lasts, the noble ones partake one meal a day abstaining from food at night. This night and day I too will partake one meal a day abstaining from food at night. By this characteristic I imitate the noble ones and may my observance be complete

As long as life lasts the noble ones abstain from dancing, singing, music, sight seeing, decorating the self with flowers, scents anointments and bearing flowers and decorating the self. This night and day I too will abstain from dancing, singing, music, sight seeing, decorating the self with flowers, scents anointments and bearing flowers and decorating the self. By this characteristic I imitate the noble ones and may my observance be complete

As long as life lasts the noble ones give up high and lofty seats and take a low seat or make a bed of grass. This night and day I too will put away high and lofty seats and take a low seat or make a bed of grass. By this characteristic I imitate the noble ones and may my observance be complete. Visakha, this is the noble observance of the full moon day, when observed it is of much fruit, good results, is of great splendour and a vast spreading.

Visakha, how are its fruits, results, the splendour and the spread out for the noble observance?

Visakha, someone ruling over these sixteen states, such as Anga, Magadha, Kasi, Kosala, Vajji, Malla, Ceti, Vanga, Kuru, Pancala, Maccha, Surasena, Assaka, Avanti, Gandhara, and Kamboja with all their resources of wealth is not one fourth, not even one sixteenth in comparison to observing the eight precepts. What is the reason? Visakha, human pleasure is vile, when compared to celestial pleasure.

Visakha, fifty years of a human's life is one night and day for the four guardian gods. Thirty of those is a month and twelve of those months a year. Five hundred of those years is the life span of the guardian gods. It may happen that a woman or man having observed the eight precepts on a full moon day, after death is born in the company of the four guardian gods Visakha, it was on account of this that it was said, human pleasure is vile, when compared to celestial pleasure.

Visakha, a hundred years of a human's life is one night and day for the company of the thirty three gods. Thirty of those is a month and twelve of those months a year. A thousand of those celestial years is the life span for the company of the thirty three gods. It may happen that a woman or man having observed the eight precepts on a full moon day, after death is born in the company of the thirty three gods Visakha, it was on account of this that it was said, human pleasure is vile, when compared to celestial pleasure.

Visakha, two hundred years of a human's life is one night and day for the Titan gods. Thirty of those is a month and twelve of those months a year. Two thousand of those celestial years is the life span of the Titan gods. It may happen that a woman or man having observed the eight precepts on a full moon day, after death is born in the company of the Titan gods Visakha, it was on account of this that it was said, human pleasure is vile, when compared to celestial pleasure.

Visakha, four hundred years of a human's life is one night and day for the gods of happiness. Thirty of those is a month and twelve of those months a year. Four thousand of those celestial years is the life span of the gods of happiness. It may happen that a woman or man having observed the eight precepts on a full moon day, after death is born in the company of the gods of happiness Visakha, it was on account of this that it was said, human pleasure is vile, when compared to celestial pleasure.

Visakha, eight hundred years of a human's life is one night and day for the gods attached to creation. Thirty of those is a month and twelve of those months a year. Eight thousand of those celestial years is the life span of the gods attached to creation. It may happen that a woman or man having observed the eight precepts on a full moon day, after death is born in the company of the gods attached to creation Visakha, it was on account of this that it was said Visakha, human pleasure is vile, when compared to celestial pleasure.

Visakha, sixteen hundred years of a human's life is one night and day for the gods attached to creating others. Thirty of those is a month and twelve of those months a year. Sixteen thousand of those celestial years is the life span of the gods attached to the creation of others.. It may happen that a woman or man having observed the eight precepts on a full moon day, after death is born in the company of the gods attached to the creation of others Visakha, it was on account of this that it was said Visakha, human pleasure is vile, when compared to celestial pleasure.

Do not,destroy life, take the not given, tell lies or take intoxicants.

Lead the holy life, abstain from sexual relations.

Do not eat at night or at untimely hours

Do not bear flowers or scents. The bed is the floor, cover it as you like.

These are the eight precepts for the full moon day

The Blessed One declared them to end unpleasantness.

The moon and sun shine unhindered dispelling the darkness in the sky.

If any wealth is seen within, such as pearls, gems, lapis gold and metal

They are not worth one fourth or even one sixteenth part

To observing the eight precepts on the full moon day

Therefore doing merit that give pleasantness, win a place in heaven..

## 1. Channasutta.m

### 72. The origin is Savatthi.

Then the wandering ascetic Channa approached venerable Ananda, exchanged friendly greetings, sat on a side and said:- Friend, Ananda, you appoint the dispelling of greed, dispelling of hate and the dispelling of delusion. We too appoint the dispelling of greed, dispelling of hate and the dispelling of delusion. Friend, Ananda, seeing what danger in greed, do you appoint its dispelling. Seeing ..re....in hate...re... and seeing what danger in delusion do you appoint its dispelling?

Friend, a greedy person, overcome by greed, consumed by greed thinks to harm himself, thinks to harm others Thinks to harm both and feeling displeased becomes unpleasant. When the greed fades does not think to harm himself, to harm others, or to harm either and does not feel displeased or unpleasant.

Friend, a greedy person, overcome by greedy, consumed by greed misbehaves by body, speech and mind, when the greed fades does not misbehave by body, speech or mind.

Friend, a greedy person, overcome by greed, consumed by greed, does not know his own good, does not know the good of another and does not know the good of either. When the greed fades, he knows his own good as it really is. Knows the good of others as it really is and knows the good of both as it really is

Friend, greed is darkness, blindness, foolishness. It ceases wisdom, it's destructive and not conducive to extinction.

Friend, an angry person, overcome by anger, consumed by anger thinks to harm himself, thinks to harm others Thinks to harm both and feeling displeased becomes unpleasant. When the anger fades does not think to harm himself, to harm others, or to harm either and does not feel displeased or unpleasant.

Friend, an angry person, overcome by anger, consumed by anger misbehaves by body, speech and mind, when the anger fades does not misbehave by body, speech or mind.

Friend, an angry person, overcome by anger, consumed by anger, does not know his own good, does not know the good of another and does not know the good of either. When the anger fades, he knows his own good as it really is. Knows the good of others as it really is and knows the good of both as it really is

Friend, anger is darkness, blindness, foolishness. It ceases wisdom, it's destructive and not conducive to extinction.

Friend, a deluded person, overcome by delusion, consumed by delusion thinks to harm himself, thinks to harm others Thinks to harm both and feeling displeased becomes unpleasant. When the delusion fades does not think to harm himself, to harm others, or to harm either and does not feel displeased or unpleasant.

Friend, a deluded person, overcome by delusion, consumed by delusion misbehaves by body, speech and mind, when the delusion fades does not misbehave by body, speech or mind.



Friend, a deluded person, overcome by delusion, consumed by delusion, does not know his own good, does not know the good of another and does not know the good of either. When the delusion fades, he knows his own good as it really is. Knows the good of others as it really is and knows the good of both as it really is

Friend, delusion is darkness, blindness, foolishness. It ceases wisdom, it's destructive and not conducive to extinction.

Friend, seeing these dangers in greed I appoint the dispelling of greed, seeing these dangers in hate I appoint the dispelling of hate, seeing these dangers in delusion, I appoint the dispelling of delusion.

Friend, is there a path and method for the dispelling of greed, hate and delusion?

Friend, there is a path and method for the dispelling of greed, hate and delusion.

Friend, what is the path and method for the dispelling of greed, hate and delusion?

Friend, it is this same noble eightfold path such as right view, right thoughts, right speech, right action, right livelihood, right endeavour, right mindfulness and right concentration.

Friend, the path and method is good and it is suitable to be diligent.

2. ~Ajjivakasutta.m- A disciple who lead a peculiar livelihood

73. At one time venerable Ananda was living in Gosita's monastery in Kosambi. Then a certain householder a disciple of a sect that live a peculiar livelihood approached venerable Ananda, worshipped, sat on a side and said to venerable Ananda:-

Venerable sir, Ananda, how is the Teaching well declared, in the world, who are those fallen to the right method and who are the well gone?

Householder, I will cross question you on this and you may reply as it pleases you. -  
Householder, there is the Teaching for dispelling greed, for dispelling hatred and for dispelling delusion. Householder, is that Teaching, for the dispelling of greed, hate and delusion well declared or not or how does it occur to you?

Venerable sir, the Teaching, for the dispelling of greed, hate and delusion is well declared it occurs to me thus.

Householder, those fallen to the method of dispelling greed, hate and delusion, have they fallen to the right method, or not or how does it occur to you?

Venerable sir, those fallen to the method of dispelling greed, hate and delusion have fallen to the right method, it occurs to me thus.

Householder, if their, greed is dispelled, pulled out with the roots, made palm stumps, made things that would not rise again, hate is dispelled, pulled out with the roots, made palm stumps, made things that would not rise again, delusion is dispelled, pulled out with

the roots, made palm stumps, made things that would not rise again, are they well gone in this world or not or how does it occur to you?

Venerable sir, those whose greed is dispelled, pulled out with the roots, made palm stumps, made things that would not rise again, hate is dispelled, pulled out with the roots, made palm stumps, made things that would not rise again, delusion is dispelled, pulled out with the roots, made palm stumps, made things that would not rise again, they are well gone in this world, it occurs to me thus.

Thus, you yourself has said -Venerable sir, the Teaching, for the dispelling of greed, hate and delusion is well declared. Venerable sir, those fallen to the method of dispelling greed, hate and delusion have fallen to the right method. Venerable sir, those whose greed is dispelled, pulled out with the roots, made palm stumps, made things that would not rise again, hate is dispelled, pulled out with the roots, made palm stumps, made things that would not rise again, delusion is dispelled, pulled out with the roots, made palm stumps, made things that would not rise again, are well gone in this world

Venerable sir, it is wonderful and surprising, neither the teaching was praised nor another teaching debased, the teaching with the meaning was given in the right setting and the essential was carried across.

Venerable sir, your teaching is for dispelling greed, dispelling hatred and dispelling delusion and it is well declared. You have fallen to the method of dispelling greed, dispelling hate and dispelling delusion and have fallen to the right method. Your greed is dispelled, pulled out with the roots, made palm stumps, made things that would not grow again. Hate is dispelled ...re... Delusion is dispelled, pulled out with the roots, made palm stumps, made things that would not grow again and you are well gone in the world.

Venerable sir, I understand. It is like something overturned is reinstated. As the path is told to someone who has lost his way. As an oil lamp is lighted for the darkness for those have sight to see forms. Venerable sir, Ananda, now I take refuge in the Blessed One, in the Teaching and the Community of bhikkhus. I am a lay disciple who has taken refuge from today until life lasts.

### 3. Mahanama Sakkasutta.m

74. At one time the Blessed One lived in Nigrodha's monastery in the country of the Sakyas. At that time the Blessed One had just recovered from an illness. Mahanama the Sakya approached the Blessed One, worshipped, sat on a side and said to the Blessed One:-Venerable sir, a long time ago, I remember the Blessed One saying, knowledge is to the concentrated, not to the distracted. Venerable sir, is concentration first and then knowledge, or knowledge first and then concentration?

Then it occurred to venerable Ananda:- The Blessed One has just recovered from an illness and the Sakya Mahanama is asking a very deep question. What if I lead the Sakya Mahanama aside and explain it to him?

Venerable Ananda, held the Sakya Mahanama by the arm and led him away and said to him:-Mahanama, the Blessed One has told the virtues of a trainer and the virtues of one gone beyond the training. Has told the concentration of a trainer and the concentration of one gone beyond the training. Has told the wisdom of a trainer and the wisdom of one gone beyond the training.

Mahanama, what are the virtues of a trainer?

Here Mahanama, the bhikkhu becomes virtuous observing the higher code of rules..re {II. 4&5} These are the virtues of a trainer.

Mahanama, what is the concentration of a trainer?

Here Mahanama the bhikkhu secluded from sensual thoughts....re... attains to the fourth jhana Mahanama, this is the concentration of a trainer.

Mahanama, what is the wisdom of a trainer?

Mahanama, the trainer knows as it really is, this is unpleasant....re.....knows as it really is, this is the path to the cessation of unpleasantness. Mahanama, this is the wisdom of the trainer.

Mahanama, the noble disciple become virtuous in this manner, concentrated in this manner and become wise in this manner destroys desires, releasing the mind and released through wisdom, here and now realizes the deep knowledge by himself and abides. Thus Mahanama, the Blessed One has told the virtues of a trainer and the virtues of one gone beyond the training. Concentration of a trainer and the concentration of one gone beyond the training. The wisdom of a trainer and the wisdom of one gone beyond the training.

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#### 4. Nigan.tasutta.m

75.At one time venerable Ananda was living in the gabled hall in the great forest in Vesali. The Licchavi Abhaya and the Licchavi Pa.n.ditakumara approached venerable Ananda, worshipped, sat on side and the Licchavi Abhaya said:- Venerable sir, Niga.n.tanataputta acknowledges he is all knowing and all seeing and acknowledges his knowledge and vision is complete- and says my knowledge and vision is always arranged and established whether walking, standing, lying or awake. He appoints the finishing of earlier done actions with austerities, and the breaking down of the bridge, not doing new actions. Thus with the destruction of action, the destruction of unpleasantness. With the destruction of unpleasantness, the destruction of feelings. With the destruction of feelings the destruction of all unpleasantness. Thus the decay which is here and now is transcended by purity. Venerable sir, what does the Blessed One say about this?

Abhaya, these three are the purities through decay, rightfully announced by the Blessed One who knows and sees, is worthy and rightfully enlightened. It is for the purity of beings, for overcoming grief and lament, for going beyond unpleasantness and displeasure and for gaining knowledge and realizing extinction. What three?

Here, Abhaya, the bhikkhu becomes virtuous observing the higher code of rules. He does no new action and while feeling he finishes actions done earlier, here and now causing them to decay. [1] It is not a matter of time, inviting to inspection, leading inwards and to be realized by the wise by themselves.

Abhaya, the bhikkhu become thus virtuous secludes the mind from sensual and evil thoughts, with thoughts and thought processes and with joy and pleasantness born of seclusion attains to the first jhana. Allaying thoughts and thought processes and the mind internally appeased and brought to one point, without thoughts and thought processes and with joy and pleasantness born of concentration attains to the second jhana. With

detachment to joy abides in equanimity. Mindful and aware experiences pleasantness too with the body. This is the third jhana, to this the noble ones say mindfully abiding in pleasantness with equanimity. Giving up pleasantness and unpleasantness and earlier gone beyond pleasure and displeasure and experiencing neither the pleasant nor the unpleasant by purifying mindfulness with equanimity attains to the fourth jhana. He does no new action and while feeling he finishes actions done earlier, here and now causing them to decay. [1] It is not a matter of time, inviting to inspection, leading inwards and to be realized by the wise by themselves.

Abhaya, the bhikkhu become thus virtuous and thus concentrated pursues the destruction of desires. He knows as it really is, this is unpleasant. Knows as it really is, this is the arising of unpleasantness. Knows as it really is, this is the cessation of unpleasantness and knows as it really is, this is the path to the cessation of unpleasantness. He knows, these are desires, this is the arising of desires, this is the cessation of desires and he knows as it really is, this is the path leading to the cessation of desires. When he knows and sees thus his mind is released, from sensual desires, from desires to be, and from delusion. Destroying desires and the mind released, and released through wisdom abides. He does no new action and while feeling he finishes actions done earlier, here and now causing them to decay. [1] It is not a matter of time, inviting to inspection, leading inwards and to be realized by the wise by themselves. Abhaya, these three are the purities through decay, rightfully announced by the Blessed One who knows and sees, is worthy and rightfully enlightened. It is for the purity of beings, for overcoming grief and lament, for going beyond unpleasantness and displeasure and for gaining knowledge and realizing extinction.

When this was said the Licchavi Pa.n.ditakumara said to the Licchavi Abhaya:- Friend, Abhaya, do you not appreciate the good words of venerable Ananda?

Friend, how could I not appreciate the good words of venerable Ananda, if I do even my head would split.

## 5.Nivesakasutta.m - Helping to get established

76.Venerable Ananda approached the Blessed One, worshipped and sat on a side. The Blessed One said thus to him:- Ananda, have compassion towards them who think should listen, whether, friends, co-associates, relations or blood relations. Ananda, in these three, they should be made to settle and get established. What three?

They should be settled and established in unwavering faith in the Enlightened One- That Blessed One is worthy, rightfully enlightened, endowed with knowledge and conduct, well gone, knower of the worlds, the incomparable tamer of those to be tamed, teacher of gods and men, enlightened and blessed. Should be settled and established in unwavering faith in the Teaching- The Blessed One's Teaching is well declared, here and now, not a matter of time, inviting to inspection, leading inwards, is to be realized by the wise by themselves. Should be settled and established in unwavering faith in the Community of bhikkhus- The disciples of the Blessed One have come to the right method, straight method, the wise method and the method of mutual understanding. They are the four pairs of eight Great Men. These disciples of the Blessed One are worthy of hospitality, reverence gifts and reverential salutation with clasped hands, the incomparable field of merit for the world

Ananda, there comes a change in the four great elements of earth, water, fire and air but there is no change to the noble disciple about his unwavering faith in the Blessed One.

Therefore Ananda, there is no possibility that a noble disciple who has unwavering faith in the Blessed One should be born in hell, in the animal world or with ghosts,

Ananda, there comes a change in the four great elements of earth, water, fire and air but there is no change to the noble disciple about his unwavering faith in the Teaching.

Ananda, ...re.... in the Community of bhikkhus. Therefore Ananda, there is no possibility that a noble disciple who has unwavering faith in the Community of bhikkhus should be born in hell, in the animal world or with ghosts.

Ananda, have compassion towards them who think should listen, whether, friends, co-associates, relations or blood relations. Ananda, in these three, they should be made to settle and get established.

#### 6. Pa.thamabhavasutta.m -The first on thinking

77.Venerable Ananda approached the Blessed One, worshipped and sat on a side. Then venerable Ananda said to the Blessed One:- Venerable sir, it is said, 'being' what is its meaning?

Ananda, when the sensual element is mature if there will be no action, is 'a sensual being'[1] evident?

No, venerable sir.

Thus Ananda, in the field of action, the seed consciousness, moistened with craving of a sentient being shrouded by ignorance, the bond craving establishes consciousness in the lower element. Thus comes future rebirth. Ananda, this is being.

Ananda, when the material element is mature if there will be no action, is 'a material being'[2] evident?

No, venerable sir.

Thus Ananda, in the field of action, the seed consciousness, moistened with craving of a sentient being shrouded by ignorance, the bond craving establishes consciousness in the middle element. Thus comes future rebirth. Ananda, this is being.

Ananda, when the immaterial element is mature if there will be no action, is 'an immaterial being'[3] evident?

No, venerable sir.

Thus Ananda, in the field of action, the seed consciousness, moistened with craving of a sentient being shrouded by ignorance, the bond craving establishes consciousness in the exalted element. Thus comes future rebirth. Ananda, this is being.

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Notes. 1. a sensual being 'kaamabhavo' Being is to be with a thought. Kaamabhavo is to be with a sensual thought. The mature sensual element is a sentient being with his sensual elements matured. Ie his sight, hearing, smell, taste, and touch are mature to experience the world around him. Perhaps a toddler is capable of it. So if a sentient

being is with a thought concerned with seeing, hearing, smelling, tasting or touching it is to be with a sensual thought

2. a material being 'rupabhavo' Ruupabhavo is to be with a material thought. That is whatever he experiences through his mature sensual element, [observe note 1]. matters to him and he perceives in various ways A sentient being with a material thought has various, contacts, perceptions, feelings, intentions and attentions and they change his ways of thinking, speaking and acting

3. An immaterial being 'arupabhavo' It is an immaterial thought. Observe notes 1 & 2 the sentient being finds the world around him overwhelmingly stressful and he seeks for some quietitude. May be in the jhanas which are very momentary or the four divine abidings which are also momentary. What he should seek are the paths and fruits. That is the entry into the stream of the Teaching as the path and fruit. The state of returning once, as the path and fruit. The state of not returning, as the path and fruit and extinction, as path and fruit.

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7. Dutiyabhavasutta.m -The second on thinking.

78. Venerable Ananda approached the Blessed One, worshipped and sat on a side. Then venerable Ananda said to the Blessed One:- Venerable sir, it is said, 'being' what is its meaning?

Ananda, when the sensual element is mature if there will be no action, is 'a sensual being' evident?

No, venerable sir.

Thus Ananda, in the field of action, the seed consciousness, moistened with the craving of a sentient being shrouded by ignorance, the bond craving establishes intention and aspirations in the lower element. Thus comes future rebirth. Ananda, this is being.

Ananda, when the material element is mature if there will be no action, is 'a material being' evident?

No, venerable sir.

Thus Ananda, in the field of action, the seed consciousness, moistened with craving of a sentient being shrouded by ignorance, the bond craving establishes intention and aspirations in the middle element. Thus comes future rebirth. Ananda, this is being.

Ananda, when the immaterial element is mature if there will be no action, is 'an immaterial being' evident?

No, venerable sir.

Thus Ananda, in the field of action, the seed consciousness, moistened with craving of a sentient being shrouded by ignorance, the bond craving establishes intentions and aspirations in the exalted element. Thus comes future rebirth. Ananda, this is being. .

8 Siilabbatasutta.m- The bond in virtues.

79. The same origin....re..... approached the Blessed One, worshipped and sat on a side. Then the Blessed One said to venerable Ananda:-Ananda, is the holy life bound with all its virtues attended to, bring fruitful results?

Venerable sir, it is not so, in a certain way.

If so Ananda, explain yourself..

Venerable sir, when practising the virtues in the holy life, if demeritorious thoughts increase and meritorious thoughts decrease practising such virtues are not fruitful. Venerable sir, when practising the virtues in the holy life, if demeritorious thoughts decrease and meritorious thoughts increase practising such virtues are fruitful. Saying it, venerable Ananda waited for the approval of the Teacher.

The venerable Ananda knowing I am approved got up from his seat worshipped the Blessed One and circumambulating the Blessed One went away.

Soon after venerable Ananda had gone away, the Blessed One addressed the bhikkhus:- Bhikkhus, Ananda is a trainer. a comparison for his wisdom is rare.

9. Gandhajaatasutta.m -Scents.

80. Venerable Ananda approached the Blessed One, worshipped, sat on a side and said to the Blessed One:- Venerable sir, these three are the scents which go with the wind and not against the wind. What three? Nasty scents, the scent of the heart of trees and the scent of flowers. Venerable sir, these scents go with the wind and not against the wind. Venerable sir, is there a scent which goes with the wind and against the wind, a scent which goes both ways with and against the wind?

Ananda, there is a scent which goes with the wind and against the wind, a scent which goes both ways with and against the wind

Venerable sir, what that scent which goes with the wind and against the wind, the scent which goes both ways with and against the wind?

Ananda, in a certain village or hamlet, there is a woman or man, who has taken refuge in the Enlightened One, in the Teaching and the Community of bhikkhus. He abstains from destroying living things, taking the not given, in misbehaving sexually, telling lies, and taking intoxicating drinks. He is virtuous, of good conduct, lives having put an end to the blemish of miserliness. He is benevolent, with ready hands to give to the needy, making arrangements to give gifts. Recluses and brahmins in all directions praise him:- In that village or hamlet, there is a man, who has taken refuge in the Enlightened One, in the Teaching and the Community of bhikkhus. He abstains from destroying living things, taking the not given, in misbehaving sexually, telling lies, and taking intoxicating drinks. He is virtuous, of good conduct, lives having put an end to the blemish of miserliness. He is benevolent, with ready hands to give to the needy, making arrangements to give gifts. Even the gods praise him:-...re.... Even non humans praise him:-In that village or hamlet, there is a man, who has taken refuge in the Enlightened One, in the Teaching and the

Community of bhikkhus. He abstains from destroying living things, taking the not given, in misbehaving sexually, telling lies, and taking intoxicating drinks. He is virtuous, of good conduct, lives having put an end to the blemish of miserliness. He is benevolent, with ready hands to give to the needy, making arrangements to give gifts

Ananda, this is the scent which goes with the wind and against the wind, the scent which goes both ways with and against the wind.

The scents of flowers do not go against the wind, not of chandana, tagara or mallika

The scent of Great Beings go against the wind, it pervades all directions.

#### 10. Cuulanikaasutta.m

81. Venerable Ananda approached the Blessed One, worshipped, sat on a side and said to the Blessed One:- Venerable sir, these words I heard from the Blessed One and it is acknowledged by the Blessed One:- Ananda, Abhibhuu, a disciple of the Blessed One Siki makes announcements to the thousandfold world systems at one and same time from the world of Brahma. Venerable sir, the Blessed One worthy and rightfully enlightened, making an announcement how far could you be heard?

Ananda, he is a disciple of an immeasurable number of Thus Gone Ones.

For the second time venerable Ananda said:-Venerable sir, these words I heard from the Blessed One and is acknowledged by the Blessed One:- Ananda, Abhibhuu, a disciple of the Blessed One Siki makes announcements to the thousandfold world systems at one and same time from the world of Brahma. Venerable sir, the Blessed One worthy and rightfully enlightened, making an announcement how far could you be heard?

Ananda, he is a disciple of an immeasurable number of Thus Gone Ones.

For the third time venerable Ananda said :- Venerable sir, these words I heard from the Blessed One and is acknowledged by the Blessed One:- Ananda, Abhibhuu, a disciple of the Blessed One Siki makes announcements to the thousandfold world systems at one and same time from the world of Brahma. Venerable sir, the Blessed One worthy and rightfully enlightened, making an announcement how far could you be heard?

Ananda, have you heard of the Cuulanika thousandfold world system?

Venerable sir, Blessed One, Well Gone One, now is the time to hear it. The bhikkhus hearing it from the Blessed One will bear it .

Then Ananda, listen and attend carefully, I will tell

The Blessed One said:- Ananda, as long as the moon and sun illuminate the directions, till then the thousandfold world systems will prevail, with a thousand, moons, suns, Mahameru mountains, Indian peninsulars, Aparagoyanas, Uttarakurus, Pubhavidhas, fourfold oceans, fourfold rulers, fourfold guardian kings, heavens of the thirty three, heavens of non gods, heavens of happiness, heavens of the gods of creation, heavens of the gods who create others, worlds of Brahma. Ananda, to this is called the thousandfold Cuulanika world system. Ananda, as long as the thousandfold Cuulanika world system prevails till then the thousandfold world system, calls this the two thousandfold middle world system. Ananda, as long as the two thousandfold middle



world element prevails till then the thousandfold world calls this the three thousandfold and the great thousandfold world system. Ananda, if the Thus Gone One desires, he announces to the three thousandfold and the great thousandfold world system

Venerable sir, how does the Blessed One, if he desires announce to the three thousandfold and the great thousandfold world system?

Here Ananda, the Thus Gone One pervades the three thousandfold and the great thousandfold world system with an effulgent light, so that those sentient beings see it, then the Thus Gone One makes a sound. In this manner an announcement is made to the three thousandfold and the great thousandfold world system if he desires.

When this was said venerable Ananda said to venerable Udayi:- It is great gain for me that my Teacher is so powerful

When this was said venerable Udayi said:- Friend Ananda, what does it matter it to you, when your Teacher is so powerful?

Udayi, do not say so. If Ananda passes away without freeing his mind from greed, on account of that pleasant mind, he will be ruler of gods for a hundred times. In this same peninsular of India he will be the ruler. Yet Udayi Ananda will extinguish in this same life.

(9) 4. Samanavagga.

1. Samanasutta.m

82.Bhikkhus, these three are the activities of a recluse. What three? Observing the higher code of rules, training the mind to a higher degree and training for the higher wisdom. Bhikkhus, these three are the activities of a recluse. Therefore bhikkhus, you should train thus:- Our interest will be keen for observing the higher code of rules, for training the mind to a higher degree and for a higher training in wisdom.

2. Gadrahasutta.m

83.Bhikkhus, a donkey follows after the cattle, saying I'm one of you. He hasn't the colour, the calling and the feet of the cattle, yet he follows after the cattle saying I'm one of you. Bhikkhus, in like manner a certain bhikkhu follows after the Community of bhikkhus, thinking I'm also a bhikkhu. He hasn't that interest for observing the higher code of rules, for training the mind to a higher degree and for a higher training in wisdom, as the other bhikkhus do have. He follows after the Community of bhikkhus thinking I'm also a bhikkhu

Therefore bhikkhus, you should train thus:- Our interest will be keen for observing the higher code of rules, for training the mind to a higher degree and for a higher training in wisdom.

3. Kassakasutta.m

84. Bhikkhus, these three activities should be done earlier by the cultivator. What three?

Here bhikkhus, the cultivator should first prepare the field, then harrow it well cautiously and embed the seeds at the right time. At the right time he should lead the water in and at the right time lead it out. Bhikkhus, these three are the activities that should be done earlier by the cultivator.

Bhikkhus, in the same manner these three activities should be done earlier by the bhikkhu. What three? Observing the higher code of rules, training the mind to a higher degree and training for the higher wisdom. Bhikkhus, these three are the activities of a recluse. Therefore bhikkhus, you should train thus:- Our interest will be keen for observing the higher code of rules, for training the mind to a higher degree and for a higher training in wisdom.

#### 4. Vajjiputtasutta.m

85. I heard thus. At one time the Blessed One was living in the gabled hall in the Great Forest in Vesali. Then a certain bhikkhu of the Vajjiputtaka's approached the Blessed One, worshipped, sat on a side and said:- Venerable sir, the two hundred and fifty rules are beyond capacity, and the coming for the recital every fortnight. Venerable sir, it is not possible for me to train in them.

Bhikkhu, is it possible for you to train in three precepts- .Observing the precept for higher virtues, training the mind to a higher degree and training for higher wisdom?

Venerable sir, it possible for me to train in three precepts- .Observing the precept for higher virtues, training the mind to a higher degree and training for higher wisdom.

Then bhikkhu you train in these three precepts- .Observing the precept higher virtues, training the mind to a higher degree and training for higher wisdom. Bhikkhu, when you train in these three observing the precept for higher virtues, training the mind to a higher degree and training for higher wisdom, your greed will fade, hate will fade and delusion will fade. With the fading of greed, hate and delusion, you will not do

demerit and will not practise any evil.

In the meantime that bhikkhu trained in these three observing the precept for higher virtues, training the mind to a higher degree and training for higher wisdom, then his greed faded, hate faded and delusion faded. With the fading of greed, hate and delusion, he did no demerit and practised no evil.

#### 5. Sekhasutta.m- The Trainer.

86. Then a certain bhikkhu approached the Blessed One, worshipped, sat on a side and said:- Venerable sir, it is said a trainer. How is one a trainer?

Bhikkhu, one trains, therefore he is called a trainer.

In what does he train? He trains observing the higher code of rules, training the mind to a higher degree and training for the higher wisdom.

The trainer who trains himself, going on the direct path

Sees destruction first and knowledge comes without a break

To those released knowing,[1] that becomes the knowledge

When the bond being [2] is destroyed, he knows my release is unshakeable.

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Notes.1. To those released knowing 'a~n~naa vimuttassa' This is one of the releases that the Blessed One tells about. It is the complete control of the six mental faculties. That is no feelings arise on account of any contacts at one or the other of the doors of mental contact. This is said to be the bliss of extinction here and now.

2. When the bond being.is destroyed 'bhavasa~n~nojanakkhaye' Bhava is thinking and for unshakeable release thinking has to stop.

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6. Pa.thamasikkhaasutta.m -The first on precepts

87. Bhikkhus, the two hundred and fifty rules are beyond capacity, and the coming for the recital every fortnight, the sons of clansmen seeking their own good, observe them

In these three precepts all those get included. What three?

Here, bhikkhus, the bhikkhu becomes complete, observing the virtues and complete to a lesser degree in concentration and wisdom. He transgresses certain minor precepts and eventually emerges from them. What is the reason? Bhikkhus, saying it correctly it would happen. Of the main precepts dealing with the holy life and conducive to the holy life he is fixed and firm. He destroys the three bonds and enters the stream of the Teaching, becoming one who does not fall from that, directly aiming extinction.

Here, bhikkhus, the bhikkhu becomes complete, observing the virtues and complete to a lesser degree in concentration and wisdom. He transgresses certain minor precepts and eventually emerges from them. What is the reason? Bhikkhus, saying it correctly it would happen. Of the main precepts dealing with the holy life and conducive to the holy life he is fixed and firm. He destroys the three bonds and reducing his greed, hate and delusion becomes one who returns to this world once more to make an end of unpleasantness.

Here, bhikkhus, the bhikkhu becomes complete, observing the virtues and complete in concentration and wisdom. He transgresses certain minor precepts and eventually emerges from them. What is the reason? Bhikkhus, saying it correctly it would happen. Of the main precepts dealing with the holy life and conducive to the holy life he is fixed and firm. Destroying the five bonds of the sensual world he takes spontaneous birth and would extinguish in that same birth, without a fall from there.

Here, bhikkhus, the bhikkhu becomes complete, observing the virtues and complete in concentration and wisdom. He transgresses certain minor precepts and eventually

emerges from them. What is the reason? Bhikkhus, saying it correctly it would happen. Of the main precepts dealing with the holy life and conducive to the holy life he is fixed and firm. He will destroy desires, release the mind, and released through wisdom here and now realize and abide

Thus bhikkhus, one becomes successful little by little, and complete little by little I declare the precepts in that manner, without making a mistake.

## 7. Dutiyasikkhaasutta.m -The Second on precepts

88 Bhikkhus, the two hundred and fifty rules are beyond capacity, and the coming for the recital every fortnight, the sons of clansmen seeking their own good, observe them

In these three precepts all those get included. What three?

Here, bhikkhus, the bhikkhu becomes complete, observing the virtues and complete to a lesser degree in concentration and wisdom. He transgresses certain minor precepts and eventually emerges from them. What is the reason? Bhikkhus, saying it correctly it would happen. Of the main precepts dealing with the holy life and conducive to the holy life he is fixed and firm. He destroys the three bonds and limits his births to seven times the most, being born among gods or men makes an end of unpleasantness. Destroying three bonds, he goes from clan to clan, being born in two or three clans makes an end of unpleasantness. He destroys the three bonds and being born one more time as a human makes an end of unpleasantness. He destroys three bonds and reducing his greed, hate and delusion, returns once more to this world to make an end of unpleasantness.

Here, bhikkhus, the bhikkhu becomes complete, observing the virtues and complete in concentration and wisdom. He transgresses certain minor precepts and eventually emerges from them. What is the reason? Bhikkhus, saying it correctly it would happen. Of the main precepts dealing with the holy life and conducive to the holy life he is fixed and firm. He destroys five bonds binding him to the sensual world and becomes one going up stream, going up to the highest world of Brahma. He destroys the five bonds binding him to the sensual world and extinguishes with determinations. He destroys the five bonds binding him to the sensual world and extinguishes without determinations. He destroys the five bonds binding him to the sensual world and extinguishes destroying himself. He destroys the five bonds binding him to the sensual world and becomes one on the way to extinction

Here, bhikkhus, the bhikkhu becomes complete, observing the virtues and complete in concentration and wisdom. He transgresses certain minor precepts and eventually emerges from them. What is the reason? Bhikkhus, saying it correctly it would happen. Of the main precepts dealing with the holy life and conducive to the holy life he is fixed and firm. He destroys desires, releases the mind, and released through wisdom here and now realizes and abides

Thus bhikkhus, one becomes successful little by little, and complete little by little I declare the precepts in that manner, without making a mistake.

## 8. Tatiyasikkhasutta.m -The Third on precepts.

89. Bhikkhus, the two hundred and fifty rules are beyond capacity, and the coming for the recital every fortnight, the sons of clansmen seeking their own good, observe them

In these three precepts all those get included. What three?

Precept for higher virtues, [1] precept for higher development of the mind and precept for higher wisdom. In these three precepts all those get included.

Here, bhikkhus, the bhikkhu becomes complete, observing the virtues and complete in concentration and wisdom. He transgresses certain minor precepts and eventually emerges from them. What is the reason? Bhikkhus, saying it correctly it would happen. Of the main precepts dealing with the holy life and conducive to the holy life he is fixed and firm. He destroys desires, releases the mind, and released through wisdom here and now realizes and abides

Even if he be unable to penetrate and realize it, destroying the five bonds binding him to the sensual world, he destroys himself and extinguishes.....re.....extinguishes without determinations,....re.. extinguishes with determinations,....re..... becomes one who goes up stream as far as the highest Brahma world..

Even if he be unable to penetrate and realize it, destroying the three bonds and reducing greed, hate and delusion, comes once more to this world to make an end of unpleasantness.

Even if he be unable to penetrate and realize it, destroying the three bonds becomes a human once more and makes an end of unpleasantness.

Even if he be unable to penetrate and realize it, destroying three bonds, he goes from clan to clan, being born in two or three clans makes an end of unpleasantness.

Even if he be unable to penetrate and realize it, destroying three bonds He limits his births to seven times the most, being born among gods or men makes an end of unpleasantness.

Thus bhikkhus, one becomes successful little by little, and complete little by little I declare the precepts in that manner, without making a mistake.

9. Pa.thamasikkhattayasutta.m- The first explanation of the precepts.

90. Bhikkhus, these three are the precepts. What three? Observing the precept for higher virtues, training the mind to a higher degree and training for higher wisdom.

Bhikkhus, what is the precept for higher virtues?

Here bhikkhus, the bhikkhu becomes virtuous observing the precept for higher virtues [1] To this is called observing the precept for higher virtues.

Bhikkhus, what is training the mind for a higher degree?

Here, bhikkhus the bhikkhu secluding the mind from sensual and evil thoughts, with thoughts and thought processes and with joy and pleasantness born of seclusion attains to the first jhana. Allaying thoughts and thought processes and the mind internally appeased and brought to one point, without thoughts and thought processes and with joy

and pleasantness born of concentration attains to the second jhana. With detachment to joy abides in equanimity. Mindful and aware experiences pleasantness too with the body. This is the third jhana, to this the noble ones say mindfully abiding in pleasantness with equanimity. Giving up pleasantness and unpleasantness and earlier gone beyond pleasure and displeasure and experiencing neither the pleasant nor the unpleasant by purifying mindfulness with equanimity attains to the fourth jhana. To this is called training the mind to a higher degree.

Bhikkhus, what is training for higher wisdom?.

Here bhikkhus, the bhikkhu knows as it really is, this is unpleasant. Knows as it really is, this is the arising of unpleasantness. Knows as it really is, this is the cessation of unpleasantness and knows as it really is, this is the path to the cessation of unpleasantness. Bhikkhus, to this is called training for higher wisdom. Bhikkhus, these three are the precepts.

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Notes. 1 The precept for higher virtues. 'adhisilāsikkhaasamaadāna.m' It is the control of the six mental faculties. When controlled in the six mental faculties, all other precepts get included in it.

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10. Dutiyasikkhattayasutta.m- The second explanation of the precepts.

91 Bhikkhus, these three are the precepts. What three? Observing the precept for higher virtues, training the mind to a higher degree and training for higher wisdom.

Bhikkhus, what is the precept for higher virtues?

Here bhikkhus, the bhikkhu becomes virtuous observing the precept for higher virtues [1] To this is called observing the precept for higher virtues.

Bhikkhus, what is training the mind for a higher degree?

Here, bhikkhus the bhikkhu secluding the mind from sensual and evil thoughts, with thoughts and thought processes and with joy and pleasantness born of seclusion attains to the first jhana. Allaying thoughts and thought processes and the mind internally appeased and brought to one point, without thoughts and thought processes and with joy and pleasantness born of concentration attains to the second jhana. With detachment to joy abides in equanimity. Mindful and aware experiences pleasantness too with the body. This is the third jhana, to this the noble ones say mindfully abiding in pleasantness with equanimity. Giving up pleasantness and unpleasantness and earlier gone beyond pleasure and displeasure and experiencing neither the pleasant nor the unpleasant by purifying mindfulness with equanimity attains to the fourth jhana. To this is called training the mind to a higher degree.

Bhikkhus, what is training for higher wisdom?.

Here bhikkhus, the bhikkhu destroying desires, and releasing the mind from desires and released through wisdom, abides here and now having realized

Bhikkhus, to this is called training for higher wisdom. These are the three precepts.

Energetic, to practise the higher virtues, to raise the mind to a higher level,

And for higher wisdom, he becomes steadfast with controlled mental faculties

To attain immeasurable concentration in the face, behind the back,

Beneath and above, as far as the directions, day and night.

This is the trainer's method, and the best method

This same was followed by the Enlightened Ones in the world.

With the cessation of consciousness, there is destruction of craving and release

With the light of emancipation is the release of mind.

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Notes. 1. The precept for higher virtues. 'adhisiilasikkhaasamaadaana.m' It is the control of the six mental faculties which when controlled all other precepts get included in it.

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11. Sa.nkavaasutta.m -In Sankava

92. At one time the Blessed One was touring the country of Kosala with a large Community of bhikkhus and entered the hamlet Sankava in Kosala and lived there.

At that time a bhikkhu named Kassapagotta lived in Sankava, the Blessed One was advising, insighting and gladening the bhikkhus on the arrangement of precepts. The bhikkhu Kassapagotta was displeased and discontented hearing the teaching on the arrangement of precepts given to the bhikkhus, thinking I am also a recluse practising the higher austerities.

The Blessed One living in Sankava as long as he pleased, left for Rajagaha and coming to Rajagaha lived among the Gijjha peaks.

Soon after the Blessed One had gone away the bhikkhu Kassapagotta became remorseful and regretful It is no gain for me, I have lost much, for I was displeased and discontented hearing the advise, incite and gladness given to the bhikkhus in arranging precepts, thinking I was also a recluse practising the higher austerities. What if I approach the Blessed One to wherever he is and ask pardon for my offence?

The bhikkhu Kassapagotta arranged his dwelling, took his bowl and robes and went to Rajagaha and eventually came to the presence of the Blessed One among the Gijjha peaks. He worshipped the Blessed One sat on a side and said:-

Venerable sir, at one time the Blessed One was living in Sankva, a hamlet of Kosala the Blessed One was advising, inciting and gladening the bhikkhus on the arrangement of precepts. Then I was displeased and discontented hearing the teaching on the arrangement of precepts given to the bhikkhus, thinking I am also a recluse practising the higher austerities.

The Blessed One lived in Sankava as long as he pleased, left for Rajagaha and coming to Rajagaha lived among the Gijjha peaks.

Soon after the Blessed One had gone away I became remorseful and regretful It is no gain for me, I have lost much, for I was displeased and discontented hearing the advise, incite and gladness given to the bhikkhus in arranging precepts, thinking I was also a recluse practising the higher austerities. Then the thought occurred to me. What if I approached the Blessed One to wherever he is and ask pardon for my offence. May the Blessed One pardon my offence, it was demerit done owing foolishness and delusion, may it be for future restraint.

There Kassapa, you have done an offence, it's demerit done owing to foolishness and delusion that you were displeased and discontented hearing the teaching on the arrangement of precepts given to the bhikkhus, thinking I am also a recluse practising the higher austerities. Kassapa, since you ask for pardon seeing your fault according to the Teaching, we pardon you, it is for future restraint.

Kassapa, there may be an elder bhikkhu who does not like the training and does not talk in praise of the training and not inciting other bhikkhus to like the training and to observe it. He would not praise truthfully other bhikkhus who like the training carefully watching as time goes. Kassapa, I do not talk praise of even such an elder bhikkhu. What is the reason? Hearing the Teacher praise him other bhikkhus copy him, and imitating him fall into unpleasantness for a long time. Therefore Kassapa, I do not talk in praise of such an elder bhikkhu

Kassapa, there may be a middling bhikkhu...re..... a novice bhikkhu who does not like the training and does not talk in praise of the training and not inciting other bhikkhus to like the training and to observe it. He would not praise truthfully other bhikkhus who like the training carefully watching as time goes. Kassapa, I do not talk praise of even such a novice bhikkhu. What is the reason? Hearing the Teacher praise him other bhikkhus copy him, and imitating him fall into unpleasantness for a long time. Therefore Kassapa, I do not talk in praise of such a novice bhikkhu

Kassapa, there may be an elder bhikkhu who likes the training and talks in praise of the training and inciting other bhikkhus to like the training and to observe it. He would praise truthfully other bhikkhus who like the training carefully watching as time goes. Kassapa, I talk praise of such an elder bhikkhu. What is the reason? Hearing the Teacher praise him other bhikkhus copy him, and imitating him come to welfare and pleasantness for a long time. Therefore Kassapa, I talk in praise of such an elder bhikkhu

Kassapa, there may be a middling bhikkhu...re..... a novice bhikkhu who likes the training and talks in praise of the training inciting other bhikkhus to like the training and to observe it. He would praise truthfully other bhikkhus who like the training carefully watching as time goes. Kassapa, I talk praise of such a novice bhikkhu. What is the reason? Hearing the Teacher praise him other bhikkhus copy him, and imitating him fall into pleasantness and welfare for a long time. Therefore Kassapa, I talk in praise of such a novice bhikkhu



Accaayikasutta.m - Pressing work

93. Bhikkhus, these three are pressing work for the cultivating householder. What three?

Here bhikkhus, the cultivating householder prepares the field quickly, furrows it quickly, embeds the seeds and quickly leads water in and out. Bhikkhus, he has to do these three things quickly.

Bhikkhus, to the cultivating householder, there is not that power to think today the seeds will be born, or tomorrow they will be pregnant or the day after they will thrive. Yet at the right time the seedlings germinate, grow and bear fruit.

In the same manner bhikkhus, these three are pressing work for the bhikkhu. What three? Precepting for higher virtues, for higher concentration and for higher wisdom. These three has to be done quickly by the bhikkhu. He has no power to think today, my mind will be released from holding to desires, or tomorrow or the day after it will be released from holding to desires. Yet there comes a time to the bhikkhu who precepts himself for higher virtues, higher concentration and higher wisdom, when his mind will be released from holding to desires.

Therefore bhikkhus, you should train thus:-We will be with firm interest for higher virtues, higher concentration and higher wisdom.

2. Pavivekasutta.m- Seclusions

94. Bhikkhus, these three are seclusions of the wandering ascetics of other sects. What three? Seclusion in robes, morsel food and dwellings.

Here bhikkhus, for the wandering ascetics of other sects this is the seclusion in robes. They wear garments of hemp, garments of coarse cloth interwoven with hemp, miserable garments, garments made of, the bark of trees, antelope hide, strips of antelope hide, strips of wood and owls' wings. They wear garments made of grass, blankets made of head hair and blankets made of horses' tail. This is the seclusion of robes to the wandering ascetics of other sects.

Here bhikkhus, for the wandering ascetics of other sects this is the seclusion in morsel food.- They eat vegetables, millets, raw rice, a kind of dark rice, a kind of water plant, finely broken rice, rice foam, sesamum flour, grass, cowdung, roots and fruits from the forest and whatever is picked. This is the seclusion in morsel food for the wandering ascetics of other sects.

Here bhikkhus, for the wandering ascetics of other sects this is the seclusion in dwellings:- They dwell in forests, at the root of trees, cemeterys, forest paths, open space, on a heap of straw or in a hay stack.

Bhikkhus, in this discipline of the Teaching these are the three seclusions for the bhikkhu. What three? Here bhikkhus, the bhikkhu becomes virtuous, dispels wrong virtues and departs from wrong virtues. Becomes one of right view dispels wrong view and departs from wrong view. Becomes one who destroys desires, dispels desires and he departs from desires- Bhikkhus, to this is called the bhikkhu has attained the highest,

the essence and is established in the purely essential. Bhikkhus, these three are seclusions for the bhikkhus in this discipline of the Teaching.

Bhikkhus, like the cultivating householder when the field is successfully ripe would quickly cause it, to be cut, collected and carried away and collected in a heap. Then it would be quickly crushed, the straw shaken and thrown away and chaff blown away. Quickly carrying it away would cause it to be husked and the essence would be taken.

Bhikkhus, the cultivating householder has attained the highest, the essence and is established in the purely essential. of those grains. In the same manner bhikkhus, the bhikkhu becomes virtuous, dispels wrong virtues and departs from wrong virtues. Becomes one of right view dispels wrong view and departs from wrong view. Becomes one who destroys desires, dispels desires and he departs from desires- Bhikkhus, to this is called the bhikkhu has attained the highest, the essence and is established in the purely essential.

### 3. Saradasutta.m- In Autumn.

95. Bhikkhus, in Autumn when there is a clear sky, without a single cloud and the sun rising high up in the sky destroys all the darkness and burns and scorches every thing. In the same manner to the noble disciple there arises the eye of the Teaching and together with that arising, three bonds get dispelled, the view of a self, doubts and taking virtues as the ultimate end of the holy life. After that the leading is by covetousness and hatred. He secluding the mind from sensual and demeritorious thoughts, with thoughts and thought processes and with joy and pleasantness born of seclusion abides in the first jhana. If the noble disciple dies at that time he has no bonds on account of which he is to be born in this world .

### 4. Parisaasutta.m

96. Bhikkhus, these three are the gatherings. What three? The eminent gathering, the divided gathering and the united gathering.

Bhikkhus, what is the eminent gathering?

Here bhikkhus, in a gathering the elder bhikkhus do not live in abundance given to lethargy. deviating from the main aim. They give the first place to seclusion putting forth effort to attain the not yet attained and to realize the not yet realized- The later generation imitate them and they too do not live in abundance given to lethargy. deviating from the main aim. They give the first place to seclusion putting forth effort to attain the not yet attained and to realize the not yet realized. Bhikkhus, this is the eminent gathering.

Bhikkhus, what is the divided gathering?

Bhikkhus, in a gathering the bhikkhus are quarrelling and disputing among themselves with the weapon in the mouths. To this is called a divided gathering.

Bhikkhus, what is a united gathering? .

Bhikkhus, in a gathering the bhikkhus are united and combined, without a dispute get mixed like milk and water and abide looking at each other with pleasant eyes. To this is called the united gathering.

Bhikkhus, at a time when the bhikkhus are united and combined, without a dispute get mixed like milk and water and abide looking at each other with pleasant eyes, at such time merit is accrued, at such time the bhikkhus are in divine abiding- such as the release of mind in intrinsic joy. To the greatly pleased joy arises and the body of one with a joyful mind appeases. The appeased body feels pleasant and the pleasant mind becomes one pointed

When large drops of rain fall on the higher altitudes of the rock, that water sloping down the valleys fill up the small streams and bigger streams and fill up the small ponds. They in turn fill up the larger ponds and the rivulets and then they fill up the rivers and the great rivers .The great rivers fill the ocean. In the same manner bhikkhus at a time when the bhikkhus are united and combined, without a dispute get mixed like milk and water and abide looking at each other with pleasant eyes, at such time merit is accrued, at such time the bhikkhus are in divine abiding- such as the release of mind in intrinsic joy. To the greatly pleased joy arises and the body of one with a joyful mind appeases. The appeased body feels pleasant and the pleasant mind becomes one pointed.

Bhikkhus, these are the three gatherings.

5. Pa.thama-assajaniyasuttam- The first on the thoroughbred

97. Bhikkhus, endowed with three characteristics the king's thoroughbred becomes, the king's possession and becomes royal with the sign. What three?

Here bhikkhus the king's thoroughbred is endowed with beauty, power and speed. The king's thoroughbred endowed with these three characteristics becomes, the king's possession and becomes royal with the sign.

Bhikkhus, in the same manner the bhikkhu endowed with three things becomes suitable for, hospitality, reverence, gifts and for reverential salutation with clasped hands, the field of merit for the world. What three?

Here bhikkhus the bhikkhu is endowed with beauty, power and speed.

Bhikkhus, how is the bhikkhu endowed with beauty?

Here, bhikkhus the bhikkhu becomes virtuous observing the higher code of rules and practising the right conduct. He observes the rules seeing fear in the slightest fault. Thus the bhikkhu is endowed with beauty.

Bhikkhus, how does the bhikkhu become powerful?

Here bhikkhus, the bhikkhu abides with aroused effort to dispel demeritorious thoughts and to arouse meritorious thoughts becoming firm with aroused effort for meritorious thoughts and not putting off the single aim. Thus the bhikkhu becomes powerful.

Bhikkhus, how does the bhikkhu become endowed with speed?

Here, bhikkhus, the bhikkhu knows as it really is, this is unpleasant. Knows as it really is, this is the arising of unpleasantness. Knows as it really is this is the cessation of unpleasantness and knows as it really is, this is the path leading to the cessation of unpleasantness.

Bhikkhus, thus the bhikkhu becomes endowed with speed.

Bhikkhus, the bhikkhu endowed with these three things becomes suitable for, hospitality, reverence, gifts and for reverential salutation with clasped hands, the field of merit for the world.

## 6. Dutiya-assajaniyasuttam- The Second on the thoroughbred

98. Bhikkhus, endowed with three characteristics the king's thoroughbred becomes, the king's possession and becomes royal with the sign. What three?

Here bhikkhus the king's thoroughbred is endowed with beauty, power and speed. The king's thoroughbred endowed with these three characteristics becomes, the king's possession and becomes royal with the sign.

Bhikkhus, in the same manner the bhikkhu endowed with three things becomes suitable for, hospitality, reverence, gifts and for reverential salutation with clasped hands, the field of merit for the world. What three?

Here bhikkhus the bhikkhu is endowed with beauty, power and speed.

Bhikkhus, how is the bhikkhu endowed with beauty?

Here, bhikkhus the bhikkhu becomes virtuous observing the higher code of rules and practising the right conduct. He observes the rules seeing fear in the slightest fault. Thus the bhikkhu is endowed with beauty.

Bhikkhus, how does the bhikkhu become powerful?

Here bhikkhus, the bhikkhu abides with aroused effort to dispel demeritorious thoughts and to arouse meritorious thoughts becoming firm with aroused effort for meritorious thoughts and not putting off the single aim. Thus the bhikkhu becomes powerful.

Bhikkhus, how does the bhikkhu become endowed with speed?

Here, bhikkhus, the bhikkhu destroying the five lower bonds binding to the sensual world takes spontaneous birth and extinguishes in that same birth.

Bhikkhus, thus the bhikkhu becomes endowed with speed.

Bhikkhus, the bhikkhu endowed with these three things becomes suitable for, hospitality, reverence, gifts and for reverential salutation with clasped hands, the field of merit for the world.

## 7. Tatiya-assajaniyasuttam- The third on the thoroughbred

99. Bhikkhus, endowed with three characteristics the king's thoroughbred becomes, the king's possession and becomes royal with the sign. What three?

Here bhikkhus the king's thoroughbred is endowed with beauty, power and speed. The king's thoroughbred endowed with these three characteristics becomes, the king's possession and becomes royal with the sign.

Bhikkhus, in the same manner the bhikkhu endowed with three things becomes suitable for, hospitality, reverence, gifts and for reverential salutation with clasped hands, the field of merit for the world. What three?

Here bhikkhus the bhikkhu is endowed with beauty, power and speed.

Bhikkhus, how is the bhikkhu endowed with beauty?

Here, bhikkhus the bhikkhu becomes virtuous observing the higher code of rules and practising the right conduct. He observes the rules seeing fear in the slightest fault. Thus the bhikkhu is endowed with beauty.

Bhikkhus, how does the bhikkhu become powerful?

Here bhikkhus, the bhikkhu abides with aroused effort to dispel demeritorious thoughts and to arouse meritorious thoughts becoming firm with aroused effort for meritorious thoughts and not putting off the single aim. Thus the bhikkhu becomes powerful.

Bhikkhus, how does the bhikkhu become endowed with speed?

Here, bhikkhus, the bhikkhu destroying desires, the mind released from desires and released through wisdom, here and now by himself realizing abides

Bhikkhus, thus the bhikkhu becomes endowed with speed.

Bhikkhus, the bhikkhu endowed with these three things becomes suitable for, hospitality, reverence, gifts and for reverential salutation with clasped hands, the field of merit for the world.

## 8. Potthakasutta.m- The book

100. Bhikkhus, even a new book may be not comely, attractive to touch and of low value, even a middling book may be not comely, attractive to touch and of low value

or even a decayed book may be not comely, attractive to touch and of low value

The decayed book will be taken to wipe something or would be thrown into the rubbish heap.

Bhikkhus, in the same manner even if a novice bhikkhu is with evil thoughts, I say he is not attractive. I compare him to the not comely book.

They that serve him, associate him and imitate him will be mentally unwell and fall into unpleasantness for a long time. I say this is his unpleasant touch. I compare this to the not attractive touch of the book.

They that offer him robes, morsel food, dwellings and requisites when ill are not well rewarded. I say, it is owing to his low value. I compare it to the low value of the book.

Even if a middling ...re..... even if an elder bhikkhu is with evil thoughts, I say he is not attractive. I compare him to the not comely book.

They that serve him, associate him and imitate him will be mentally unwell and fall into unpleasantness for a long time. I say this is his unpleasant touch. I compare this to the not attractive touch of the book.

They that offer him robes, morsel food, dwellings and requisites when ill are not well rewarded. I say, it is owing to his low value. I compare it to the low value of the book.

If such an elder bhikkhu speaks in the midst of the Community of bhikkhus, they would tell him:- You foolish, not learned one, what have you to say, we think you have to be spoken to. He would be displeased and angry and would speak displeased words. The Community would throw him out as the book that is thrown as rubbish. .

Bhikkhus, even a new Kashmiri cloth is comely, attractive to touch and of high value, even a middling Kashmiri cloth is comely, attractive to touch and of high value

or even a decayed Kashmiri cloth is comely, attractive to touch and of high value

The decayed Kashmiri cloth will be taken to cover jewels or would be put in the scented casket.

Bhikkhus, in the same manner even if a novice bhikkhu is virtuous and with good conduct, that I say is his attractive looks. I compare him to the attractive Kashmiri cloth

They that serve him, associate him and imitate him will be mentally well and pleasant for a long time. I say this is his pleasant touch. I compare this to the attractive touch of the Kashmiri cloth.

They that offer him robes, morsel food, dwellings and requisites when ill are well rewarded. I say, it is owing to his high value. I compare it to the high value of the Kashmiri cloth.

Even if a middling ...re..... even if an elder bhikkhu is virtuous with good conduct, that I say is his attractive looks. I compare him to the attractive Kashmiri cloth..

They that serve him, associate him and imitate him will be mentally well and pleasant for a long time. I say this is his pleasant touch. I compare this to the attractive touch of the Kashmiri cloth.

They that offer him robes, morsel food, dwellings and requisites when ill are well rewarded. I say, it is owing to his high value. I compare it to the high value of the Kashmiri cloth.

If such an elder bhikkhu speaks in the midst of the Community of bhikkhus, it would be told :- Venerable ones, make no noise an elder is speaking on the Teaching and Discipline. His words would be well treasured, either put in the scented casket or wrapped

up in the Kashmire cloth..Therefore bhikkhus you should train, we should be like the Kashmire cloth and not like the book.

#### 9. Lo.nakapallasutta.m- The crystal of salt

101.Bhikkhus, if someone says- In whatever manner a person does action, in that respective manner he will feel the results-Bhikkhus, if that be so, there is no holy life and there is no apparent way to end unpleasantness rightfully. Bhikkhus, if a person says- With whatever feelings a man does action, in that respective manner he will feel the results-Bhikkhus, if that be so, there is a holy life and there is an apparent way to end unpleasantness rightfully.

Here bhikkhus, a certain person doing a trifling evil action would pull him to hell. Here bhikkhus, a certain person doing a trifling evil action of the same nature would feel it here and now and mostly nothing would be apparent

Bhikkhus, what kind of person doing a trifling evil action, on account of it, be pulled to hell?.

Here bhikkhus, a certain person is undevelopped, in body,[1] virtues,[2] in mind,[3] in wisdom,[4] is insignificant with a small self[5] living in unpleasantness. Bhikkhus, such a person doing a trifling evil action would pull him to hell.

Bhikkhus, what kind of person doing a trifling evil action of the same nature would feel it here and now and mostly nothing would be apparent?

Here bhikkhus, a certain person is developped, in body, virtues, in mind, in wisdom, is with a significant self immeasurable and living in pleasantness. Bhikkhus, such a person doing a trifling evil action of the same nature would feel it here and now and mostly nothing would be apparent.

A man would put a crystal of salt into a cup of water. Bhikkhus, would that cup of water be saturated with the crystal of salt? Yes, venerable sir. What is the reason?

Venerable sir, the little water in the cup would be saturated with the crystal of salt

A man would put a crystal of salt into river Ganges. Bhikkhus, would the water in river Ganges be saturated with the crystal of salt? No, venerable sir. What is the reason?

Venerable sir, that great mass of water in river Ganges would not be saturated with the crystal of salt.

In the same manner bhikkhus, a certain person doing a trifling evil action would pull him to hell.and a certain person doing a trifling evil action of the same nature would feel it here and now and mostly nothing would be apparent.

Bhikkhus, what kind of person doing a trifling evil action, on account of it, be pulled to hell?.

Here bhikkhus, a certain person is undevelopped, in body, virtues, in mind, in wisdom, is insignificant with a small self, living in unpleasantness. Bhikkhus, such a person doing a trifling evil action would pull him to hell.

Bhikkhus, what kind of person doing a trifling evil action of the same nature would feel it here and now and mostly nothing would be apparent?

Here bhikkhus, a certain person is developed, in body, virtues, in mind, in wisdom, is with a significant self, immeasurable and living in pleasantness. Bhikkhus, such a person doing a trifling evil action of the same nature would feel it here and now and mostly nothing would be apparent.

Here bhikkhus, a certain person would go to jail for half a coin, a coin or a hundred coins bhikkhus, another person would not go to jail for half a coin, a coin or a hundred coins

Bhikkhus, what kind of person would go to jail for half a coin, a coin or a hundred coins? Here, bhikkhus a certain person is poor, unable to do anything with little resources, this kind of person would go to jail for half a coin, a coin or a hundred coins

Bhikkhus, what kind of person would not go to jail for half a coin, a coin or a hundred coins? Here, bhikkhus a certain person is wealthy, with many resources, this kind of person would not go to jail for half a coin, a coin or a hundred coins.

In the same manner bhikkhus, a certain person doing a trifling evil action would pull him to hell. and a certain person doing a trifling evil action of the same nature would feel it here and now and mostly nothing would be apparent.

Bhikkhus, what kind of person doing a trifling evil action, on account of it, be pulled to hell?.

Here bhikkhus, a certain person is undeveloped, in body, virtues, in mind, in wisdom, is insignificant with a small self living in unpleasantness. Bhikkhus, such a person doing a trifling evil action would pull him to hell.

Bhikkhus, what kind of person doing a trifling evil action of the same nature would feel it here and now and mostly nothing would be apparent?

Here bhikkhus, a certain person is developed, in body, virtues, in mind, in wisdom, is with a significant self, immeasurable and living in pleasantness. Bhikkhus, such a person doing a trifling evil action of the same nature would feel it here and now and mostly nothing would be apparent.

Bhikkhus, the lambs of a certain one, the slaughterer would steal and would be able to kill, tie up, cook or do what he likes with them. Yet the lambs of a certain other one, the slaughterer would steal but would not be able to kill, tie up, cook or do what he likes with them.

Bhikkhus, whose lambs would the slaughterer be able to steal and kill, tie up, cook or do what he likes with them?

Here bhikkhus, a certain one is poor, without resources to do something. the lambs of such a one the slaughterer would steal and would be able to kill, tie up, cook or do what he likes with them.

Bhikkhus, whose lambs would the slaughterer steal but would not be able to kill, tie up, cook or do what he likes with them?

Here bhikkhus, a certain one is wealthy and has many resources, a king or king's minister, the lambs of such a one the slaughterer would steal but would not be able to



kill, tie up, cook or do what he likes with them. Undoubtedly he would say sirs either give my sheep or give their worth.

In the same manner bhikkhus, a certain person doing a trifling evil action would pull him to hell. and a certain person doing a trifling evil action of the same nature would feel it here and now and mostly nothing would be apparent.

Bhikkhus, what kind of person doing a trifling evil action, on account of it, be pulled to hell?.

Here bhikkhus, a certain person is undevelopped, in body, virtues, in mind, in wisdom, is insignificant with a small self living in unpleasantness. Bhikkhus, such a person doing a trifling evil action would pull him to hell.

Bhikkhus, what kind of person doing a trifling evil action of the same nature would feel it here and now and mostly nothing would be apparent?

Here bhikkhus, a certain person is developped, in body, virtues, in mind, in wisdom, is with a significant self, immeasurable and living in pleasantness. Bhikkhus, such a person doing a trifling evil action of the same nature would feel it here and now and mostly nothing would be apparent.

Bhikkhus, if someone says- In whatever manner a person does action, in that respective manner he will feel the results- Bhikkhus, if that be so, there is no holy life and there is no apparent way to end unpleasantness rightfully. Bhikkhus, if someone says- With whatever feelings a person does action, in that respective manner he will feel the results- Bhikkhus, if that be so, there is a holy life and there is an apparent way to end unpleasantness rightfully.

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Notes. 1. Undevelopped body. 'abhaavita kaayo' Take a child who has not yet reached its teen age. To him the six doors of mental contact are a constant source of pleasure. He would be tossing about, laughing running about and happy. He would be overwhelmed with pleasure. This is an example for an undevelopped body.

2. Undevelopped virtues. 'abhaavitasiiilo' It is the uncontrolled mental faculties. That is seeing a form would be either attached to it or averse to it. Which is closely followed up with a train of unpleasant things such as displeasure, pleasure, happiness unhappiness, distress, worry and unpleasantness. So also hearing a sound, smelling a scent, tasting, with a body contact and an idea would be either attached to it or averse to it. Which is closely followed up with a train of unpleasant things such as displeasure, pleasure, happiness unhappiness, distress, worry and unpleasantness. The control of the six doors of mental contact is the ultimate end of observing all virtues.

3. Undevelopped mind 'abhaavitacitta' Soon after any pleasant feeling, there is an unpleasant feeling, on account of losing the pleasant feeling. Follow note 1. From that same child, all of a sudden you might hear a sudden yell, with tears streaming down his face. Now he is overwhelmed with unpleasantness. He has no control of himself. It is owing to his undevelopped mind. Not only a child, most of us become childish at times the Blessed One specifies an antidote for us to develop the mind and that is the four jhanas.

4. Undevelopped wisdom 'abhaavitapa~n~naa' It is not knowing, this is unpleasant, as it really is. Not knowing this is the arising of unpleasantness, ...re... Not knowing this is the

cessation of unpleasantness,..re.... Not knowing this is the path to the cessation of unpleasantness, ..re.... That path is the Noble Eightfold Path.

5. Is insignificant with a small self 'paritto appaatumo' For a person to become significant, merely becoming huge and strong is not enough, he should have some internal build up in the form of character building. Observing certain restrains and observances would be helpful.

10. Pa.msudhovakasutta.m - Washing impurities.

102. Bhikkhus, to born gold there are rough impurities, such as dirty sand, pebbles and stones. The washer or his apprentice spreads the impure gold in a trough and washes, cleans and shakes it, when the rough impurities are cleaned,-

To born gold there are middling impurities, such as fine stones, and big grains of sand The washer or his apprentice washes, cleans and shakes it, when the middling impurities are cleaned,-

To born gold there are fine impurities, such as fine sand and black sand The washer or his apprentice washes, cleans and shakes it, when the fine impurities are cleaned,-

Then the goldsmith does the rest. The goldsmith or his apprentice puts the raw gold to a metal vessel and heats and boils does not turn it into liquid or attend to it well. When not yet attended to, the gold is not bright, is brittle and not ready to work with

Bhikkhus, there comes a time when the goldsmith or his apprentice heats, boils and turns it into liquid. Then the brittleness is gone it becomes pure, bright and ready to work with. Whatever the goldsmith desires to make with it, whether a girdle, earrings or a chain for the neck, for that purpose it becomes suitable.

In the same manner bhikkhus, to the bhiikkhu developping the mind to a higher degree there are rough defilements such as misbehaviour by body, speech or mind. A capable bhikkhu dispels them turns them out and makes them things that would not rise again.

When these are dispelled to the bhiikkhu developping the mind to a higher degree there are middling defilements, such as sensual thoughts, hateful thoughts and hurting thoughts A capable bhikkhu dispels them turns them out and makes them things that would not rise again.

When these are dispelled to the bhiikkhu developping the mind to a higher degree there are fine defilements, such as thoughts about the nationality, state and other deceptive thoughts. A capable bhikkhu dispels them turns them out and makes them things that would not rise again.

After that thoughts about the Teaching take over. That concentration is not peaceful, not exalted, not appeasing with the mind not coming to a single point and neither without thoughts that rebuke the religious observances. Bhikkhus, there comes a time when the concentration is peaceful, exalted, appeased with the mind coming to a single point and without thoughts that rebuke the religious observances. Then to whatever realization of knowledge the mind is bent, mindfulness in that sphere becomes the eyewitness.

If he desires, partakes various forms of psychic powers. One becomes many and many becomes one. Appears and disappears without obstructions, across walls, embankments and rocks, as though passing through space. Comes out of earth and dives into it as though in water. One goes unbroken on water as though on hard earth. Sits cross legged in space like birds small or large. Touches the moon and sun with the hand, thus wields power as far as the world of Brahma. -Thus mindfulness becomes the eyewitness in that respective mental sphere.

If he desires, with the purified heavenly ear beyond human, hears sounds both heavenly and human at close quarters or at a distance-Thus mindfulness becomes the eyewitness in that respective mental sphere.

If he so desires, penetratingly knows the mental state of other persons and other beings. As this is a mind, with greed, without greed, with hate, without hate, with delusion, without delusion. As this mind is, not scattered, scattered, grown great, not grown great, with a compare, without a compare. As this mind is concentrated, not concentrated, released, not released.- Thus mindfulness becomes the eyewitness in that respective mental sphere

If he so desires, recalls innumerable previous births, such as one, two, three, four, five, ten, twenty, thirty, forty, fifty, one hundred, one thousand, one hundred thousand, innumerable forward cycles, innumerable backward cycles and innumerable forward and backward cycles. -He recalls there I was of such name, lineage, clan, with such a disposition, such supports, experiencing such pleasant and unpleasant feelings and with such a life span. Disappearing from there was born there, of such name, lineage, clan, with such a disposition, such supports, experiencing such pleasant and unpleasant feelings and with such a life span. Disappearing from there is born here. Thus he recollects innumerable previous births with characteristics and details. Thus mindfulness becomes the eyewitness in that respective mental sphere.

If he so desires, with the purified heavenly eye which is beyond human he sees beings disappearing and appearing unexalted and exalted, beautiful and ugly, in good and evil states. Knows them born according to their actions. As these good beings on account of bodily, verbal and mental misconduct, on account of blaming noble ones, on account of wrong view, on account of wrong view of actions, after death are born in decrease, in an evil state, in hell As these good beings on account of bodily, verbal and mental good conduct, on account of not blaming noble ones, on account of right view, on account of right view of actions, after death are born in increase, in a good state, in heaven. Thus with the purified heavenly eye which is beyond human he sees beings disappearing and appearing unexalted and exalted, beautiful and ugly, in good and evil states. Knows them born according to their actions.-Thus mindfulness becomes the eyewitness in that respective mental sphere.

Bhikkhus, if he so desires, releasing the mind from desires and released through wisdom, here and now by himself realizing abides,-Thus mindfulness becomes the eyewitness in that respective mental sphere..

## 11. Nimittasutta.m Signs

103. Bhikkhus, a bhikkhu developing the mind to higher states should attend to three things from time to time- Alternately should attend to one or all the four ways of

establishing mindfulness, to the most patronized sign,[1] and to the chosen release of mind.[2]

Bhikkhus, if the bhikkhu developing the mind to higher states should attend to only establishing mindfulness, the mind tends to become lazy. Bhikkhus, if the bhikkhu developing the mind to higher states should attend to only the most patronized sign, the mind tends to become excited or distracted. Bhikkhus, if the bhikkhu developing the mind to higher states should attend to only the chosen release of mind, it does not become concentrated for the destruction of desires. When the bhikkhu developing the mind to higher states alternately attends to establishing mindfulness, attends to the most patronized sign and attends to the chosen release of mind, it becomes gentle, workable, bright not prone to be interrupted it gets concentrated for the destruction of desires.

Bhikkhus, the goldsmith or his apprentice builds a furnace and lights its mouth, then taking the gold with a pair of pincers he holds it at the mouth of the furnace, from time to time he sprinkles water on it and looks at it. Bhikkhus, if the goldsmith or his apprentice only held the gold at the mouth of the furnace, it would get burnt. If he only sprinkled water on it, it would get cold. If he only looked at it, it would not be quite ready. Since the goldsmith or his apprentice from time to time held the gold at the mouth of the furnace, sprinkled water and looked at it, it became gentle, workable, bright and not brittle, it became suitable to make whatever desired ornament, whether a girdle band, earrings, a necklace or a gold chain. .

In the same manner bhikkhus, a bhikkhu developing the mind to higher states should attend to three things from time to time- should attend to one or all the four ways of establishing mindfulness, should attend to the most patronized sign, and to the chosen release of mind.

Bhikkhus, if the bhikkhu developing the mind to higher states should attend to only establishing mindfulness, the mind tends to become lazy. Bhikkhus, if the bhikkhu developing the mind to higher states should attend to only the most patronized sign, the mind tends to become excited or distracted. Bhikkhus, if the bhikkhu developing the mind to higher states should attend to only the chosen release of mind, it does not become concentrated for the destruction of desires. When the bhikkhu developing the mind to higher states alternately attends to establishing mindfulness, attends to the most patronized sign and attends to the chosen release of mind, it becomes gentle, workable, bright, not prone to be interrupted it gets concentrated for the destruction of desires.

Then the mind could be directed to whatever realization of knowledge it became necessary. -In that respective sphere the mindfulness became the eye witness.

Bhikkhus, if he so desires partakes various psychic fetes One becomes many and many becomes one. Appears and disappears without obstructions, across walls, embankments and rocks, as though passing through space. Comes out of earth and dives into it as though in water. Goes unbroken on water as though on hard earth. Sits cross legged in space like birds small or large. Touches the moon and sun with the hand, thus wields power as far as the world of Brahma.

Bhikkhus, if he so desires, releasing the mind from desires and released through wisdom, here and now by himself realizing abides,-Thus mindfulness becomes the eyewitness in that respective mental sphere..

## 1. Pubbesambodhasutta.m Before enlightenment

104. Bhikkhus, when I was not yet enlightened, it occurred to me:- In this world what is the satisfaction, what is the danger and what is the escape? Then I occurred to me:- The arising of pleasure and pleasantness in the world is on account of something, that is the satisfaction in this world. That there is impermanence, unpleasantness and change in the world, that is the danger. The driving out, interest and greed in the world, that dispelling of interest and greed is the escape from the world. Bhikkhus, until I knew as it really is, the satisfaction as the satisfaction, the danger as the danger and the escape as the escape, I did not announce to the world together with its gods, Maras, Brahmas, the community of recluses and brahmins, my rightful enlightenment. Knowledge arose to me about my vision. - The release of my mind is unshakeable. This is my last birth, there will be no more rebirths.

## 2. Pa.thamassaadasutta.m- The first on satisfaction

105. Bhikkhus, I went in search of satisfaction in the world, whatever satisfaction there is in the world, I experienced it and thoroughly saw it with wisdom. Bhikkhus, I went in search of the danger in the world, whatever danger there is in the world, I found out and thoroughly saw it with wisdom. Bhikkhus, I went in search of the escape in the world, whatever escape there is in the world, I found it out and thoroughly saw it with wisdom.

The arising of pleasure and pleasantness in the world is on account of something, that is the satisfaction in this world. That there is impermanence, unpleasantness and change in the world, that is the danger. The driving out, interest and greed in the world, that dispelling of interest and greed is the escape from the world. Bhikkhus, until I knew as it really is, the satisfaction as the satisfaction, the danger as the danger and the escape as the escape, I did not announce to the world together with its gods, Maras, Brahmas, the community of recluses and brahmins, my rightful enlightenment. Knowledge arose to me about my vision. - The release of my mind is unshakeable. This is my last birth, there will be no more rebirths.

## 3. Dutiyaassaadasutta.m- The second on satisfaction

106. Bhikkhus, if there was no satisfaction in the world, sentient beings would not be attached to this world. Since there is a satisfaction, sentient beings are attached to this world. Bhikkhus, if there was no danger in the world, sentient beings would not turn away from this world. Since there is a danger, sentient beings turn away from this world. Bhikkhus, if there was no escape from the world, sentient beings would not escape from this world. Since there is an escape, sentient beings escape from this world.

Bhikkhus, until the sentient being knows as it really is, the satisfaction as the satisfaction, the danger as the danger and the escape as the escape, he would not free himself, unfetter and release himself without restrictions from this world together with gods and men, Maras, Brahmas and the community of recluses and brahmins. Bhikkhus, when the sentient being knows as it really is, the satisfaction as the satisfaction, the danger as the danger and the escape as the escape, he frees himself, unfetters and releases himself and abides without restrictions from this world together with gods and men, Maras, Brahmas and the community of recluses and brahmins.

#### 4. Samanabrahmanasutta.m- Recluses and brahmins.

107. Bhikkhus, those recluses and brahmins who do not know as it really is, the satisfaction as the satisfaction, the danger as the danger and the escape as the escape, are not my recluses, or brahmins, or those doing the recluseship, or those that can be called recluses or brahmins or those that can be called brahmins. These venerable ones will not come to recluseship or brahminship in this very life by themselves realizing and abide.

Bhikkhus, those recluses and brahmins who know as it really is, the satisfaction as the satisfaction, the danger as the danger and the escape as the escape, are recluses, or brahmins, or those doing the recluseship, or those that can be called recluses or brahmins or those that can be called brahmins. These venerable ones will come to recluseship or brahminship in this very life by themselves realizing and abide.

#### 5. Ru.n.nasutta.m- Crying

108. Bhikkhus, singing is crying in this discipline of the noble ones and dancing is insanity. Bhikkhus, it is childish to laugh too long showing your teeth. Therefore give up singing, dancing and it is suitable that you, delighting in the Teaching should laugh to a certain extent only.

#### 6. Atittisutta.m -Not satiated

109. Bhikkhus, indulging in these three there is no satiation. What three? Indulging in dreaming, taking intoxicating drinks and sexual inter course there is no satiation. Bhikkhus, indulging in these three there is no satiation.

#### 7 Arakkhitasutta.m - Not protected.

110. The householder Anathapindika approached the Blessed One, worshipped and sat on a side the Blessed One said thus to him:- Householder, when the mind is not protected bodily actions are not protected, so also verbal and mental actions. When bodily, verbal and mental actions are not protected, bodily actions leak, verbal actions leak and mental actions leak. When bodily, verbal and mental actions leak, bodily actions stink, verbal actions stink and mental actions stink. Householder, to one with stinking bodily, verbal and mental actions, there is no auspicious death.

Householder, in a gabled house that is not well thatched the gable is not protected, the beam supporting the frame work of the roof is not protected, the walls are not protected. Then there is leaking on the gable, on the beam supporting the frame work the roof and on the walls. Then there is decaying of the gable, the beam supporting the frame work of the roof and the walls. In the same manner householder, when the mind is not protected, ..re...there is no auspicious death.

Householder, when the mind is protected bodily actions are protected, so also verbal and mental actions. When bodily, verbal and mental actions are protected, bodily actions do not leak, verbal actions do not leak and mental actions do not leak. When bodily, verbal and mental actions do not leak, bodily actions do not stink, verbal actions do not stink and mental actions do not stink. Householder, to one with not stinking bodily, verbal and mental actions, there is an auspicious death.

Householder, in a gabled house that is well thatched the gable is protected, the beam supporting the frame work of the roof is protected, the walls are protected. Then there is no leaking on the gable, on the beam supporting the frame work the roof and on the walls. Then there is no decaying of the gable, the beam supporting the frame work of the roof and the walls. In the same manner householder, when the mind is protected....re..... there is an auspicious death.

#### 8. Byaapannasutta.m - Troubled

111. The householder Anathapindika approached the Blessed One, worshipped and sat on a side the Blessed One said thus to him:- Householder, when the mind is troubled bodily actions are troubled, so also verbal and mental actions. When bodily, verbal and mental actions are troubled, there is no auspicious death.

Householder, in a gabled house that is not well thatched the gable is troubled, the beam supporting the frame work of the roof is troubled, the walls are troubled. In the same manner householder, when the mind is troubled, ..re...there is no auspicious death.

Householder, when the mind is not troubled bodily actions are not troubled, so also verbal and mental actions. When bodily, verbal and mental actions are not troubled, there is an auspicious death.

Householder, in a gabled house that is well thatched the gable is not troubled, the beam supporting the frame work of the roof is not troubled, the walls are not troubled. In the same manner householder, when the mind is not troubled....re..... there is an auspicious death.

#### 9. Pa.thamanidhaanasutta.m - First on the origination of actions.

112. Bhikkhus, these three are the origins for the arising of actions. What three? Greed is an origin for the arising of actions, so too hate and delusion

Bhikkhus, an action by nature greedy, arising from greed, is demerit and wrong. It brings unpleasant results and conduces to more action not to the cessation of actions. Bhikkhus, an action by nature hateful, arising from hate, is demerit and wrong. It brings unpleasant results and conduces to more action not to the cessation of actions. Bhikkhus, an action by nature deluded, arising from delusion, is demerit and wrong. It brings unpleasant results and conduces to more action not to the cessation of actions. Bhikkhus, these three are the origins for the arising of actions.

Bhikkhus, these three are the origins for the arising of actions. What three? Non-greed is an origin for the arising of actions, so too non-hate and non-delusion

Bhikkhus, an action by nature not greedy, arising from non-greed, is merit, not wrong. It brings pleasant results and conduces to cessation of actions not to the arising of more actions. Bhikkhus, an action by nature not hateful, arising from non-hate, is merit not wrong. It brings pleasant results and conduces to the cessation of actions, not to the arising of more actions. Bhikkhus, an action by nature not deluded, arising from non-delusion, is merit, not wrong. It brings pleasant results and conduces to cessation of actions, not to the arising of more actions. Bhikkhus, these three are the origins for the arising of actions.

10. Dutiyānidhānasutta.m

113. Bhikkhus, these three are the origins for the arising of actions. What three?

Bhikkhus, interest arises on account of thoughts that aroused interest and greed in the past. Bhikkhus, interest arises on account of thoughts that will arouse interest and greed in the future. Bhikkhus, interest arises on account of thoughts that arouse interest and greed in the present

Bhikkhus, how does interest arise on account of thoughts that aroused interest and greed in the past?

Bhikkhus, there is thinking and pondering on thoughts that aroused interest and greed in the past. That thinking and pondering arouses new interest. The born interest forms a bond with those thoughts. Bhikkhus, this is the bond of the greedy mind. Thus interest arises on account of thoughts that aroused interest and greed in the past.

Bhikkhus, how does interest arise on account of thoughts that will arouse interest and greed in the future?

Bhikkhus, there is thinking and pondering on thoughts that will arouse interest and greed in the future. That thinking and pondering arouses new interest. The born interest forms a bond with those thoughts. Bhikkhus, this is the bond of that greedy mind. Thus interest arises on account of thoughts that will arouse interest and greed in the future.

Bhikkhus, how does interest arise on account of thoughts that arouse interest and greed in the present?

Bhikkhus, there is thinking and pondering on thoughts that arouse interest and greed in the present. That thinking and pondering arouses new interest. The born interest forms a bond with those thoughts. Bhikkhus, this is the bond of that greedy mind. Thus interest arises on account of thoughts that arouse interest and greed in the present. .

Bhikkhus, these three are the origins for the arising of actions. What three?

Bhikkhus, interest does not arise on account of thoughts that aroused interest and greed in the past. Bhikkhus, interest does not arise on account of thoughts that will arouse interest and greed in the future. Bhikkhus, interest does not arise on account of thoughts that arouse interest and greed in the present

Bhikkhus, how does interest not arise on account of thoughts that aroused interest and greed in the past?

Bhikkhus, knowing the future results of thoughts that aroused interest and greed in the past, should avoid them, dispel interest for them and penetratingly see it through wisdom.



Thus interest does not arise on account of thoughts that aroused interest and greed in the past.

Bhikkhus, how does interest not arise on account of thoughts that will arouse interest and greed in the future?

Bhikkhus, knowing the future results of thoughts that will arouse interest and greed in the future, should avoid them, dispel interest for them and penetratingly see it through wisdom. Thus interest does not arise on account of thoughts that will arouse interest and greed in the future.

Bhikkhus, how does interest not arise on account of thoughts that arouse interest and greed in the present?

Bhikkhus, knowing the future results of thoughts that arouse interest and greed in the present, should avoid them, dispel interest for them and penetratingly see it through wisdom. Thus interest does not arise on account of thoughts that arouse interest and greed in the present.

Bhikkhus, these three are the origins for the arising of actions.

(12) 2. Apaayikavaggo -On hell

1. Apaayikasutta.m - Hell.

114. Bhikkhus, without dispelling these three, it is loss, it is hell. What three?

With a promise to lead the holy life, breaking it, falsely degrading one who lives the pure holy life, and he that falls for it, upholding the view that there is nothing wrong in sensual desires. Bhikkhus, without dispelling these three, it is loss, it is hell.

2. Dullabhasutta.m- Rare arisings

115. Bhikkhus, the arising of three things are rare in the world. What three? The arising of the Thus Gone One, worthy and rightfully enlightened is rare the world. A person who preaches the Teaching and Discipline declared by the Thus Gone One is rare in the world. A person who has gratitude and returns it, is rare in the world. Bhikkhus, the arising of these three things are rare in the world.

3. Appameyyasutta.m - Immeasurable

116. Bhikkhus, these three kinds of persons are in the world What three? The one easily measured, the one measured with difficulty, and the immeasurable one.

Bhikkhus, who is the easily measured one?

Here bhikkhus, a certain person is excited, muddled in mind, puffed up and vain, is forgetful with loose talk is confused not aware with uncontrolled mental faculties. Bhikkhus, such a person is easily measured.

Bhikkhus, who is measured with difficulty?

Here bhikkhus, a certain person is not excited, not muddled in mind, puffed up or vain, not forgetful without loose talk mindfulness established is aware with controlled mental faculties and the mind concentrated Bhikkhus, such a person is measured with difficulty.

Bhikkhus, who is immeasurable?

Here bhikkhus, the bhikkhu is worthy, with desires destroyed. Bhikkhus, such a person is immeasurable.

4. ~Ane~njasutta.m - Immovable states.

117. Bhikkhus, these three persons are evident in the world. What three?

Here, bhikkhus, a certain person overcoming all perceptions of matter and going beyond perceptions of anger, not attending to various perceptions, [1] With boundless space attains to the sphere of space. He becomes fully satisfied in it, strives after it and prospers in it. Becoming intent on it and making much of it, without falling away from it, he dies and is born with the gods of the sphere of space. The gods of the sphere of space have a life span of twenty thousand forward world cycles. An ordinary person having completed that life span would go even to hell, the animal world or be born with the ghosts. As for the disciples of the Blessed One, completing that life span would extinguish in that same birth. Bhikkhus, this is the difference and the peculiarity in the course of action, birth and conscience of the noble disciple and the ordinary person.

Again, bhikkhus, a certain person overcoming all the sphere of space With boundless consciousness attains to the sphere of consciousness. He becomes fully satisfied in it, strives after it and prospers in it. Becoming intent on it and making much of it, without falling away from it, he dies and is born with the gods of the sphere of consciousness. The gods of the sphere of consciousness have a life span of forty thousand forward world cycles. An ordinary person having completed that life span would go even to hell, the animal world or be born with the ghosts. As for the disciples of the Blessed One, completing that life span would extinguish in that same birth. Bhikkhus, this is the difference and the peculiarity in the course of action, birth and conscience of the noble disciple and the ordinary person.

Again, bhikkhus, a certain person overcoming all the sphere of consciousness, with there is nothing attains to the sphere of no-thingness. He becomes fully satisfied in it, strives after it and prospers in it. Becoming intent on it and making much of it, without falling away from it, he dies and is born with the gods of the sphere of no-thingness. The gods of the sphere of no-thingness have a life span of sixty thousand forward world cycles. An ordinary person having completed that life span would go even to hell, the animal world or be born with the ghosts. As for the disciples of the Blessed One, completing that life span would extinguish in that same birth. Bhikkhus, this is difference and the peculiarity in the course of action, birth and conscience of the noble disciple and the ordinary person. Bhikkhus, these three persons are evident in the world.

## 5. Vipattisampadaasutta.m - Moral failure

118 Bhikkhus, these three are the moral failures. What three?

Failure in virtues, failing to develop the mind and failing to rectify the view.

Bhikkhus, what is the failure in virtues?

Here a certain one destroys living things, takes the not given, misbehaves in sexual desires, tells lies, slanders, talks roughly and talks frivolously. Bhikkhus, this is failure in virtues.

Bhikkhus, what is failing to develop the mind?

Here bhikkhus a certain one has a coveting and a hateful mind. Bhikkhus, this is failing to develop the mind .

Bhikkhus, what is failing to rectify the view?

Here bhikkhus, a certain one is with wrong view, a reversed vision; there are no results for a gift, offering or a sacrifice, there are no results for good and evil actions, there is no this world or other world, there is no mother, no father. There are no spontaneously arisen beings, neither are there recluses and brahmins who have come to the right path and method and by themselves realizing this world and the other world and declare it. Bhikkhus, this is failing to rectify the view.

Bhikkhus, as a result of failure in virtues sentient beings after death are born in loss, in a bad state, in decrease in hell, so also as a result of failing to develop the mind and failing to rectify the view. Bhikkhus, these are the three moral failures.

Bhikkhus, these three are the moral accomplishments. What three?

Success in virtues, succeeding to develop the mind and succeeding to rectify the view.

Bhikkhus, what is success in virtues?

Here a certain one does not destroy living things, does not take the not given, does not misbehave in sexual desires, does not tell lies, does not slander, does not talk roughly and does not talk frivolously. Bhikkhus, this is success in virtues.

Bhikkhus, what is succeeding to develop the mind?

Here bhikkhus a certain one does not covet and does not hate. Bhikkhus, this is succeeding to develop the mind .

Bhikkhus, what is succeeding to rectify the view?

Here bhikkhus, a certain one is with right view, not with reversed vision; there are results for a gift, offering or a sacrifice, there are results for good and evil actions, there is this world and the other world, there is mother, father. There are spontaneously arisen beings, and there are recluses and brahmins who have come to the right path and

method and by themselves realizing this world and the other world declare it. Bhikkhus, this is succeeding to rectify the view.

Bhikkhus, as a result of success in virtues sentient beings after death are born in gain, in a good state, in increase in heaven, so also as a result of succeeding to develop the mind and succeeding to rectify the view. Bhikkhus, these are the three moral accomplishments.

6 Apa.n.nakasutta.m -

119. Bhikkhus, these three are the moral failures. What three?

Failure in virtues, failing to develop the mind and failing to rectify the view.

Bhikkhus, what is failure in virtues?

Here a certain one destroys living things, takes the not given, misbehaves in sexual desires, tells lies, slanders, talks roughly and talks frivolously. Bhikkhus, this is failure in virtues.

Bhikkhus, what is failing to develop the mind?

Here bhikkhus a certain one covets and hates. Bhikkhus, this is failing to develop the mind .

Bhikkhus, what is failing to rectify the view?

Here bhikkhus, a certain one is with wrong view, a reversed vision; there are no results for a gift, offering or a sacrifice, there are no results for good and evil actions, there is no this world nor another world, there is no mother, no father. There are no spontaneously arisen beings, neither are there recluses and brahmins who have come to the right path and method and by themselves realizing this world and the other world declare it. Bhikkhus, this is failing to rectify the view.

Bhikkhus, as a result of failure in virtues sentient beings after death are born in loss, in a bad state, in decrease, in hell, so also as a result of failing to develop the mind and failing to rectify the view. Bhikkhus, these are the three moral failures.

Bhikkhus, a true gem thrown up in whatever way will come down and get well established in the same manner as a result of failure in virtues, failing to develop the mind and failing to rectify the view sentient beings after death are born in loss, in a bad state, in decrease, in hell.

Bhikkhus, these three are the moral accomplishments. What three?

Success in virtues, succeeding to develop the mind and succeeding to rectify the view.

Bhikkhus, what is success in virtues?

Here a certain one does not destroy living things, does not take the not given, does not misbehave in sexual desires, does not tell lies, does not slander, does not talk roughly and does not talk frivolously. Bhikkhus, this is success in virtues.

Bhikkhus, what is succeeding to develop the mind?

Here bhikkhus a certain one does not covet and does not hate. Bhikkhus, this is succeeding to develop the mind .

Bhikkhus, what is succeeding to rectify the view?

Here bhikkhus, a certain one is with right view, not with reversed vision; there are results for a gift, offering or a sacrifice, there are results for good and evil actions, there is this world and the other world, there is mother, father. There are spontaneously arisen beings, and there are recluses and brahmins who have come to the right path and method and by themselves realizing, this world and the other world declare it. Bhikkhus, this is succeeding to rectify the view.

Bhikkhus, as a result of success in virtues sentient beings after death are born in gain, in a good state, in increase in heaven, so also as a result of succeeding to develop the mind and succeeding to rectify the view. Bhikkhus, these are the three moral accomplishments.

Bhikkhus, a true gem thrown up in whatever way will come down and get well established in the same manner as a result of success in virtues, succeeding to develop the mind and succeeding to rectify the view sentient beings after death are born in gain, in a good state, in increase, in heaven. .

## 7. Kammantasutta.m - Actions

120. Bhikkhus, these three are the moral failures. What three?

Failing in activity, failing in livelihood and failing to rectify the view.

Bhikkhus, what is the failing in activity?

Here a certain one destroys living things, takes the not given, misbehaves in sexual desires, tells lies, slanders, talks roughly and talks frivolously. Bhikkhus, this is failing in activity

Bhikkhus, what is failing in livelihood?

Here bhikkhus a certain one lives making the wrong livelihood . Bhikkhus, this is failing in livelihood.

Bhikkhus, what is failing to rectify the view?

Here bhikkhus, a certain one is with wrong view, a reversed vision; there are no results for a gift, offering or a sacrifice, there are no results for good and evil actions, there is no this world nor another world, there is no mother, no father. There are no spontaneously arisen beings, neither are there recluses and brahmins who have come to the right path and method and by themselves realizing this world and the other world declare it. Bhikkhus, this is failing to rectify the view.

Bhikkhus, as a result of failing in activity sentient beings after death are born in loss, in a bad state, in decrease in hell, so also as a result of failing in a livelihood and failing to rectify the view. Bhikkhus, these are the three moral failures.

Bhikkhus, these three are the moral accomplishments. What three?

Success in activity, succeeding in a livelihood and succeeding to rectify the view.

Bhikkhus, what is success in activity?

Here a certain one does not destroy living things, does not take the not given, does not misbehave in sexual desires, does not tell lies, does not slander, does not talk roughly and does not talk frivolously. Bhikkhus, this is success in activity.

Bhikkhus, what is succeeding in a livelihood?

Here bhikkhus a certain one follows the right livelihood to make a living. Bhikkhus, this is success in a livelihood.

Bhikkhus, what is succeeding to rectify the view?

Here bhikkhus, a certain one is with right view, not with reversed vision; there are results for a gift, offering or a sacrifice, there are results for good and evil actions, there is this world and the other world, there is mother, father. There are spontaneously arisen beings, and there are recluses and brahmins who have come to the right path and method and by themselves realizing this world and the other world declare it. Bhikkhus, this is succeeding to rectify the view.

## 8. Pa.thamasoceyyasutta.m - The first on Purity

121. Bhikkhus, these three are purities. What three?

Bodily purity, verbal purity and mental purity.

Bhikkhus, what is bodily purity?

Here bhikkhus, a certain one abstains from destroying living things, taking the not given and misbehaving in sexual desires. This is bodily purity.

Bhikkhus, what is verbal purity?

Here bhikkhus, a certain one abstains from telling lies, slandering, talking roughly and talking frivolously. Bhikkhus, this is verbal purity. .

Bhikkhus, what is mental purity?

Here, bhikkhus, a certain one is not covetous and hateful. Bhikkhus, this is mental purity. These are the three purities.

## 9. Dutiyasoceyyasutta.m - The second on Purity

122. Bhikkhus, these three are purities. What three?

Bodily purity, verbal purity and mental purity.

Bhikkhus, what is bodily purity?

Here bhikkhus, a certain one abstains from destroying living things, taking the not given and misbehaving in sexual desires. This is bodily purity.

Bhikkhus, what is verbal purity?

Here bhikkhus, a certain one abstains from telling lies, slandering, talking roughly and talking frivolously. Bhikkhus, this is verbal purity. .

Bhikkhus, what is mental purity?

Here, bhikkhus, when there is sensual interest, the bhikkhu knows, there is sensual interest in me, when there isn't sensual interest, the bhikkhu knows, there isn't sensual interest in me. He knows how the non arisen sensual interest arises, how arisen sensual interest is dispelled and how dispelled sensual interest would not arise again.

When there is anger, the bhikkhu knows, there is anger in me, when there isn't anger, the bhikkhu knows, there isn't anger in me. He knows how the non arisen anger arises, how arisen anger is dispelled and how dispelled anger would not arise again.

When there is sloth and torpor, the bhikkhu knows, there is sloth and torpor in me, when there isn't sloth and torpor, the bhikkhu knows, there isn't sloth and torpor in me. He knows how the non arisen sloth and torpor arises, how arisen sloth and torpor is dispelled and how dispelled sloth and torpor would not arise again.

When there is excitement and worry, the bhikkhu knows, there is excitement and worry in me, when there isn't excitement and worry, the bhikkhu knows, there isn't excitement and worry in me. He knows how the non arisen excitement and worry arises, how arisen excitement and worry is dispelled and how dispelled excitement and worry would not arise again.

When there is doubt, the bhikkhu knows, there is doubt in me, when there isn't doubt, the bhikkhu knows, there isn't doubt in me. He knows how the non arisen doubt arises, how arisen doubt is dispelled and how dispelled doubt would not arise again. Bhikkhus, this is mental purity. These are the three purities.

10. Moneyyasutta.m- Moral perfection.

123.Bhikkhus, these three are moral perfections. What three?

Moral perfection in body, words and mind

Bhikkhus, what is bodily moral perfection?

Here bhikkhus, a certain one abstains from destroying living things, taking the not given and misbehaving in sexual desires. This is bodily moral perfection.

Bhikkhus, what is verbal moral perfection?

Here bhikkhus, a certain one abstains from telling lies, slandering, talking roughly and talking frivolously. Bhikkhus, this is verbal moral perfection. .

Bhikkhus, what is mental moral perfection?

Here, bhikkhus, the bhikkhu destroying desires and releasing the mind, and released through wisdom, by himself realizing abides. This is moral perfection of mind. Bhikkhus, these three are the moral perfections.

The bodily, verbal and mental sage without desires,

Is the sage who has dispelled everything.

(13) 3 Kusinaaravaggo

1. Kusinaarasutta.m - At Kusinara.

124. At one time the Blessed One lived in Kusinara in a stretch of forest in Baliharana. The Blessed One addressed the bhikkhus:-

Here bhikkhus, the bhikkhu abides relying on a certain village or hamlet. a householder or his son approaches him and invites for the next days meal. If the bhikkhu wishes he accepts it The next morning the bhikkhu putting on his robes and taking bowl and robes approaches the home of that householder or householder's son. He sits on the prepared seat. The householder or his son with his own hands serves the bhikkhu with nourishing eatables and drinks. Then it occurs to the bhikkhu:- It is good that the householder or his son has served me with nourishing eatables and drinks with his own hands. It also occurs to him:- O! Good if this same householder or the householder's son serves me with nourishing eatables and drinks, of similar nature with his own hands in the future as well. He partakes that morsel food enslaved and swooned to greed, without seeing the danger and the escape from it. There he thinks sensual thoughts, hateful thoughts and hurting thoughts. Bhikkhus, I say, giving gifts to such a bhikkhu is not of the highest benefit. What is the reason? That bhikkhu abides negligently. .

Here bhikkhus, the bhikkhu abides relying on a certain village or hamlet. a householder or his son approaches him and invites for the next days meal. If the bhikkhu wishes he accepts it The next morning the bhikkhu putting on his robes and taking bowl and robes approaches the home of that householder or householder's son. He sits on the prepared seat. The householder or his son with his own hands serves the bhikkhu with nourishing eatables and drinks. Then it does not occur to the bhikkhu:- It is good that the householder or his son has served me with nourishing eatables and drinks with his own hands. It also does not occur to him:- O! Good if this same householder or the householder's son serves me with nourishing eatables and drinks, of similar nature with his own hands in the future as well. He partakes that morsel food not enslaved and not swooned to greed, wisely seeing the danger and the escape from it. There he thinks non sensual thoughts, not hateful thoughts and non hurting thoughts. Bhikkhus, I say, giving gifts to such a bhikkhu is of the highest benefit. What is the reason? That bhikkhu abides diligently.



## 2. Bha.n.danasutta.m- Quarrelling

125. Bhikkhus, in a direction the bhikkhus quarrel, fight and form a dispute using the mouth as the weapon and abide, I find it unpleasant even to think of that direction, the least to go there. I conclude- Indeed these venerable ones have given up three things and make much of three things. What three things have they given up? Non-sensual thoughts, non-hateful thoughts and non-hurting thoughts. They have given up these three.

What have they practised much? Sensual thoughts, hateful thoughts and hurting thoughts. They have practised much of these three.

Bhikkhus, in a direction the bhikkhus quarrel, fight and form a dispute using the mouth as the weapon and abide, I find it unpleasant even to think of that direction, the least to go there. I conclude- Indeed these venerable ones have given up three things and make much of three things.

Bhikkhus, in a direction the bhikkhus are united, delighted, without a dispute abide seeing each other with friendly eyes mixing like milk and water, I find it pleasant to go in that direction, and more so to think of them I conclude- Indeed these venerable ones have given up three things and made much of three things.

What three things have they given up? Sensual thoughts, hateful thoughts and hurting thoughts. They have given up these three.

What have they practised much? Non-sensual thoughts, non-hateful thoughts and non-hurting thoughts. They have practised much of these three.

## 3. Gotamakasutta.m - At the monument Gotamaka.

126. At one time the Blessed One was living in the Gotamaka monument in Vesali and addressed the bhikkhus:- Bhikkhus, I teach thoroughly knowing, with reasons, not without, with wonders, not without. Since I teach you thoroughly knowing, with reasons and wonders, there is a cause that I should advise you and instruct you. Bhikkhus, you should be pleased and happy- The Blessed One is rightfully enlightened

The Teaching of the Blessed One is well declared and the Community of bhikkhus have come to the right path. The Blessed One said this and those bhikkhus were pleased. When this was said, the thousandfold world element shook

## 4. Bhara.n.dukaalaamasutta.m- The Kalama Bharandu

127. At one time the Blessed One touring the country of Kosala arrived in Kapilavatthu. The Sakya Mahanama hearing that the Blessed One had arrived in Kapilavatthu, approached, worshipped and stood on a side. The Blessed One said thus to the Sakya Mahanama:-Mahanama, go. Find me a suitable dwelling for one night in Kapilavatthu.

The Sakya Mahanama accepted and wandered every where in Kapilavatthu looking

for a suitable dwelling for the Blessed One for a single night, not finding a suitable dwelling approached the Blessed One and said to the Blessed One:-

Venerable sir, in Kapilavatthu there is no suitable dwelling for the Blessed One for one night. There is the monastery of the Kalama Bharandhu, who was a previous co-associate in the holy life of the Blessed. Tonight the Blessed One could dwell there.

Go! Mahanama prepare a spread. The Sakya Mahanama accepted and going to the monastery of the Kalama Bharandhu prepared a spread, placed water for washing the feet and approached the Blessed One and said:-

Venerable sir a spread is made, water is placed for washing the feet. It is ready when the Blessed One thinks to go.

The Blessed One approached the monastery of the Kalama Bharandhu sat on the prepared seat and washed his feet. Then it occurred to the Sakya Mahanama:- This is not the right time to associate the Blessed One, he is tired, I will associate him tomorrow and he worshipped the Blessed One, circumambulated the Blessed One and went away.

The next morning the Sakya Mahanama approached the Blessed One worshipped and sat on a side. The Blessed One said thus to him:-

Mahanama, these three teachers are evident in the world. What three?

Mahanama, a certain teacher appoints the comprehension of sensuality and does not appoint the comprehension of matter and feelings. Mahanama, a certain other teacher appoints the comprehension of sensuality and the comprehension of matter and not the comprehension of feelings. Mahanama, a certain other teacher appoints the comprehension of sensuality the comprehension of matter and the comprehension of feelings. Mahanama, these three teachers are evident in the world. Mahanama, are the perfections of these three teachers the same or various?

When this was said the Kalama Bharandhu prompted to the Sakya Mahanama say it is the same

Then the Blessed One said to the Sakya Mahanama, say it is various.

For the second time the Kalama Bharandhu prompted to the Sakya Mahanama say it is the same

For the second time the Blessed One said to the Sakya Mahanama, say it is various.

For the third time the Kalama Bharandhu prompted to the Sakya Mahanama say it is the same

For the third time the Blessed One said to the Sakya Mahanama, say it is various.

Then it occurred to the Kalama Bharandhu:- I am depreciated up to the third time by the Blessed One in the face of this powerful Sakya Mahanama. I should go away from Kapilavatthu.

The Kalama Bharandhu left Kapilavatthu but did not return to Kapilavatthu.

## 5. Hatthakasutta.m- To Hatthaka the son of gods

128. At one time the Blessed One was living in the monastery offered by Anathapindika in Jeta's grove in Savatthi. Then Hatthaka the son of the gods when the night was far spent approached the Blessed One illuminating the whole of Jeta's grove when trying to stand before the Blessed One was sinking. As though oil or ghee put on sand would sink. In the same manner Hatthaka the son of the gods when trying to stand before the Blessed One was sinking and could not stand.

The Blessed One said to Hatthaka:- Hatthaka, create a rough form. Hatthaka concented and creating a rough form worshipped the Blessed One and stood on a side. Then the Blessed One said thus to him:-

Hatthaka, those thoughts that you developped when you were a human, are they yet evident in you

## Catuttha Nipata

### Bandagamavaggo

#### 1. Anubuddhasutta.m- Enlightened

1. I heard thus. At one time the Blessed One was living in Bandagama in the country of the Vajji's. The Blessed One addressed the bhikkhus:- Bhikkhus, not comprehending and not enlightened on four things you and I too have been traversing and transmigrating for a very long time. What four?

Bhikkhus, not comprehending and not enlightened on the virtues of the noble ones, you and I too have been traversing and transmigrating for a very long time. Bhikkhus, not comprehending and not enlightened on the concentration of the noble ones, you and I too have been traversing and transmigrating for a very long time. Bhikkhus, not comprehending and not enlightened on the wisdom of the noble ones, you and I too have been traversing and transmigrating for a very long time. Bhikkhus, not comprehending and not enlightened on the release of the noble ones, you and I too have been traversing and transmigrating for a very long time.

Bhikkhus, now I am enlightened penetratingly seeing the virtues, concentration, wisdom and release of the noble ones. I have pulled out the roots of being, destroyed the leader of being, there is no more birth now.

The blessed One saying this further said:-

Famous Gotama is enlightened on the noble one's

Virtues, concentration, wisdom and release.

The Blessed One realizing, declared it to the bhikkhus

Wise sentient beings ending unpleasantness are extinguished.

## 2. Papatitasutta.m- Fall away

2 Bhikkhus, not endowed with four things, it is said, there is a fall from this dispensation of the Teaching. What four?

Bhikkhus, the virtues, concentration, wisdom and release of the noble ones. Bhikkhus, not endowed with these four things, it is said, there is a fall from this dispensation of the Teaching.

Bhikkhus, endowed with four things, it is said, there is no fall from this dispensation of the Teaching. What four?

Bhikkhus, the virtues, concentration, wisdom and release of the noble ones. Bhikkhus, endowed with these four things, it is said, there is no fall from this dispensation of the Teaching.

## 3. Pa.thamaka.tasutta.m- The first on destruction.

3 Bhikkhus, endowed with four things the foolish ordinary man destroys himself and becomes blamable, blamed by the wise accrues much demerit. What four? Without a thorough consideration and scrutiny praises that which should not be praised Without a thorough consideration and scrutiny depreciates that which should be appreciated. Without a thorough consideration and scrutiny, becomes pleased in which confidence should not be established. Without a thorough consideration and scrutiny

becomes displeased in which confidence should be established. Bhikkhus, endowed with these four things the foolish ordinary man destroys himself and becomes blamable, blamed by the wise accrues much demerit.

Bhikkhus, endowed with four things the wise Great Man does not destroy himself and does not become blamable, not blamed by the wise accrues much merit. What four? With a thorough consideration and scrutiny does not praise that which should not be praised With a thorough consideration and scrutiny appreciates that which should be appreciated. With a thorough consideration and scrutiny, does not become pleased in which confidence should not be established. With a thorough consideration and scrutiny becomes pleased in which confidence should be established. Bhikkhus, endowed with these four things the wise Great Man does not destroy himself and does not become blamable, not blamed by the wise accrues much merit.

#### 4. Dutiyaka.tasutta.m- The second on destruction.

4. Bhikkhus, following a wrong course of action towards four the foolish ordinary man destroys himself and becomes blamable and blamed by the wise accrues much demerit. Which four? Bhikkhus, following a wrong course of actions towards, the mother, ..re...the father,..re... the Thus Gone One and ..re..towards the disciples of the Thus Gone One the foolish ordinary man destroys himself and becomes blamable and blamed by the wise accrues much demerit. Bhikkhus, following the wrong course of actions towards these four the foolish ordinary man destroys himself and becomes blamable and blamed by the wise accrues much demerit.

Bhikkhus, following the right course of actions towards four the wise Great Man does not destroy himself, not blamable and not blamed by the wise accrues much merit. Which four? Bhikkhus, following the right course of actions towards, the mother, ..re...the father,..re... the Thus Gone One and ..re..towards the disciples of the Thus Gone One the wise Great Man does not destroy himself, does not become blamable and not blamed by the wise accrues much merit.

Humans following the wrong course of actions towards,

Mother, father, the Thus Gone One, or his disciples

Here and now accrue much demerit when blamed by the wise,

Here after they go to hell.

Following the right course of actions towards,

Mother, father, the Thus Gone One and his disciples,

The wise accrue much merit when praised by the wise,

And later they rejoice in heaven.

5. Anusotasutta.m- With the stream.

5. Bhikkhus, these four persons are evident in the world. What four?

The one going with the stream, the one going against the stream, the one self controlled and the one crossed over stands on hard ground, the brahmin.

Bhikkhus, which person goes with the stream?

Here bhikkhus, a certain person indulges in sensual pleasures and does demeritorious actions. Bhikkhus, he goes with the stream

Bhikkhus, which person goes against the stream?

Here bhikkhus, a certain person does not indulge in sensual pleasures and does no demeritorious actions. Unpleasantly and displeased with tearing eyes he leads the complete and pure holy life. Bhikkhus, he goes against the stream

Bhikkhus, which person is self controlled?

Here, bhikkhus, a certain person exhausting the five bonds binding him to the sensual world takes spontaneous rebirth and extinguishes from that world not going further any more. Bhikkhus, he is the self controlled person.

Bhikkhus, which person crossed over, stands on hard ground, the brahmin?

Here, bhikkhus, a certain person, destroying desires and releasing the mind from desires, and released through wisdom, realizing it here and now abides. Bhikkhus, this person crossed over, stands on hard ground, the brahmin.

Sentient beings partaking sensual pleasures unrestrained,

Come to birth and decay again and again,

They are the victims of craving going with the stream.

Therefore the wise with aroused mindfulness,

Do not practise sensuality or demerit,

Unhappily giving up sensual pleasures, go against the stream.

Giving up the five lower bonds and become a trainer

Not failing he controls his mind and the mental faculties,

He is the self controlled one, it is said.

Seeing no essence he gives up all things that continue to the beyond,

He knows it correctly, has lived the holy life.

It is said, he has gone to the end.

6 Appassutasutta.m- Learned a little

6. Bhikkhus, these four persons are evident in the world. What four? Learned a little but not changed accordingly. Learned a little and changed accordingly. Learned a lot but not changed accordingly. Learned a lot and changed accordingly.

Bhikkhus, who is the person who has learned a little but not changed accordingly?

Here, bhikkhus, a certain one has learned a little of the discourses, discourses with a mixture of verses and prose sections, answers with an explanation, verses, solemn utterances, thus said sections, birth stories, wonderful things, a series of questions and answers. Of that little he has learned, he has not learnt the meaning and the teaching and changed himself accordingly. Bhikkhus, this person has learned a little but not changed accordingly

Bhikkhus, who is the person who has learned a little and changed accordingly?

Here, bhikkhus, a certain one has learned a little of the discourses, discourses with a mixture of verses and prose sections, answers with an explanation, verses, solemn utterances, thus said sections, birth stories, wonderful things, a series of questions and answers. Of that little he has learned, he has learnt the meaning and the teaching and changed himself accordingly. Bhikkhus, this person has learned a little and changed accordingly

Bhikkhus, who is the person who has learned a lot but not changed accordingly?

Here, bhikkhus, a certain one has learned a lot of the discourses, discourses with a mixture of verses and prose sections, answers with an explanation, verses, solemn utterances, thus said sections, birth stories, wonderful things, a series of questions and answers. Of that lot he has learned, he has not learnt the meaning and the teaching and changed himself accordingly. Bhikkhus, this person has learned a lot but not changed accordingly

Bhikkhus, who is the person who has learned a lot and changed accordingly?

Here, bhikkhus, a certain one has learned a lot of the discourses, discourses with a mixture of verses and prose sections, answers with an explanation, verses, solemn utterances, thus said sections, birth stories, wonderful things, a series of questions and answers. Of that lot he has learned, he has learnt the meaning and the teaching and changed himself accordingly. Bhikkhus, this person has learned a lot and changed accordingly.

The one who has learned little and not restrained in virtues,

Should be blamed on two counts for lack of virtues and little learning

The one who has learned little and is restrained in virtues,

Should be praised for his virtues and blamed for little learning

The one who has learned a lot and is not restrained in virtues,

Should be blamed for lack of virtues and not for the learning

The one who has learned a lot and is restrained in virtues,

Should be praised for both virtues and much learning.

The wise disciple of the Enlightened One learned and bearing the Teaching, is like pure gold. Even the gods praise him and also Brahma

## 7. Sobhanasutta.m - Adornments

7. Bhikkhus, these four are wise, disciplined, confident, learned, bearers of the Teaching, living accordingly are adornments to the Community. Which four?

Bhikkhus, a bhikkhu who is wise, disciplined, confident, learned, a bearer of the Teaching, living accordingly is an adornment to the Community.

Bhikkhus, a bhikkhuni who is wise, disciplined, confident, learned, a bearer of the Teaching, living accordingly is an adornment to the Community.

Bhikkhus, a male lay disciple wise, disciplined, confident, learned, a bearer of the Teaching, living accordingly is an adornment to the Community.

Bhikkhus, a female lay disciple wise, disciplined, confident, learned, a bearer of the Teaching, living accordingly is an adornment to the Community.

Bhikkhus, these four wise, disciplined, confident, learned, bearers of the Teaching, living accordingly are adornments to the Community.

The wise, confident, learned bearers of the Teaching,

Are the adornments to the Community

A bhikkhu who is virtuous, a learned bhikkhuni,

A male lay disciple and a female lay disciple with faith

They are adornments to the Community.

## 8. Vesaarajjasutta.m- Self confidences

8. Bhikkhus, the Thus Gone One endowed with these four self confidences acknowledges leadership in gatherings, roars the lion's roar and declares the Teaching. What four?

To the one who acknowledges rightful enlightenment, these things are not enlightened- There is no recluse, brahmin, a god, Mara, Brahma or anyone in the world, who could refute, this rightfully- Seeing there is no possibility for this, I abide peacefully without fear and with self confidence.

To the one who acknowledges the destruction of desires, these desires are not destroyed- There is no recluse, brahmin, a god, Mara, Brahma or anyone in the world,



who could refute, this rightfully- Seeing there is no possibility for this, I abide peacefully without fear and with self confidence.

They that pursue these things declared as obstructions are no obstructions[1]- There is no recluse, brahmin, a god, Mara, Brahma or anyone in the world, who could refute, this rightfully- Seeing there is no possibility for this, I abide peacefully without fear and with self confidence.

The teaching for the ending of unpleasantness, when logically concluded does not lead to the rightful ending of unpleasantness- There is no recluse, brahmin, a god, Mara, Brahma or anyone in the world, who could refute, this rightfully- Seeing there is no possibility for this I abide peacefully without fear and with self confidence. Bhikkhus, the Thus Gone One endowed with these four self confidences acknowledges leadership in gatherings, roars the lion's roar and declares the Teaching.

The various controversial points on which recluses and brahmins hang,

Do not occur to the Thus Gone, confident of all controversies.

He that sees penetratingly through the eye of the Teaching

Upholds it, through compassion for all

The chief among gods and men has gone beyond thinking

He is worshipped by sentient beings

9. Ta.nhuppaadasutta.m- Arising of craving.

9. Bhikkhus, these four are the arisings of craving to a bhikkhu. What four? Craving arises to a bhikkhu on account of robes, ..re.. morsel food, ...re... dwellings, ...re... and may this happen and not happen. Bhikkhus, these four are the arisings of craving to a bhikkhu.

Craving is the companion of man to traverse in existences for a long time.

Becoming this and the other is never tired of births

Knowing the danger, that craving brings unpleasantness,

Bhikkhu, do the going forth mindfully and end craving without a remainder.

10. Yogasutta.m -Bonds.

10. Bhikkhus, these four are the bonds. What four?

The bond of sensuality, the bond of thinking, the bond of views and the bond of ignorance.

Bhikkhus, what is the bond of sensuality?

Here, bhikkhus, a certain one does not know the arising, fading, satisfaction and danger of sensuality and the escape from it, as it really is. Bhikkhus, he that does not know the arising, fading, satisfaction and danger of sensuality and the escape from it, knows little about the greed for sensuality, the interest for it, the love for it, the sensual stupor, the sensual thirst, the fever of passion and the attachment to lust that fills the mind persistently with sensual craving.- Bhikkhus, to this is called the sensual bond

Thus is the sensual bond. What is the bond thinking?

Here, bhikkhus, a certain one does not know the arising, fading, satisfaction and danger of thinking and the escape from it, as it really is. Bhikkhus, he that does not know the arising, fading, satisfaction and danger of thinking and the escape from it, knows little about the greed for thinking, the interest for it, the love for it, the stupor to be, the thirst to be, the fever to be and the attachment to be, that fills the mind persistently with craving.to be- Bhikkhus, to this is called the bond thinking.

Thus is the sensual bond and the bond thinking: What is the bond of views?

Here, bhikkhus, a certain one does not know the arising, fading, satisfaction and danger of views and the escape from them, as it really is. Bhikkhus, he that does not know the arising, fading, satisfaction and danger of views and the escape from them, knows little about the greed for views, the interest for them, the love for them, the stupor of views, the thirst for views, the fever of views and the attachment to views fills the mind persistently with craving.for views- Bhikkhus, to this is called the bond of views

Thus is the sensual bond, the bond thinking and the bond of views. What is the bond of ignorance?

Here, bhikkhus, a certain one does not know the arising, fading, satisfaction and danger of the six spheres of contact and the escape from them, as it really is. Bhikkhus, he that does not know the arising, fading, satisfaction and danger of the six spheres of contact and the escape from them, knows little of how the six spheres of contact fill the mind persistently with ignorance and not knowing.- Bhikkhus, to this is called the bond of ignorance.

Thus is the sensual bond,.the bond thinking, the bond of views and the bond of ignorance

Bound with evil demeritorious things of defiling nature for a troubled future with birth, decay, death, therefore not seeking the utter peace, it is said. Bhikkhus, these are the four bonds.

Bhikkhus, these four are the dissociation of bonds. What four?

Dissociation from, the bond of sensuality, the bond of thinking, the bond of views and the bond of ignorance.

Bhikkhus, what is dissociation from he bond of sensuality?

Here, bhikkhus, a certain one knows the arising, fading, satisfaction and danger of sensuality and the escape from it, as it really is. Bhikkhus, he that knows the arising, fading, satisfaction and danger of sensuality and the escape from it, knows the greed for sensuality, the interest for it, the love for it, the sensual stupor, the sensual thirst, the

fever of passion and the attachment to lust does not fill his mind persistently with sensual craving.- Bhikkhus, to this is called dissociation from the sensual bond

Thus is dissociation from the sensual bond. What is dissociation from the bond of thinking?

Here, bhikkhus, a certain one knows the arising, fading, satisfaction and danger of thinking and the escape from it, as it really is. Bhikkhus, he that knows the arising, fading, satisfaction and danger of thinking and the escape from it, knows the greed for thinking, the interest for it, the love for it, the stupor to be, the thirst to be, the fever to be and the attachment to be, and it does not fill his mind persistently with craving.to be- Bhikkhus, to this is called dissociation from the bond of thinking.

Thus is dissociation from the sensual bond, dissociation from the bond of thinking: What is dissociation from the bond of views?

Here, bhikkhus, a certain one knows the arising, fading, satisfaction and danger of views and the escape from them, as it really is. Bhikkhus, he that knows the arising, fading, satisfaction and danger of views and the escape from them, knows the greed for views, the interest for them, the love for them, the stupor for views, the thirst for views, the fever for views and the attachment to views do not fill his mind persistently with craving.for views- Bhikkhus, this is called dissociation from the bond of views

Thus is dissociation from the sensual bond, dissociation from the bond of thinking and dissociation from the bond of views. What is dissociation from the bond of ignorance?

Here, bhikkhus, a certain one knows the arising, fading, satisfaction and danger of the six spheres of contact and the escape from them, as it really is. Bhikkhus, he that knows the arising, fading, satisfaction and danger of the six spheres of contact and the escape from them, knows how the six spheres of contact do not fill the mind persistently with ignorance and not knowing.- Bhikkhus, to this is called dissociation from the bond of ignorance.

Thus is dissociation from the sensual bond,.dissociation from the bond of thinking, dissociation from the bond of views and dissociation from the bond of ignorance

Dissociated from evil demeritorious things of defiling nature for a troubled future with birth, decay, death, therefore seeking the utter peace, it is said. Bhikkhus, these are the dissociations from the four bonds.

Associated by the bonds sensuality, thinking and views,

And honoured by ignorance, sentient beings go from birth to death.

They that thoroughly study the two bonds of sensuality and thinking,

Completely destroy the bond views and estrange ignorance

They are the ones who dissociate all bonds and reach utter peace.

## 2. Charavaggo

### 1. Charasutta.m- While walking

11. Bhikkhus, even while walking sensual thoughts, angry thoughts and hurting thoughts arise to the bhikkhu, if he endures them, does not dispel them and remove them, does not destroy them and make them not to arise again while walking, he is said to be inactive, unscrupulous and for ever lazy without effort. Bhikkhus, even while standing sensual thoughts, angry thoughts and hurting thoughts arise to the bhikkhu, if he endures them, does not dispel them and remove them, does not destroy them and make them not to arise again while standing, he is said to be inactive, unscrupulous and for ever lazy without effort. Bhikkhus, even while sitting sensual thoughts, angry thoughts and hurting thoughts arise to the bhikkhu, if he endures them, does not dispel them and remove them, does not destroy them and make them not to arise again while sitting, he is said to be inactive, unscrupulous and for ever lazy without effort. Bhikkhus, even while lying if awake sensual thoughts, angry thoughts and hurting thoughts arise to the bhikkhu, if he endures them, does not dispel them and remove them, does not destroy them and make them not to arise again while lying, he is said to be inactive, unscrupulous and for ever lazy without effort.

Bhikkhus, even while walking sensual thoughts, angry thoughts and hurting thoughts arise to the bhikkhu, if he does not endure them, dispels them and removes them, destroys them and makes them not to arise again while walking, he is said to be active, scrupulous and for ever with aroused effort to dispel

Bhikkhus, even while standing sensual thoughts, angry thoughts and hurting thoughts arise to the bhikkhu, if he does not endure them, dispels them and removes them, destroys them and makes them not to arise again while standing, he is said to be active, scrupulous and for ever with aroused effort to dispel

Bhikkhus, even while sitting sensual thoughts, angry thoughts and hurting thoughts arise to the bhikkhu, if he does not endure them, dispels them and removes them, destroys them and makes them not to arise again while sitting, he is said to be active, scrupulous and for ever with aroused effort to dispel

Bhikkhus, even while lying if awake sensual thoughts, angry thoughts and hurting thoughts arise to the bhikkhu, if he does not endure them, dispels them and removes them, destroys them and makes them not to arise again while lying, he is said to be active, scrupulous and for ever with aroused effort to dispel

When walking, standing, sitting or lying,

If one thinks evil worldly thoughts,

Deluded he has fallen to the wrong path,

It is not possible for him to experience noble extinction.

When walking, standing, sitting or lying,

If one restrains his thoughts and pacifies them

It is possible to experience noble extinction.

12. Bhikkhus, be virtuous, observe the higher code of rules, conduct yourselves with the right behaviour, seeing fear in the slightest fault. Bhikkhus, when the bhikkhu is virtuous, observing the higher code of rules, conducting himself with the right behaviour, seeing fear in the slightest fault, what further has he to do? Even when walking he dispels his covetousness, aversion, sloth and torpor, restlessness and worry and doubts and his efforts are actively aroused, unconfused mindfulness is established, the body appeased without anger, the mind concentrated in one point. Even when walking, if he is active and scrupulous, it is said that he is for ever with aroused effort to dispel. Even when standing, ..re.. or sitting,..re... or lying if he is awake, he dispels his covetousness, aversion, sloth and torpor, restlessness and worry and doubts and his efforts are actively aroused, unconfused mindfulness is established, the body appeased without anger, the mind concentrated in one point. Even when lying, if he is active and scrupulous, it is said that he is for ever with aroused effort to dispel.

When walking, standing, sitting, lying, stretching or bending,

Upwards, across, behind or in any direction,

He should observe the rising and falling of the five holding masses

For ever mindfully training to appease the mind in the proper way

Such a bhikkhu is zealous to dispel, it is said.

### 3. Padhaanasutta.m - Concentration of mind.

13. Bhikkhus, these four are the rightful concentrations of the mind. What four?

Here, bhikkhus, the bhikkhu arouses interest and effort and strives to pursue the mind, for the non arising of not arisen demeritorious thoughts, for the dispelling of arisen demeritorious thoughts, for the arising of not arisen meritorious thoughts and the unconfused establishment, development and completion of arisen meritorious thoughts.

Bhikkhus, these four are the rightful concentrations of the mind.

The rightful concentrations of the mind is going beyond the domains of Death.

Having won Death and his array and gone beyond the fears of birth and death,

Become unshakable and having overcome Nemuci they are happy.

### 4. Samvarasutta.m - Restraint

14. Bhikkhus, these four are the endeavours. What four?

Endeavour, to restrain, to dispel, to develop and the endeavour to protect.

Bhikkhus, what is the endeavour to restrain?

Here, bhikkhus, the bhikkhu seeing a form does not take the sign or the detail. If abiding with the faculty of the eye uncontrolled, there would be a leaking of evil demeritorious thoughts of covetousness and displeasure, he falls to the method of protecting the faculty of the eye..Hearing a sound,...re....smelling a scent,..re...tasting,...re...cognizing a touch or cognizing an idea, does not take the sign or the detail. If abiding with the faculty of the mind uncontrolled, there would be a leaking of evil demeritorious thoughts of covetousness and displeasure, he falls to the method of protecting the faculty of the mind..

Bhikkhus, this is the endeavour to restrain

Bhikkhus, what is the endeavour to dispel?

Here, bhikkhus, the bhikkhu does not endure, dispels, removes and destroys arisen sensual desires, makes them not arise again. The bhikkhu does not endure, dispels, removes and destroys arisen, hateful thoughts,...re... hurting thoughts and whatever arisen..re... demeritorious thoughts, makes them not arise again.

Bhikkhus, this is the endeavour to dispel

Bhikkhus, what is the endeavour to develop?

Here, bhikkhus, the bhikkhu develops the enlightenment factor mindfulness rooted in seclusion, rooted in purifying, rooted in cessation, until mature to surrender.The bhikkhu develops the enlightenment factor investigation of the Teaching, ...re...the enlightenment factor effort,..re.... the enlightenment factor joy, ...re.... the enlightenment factor delight, ...re... the enlightenment factor concentration,..re...and the enlightenment factor equanimity rooted in seclusion, rooted in purifying, rooted in cessation, until mature to surrender.

Bhikkhus, this is the endeavour to develop.

Bhikkhus, what is the endeavour to protect?

Here, bhikkhus, the bhikkhu protects the arisen good sign of concentration, the sign of bones, the sign of, the worm infested corpse, the corpse turned blue, the festering corpse, the corpse with little holes all over, the bloated corpse.

Bhikkhus, this is the endeavour to protect.

Restraining, dispelling, developping and protecting,

Are the four endeavours declared by the kinsman of the sun.

If the bhikkhu becomes zealous in them he destroys unpleasantness.

5. Aggapa~n~nattisutta.m- Highest manifestations.

15. Bhikkhus, these four are the highest manifestations. What four?

Bhikkhus, of personalities the highest is Rahu, the king of Titans. Of partakers of sensuality king Mahamandata is the foremost. Of those who have power over all, Mara (Death) is foremost and the Thus Gone One, worthy and rightfully enlightened is foremost in the world together with Mara, Brahma, gods and men, the community of recluses and brahmins. Bhikkhus, these are the four manifestations.

Rahu is chief among personalities, Mandatu the chief partaker of sensuality.

As far as craving's net is spread Mara wields his power.

Above, across and behind, as far as the directions go,

To the world together with its gods and men, the Thus Gone One is chief.

6. Sokhummasutta.m - The finenesses.

16. Bhikkhus, these four are the finenesses. What four?

Here, bhikkhus, the bhikkhu is endowed with the finest matter. I do not see some matter more noble and exalted than that to wish for. The bhikkhu is endowed with the finest feelings. I do not see some feeling more noble and exalted than that to wish for. The bhikkhu is endowed with the finest perceptions. I do not see some perception more noble and exalted than that to wish for. The bhikkhu is endowed with the finest determinations. I do not see some determination more noble and exalted than that to wish for.

Knowing the finest matter, and the arising, of fine feelings,

So also how perceptions arise and fade. Knows that

Determinations are external, unpleasant and lack a self

If the bhikkhu sees it correctly, appeased and attached to appeasement,

He bears the last body, having cut Death and his array.

7. Pa.thama-agatisutta.m- The first on wrong courses of action.

17. Bhikkhus, these are the four wrong courses of action. What four?

Wrong course of action, through interest, on account of anger, on account of delusion and through fear. Bhikkhus, these are the four wrong courses of action.

Interest, anger, fear and delusion if these things overcome him,

His fame goes to ruin as the moon on the waning side.

8. Dutiya-agatisutta.m- The second on the right courses of action.

18. Bhikkhus, these are the four right courses of action. What four?

Does not take wrong course of action, through interest, on account of anger, on account of delusion and through fear. Bhikkhus, these are the four right courses of action.

Interest, anger, fear and delusion if these things do not overcome him,

His fame increases as the moon on the waxing side.

9. Tatiya-agatisutta.m- The third on wrong course of action.

19. Bhikkhus, these are the four wrong courses of action. What four?

Wrong course of action, through interest, on account of anger, on account of delusion and through fear. Bhikkhus, these are the four wrong courses of action.

.Bhikkhus, these are the four right courses of action. What four?

Does not take wrong course of action, through interest, on account of anger, on account of delusion and through fear. Bhikkhus, these are the four right courses of action.

Interest, anger, fear and delusion if these things overcome him,

His fame goes to ruin as the moon on the waning side.

Interest, anger, fear and delusion if these things do not overcome him,

His fame increases as the moon on the waxing side.

20. Bhattuddesakasutta.m- The superintendent of meals

20. Bhikkhus, endowed with four things the superintendent of meals is in hell as though led and lain there. What four?

Following the wrong course of action, through interest, on account of anger, on account of delusion and through fear. Bhikkhus, the superintendent of meals following these four wrong courses of action, is in hell as though led and lain there.

Bhikkhus, endowed with four courses of action the superintendent of meals is in heaven as though led and lain there.

Not following the wrong course of action, through interest, on account of anger, on account of delusion and through fear. Bhikkhus, following these four right courses of action, the superintendent of meals is in heaven as though led and lain there.

Humans not restrained in sensuality, honour and do the wrong thing.

Acting on interest, anger and fear, they are the defiled gathering.



The recluse who knows has said, Great Men should be praised,  
Established in the Teaching, they never do evil.  
They do not act through interest, anger or fear,  
That is said to be the cream of a gathering

Uruwelavagga.

1. Pa.thamauruwelasutta.m- The first in Uruwwela.

21. At one time the Blessed One was abiding in the monastery offered by Anathapindika in Jeta's grove in Savatthi. The Blessed One addressed the bhikkhus from there:-

Bhikkhus, at one time before enlightenment, I was living in this Ajapala grove, on the bank of river Neranjara in this same Uruwela. When I was in seclusion this thought occurred to me:- It is unpleasant to live in disrespect, without order, what if I live treating with respect and honouring, a recluse or brahmin. Then it occurred to me, for the completion of my incomplete virtues, I should live, treating with respect and honouring some other recluse or brahmin. In this world, together with its gods and men, Mara, Brahma and the community of recluses and brahmins, I do not see anyone more virtuous than me to treat with respect and to honour. For the completion of my incomplete concentration, I should live, treating with respect and honouring some other recluse or brahmin. In this world, together with its gods and men, Mara, Brahma and the community of recluses and brahmins, I do not see anyone more concentrated than me to treat with respect and to honour. For the completion of my incomplete wisdom, I should live, treating with respect and honouring some other recluse or brahmin. In this world, together with its gods and men, Mara, Brahma and the community of recluses and brahmins, I do not see anyone more wise than me to treat with respect and to honour. For the completion of my incomplete release, I should live, treating with respect and honouring some other recluse or brahmin. In this world, together with its gods and men, Mara, Brahma and the community of recluses and brahmins, I do not see anyone so well released like me to treat with respect and to honour

Bhikkhus, then it occurred to me:- What if I treat with respect and honour the Teaching realized by me and abide? Brahma Sahampati cognizing my thought process in his mind, as though a powerful man would stretch his bent arm or bend his stretched arm, disappeared from the world of Brahma and appeared before me.

Brahma Sahampati arranging his shawl on one shoulder and putting down his right knee and clasping his hands towards me said:-

O! Blessed One, O! Well Gone One, it should be so! Venerable sir, those rightfully enlightened ones in the past abode treating with respect and honouring the Teaching. Those rightfully enlightened ones to come in the future too will abide treating with respect and honouring the Teaching. Now too, the Blessed One, rightfully enlightened should abide treating with respect and honouring the Teaching. Brahma Sahampati further said:-

The Enlightened Ones that passed away and those to come in the future

And the rightfully Enlightened One at present, destroyers of much unpleasantness

Lived honouring the good Teaching and also should do so at present.

In the future they will do it, it is the rightful order of things.

Therefore those who love themselves, should constantly honour

The Teaching recalling the dispensation of the enlightened ones.

Saying this Brahma Sahampati worshipped the Blessed One, circumambulated him and disappeared from there. Bhikkhus, I knowing Brahma's entreaty and the suitable for me abode treating with respect and honouring the Teaching, so that the Community should be endowed with greatness and much respect.

2. Dutiyauruwelasutta.m - The second in Uruwela.

22. Bhikkhus, before my enlightenment, I was living in the Ajapala grove on the bank of river Neranjara in Uruwela. Then many aged brahmins, decayed and reached the end of life, approached me, exchanged friendly greetings, sat on a side and said:- Good Gotama, we have heard that the recluse Gotama does not salute, attend or offer a seat to aged brahmins, decayed and reached the end of life. Good Gotama, that is not the right conduct

Bhikkhus, then it occurred to me:- These venerable ones do not know the elder or the attributes of an elder.

Bhikkhus, there may be elders of eighty years, ninety years or even a hundred years from birth, talking, at the improper time, not the real and the not essential. Talk that is not the Teaching and the discipline, words without a limit and location and could not be treasured. They go to the category of foolish elders.

Bhikkhus, there may be the young in the prime of life with black hair talking, at the proper time, talking the real and the essential. Talking about the Teaching and the discipline, words with a limit and location and could be treasured. They go to the category of wise elders.

Bhikkhus, these four are the attributes of an elder. What four?

Here, bhikkhus, the bhikkhu is virtuous restrained in the higher code of rules, pursuing the right course of conduct sees fear in the slightest fault and observes the precepts to train. He becomes learned and bears and treasures what he has learned. The Teaching good at the beginning, middle and the end full of meaning even in the letter explaining the pure and complete holy life. Of such a Teaching he becomes learned, bearing it in words, relaying it in mind and penetrating it to realize. He becomes a gainer for nothing, a gainer without difficulty, a quick gainer of the four higher states of mind, the pleasant abidings here and now. Destroying desires, releasing the mind from desires and released through wisdom, abides here and now having realized. Bhikkhus, these four are the attributes of an elder.

If someone is puffed up, talks much, frivolously

With undisciplined thoughts like an animal

Unkind with evil thoughts he is far from stability.

If someone is virtuous, learned and intelligent,  
Wants to perceive the Teaching wisely  
Has gone beyond all things unobstructed and is intelligent,  
Has dispelled birth and death and gone to the end of the holy life  
He is the elder without desires, I call him an elder.

### 3. Lokasutta.m- The world.

23. Bhikkhus, the Thus Gone One is thoroughly enlightened about the world. The Thus Gone One is disentangled from the world. Is enlightened about the arising of the world and has dispelled it, the cessation of the world and has realized it and the path leading to the cessation of the world and has developed it.

Bhikkhus, the Thus Gone One is enlightened about all the seen, heard, experienced, cognized, wished for and pursued by the mind by gods and men together with Mara, brahma and the community of recluses and brahmins. Therefore it is said I am Thus Gone.

Bhikkhus, from the moment of my enlightenment until I pass into final extinction, whatever I said, muttered and pointed out, is that same, not another, therefore I am Thus Gone, it is said.

Bhikkhus, as the Thus Gone One says, so he does, as he does, so he says, because he does what he says and says what he does, therefore he is Thus Gone, it is said.

Bhikkhus, to this world, together with gods and men, Mara, Brahma, the Community of recluses and brahmins, the Thus Gone One is the unconquered Lord, the all pervading one, the controller of all, therefore he is Thus Gone, it is said.

Realizing the whole world as it really is, disentangled from all the world,

Released from all bonds experiences the bliss of extinction

Desires destroyed, enlightened and doubts dispelled

Has destroyed all actions, is released without holding anything

That is the enlightened noble lion, who rolls the wheel of the Teaching

Gods and men who have taken refuge in enlightenment,

Get together and worship you as they have always done

Tamed, you are the chief to tame, appeased, the sage to appease

Released, is the foremost to release, and crossed you cross others

We always worship you, there is no compare to you in this world of gods and men.

#### 4. Kalakaaramasutta.m- In Kalaka's monastery.

24. At one time the Blessed One was living in Kalaka's monastery in Saketa and the Blessed One addressed the bhikkhus from there. Bhikkhus, I thoroughly know whatever seen, heard, experienced, cognized and pursued by the mind, in the world of gods and men, Mara, Brahma and the community of recluses and brahmins. I do not care for them. Bhikkhus, if I said, I know whatever seen, heard, experienced, cognized and pursued by the mind, of the world of gods and men, Mara, Brahma and the community of recluses and brahmins, it will be a lie. If I said, I know and do not know them, it would also be a lie. If I said, I neither know nor not that I do not know, it would be an unqualified statement. Therefore bhikkhus, the Thus Gone One seeing, does not think a should be seen was seen, or think it was not seen. Does not think of a should be seen or of one who has seen. Hearing, does not think a should be heard was heard, or think it was not heard. Does not think of a should be heard or of one who has heard. Experiencing, does not think a should be experienced was experienced, or think it was not experienced. Does not think of a should be experienced or of one who has experienced. Cognizing, does not think a should be cognized was cognized, or think it was not cognized. Does not think of a should be cognized or of one who has cognized.

Thus, bhikkhus, the Thus Gone One is such like in things seen, heard, experienced and cognized, he is highly qualified in those things and there is not a more noble and exalted state evident, it is said.

Whatever seen, heard, or experienced is true to those clinging to them

And false to the outsider, these are not to the self restrained.

True and false is an external assumption, the populace is entangled in,

Seeing the remedy for this

Thus Gone Ones have no clingings as I know and I see.

#### 5. Brahmachariyasutta.m - The holy life.

25. Bhikkhus, this holy life is not lived to deceive people, for people to talk about you, to gain, hospitality and fame, to seek release through the gossip of others, for the purpose of may others know me thus. Bhikkhus, the holy life is lived for the purpose of restraining, dispelling, disenchantment and cessation.

The Blessed One declared the holy life for restraining, dispelling,

And safety, for a plunge into extinction.

This is the path taken by great sages, follow it to end unpleasantness

They that follow the path do the dispensation.

## 6. Kuhasutta.m- Concealing nature.

26. Bhikkhus, those bhikkhus who are concealing, rigid, talkative, gingerly, showing off and not restrained are not mine, they have strayed from this Teaching and discipline. They will not grow to greatness in this dispensation.

Bhikkhus, those bhikkhus who are not concealing, not rigid, talkative, nor gingerly, not showing off and restrained are mine, they have not strayed from this Teaching and discipline. They will grow to greatness in this dispensation.

The deceptive, hard, prattling, gingerly and unrestrained ones

Will not grow in the Teaching of the rightfully Enlightened One

The straightforward, not talkative, wise, gentle, restrained ones

Will grow in the Teaching of the rightfully Enlightened One

## 7. Santu.t.thiisutta.m- Satisfaction.

27. Bhikkhus, these four are insignificant, easily obtained, faultless things. What four? Bhikkhus, the rag robe is insignificant, easily obtained and faultless. Bhikkhus, the morsel of food is insignificant, easily obtained and faultless. Bhikkhus, the root of a tree is insignificant, easily obtained and faultless. Bhikkhus, the strong smelling urine is insignificant, easily obtained and faultless.

Bhikkhus, these four are insignificant, easily obtained, faultless things. Bhikkhus, if the bhikkhu is satisfied with these insignificant, easily obtained things. I say it is a characteristic of his recluseship.

Satisfied with the insignificant, easily obtained, faultless,

For dwellings, robes, eatables and drinks,

It is the destruction of the mind, hate not intervening

These things are told to begin with, recluseship

To the diligent trainer, there is much satisfaction

## 8 Ariyava.msasutta.m- The clan of nobility

28. Bhikkhus, these four belong to the noble clan, were recognized by those gone by, were honoured from the past, recognized by the clan, was not confusing in the past and will not confuse in the future and are not blamed by recluses, brahmins and the wise. What four?

Here, bhikkhus, the bhikkhu is satisfied with whatever gain of robes. He does not talk in praise of this and other kind of robe, with words improper and unsuitable. Not gaining robes too he does not worry. Gaining robes he partakes of them not enslaved, not greedily bound, wisely seeing the danger and the escape. On account of the gain of this and other robe he does not praise himself or disparage others. Bhikkhus, if someone is clever, not lazy, aware and mindful on this, it is said he is established in the ancient, recognized clan of nobility.

Again, bhikkhus, the bhikkhu is satisfied with whatever gain of morsel food. He does not talk in praise of this and other kind of morsel food, with words improper and unsuitable. Not gaining morsel food too he does not worry. Gaining morsel food he partakes of them not enslaved, not greedily bound, wisely seeing the danger and the escape. On account of the gain of this and other morsel food he does not praise himself or disparage others. Bhikkhus, if someone is clever, not lazy, aware and mindful on this, it is said he is established in the ancient, recognized clan of nobility.

Again, bhikkhus, the bhikkhu is satisfied with whatever gain of dwellings. He does not talk in praise of this and other kind of dwelling, with words improper and unsuitable. Not gaining dwellings too he does not worry. Gaining dwellings he partakes of them not enslaved, not greedily bound, wisely seeing the danger and the escape. On account of the gain of this and other dwelling he does not praise himself or disparage others. Bhikkhus, if someone is clever, not lazy, aware and mindful on this, it is said he is established in the ancient, recognized clan of nobility.

Again, bhikkhus, the bhikkhu takes pleasure in developing his self and becomes attached to it. Takes pleasure in dispelling and becomes attached to it. On account of his developments and dispellings he does not praise himself or disparage others. Bhikkhus, if someone is clever, not lazy, aware and mindful on this, it is said he is established in the ancient, recognized clan of nobility.

Bhikkhus, these four belong to the noble clan, were recognized by those gone by, were honoured from the past, recognized by the clan, was not confusing in the past and will not confuse in the future and are not blamed by recluses, brahmins and the wise.

Bhikkhus, the bhikkhu endowed with these four marks of the noble clan was to abide in the east, he overcomes discontent, discontent does not overcome him....re...was to abide in the west, he overcomes discontent, discontent does not overcome him....re...was to abide in the north, he overcomes discontent, discontent does not overcome him...re.. was to abide in the south, he overcomes discontent, discontent does not overcome him. What is the reason?

Bhikkhus, conquering discontent and content is firmness.

Discontent and attachment do not conquer the wise

The wise conquer discontent and attachment

Explaining it correctly, action is checked and removed.

It is like pure gold, nobody blames it

Even the gods and Brahma praise it.

#### 9. Dhammapadasutta.m- Sections of the Teaching.

29. Bhikkhus, these four sections of the Teaching belong to the noble clan, were recognized by those gone by, were honoured from the past, recognized by the clan, was not confusing in the past and will not confuse in the future and are not blamed by recluses, brahmins and the wise. What four?

Bhikkhus, the section of the teaching on non coveting belongs to the noble clan, was recognized by those gone by, was honoured from the past, recognized by the clan, was not confusing in the past and will not confuse in the future and is not blamed by recluses, brahmins and the wise.

Bhikkhus, the section of the teaching on non hatefulness, ...re.... on mindfulness, ...re... on right concentration, belongs to the noble clan, was recognized by those gone by, was honoured from the past, recognized by the clan, was not confusing in the past and will not confuse in the future and is not blamed by recluses, brahmins and the wise.

Bhikkhus, these four sections of the Teaching belong to the noble clan, were recognized by those gone by, were honoured from the past, recognized by the clan, was not confusing in the past and will not confuse in the future and are not blamed by recluses, brahmins and the wise..

Abide without coveting and without an angry mind

Internally settled, bring the mind to one point.

#### 10. Paribbaajakasutta.m- Wandering ascetics

30. At one time the Blessed One was living among the peaks of the Gijjha rock. At that time many well known wandering ascetics were living in the monastery of the wandering ascetics on the bank of river Sappinie, such as Annabhara, Varadhara, Sakuludayi and other well known wandering ascetics.

The Blessed One getting up from his evening seclusion approached the monastery of the wandering ascetics on the bank of river Sappinie and sat on the prepared seat and said:-

Wandering ascetics, these four sections of the Teaching belong to the noble clan, were recognized by those gone by, were honoured from the past, recognized by the clan, was not confusing in the past and will not confuse in the future and are not blamed by recluses, brahmins and the wise. What four?

Wandering ascetics, the section of the teaching on non coveting belongs to the noble clan, was recognized by those gone by, was honoured from the past, recognized by the clan, was not confusing in the past and will not confuse in the future and is not blamed by recluses, brahmins and the wise.

Wandering ascetics, the section of the teaching on non hatefulness, ...re.... on right mindfulness, ...re... on right concentration, belongs to the noble clan, was recognized by

those gone by, was honoured from the past, recognized by the clan, was not confusing in the past and will not confuse in the future and is not blamed by recluses, brahmins and the wise.

Wandering ascetics, these four sections of the Teaching belong to the noble clan, were recognized by those gone by, were honoured from the past, recognized by the clan, was not confusing in the past and will not confuse in the future and are not blamed by recluses, brahmins and the wise..

If a wandering ascetic was to say- I reject this section of the teaching on non coveting, with much greed for sensuality, I will disclose a recluse or brahmin. Then I will say thus to him- Come! tell us. speak up. We will see your powers. That wandering ascetic rejecting the section of the Teaching on non coveting, coveting much for sensuality could disclose a recluse or brahmin is not possible.

If a wandering ascetic was to say- I reject this section of the teaching on non hatefulness, with a hateful defiled mind, I will disclose a recluse or brahmin. Then I will say thus to him- Come! tell us. speak up. We will see your powers. That wandering ascetic rejecting the section of the Teaching on non hatefulness, could disclose a recluse or brahmin is not possible.

If a wandering ascetic was to say- I reject this section of the teaching on right mindfulness, with a confused mind without awareness, I will disclose a recluse or brahmin. Then I will say thus to him- Come! tell us. speak up. We will see your powers. That wandering ascetic rejecting the section of the Teaching on right mindfulness, with a confused and unaware mind could disclose a recluse or brahmin is not possible.

If a wandering ascetic was to say- I reject this section of the teaching on right concentration, with an unconcentrated and confused mind, I will disclose a recluse or brahmin. Then I will say thus to him- Come! tell us. speak up. We will see your powers. That wandering ascetic rejecting the section of the Teaching on right concentration, unconcentrated and confused could disclose a recluse or brahmin is not possible.

Wandering ascetics who think to blame or rebuke these four sections of the Teaching, are here and now rightfully reproached in four instances. What four?

They blame and rebuke the good section on the Teaching non-coveting. The good recluses and brahmins with much greed for sensuality will be revered and praised by them. They blame and rebuke the good section on the Teaching non-hatefulness. The good recluses and brahmins with hateful minds and angry thoughts will be revered and praised by them.

They blame and rebuke the good section of the Teaching, right mindfulness. The good recluses and brahmins who are unaware with confused minds will be revered and praised by them. They blame and rebuke the good section on the Teaching, right concentration. The good recluses and brahmins unconcentrated and confused will be revered and praised by them.

Wandering ascetics who think to blame or rebuke these four sections of the Teaching, are here and now rightfully reproached in these four instances. Those wandering ascetics who were in the past, such as those carrying a heavy load, those with the view there is no reason and cause, those with the view there is no action done, and those with the view there is nothing, they too should think not to blame or rebuke these four sections of the Teaching. What is the reason? For fear of blame, aversion and reproach.

Always mindful without anger is well concentrated



Those training not to covet are diligent it is said.

#### (4) Chakkavaggo- The wheel

##### 1.Cakkasutta.m- The wheel

31.Bhikkhus, these are the four wheels, endowed with which gods and men wield four wheels and before long come to great prosperity. What four?

Living in a suitable surrounding, dwelling with Great Men, seeing to the development of the self and having done merit earlier.

Bhikkhus, these are the four wheels, endowed with which gods and men wield four wheels and before long come to great prosperity.

Living in a suitable surrounding, associating Great Men

Seeing to the development of the self and having done merit earlier

They come to gain in grains, wealth, fame and happiness.

##### 2. Sa.ngahasutta.m- Objects of sympathy.

32. Bhikkhus, these four are the objects of sympathy. What four?

Giving gifts, kind language, beneficial behaviour and equality of mind.

Bhikkhus, these four are the objects of sympathy.

At the right time giving gifts, kind language, beneficial behaviour

And thinking all alike is the linchpin that makes the wheel to roll.

Do not destroy them, in favour of mother or son or father or son.

Or to gain esteem and reverence. As long as the wise observe

These objects of sympathy, so long will they come to greatness and praise.

##### 3. Siihasutta.m- The Lion

33.Bhikkhus, the lion, king of beasts in the evening comes out of his den arouses himself, looks in the four directions, roars three times and goes in search of food. Bhikkhus, the animals who hear the lion's roar become frightened and shivering much - those living in holes enter their holes, those living in water, enter the water, those living in the forest enter the forest and birds fly away. The king's elephants securely bound in

villages and hamlets, break their bonds and frightened and shivering, throw urine and excreta and run in all directions. Bhikkhus, so powerful is the lion, the king of beasts.

Bhikkhus, in like manner when the Thus Gone One is born in the world, worthy and rightfully enlightened, endowed with knowledge and conduct, well gone, knower of the worlds, the incomparable tamer of those to be tamed, the teacher of gods and men, enlightened and blessed. He declares the Teaching- This is the individual, this its arising, this its cessation and this is the path to the cessation of the individual. Bhikkhus, those gods enjoying long life born into pleasantness established long, in lofty palaces, they too hearing the Teaching become anxious and frightened and think-We being impermanent thought were permanent. Not lasting for ever, we thought we would last for ever. We too are impermanent, changeful, do not last for ever are an embodiment of an individual.. Bhikkhus, the Thus Gone One is so powerful and wields power over the world..

After enlightenment, the arising and ceasing of the individual was declared to the world,

Then the released, worthy one was the incomparable teacher to gods and men.

The noble eightfold path was also declared, to overcome unpleasantness.

Hearing this, gods enjoying long life, beauty and fame were anxious and frightened

They thought we have not gone beyond a self, so we are impermanent.

#### 4. Aggappasaadasutta.m- The highest grace

##### 34. Bhikkhus, these four are graces. What four?

Bhikkhus, of all sentient beings, footless, two footed, four footed, many footed, material immaterial, perceptive, not perceptive and neither perceptive or non perceptive, the Thus Gone One worthy and rightfully enlightened is the foremost, it is said. Bhikkhus, those who have placed faith in the Enlightened One have placed faith in the highest for the highest results

Bhikkhus, of all compounded things, the Noble Eightfold path is foremost. Bhikkhus, those who have placed faith in the Noble Eightfold path have placed faith in the highest for the highest results

Bhikkhus, of all things compounded or un compounded, disenchantment is foremost it is said, such as crushing intoxications, quenching thirsts, destroying all roosting places, cutting off all existences, destroying craving, disenchantment, cessation and extinction. Bhikkhus, those who have placed faith in this Teaching have placed faith in the highest for the highest results.

Bhikkhus, of all communities or crowds, the community of disciples of the Thus Gone One are foremost, such as the four doublets of the eight great men. That is the disciples of the Blessed One, the Community of bhikkhus worthy of hospitality, veneration, gifts and veneration with clasped hands, the incomparable field of merit for the world. Bhikkhus, those who have placed faith in the Community of bhikkhus have placed faith in the highest for the highest results.

The highest grace is knowing the core of the Teaching.

The highest sacrifice is faith in enlightenment.

The highest grace of the Teaching is the pleasure derived from disenchantment.

Placing faith in the Community the noble field of merit

Give the highest gifts and accrue the highest merit

And acquire life span, beauty, fame, happiness and power

And developing the highest become either celestial or human and enjoy bliss.

5. Vassakaarasutta.m- Vassakara the chief minister of Magadha.

35. At one time the Blessed One was living in the squirrels' sanctuary, in the bamboo grove in Rajagaha. The brahmin Vassakara the chief minister of Magadha approached the Blessed One exchanged friendly greetings, sat on a side and said to the Blessed One:- Good Gotama, endowed with four things we disclose a great wise man. What four?

Here, Good Gotama, he is learned. His words indicate the meanings of whatever he learned and retained. He is mindful, remembers and recalls things done and said long ago. He is clever and not lazy in the work of a layman and knows the method to do them and superintend them in the correct way. Good Gotama, endowed with these four things we disclose a great wise man. If my words are appreciated may that be so, if they are blamed, may good Gotama blame them.

Brahmin, I neither appreciate your words nor blame them. Brahmin, I disclose the great wise man endowed with these four things. What four?

Here, brahmin, he falls to the method, for the good and pleasantness of many, establishing many in the noble method, such as building a virtuous character with good qualities. He thinks and intends, what he wants to think and intend and not what he does not want to think and intend. Thus he becomes the master over his thoughts. Of the higher states of the mind, the pleasant abidings here and now, he becomes a gainer for nothing, an easy quick gainer. Destroying desires, releasing the mind and released through wisdom, here and now he realizes and abides. Brahmin, I neither appreciate your words nor blame them. I disclose the great wise man endowed with these four things.

It is surprising and wonderful good Gotama, I think good Gotama is endowed with these four qualities. Here, good Gotama falls to the method, for the good and pleasantness of many, establishing many in the noble method, such as building a virtuous character with good qualities. Good Gotama thinks and intends, what he wants to think and intend and not what he does not want to think and intend. Thus good Gotama becomes the master over his thoughts. Of the higher states of the mind, the pleasant abidings here and now, good Gotama becomes a gainer for nothing, an easy quick gainer. Destroying desires, releasing the mind and released through wisdom, here and now good Gotama realizing abides.

Brahmin, you speak words close to praise, yet I will tell you. Here, brahmin, I have fallen to the method, for the good and pleasantness of many, establishing many in the noble method, such as building a virtuous character with good qualities. I think and intend, what I want to think and intend and not what I do not want to think and intend. Thus I am the

master over my thoughts. Of the higher states of the mind, the pleasant abidings here and now, I am a gainer for nothing, an easy quick gainer. Destroying desires, releasing the mind and released through wisdom, here and now realizing I abide.

He told the release from the snare of death to all sentient beings,

With compassion for gods and men declared the good method.

The populace is pleased with the seen and the heard,

The Enlightened One clever in the path and non path,

Has done his duties, is without desires, bears the last body.

6. Do.nasutta.m -To the brahmin Dona.

36. At one time the Blessed One left Ukka.t.tha to go to Setavya and the brahmin Dona too left Ukka.t.tha for Setavya and both were on the way to Setavya. The brahmin Dona saw the foot prints of the Blessed One with its thousandfold spokes, circumferences and naves, complete in every way and it occurred to him: It is wonderful and surprising, these foot prints are not those of a human.

The Blessed One stepping out of the main road, sat at the root of a certain tree, with legs crossed, body straight and mindfulness established in front of him. The brahmin Dona following close after the foot steps of the Blessed One, saw the Blessed One seated under a certain tree, pleasant, inspiring confidence with appeased mental faculties and appeased mind, with the highest taming and appeasement, approached the Blessed One and said:-

Good one are you a god? Brahmin, I am not a god.

Good one are you a celestial musician? Brahmin, I am not a celestial musician .

Good one are you a ghost? Brahmin, I am not a ghost

Good one are you a human? Brahmin, I am not a human

When asked good one are you a god, you said brahmin I am not a god. When asked good one are you a celestial musician, you said brahmin I am not a celestial musician. When asked good one are you a ghost, you said brahmin I am not a ghost. When asked good one are you a human, you said brahmin I am not a human. Then what indeed is the good one?

Brahmin, if the desire to be a god was not dispelled I would have become a god, it is dispelled, pulled out with the roots, made palm stumps, made things that would not arise again. Brahmin, if the desire to be a celestial musician, ...re...a ghost, ...re... a human was not dispelled I would have become a human, it is dispelled, pulled out with the roots, made palm stumps, made things that would not arise again.

Brahmin, blue lotuses, white lotuses or red lotuses, born and developed in the water, come out of the water and stand untouched by the water. In the same manner brahmin I born and bred in the world abide above it untouched by the world. Brahmin, know I am enlightened.

The desire to be a god, celestial musician, a ghost to go through the air,

A human being, or birth in an egg are shattered and destroyed.

As the lotus is not soiled by mud or water, I am not soiled by the world.

Brahmin, I am the Enlightened One.

7. Aparihaaniyasutta.m- Not decreasing.

37. Bhikkhus, endowed with four things the bhikkhu is in the vicinity of extinction, it is not possible, that he would decrease. What four?

Here, bhikkhus, the bhikkhu is virtuous, protected in the mental faculties, knows the right amount to partake and is wakeful.

Bhikkhus, how is the bhikkhu virtuous? Here, bhikkhus the bhikkhu is virtuous, restrained in the higher code of rules, conducts himself in the right behaviour, seeing fear in the slightest fault. Bhikkhus, thus the bhikkhu is virtuous.

Bhikkhus, how is the bhikkhu with protected mental faculties?

Here, bhikkhus, the bhikkhu seeing a form does not take the sign or the detail. If abiding with the faculty of the eye uncontrolled, there would be a leaking of evil demeritorious thoughts of covetousness and displeasure, he falls to the method of protecting the faculty of the eye..Hearing a sound,...re....smelling a scent,..re...tasting,...re...cognizing a touch or cognizing an idea, does not take the sign or the detail. If abiding with the faculty of the mind uncontrolled, there would be a leaking of evil demeritorious thoughts of covetousness and displeasure, he falls to the method of protecting the faculty of the mind..

Bhikkhus, thus the bhikkhu is with protected mental faculties

.Bhikkhus, how does the bhikkhu know to partake the right amount of food?

Here, bhikkhus, the bhikkhu reflecting partakes food, not for play, intoxication nor to look beautiful. It is for the upkeep of this body, as a help to lead the holy life. Thus I put an end to earlier feelings and do not arouse new feelings. May it not hinder my light abiding Bhikkhus, thus the bhikkhu knows to partake the right amount of food

Bhikkhus, how is the bhikkhu wakeful?

Here, bhikkhus, the bhikkhu during the day time sits in a suitable place and purifies his mind of obstructing things. In the first watch of the night too he does the same. In the middle watch of the night he turns to his right side and keeping one foot over the other goes to sleep mindful of the perception of rising. In the last watch of the night sitting in a suitable place he purifies his mind of obstructing things

Bhikkhus, thus the bhikkhu is wakeful.

Bhikkhus, endowed with these four things the bhikkhu is in the vicinity of extinction, it is not possible, that he would decrease.

8.Patiliinasutta.m - Withdrawing and keeping away

38.Bhikkhus, the bhikkhu throwing out the various truths and putting an end to desires and longings or else appeasing the bodily determination, withdraws and keeps away it is said.

Bhikkhus, how does the bhikkhu throw out the various truths?

Bhikkhus, to the bhikkhu there are various truths of various recluses and brahmins: Such as the world is eternal or not eternal, the world is limited or not limited, the soul is the body or the soul is different from the body, the Thus Gone One is after death or 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. All these are driven out, given up, vomited, thrown out and dispelled.

Bhikkhus, thus the bhikkhu throws out the various truths.

Bhikkhus, how does the bhikkhu put an end to all desires and longings?

Here, bhikkhus, the bhikkhu dispels sensual desires and longings, dispels desires and longings to be and desires and longings in the holy life are calmed

Bhikkhus, thus the bhikkhu puts an end to all desires and longings

Bhikkhus, how does the bhikkhu appease the bodily determination?

Here, bhikkhus, the bhikkhu giving up pleasantness and unpleasantness, earlier having given up pleasure and displeasure, purifies mindfulness with equanimity to push out unpleasantness and pleasantness and abides in the fourth jhana

Bhikkhus, thus the bhikkhu appeases the bodily determination.

Bhikkhus, how does the bhikkhu withdraw and keep away?

Here, bhikkhus, the bhikkhu dispels the conceit 'I be' pulls it out with the roots, makes it a palm stump, not to grow again.

Bhikkhus, thus the bhikkhu withdraws and keeps away.

Bhikkhus, the bhikkhu throwing out the various truths and putting an end to desires and longings and appeasing the bodily determination, withdraws and keeps away it is said.

To the one, disenchanted from passions and released with the destruction of craving

. All desires and the tenet of philosophical speculations are completely destroyed

That mindful, appeased bhikkhu is calmed and not defeated

Overcoming measuring is enlightened and withdrawing keeps away.

9. Ujjayasutta.m- To the brahmin Ujjaya.

39.The brahmin Ujjaya approached the Blessed One, exchanged friendly greetings, sat on a side and said:-

Does good Gotama praise sacrifices?

Brahmin, I do not praise all sacrifices. I do not praise a sacrifice where cattle, goats, fowl pigs and other living things are destroyed. I do not praise the destruction of living creatures. What is the reason? Noble ones or those fallen to that method do not approach such sacrifices. Brahmin, I praise sacrifices where cattle, goats, fowl pigs and other living things are not destroyed. I praise the non destruction of living creatures, such as a constant source of giving gifts and making suitable sacrifices. What is the reason? Noble ones and those fallen to that method approach such sacrifices.

Horse sacrifice, human sacrifice is a rightful snare, in amiable speech,

Unobstructed great destruction is not of great benefit.

There goats, cows and cattle are variously destroyed,

Great sages who have attained extinction do not approach such sacrifices.

A non destructive, suitable sacrifice, is approached by extinguished great sages,

The wise sacrifice there, for good results, there is no evil in that sacrifice.

Even the gods become highly pleased, in such a sacrifice.

10. Udaayisutta.m- To the brahmin Udayi

40.The brahmin Udaya approached the Blessed One, exchanged friendly greetings, sat on a side and said:-

Does good Gotama praise sacrifices?

Brahmin, I do not praise all sacrifices. I do not praise a sacrifice where cattle, goats, fowl pigs and other living things are destroyed. I do not praise the destruction of living creatures. What is the reason? Noble ones or those fallen to that method do not approach such sacrifices. Brahmin, I praise sacrifices where cattle, goats, fowl pigs and other living things are not destroyed. I praise the non destruction of living creatures, such as a constant source of giving gifts and making suitable sacrifices. What is the reason? Noble ones and those fallen to that method approach such sacrifices.

When a suitable sacrifice, at the right time is arranged without objects for sacrifice,

Those who have dispelled ignorance and realized extinction approach it.

The Enlightened One, who is clever in merit, praise it.

If intention is rightfully placed in faith or in the sacrifice,

And offered to the Community, the field of merit, with a pleasant mind

The sacrifice is made at the correct moment, with the right intention and wish.

That sacrifice is beneficial and the gods rejoice in it

The wise making such sacrifices, release their mind in faith and enjoy heavenly bliss.

## 5. Rohitassavaggo- Rohita, the son of gods

### 1. Samaadhibhaavanaasutt.m- Developments of concentration.

41. Bhikkhus, these four are the developments of concentration. What four?

Here, bhikkhus, a concentration developed and made much conduces to a pleasant abiding here and now. A concentration developed and made much conduces to gain of knowledge and vision. A concentration developed and made much conduces to mindful awareness. and a concentration developed and made much conduces to the destruction of desires.

Bhikkhus, what is the concentration developed and made much would conduce to a pleasant abiding here and now?.

Here bhikkhus, the bhikkhu secluding the mind from sensual desires...re..... attains to the fourth higher state of mind. Bhikkhus, this concentration developed and made much would conduce to a pleasant abiding here and now

Bhikkhus, what is the concentration developed and made much would conduce to a gain of knowledge and vision?

Here, bhikkhus, the bhikkhu attends to the perception of light and intends the perception of daylight. In the day time, intends night and in the night, intends day. Thus with an open mind develops the uncovered mind, full of light.

Bhikkhus, this concentration developed and made much would conduce to a gain of knowledge and vision.

Bhikkhus, what is the concentration developed and made much would conduce to mindful awareness?

Here, bhikkhus, to the bhikkhu feelings arise, persist and fade knowingly,.perceptions arise, persist and fade knowingly and thoughts arise, persist and fade knowingly.

Bhikkhus, this concentration developed and made much conduces to mindful awareness.



Bhikkhus, what concentration developed and made much would conduce to the destruction of desires?

Here, bhikkhus, the bhikkhu abides reflecting the arising and fading of the five holding masses. This is matter, this its arising and this its fading. This is feeling, this its arising and this its fading. This is perception, this its arising and this its fading. These are determinations, this its arising and this its fading. This is consciousness, this its arising and this its fading. Bhikkhus, these four are the developments of concentration. On account of this it was stated as follows in the Parayana Vagga in reply to Pu.n.na's quest.

Discriminatingly considering this world and the beyond, not seeing any vacillations,

I say he has crossed over, is appeased, emancipated and without desires.

2. Pa~nhabyaakara.nasutta.m - Answering a question.

42. Bhikkhus, these four are the ways of answering a question. What four?

Bhikkhus, there is a question to be replied directly, there is a question to be replied with counter questions, there is one to be put aside and another to be classified and explained.

Bhikkhus, these four are the ways of answering a question.

One needs a direct reply, another an explanatory one,

The third should be counter questioned and the fourth put aside.

The bhikkhu tackling a question in these four ways is clever.

Approaches the difficult to see, by way of words and phrases

Clever in the useless and essential, penetrating the question

The wise avoid the useless and take the essential.

3. Pa.thamakodhasutta.m - The first on hatefulness.

43. Bhikkhus, these four persons are evident in the world. What four?

The one, pursuing anger and not the good Teaching, pursuing hard heartedness and not the good Teaching, pursuing gains and not the good Teaching, and pursuing hospitality and not the good Teaching.

Bhikkhus, these four persons are evident in the world.

Bhikkhus, these four persons are evident in the world. What four?

The one, pursuing the good Teaching not anger, pursuing the good Teaching not hard heartedness, pursuing the good Teaching not gains, and pursuing the good Teaching not hospitality.

Bhikkhus, these four persons are evident in the world.

The bhikkhu pursuing anger, hard heartedness, gain and hospitality,

Does not grow in the Teaching declared by the rightfully Enlightened One.

Those who pursued and now pursue the good Teaching

Grow in the Teaching declared by the rightfully Enlightened One.

4. Dutiyakodhasutta.m - The second on hatefulness.

44. Bhikkhus, these four are not the right Teaching. What four?

Pursuing anger and not the good Teaching, pursuing hard heartedness and not the good Teaching, pursuing gains and not the good Teaching, and pursuing hospitality and not the good Teaching.

Bhikkhus, these four are not the right Teaching.

Bhikkhus, these four are the right Teaching. What four?

Pursuing the good Teaching not pursuing anger, pursuing the good Teaching not hard heartedness, pursuing the good Teaching not gains, and pursuing the good Teaching not hospitality.

Bhikkhus, these four are the right Teaching.

Pursuing anger, hard heartedness, gain and hospitality, the bhikkhu,

Does not grow, like soiled seeds embedded in the well prepared field .

Those pursuing and now pursue the good Teaching

Grow in the Teaching declared by the rightfully Enlightened One.

Like the water that absorbs the medicine.

5. Rohitassasutta.m- To Rohita the son of gods.

45. At one time the Blessed One was abiding in the monastery offered by Anathapindika in Jeta's grove in Savatthi. When the night was far spent, Rohitassa the son of the gods illuminated the complete Jeta's grove with a resplendent light, approached the Blessed One, worshipped, stood on a side and said:-

Venerable sir, is it possible to know, see or achieve that state which has no birth, decay, death, disappearing and appearing by going to the end of the world?

Friend, I do not say that the state that has no birth, decay, death, disappearing and appearing could be known, seen or achieved by going to the end of the world.

Venerable sir, it is wonderful and surprising, these good words of the Blessed One-Friend, I do not say that the state that has no birth, decay, death, disappearing and appearing could be known, seen or achieved by going to the end of the world. Venerable sir, in the past there was a sage, the son of a villager, with psychic powers to go through the air. Venerable sir, then I had such a speed, a trained, proficient archer, with deft hands, would put down a standing palm in a very short time and without difficulty, such was my speed. Venerable sir my stride was such, putting one foot on the eastern ocean the other I put on the western ocean. Endowed with that speed and that stride, this desire arose to me. I will reach the end of the world. I travelled for a hundred years, through out my life span stopping only to eat, drink taste and enjoy. For urinating, excreting, to expel sleepiness and exhaustion and not coming to the end of the world I died on the way. Venerable sir, wonderful and surprising are these good words of the Blessed One-Friend, I do not say that the state that has no birth, decay, death, disappearing and appearing could be known, seen or achieved by going to the end of the world.

Friend, I do not say that the state that has no birth, decay, death, disappearing and appearing could be known, seen or achieved by going to the end of the world, nor do I declare the ending of unpleasantness without coming to the end of the world. Yet friend, I appoint the arising, cessation and the path leading to the cessation of the world in this fathom long body, which is conscious and perceptive

The end of the world can never be attained.

Neither is there release from unpleasantness, without coming to the end of the world

The wise knower of the worlds reached the end of the world leading the holy life.

Gone to the end of the world and quieted himself, does not desire this or the other world.

6. Dutiya Rohitassasutta.m- The second, Rohita, the son of gods.

46. The Blessed One at the end of that night addressed the bhikkhus:- Bhikkhus, last night when the night was far spent, Rohitassa the son of the gods illuminated the complete Jeta's grove with a resplendent light, approached me worshipped, stood on a side and said:-

Venerable sir, is it possible to know, see or achieve that state which has no birth, decay, death, disappearing and appearing by going to the end of the world?

Bhikkhus, then I said Friend, I do not say that the state that has no birth, decay, death, disappearing and appearing could be known, seen or achieved by going to the end of the world.

Then Rohitassa the son of the gods said:- Venerable sir, it is wonderful and surprising, these good words of the Blessed One-Friend, I do not say that the state that has no birth, decay, death, disappearing and appearing could be known, seen or achieved by going to the end of the world. Venerable sir, in the past there was a sage, the son of a

villager, with psychic powers to go through the air. Venerable sir, then I had such a speed, a trained, proficient archer, with deft hands, would put down a standing palm in a very short time and without difficulty, such was my speed. Venerable sir my stride was such, putting one foot on the eastern ocean the other I put on the western ocean. Endowed with that speed and that stride, this desire arose to me. I will reach the end of the world. I travelled for a hundred years, through out my life span stopping only to eat, drink taste and enjoy. For urinating, excreting, to expel sleepiness and exhaustion and not coming to the end of the world I died on the way. Venerable sir, wonderful and surprising are these good words of the Blessed One- Friend, I do not say that the state that has no birth, decay, death, disappearing and appearing could be known, seen or achieved by going to the end of the world.

Bhikkhus, then I said:-Friend, I do not say that the state that has no birth, decay, death, disappearing and appearing could be known, seen or achieved by going to the end of the world, nor do I declare the ending of unpleasantness without coming to the end of the world. Yet friend, I appoint the arising, cessation and the path leading to the cessation of the world in this same fathom long body.

The end of the world can never be attained.

There's no release from unpleasantness, without coming to the end of the world either.

The wise knower of the worlds reached the end of the world leading the holy life.

Gone to the end of the world and quieted himself, does not desire this or the other world.

## 7. Suviduurasutta.m - Far apart

47. Bhikkhus, these four things are far apart. What four?

Bhikkhus, the sky is far away from the earth, the great ocean's hither shore and the thither shore is the second, where the sun rises and where it sets and the Teaching of the mind and the teaching not concerning the mind is the fourth.

Bhikkhus, these four things are far apart.

The sky and earth are far removed, so too the two shores of the great ocean,

The sun rises and sets far away, the Teaching of the mind is different from other teachings.

The association with the mind is stable and stays as long as life lasts.

The Teaching not associated with the mind wanes quickly

Therefore the Teaching of the mind is far removed from other teachings.

## 8. Visakhasutta.m- Venerable Visakha.

48. At one time the Blessed One was living in the monastery offered by Anathapindika in Jeta's grove in Savatthi. At that time venerable Visakha Panchaliputta was instructing, advising gladdening and making the hearts light of the bhikkhus in the attendance hall talking in polite language without impurities, explaining in emancipated words. Then the Blessed One getting up from his seclusion in the evening, approached the attendance hall, sat on the prepared seat and addressed the bhikkhus:-

Bhikkhus, who was in the attendance hall talking in polite language without impurities, explaining in emancipated words?

Venerable sir, venerable Visakha Panchaliputta was instructing, advising gladdening and making the hearts light of the bhikkhus in the attendance hall talking in polite language without impurities, explaining in emancipated words.

The Blessed One addressed venerable Visakha Panchaliputta:- Visakha, it is good, that you instruct, advise gladden and make the hearts light of the bhikkhus in the attendance hall talking in polite language without impurities, explaining in emancipated words.

Knows what should not be told when the wise are with the foolish,

When explaining the deathless state knows what should be told

Explaining and illustrating the Teaching the flag of the sages is raised.

Polite words are the flags of the sages, the Teaching is the flag of the sage.

## 9. Vipallaasasutta.m - Distortions

49. Bhikkhus, these four are the distortions of perceptions, thoughts and views. What four?

Bhikkhus, seeing permanence in impermanence is a distortion of perceptions, thoughts and views. Seeing pleasantness in unpleasantness is a distortion of perceptions, thoughts and views. Seeing a self where a self is lacking is a distortion of perceptions, thoughts and views. Seeing agreeability in the non agreeable is a distortion of perceptions, thoughts and views. Bhikkhus, these four are the distortions of perceptions, thoughts and views.

Sentient beings, with wrong view, unsound consciousness and scattered thoughts,

Perceive, permanence in impermanence, pleasantness in unpleasantness

A self, where there isn't one and agreeability in disagreeability.

Those sentient beings not associated with highest appeasement

Follow Death, moving in existences from birth to death and birth.

When the Enlightened One is born in the world and declare the Teaching,

To overcome unpleasantness, hearing it they become wise,

And rectifying their consciousness see impermanence in impermanence,

The unpleasant as unpleasant, the lack of a self and its disagreeability

Gaining right view end all unpleasantness.

10. Upakilesasutta.m- Minor defilements.

50. Bhikkhus, these four defile the moon and sun and the defiled moon and sun do not warm up, shine and illuminate. What four?

Bhikkhus, dark clouds defile the moon and sun and the defiled moon and sun do not warm up, shine and illuminate. The earth defile the moon and sun and the defiled moon and sun do not warm up, shine and illuminate. A mass of smoke defile the moon and sun and the defiled moon and sun do not warm up, shine and illuminate. The king of Titans defile the moon and sun and the defiled moon and sun do not warm up, shine and illuminate.

Bhikkhus, these four defile the moon and sun and the defiled moon and sun do not warm up, shine and illuminate.

In the same manner bhikkhus, these four defile recluses and brahmins and a certain defiled recluse or brahmin does not warm up, shine and illuminate. What four?

Bhikkhus, there are some recluses and brahmins who take intoxicant and brew drinks, not abstaining from them. This is the first defilement, defiled by which recluses and brahmins do not warm up, shine and illuminate.

Bhikkhus, there are some recluses and brahmins who indulge in sexual relations, not abstaining from them. This is the second defilement, defiled by which recluses and brahmins do not warm up, shine and illuminate.

Bhikkhus, there are some recluses and brahmins who accept gold and silver, not abstaining from it. This is the third defilement, defiled by which recluses and brahmins do not warm up, shine and illuminate.

Bhikkhus, there are some recluses and brahmins who make a wrong livelihood, not abstaining from it. This is the fourth defilement, defiled by which recluses and brahmins do not warm up, shine and illuminate.

Bhikkhus, these four, defile recluses and brahmins and a certain defiled recluse or brahmin does not warm up, shine and illuminate.

Some miserable recluses and brahmins fallen for greed and hate

Shrouded in ignorance, see agreeability in pleasure.

They take intoxicant drinks, indulge in sexual relations

Accept gold and silver and lead a wrong livelihood.

The kinsman of the sun said, these are defilements,

On account of which recluses and brahmins do not shine.

Shrouded, in darkness, slaved to craving clinging to existences,  
They increase cemeterys, stretching for future rebirth.

(6) Pu~n~naabhisandavaggo- Overflows of merit

1. Pa.thamapu~n~naabhisandasutta.m- The first on overflows of merit.

51. The origin is Savatthi.

Bhikkhus, these four are overflows of merit and right conduct, promoters of heavenly bliss and happiness and they bring worldly pleasure agreeability and charm. What four?

Bhikkhus, should the bhikkhu abide in timeless concentration of the mind, wearing robes, offered by someone, to the offerer it brings overflows of merit and right conduct, promoting heavenly bliss and happiness and worldly pleasure, agreeability and charm. Bhikkhus, should the bhikkhu abide in timeless concentration of the mind, partaking whosever morsel food, it conduces to overflows of merit and right conduct, promoting heavenly bliss and happiness and worldly pleasure, agreeability and charm. Bhikkhus, should the bhikkhu abide in timeless concentration of the mind, in whosever dwelling, it conduces to overflows of merit and right conduct, promoting heavenly bliss and happiness and worldly pleasure, agreeability and charm. Bhikkhus, should the bhikkhu abide in timeless concentration of the mind, partaking whosever medicinal requisites, it conduces to overflows of merit and right conduct, promoting heavenly bliss and happiness and worldly pleasure, agreeability and charm.

Bhikkhus, it is not easy to measure the accumulation of merit of the noble disciple endowed with these four outflows of merit and right conduct, promotions of heavenly bliss, happiness and worldly pleasure, agreeability and charm-It becomes an immeasurable limitless mass of merit. .

Bhikkhus, just as it is difficult to measure the great ocean's water as the number of vessel fulls, is this much or this much In the same manner it is not easy to measure the accumulation of merit of the noble disciple endowed with these four outflows of merit and right conduct, promotions of heavenly bliss and happiness and worldly pleasure, agreeability and charm-It becomes an immeasurable limitless mass of merit.

Limitless expanses of water, great lakes, the homes of fear, gems and crowds

Rivers serving men women and all the community empty themselves into the ocean

Even so the wise, giving gifts of eatables, drinks, clothes beds, seats and spreads

Accumulate flows of merit like the rivers that empty themselves into the ocean.

2.Dutiyapu~n~naabhisandasutta.m- The second on overflows of merit.

52. Bhikkhus, these four are overflows of merit and right conduct, promotions of heavenly bliss and happiness and the bringers of worldly pleasure agreeability and charm. What four?

Here, bhikkhus, the noble disciple is endowed with unwavering faith in the Enlightened One. -That Blessed One is worthy, rightfully enlightened endowed with knowledge and conduct, well gone, knower of the worlds, the incomparable tamer of those to be tamed, teacher of gods and men, enlightened and blessed. Bhikkhus, this is the first overflow of merit and right conduct, the promotion of heavenly bliss and happiness and the bringer of worldly pleasure, agreeability and charm.

Again, bhikkhus, the noble disciple is endowed with unwavering faith in the Teaching, the Blessed One's Teaching is well declared, is here and now, not a matter of time, open to inspection, leading inwards and is to be realized by the wise by themselves. Bhikkhus, this is the second overflow of merit and right conduct, the promotion of heavenly bliss and happiness and the bringer of worldly pleasure, agreeability and charm.

Again, bhikkhus, the noble disciple is endowed with unwavering faith in the Community of bhikkhus. The disciples of the Blessed One have come to the right path, the straight path, the wise path, the path of mutual understanding. They are the four pairs of eight Great Men. They are suitable for hospitality, reverence, gifts and veneration with clasped hands. The noble field of merit for the world. Bhikkhus, this is the third overflow of merit and right conduct, the promotion of heavenly bliss and happiness and the bringer of worldly pleasure, agreeability and charm.

Again, bhikkhus, the noble disciple is endowed with the virtues favoured by the noble ones. Virtues that are not broken, fissured, blemished or spotted and virtues praised by the wise as conducive to concentration.

Bhikkhus, this is the fourth overflow of merit and right conduct, the promotion of heavenly bliss and happiness and the bringer of worldly pleasure, agreeability and charm.

Bhikkhus, these are the four overflows of merit and right conduct, the promotions of heavenly bliss and happiness and the bringers of worldly pleasure, agreeability and charm.

If someone's unwavering faith is established in the Thus Gone One

And if virtues favoured by the noble one's are his,

Establishing faith in the Community if he has rectified his view,

He is neither poor nor is his life useless

Therefore the wise gain right view, faith and virtues

And establish themselves in the dispensation of the Enlightened One.

3. Pa.thamasa.nvaasasutta.m- The first on living together.

53. Once the Blessed One going from Madhura to Vera~nja had come to that path and many householders and their wives going from Madhura to Vera~nja were also on that path. The Blessed One deviating from the path sat on the prepared seat under a certain



tree. The householders and their wives seeing the Blessed One seated under a tree approached the Blessed One, worshipped and sat on a side. The Blessed One addressed them.

Householders, there are four kinds of living together. What four?

A dead male lives with a dead female, a dead male lives with a goddess, a god lives with a dead female and a god lives with a goddess.

Householders, how does the dead male live with the dead female?

Here, householders the husband destroys living things, takes the not given, misbehaves in sexual desires, tells lies, takes intoxicant and brewd drinks, is unvirtuous with evil thoughts of miserliness and selfishness and abides scolding and abusing recluses and brahmins. The wife too destroys living things, takes the not given, misbehaves in sexual desires, tells lies, takes intoxicant and brewd drinks, is unvirtuous with evil thoughts of miserliness and selfishness and abides scolding and abusing recluses and brahmins. Householders, thus a dead male lives with a dead female. .

Householders, how does a dead male live with a goddess?

Here, householders the husband destroys living things, takes the not given, misbehaves in sexual desires, tells lies, takes intoxicant and brewd drinks, is unvirtuous with evil thoughts of miserliness and selfishness and abides scolding and abusing recluses and brahmins. The wife abstains from destroying living things, taking the not given, misbehaving in sexual desires, telling lies, taking intoxicant and brewd drinks, is virtuous without evil thoughts of miserliness and selfishness and abides not scolding and abusing recluses and brahmins. Householders, thus a dead male lives with a goddess

.Householders, how does a god live with the dead female?

Here, householders the husband abstains from destroying living things, taking the not given, misbehaving in sexual desires, telling lies, taking intoxicant and brewd drinks, is virtuous without evil thoughts of miserliness and selfishness and abides not scolding and abusing recluses and brahmins. The wife destroys living things, takes the not given, misbehaves in sexual desires, tells lies, takes intoxicant and brewd drinks, is unvirtuous with evil thoughts of miserliness and selfishness and abides scolding and abusing recluses and brahmins. Householders, thus a god lives with a dead female.

Householders, how does a god live with a goddess?

Here, householders the husband abstains from destroying living things, taking the not given, misbehaving in sexual desires, telling lies, taking intoxicant and brewd drinks, is virtuous without evil thoughts of miserliness and selfishness and abides not scolding and abusing recluses and brahmins. The wife too abstains from destroying living things, taking the not given, misbehaving in sexual desires, telling lies, taking intoxicant and brewd drinks, is virtuous without evil thoughts of miserliness and selfishness and abides not scolding and abusing recluses and brahmins. Householders, thus a god lives with a goddess.

Householders, these are the four kinds of living together.

Both are unvirtuous, greedy and abusive, a dead husband living with a dead wife.

An unvirtuous greedy abusive husband lives with a generous not envying wife.

That's a goddess living with a dead husband. A generous not envying husband too  
Lives with an unvirtuous, greedy, abusive wife; a god with a dead female  
If both husband and wife are generous, restrained and live a righteous life  
Are pleasant to each other it's for an abundance of good, they live together.  
Seeing both are virtuous, their enemies will be unhappy  
They will lead a happy life here and enjoy heavenly sensual bliss hereafter.

4. Dutiyasa.mvaasasutta.m- The second on living together.

54. Bhikkhus, there are four kinds of living together. What four?

A dead male lives with a dead female, a dead male lives with a goddess, a god lives with a dead female and a god lives with a goddess.

Bhikkhus, how does the dead male live with the dead female?

Here, bhikkhus the husband destroys living things, takes the not given, misbehaves in sexual desires, tells lies, takes intoxicant and brewed drinks, is unvirtuous with evil thoughts of miserliness and selfishness and abides scolding and abusing recluses and brahmins. The wife too destroys living things, takes the not given, misbehaves in sexual desires, tells lies, takes intoxicant and brewed drinks, is unvirtuous with evil thoughts of miserliness and selfishness and abides scolding and abusing recluses and brahmins. Bhikkhus, thus a dead male lives with a dead female.

Bhikkhus, how does a dead male live with a goddess?

Here, bhikkhus the husband destroys living things, takes the not given, misbehaves in sexual desires, tells lies, takes intoxicant and brewed drinks, is unvirtuous with evil thoughts of miserliness and selfishness and abides scolding and abusing recluses and brahmins. The wife abstains from destroying living things, taking the not given, misbehaving in sexual desires, telling lies, taking intoxicant and brewed drinks, is virtuous without evil thoughts of miserliness and selfishness and abides not scolding and abusing recluses and brahmins. Bhikkhus, thus a dead male lives with a goddess

.Bhikkhus, how does a god live with the dead female?

Here, bhikkhus the husband abstains from destroying living things, taking the not given, misbehaving in sexual desires, telling lies, taking intoxicant and brewed drinks, is virtuous without evil thoughts of miserliness and selfishness and abides not scolding and abusing recluses and brahmins. The wife destroys living things, takes the not given, misbehaves in sexual desires, tells lies, takes intoxicant and brewed drinks, is unvirtuous with evil thoughts of miserliness and selfishness and abides scolding and abusing recluses and brahmins. Bhikkhus, thus a god lives with a dead female.

Bhikkhus, how does a god live with a goddess?

Here, bhikkhus the husband abstains from destroying living things, taking the not given, misbehaving in sexual desires, telling lies, taking intoxicant and brewed drinks, is virtuous

without evil thoughts of miserliness and selfishness and abides not scolding and abusing recluses and brahmins. The wife too abstains from destroying living things, taking the not given, misbehaving in sexual desires, telling lies, taking intoxicant and brewed drinks, is virtuous without evil thoughts of miserliness and selfishness and abides not scolding and abusing recluses and brahmins. Bhikkhus, thus a god lives with a goddess.

Bhikkhus, these are the four kinds of living together.

Both are unvirtuous, greedy and abusive, a dead husband living with a dead wife.

An unvirtuous greedy abusive husband lives with a virtuous, generous wife not envying,

That's a goddess living with a dead male. A generous husband too lives not envying

With an unvirtuous, greedy, abusive wife; that's a god with a dead female

If both husband and wife are generous restrained and live a righteous life

Pleasant to each other it's for an abundance of good, they live together.

Seeing both are virtuous, their enemies will be unhappy

They will lead a happy life here and enjoy heavenly sensual bliss after death..

5. Pa.thamasamajivisutta.m- The first on living, on equal status.

55. At one time the Blessed One was living in the deer park in the Besakala forest among the Sumsumara peaks in the Bhagga country. The Blessed One putting on robes in the morning and taking bowl and robes approached the home of the householder Nakulapita, and sat on the prepared seat. The householder Nakulapita and his wife approached the Blessed One, worshipped and sat on a side. Then the householder Nakulapita said thus to the Blessed One.

Venerable sir, from the day I brought Nakulamata in her childhood, even as a child, I do not know of her mind looking outside, and never desiring outside bodily contacts. Venerable sir, we desire to know each other here and now, so also here after.

Then the householder's wife, Nakulamata too said thus to the Blessed One.

Venerable sir, from the day I was brought by Nakulapita in my childhood, even as a child I do not know of his mind looking outside, and never desiring outside bodily contacts. Venerable sir, we desire to know each other here and now, so also here after.

Householders, if husband and wife wish to know each other here and now, both should be endowed with the same measure of faith, virtues, benevolence, and wisdom. Then they will know each other here after as well.

Both virtuous, generous, restrained and living righteously

They are the couple who speak to each other lovingly.

Results would be abundant, the living together will be meaningful.

Enemies, of the two with equal virtues, would be unhappy

The couple will lead a happy life here and now

And enjoy heavenly sensual bliss after death.

6. Dutiyasamajjivisutta.m- Second on living on equal status.

56. Bhikkhus, if husband and wife wish to know each other here and now, both should be endowed with the same measure of faith, virtues, benevolence, and wisdom. Then they will know each other here after as well.

Both virtuous, generous, restrained and living righteously

They are the couple who speak to each other lovingly.

Results would be abundant, the living together will be meaningful.

Enemies, of the two with equal virtues, would be unhappy

The couple will lead a happy life here and now

And enjoy heavenly sensual bliss after death.

7. Suppaavasasutta.m- To Suppavasa the daughter of the Koliyas.

57. At one time the Blessed One was living in the country of the Koliyas in a hamlet named Sajjana. The Blessed One putting on robes in the morning and taking bowl and robes approached the house of Suppavasa the daughter of the Koliyas and sat on the prepared seat. Suppavasa the daughter of the Koliyas with her own hands served the Blessed One with nourishing eatables and drinks. When the meal was over and the Blessed One had put the bowl aside, Suppavasa the daughter of the Koliyas sat on a side, the Blessed One said thus to her:-

Suppavasa, she that gives nourishment to the noble disciples, gives four things to the one who accepts. What four?

Gives, life span, beauty, pleasantness and power. Giving life span becomes a gainer of life span either heavenly or human. Giving beauty becomes a gainer of beauty either heavenly or human. Giving pleasantness becomes a gainer of pleasantness either heavenly or human. Giving power becomes a gainer of power either heavenly or human.

Offering tasty, well prepared, pure nourishments,

To the accomplished, one falls to the straight path,

The knower of the worlds praise it, as the highest overflow of merit

Recalling such feelings dispel selfishness and acquire a place in heaven.

8. Sudattasutta.m- To the householder Sudatta.

58. The householder Anathapindika approached the Blessed One, worshipped and sat on a side. The Blessed One said thus to him:-

Householder, he that gives nourishment to the noble disciples, gives four things to the one who accepts. What four?

Gives, life span, beauty, pleasantness and power. Giving life span becomes a gainer of life span either heavenly or human. Giving beauty becomes a gainer of beauty either heavenly or human. Giving pleasantness becomes a gainer of pleasantness either heavenly or human. Giving power becomes a gainer of power either heavenly or human.

Those that follow up in their conscience,

Well prepared offerings made at the right time by others too,

Offer life span, beauty, pleasantness and power

And are born with long life and fame wherever they are born.

9. Bhojanasutta.m- Nourishments

59. Bhikkhus, he that gives nourishments gives four things to the one who accepts. What four?

Gives, life span, beauty, pleasantness and power. Giving life span becomes a gainer of life span either heavenly or human. Giving beauty becomes a gainer of beauty either heavenly or human. Giving pleasantness becomes a gainer of pleasantness either heavenly or human. Giving power becomes a gainer of power either heavenly or human.

Bhikkhus, he that gives nourishments gives four things to the one who accepts.

Those that follow up in their conscience,

Well prepared offerings made at the right time by others too,

Offer life span, beauty, pleasantness and power

And are born with long life and fame wherever they are born.

10. Gihisaamicisutta.m- The right course of action of laymen

60. The householder Anathapindika approached the Blessed One, worshipped and sat on a side. The Blessed One said thus to him:-

Householder, the noble disciple endowed with four things falls to the right course of actions with laymen conducive to fame and a gain of heavenly bliss. What four?

Here, householder the noble disciple attends on the Community of bhikkhus with robes, morsel food, dwellings and requisites when ill.

Householder, the noble disciple endowed with these four things falls to the right course of actions with laymen conducive to fame and a gain of heavenly bliss.

The wise fall to the right course of action of laymen,

Offering robes, morsel food, beds and requisites when ill,

To the virtuous who have attained the highest.

Thus they increase their merit day and night

Doing good actions, they secure a place in heaven.

(7) 2. Pattakammavaggo-Actions restored.

1. Pattakammasutta.m-Restoring actions

61. The householder Anathapindika approached the Blessed One, worshipped and sat on a side. The Blessed One said thus to him:-

Householder, these four things, pleasing and agreeable for worldly pleasure and charm are rare in the world. What four?

May wealth arise to me rightfully. This is the first thing rare in the world, pleasing and agreeable for worldly pleasure and charm. When wealth is obtained rightfully may my fame spread together with my relatives and Master. This is the second thing rare in the world, pleasing and agreeable for worldly pleasure and charm. Wealth is obtained rightfully, my fame has spread together with my relatives and Master. May I live long protected. This is the third thing rare in the world, pleasing and agreeable for worldly pleasure and charm.

Wealth is obtained rightfully my fame has spread together with my relatives and Master. At the end of a long protected life, securing a place in heaven, may I be born there. This is the fourth thing rare in the world, pleasing and agreeable for worldly pleasure and charm.

Householder, these four rare things in the world, are pleasing and agreeable for worldly pleasure and charm..

Householder, these four rare things in the world, pleasing and agreeable for worldly pleasure and charm, conduce to the gain of four things. What four?

The attainment of faith, virtues, generosity and wisdom.

Householder, what is the attainment of faith?

Here, householder, the noble disciple establishes faith in the enlightenment of the Thus Gone One:-The Blessed One is worthy, rightfully enlightened, is endowed with knowledge and conduct, well gone, is the incomparable tamer of those to be tamed, teacher of gods and men, enlightened and Blessed. Householder, to this is called the attainment of faith.

Householder, what is the attainment of virtues?

Here, householder, the noble disciple abstains from destroying living things, taking the not given, misbehaving in sexual desires, telling lies, taking intoxicant and brewed drinks,

Householder, to this is called the attainment of virtues.

Householder, what is the attainment of generosity?

Here, householder, the noble disciple lives in the household having dispelled miserliness and its stains, his mind released through benevolence, is open handed attached to giving to those in need, he abides making arrangements to give gifts.

Householder, to this is called the attainment of generosity.

Householder, what is the attainment of wisdom?

Householder, the mind of one abiding, overcome by covetousness and greed, does what should not be done and fails to do what should be done and whatever obtainable pleasantness flees from him. Householder, the mind of one abiding, overcome by hatefulness, does what should not be done and fails to do what should be done and whatever obtainable pleasantness flees from him. Householder, the mind of one abiding, overcome by sloth and torpor, does what should not be done and fails to do what should be done and whatever obtainable pleasantness flees from him. Householder, the mind of one abiding, overcome by restlessness and worry does what should not be done and fails to do what should be done and whatever obtainable pleasantness flees from him. Householder, the mind of one abiding, overcome by doubts, does what should not be done and fails to do what should be done and whatever obtainable pleasantness flees from him.

Householder, the noble disciple knowing that covetousness and greed is a minor defilement of the mind dispels it. Knowing that hatefulness is a minor defilement of the mind dispels it. Knowing that sloth and torpor is a minor defilement of the mind dispels it. Knowing that restlessness and worry is a minor defilement of the mind dispels it. Knowing that doubts are minor defilements of the mind dispel them. When the noble disciple knowing that covetousness and greed, hatefulness, sloth and torpor, restlessness and worry and doubts are minor defilements of the mind and dispel them it is said that the noble disciple has attained great spread out wisdom which sees the respective field of consciousness. This is the attainment of wisdom.

Householder, these four rare things in the world, pleasing and agreeable for worldly pleasure and charm, conduce to the gain of these four things.

Householder, with the rightfully amassed wealth, by arduous effort toiling with his own hands while sweat was dripping, the noble disciple does four things. What four?

Householder, with the rightfully amassed wealth, by arduous effort, toiling with his own hands, while sweat was dripping, the noble disciple, pleases himself lives enjoying

pleasure, pleases wife, children, slaves and workmen and makes them enjoy life. Pleases friends and co-associates. This is his first achievement and restoration of actions within his sphere.

Again, householder, with the rightfully amassed wealth, by arousing effort, toiling with his own hands, while sweat was dripping, the noble disciple, makes himself safe by investing for a misfortune from fire, water, the king, from robbers, from unwelcome inheritors, or such like disaster. This is his second achievement and restoration of actions within his sphere.

Again, householder, with the rightfully amassed wealth, by arousing effort, toiling with his own hands, while sweat was dripping, the noble disciple, makes fivefold offerings such as to relations, guests, the departed, the king and the gods. This is his third achievement, restoration of actions within his sphere.

Again, householder, with the rightfully amassed wealth, by arousing effort, toiling with his own hands, while sweat was dripping, the noble disciple, makes the highest offerings to recluses and brahmins, who refrain from intoxicants and negligence, are appeased and gentle. Of them some engaged in appeasing and taming themselves, and others extinguished. This is his fourth achievement and restoration of actions within his sphere.

Householder, with the rightfully amassed wealth, by arousing effort toiling with his own hands while sweat was dripping, the noble disciple does these four achievements and restorations of actions within his sphere. Householder, whose wealth gets exhausted other than in these four achievements and restorations it is said to be put below the ground, thrown away and not enjoyed through the senses. Householder, if wealth gets exhausted in these four achievements and restorations, it is said to be put to good use not thrown away and enjoyed through the senses.

I have amassed wealth, partaken it, sustained others and left for misfortune,

Have given gifts to the highest and made the five offerings.

I have attended on the restrained, virtuous leading a holy life.

For whatever reason wise householders earn wealth,

That I have attained, there is no remorse

Humans aware of death, established in the noble teaching

Rejoice here and now and later in heaven.

## 2. A.nanasutta.m - Not indebted

62. The householder Anathapindika approached the Blessed One, worshipped and sat on a side. The Blessed One said thus to him:-

Householder, these four pleasantnesses should be attained by householders, partaking sensual pleasures as and when the convenience occurs. What four? The pleasantness I have, the pleasantness of wealth, the pleasantness am not in debt, and the pleasantness am faultless.



Householder, what is the pleasantness I have?

Here, householder, there is rightfully earned wealth to the son of a clansman amassed through aroused effort, toiling with his own hands while sweat dripped. He becomes pleasant thinking I have rightfully earned wealth, toiling with my own hands while sweat dripped

Householder, this is the pleasantness I have.

Householder, what is the pleasantness of wealth?

Here, householder, there is rightfully earned wealth to the son of a clansman amassed through aroused effort, toiling with his own hands while sweat dripped. He partakes that wealth and also does merit with it, thinking I partake my wealth and do merit with my rightfully earned wealth and he becomes pleasant

Householder, this is the pleasantness of wealth.

Householder, what is the pleasantness, am not in debt?

Here, householder, the son of a clansman does not owe anything to anyone small or large.

He becomes pleasant thinking I do not owe anything to anyone large or small

Householder, this is the pleasantness am not in debt.

Householder, what is the pleasantness am faultless?

Here, householder, the noble disciple is endowed with faultless bodily action, faultless verbal action and faultless mental action. He becomes pleasant thinking am faultless in bodily, verbal and mental actions.

Householder, this is the pleasantness am faultless.

Householder, these four pleasantnesses should be attained by householders, partaking sensual pleasures as and when the convenience occurs.

Assured I have and am not in debt, he enjoys his wealth.

Knowing death is a liability, he reflects wisely,

Reflecting he knows, all pleasantnesses are not worth,

One fourth nor one sixteenth, to the pleasantness am faultless.

### 3. Sabrahmasutta.m- With Brahma

63.Bhikkhus, those families are with Brahma, where the mother and father are worshipped by their children. Those families are with the first teachers, where the mother and father are worshipped by their children. Those families are with a former god, where the mother and father are worshipped by their children. Those families are worthy of reverence where the mother and father are worshipped by their children

Bhikkhus, Brahma is a synonym for mother and father. The first teachers, is a synonym for mother and father. A former god is a synonym for mother and father. Worthy of reverence is also a synonym for mother and father. What is the reason? Bhikkhus, mother and father have done a lot for their children, feeding them and showing them the world when they were helpless.

Mother and father are said to be Brahma and an earlier god,

Children should revere them, for the compassion of the populace

The wise should revere and care for them, giving eatables, drinks

Clothes, beds, massaging, bathing and washing their feet

The wise enjoy attending on their mother and father

And later enjoy heavenly bliss.

#### 4. Niraya- In hell

64. Bhikkhus, endowed with four things as though led and lain is in hell. What four? Destroying living things, taking the not given, misbehaving in sexual desires and telling lies.

Bhikkhus, endowed with these four things as though led and lain is in hell.

The wise do not praise destroying living things and taking the not given,

Nor do they praise going to others' wives or telling lies.

#### 5. Ruupa- Matter.

65. Bhikkhus, these four persons are evident in the world. What four?

Those, measuring by matter and pleased with it, measuring by the heard and pleased with it, measuring by unpleasantness and pleased with it and measuring by thoughts and pleased with it. Bhikkhus, these four persons are evident in the world.

Those measuring people by the seen and heard go by interest and greed.

They do not know those people.

Not knowing the internal nor seeing the external.

The fool completely shrouded, is carried away by the sound

Not knowing the internal, sees external results,  
He is also carried away by the heard.  
He that knows the internal and sees the external  
Sees with the veil rolled away, he is not carried by the heard.

6. Saraago-With greed.

66. Bhikkhus, these four persons are evident in the world. What four?

The one, with greed, with hate, with delusion and with measuring.

Bhikkhus, these four persons are evident in the world.

The greedy, developing interest in agreeable things,

And unaware they are deluded, grow their bonds

The foolish doing demerit born of greed, hate or delusion,

Fall into trouble and unpleasantness.

Sentient beings shrouded in ignorance are blind,

Do not think to hear the appeasing Teaching.

7. Ahiraaja- Powerful serpents

67. At one time the Blessed One was living in the monastery offered by Anathapindika in Jeta's grove in Savatthi. At that time a certain bhikkhu in Savatthi had died stung by serpent. Then many bhikkhus approached the Blessed One worshipped sat on a side and said:-

Venerable sir, here in Savatthi a certain bhikkhu has died stung by a serpent.

Bhikkhus, it may be he had not pervaded with loving kindness the four powerful clans of serpents. If he had pervaded with loving kindness the four powerful clans of serpents, he would not have died stung by a serpent. What are the four powerful clans of serpents?

The Virupakkha clan of serpents, Erapatha clan of serpents Chabyaputta clan of serpents and the Kanhagotama clan of serpents. Bhikkhus, if he had pervaded with loving kindness these four powerful clans of serpents, he would not have died stung by a serpent. Bhikkhus, I grant permission to pervade these four clans of serpents with loving kindness.as a protection and a guard.

I pervade with loving kindness these four clans of serpents

Such as Virupakkha, Erapatha, Chabyaputta and Kanhagotama.

I pervade with loving kindness, the feetless, two footed, four footed and many footed.

May the feetless, two footed, four footed and many footed not harm me.

May all, beings, living things, born things be seen without evil, may no one come to evil.

The Enlightened One, the Teaching and the Community of bhikkhus are immeasurable. Creeping things, like serpents, scorpions, wasps, lizards and mice are measurable. I have made a protection and guard. May these beings recede. I worship the Blessed One and seven enlightened ones.

#### 8. Devadattasutta.m- Devadatta.

68. At one time the Blessed One was living among the Gijja peaks in Rajagaha soon after devadatta had left the dispensation and the Blessed One addressed the bhikkhus on account of Devadatta.

Bhikkhus, gain, hospitality and fame arose to Devadatta for his destruction and defeat. Just as the banana tree blossoms for its destruction and defeat. In like manner Bhikkhus, gain, hospitality and fame arose to Devadatta for his destruction and defeat. Bhikkhus, gain, hospitality and fame arose to Devadatta for his destruction and defeat. Just as the bamboo grove blossoms for its destruction and defeat. In like manner Bhikkhus, gain, hospitality and fame arose to Devadatta for his destruction and defeat. Bhikkhus, gain, hospitality and fame arose to Devadatta for his destruction and defeat. Just as the reed blossoms for its destruction and defeat. In like manner Bhikkhus, gain, hospitality and fame arose to Devadatta for his destruction and defeat. Bhikkhus, gain, hospitality and fame arose to Devadatta for his destruction and defeat. Just as the she mule conceived for its destruction and defeat. In like manner Bhikkhus, gain, hospitality and fame arose to Devadatta for his destruction and defeat.

Bearing fruit, indeed destroys the banana tree, bamboo grove and the reed,

Hospitality destroys the low man as conception the she mule.

#### 9. Padhaanasutta.m- Endeavours

69. Bhikkhus, these four are the endeavours. What four?

The endeavour to restrain, the endeavour to dispel, the endeavour to develop and the endeavour to protect..

Bhikkhus, what is the endeavour to restrain?

Here, bhikkhus, the bhikkhu arouses interest, makes effort and pursues the mind for the not arising of non arisen demeritorious thoughts.

Bhikkhus, to this is called the endeavour to restrain

Bhikkhus, what is the endeavour to dispel?

Here, bhikkhus, the bhikkhu arouses interest, makes effort and pursues the mind for the dispelling of arisen demeritorious thoughts.

Bhikkhus, to this is called the endeavour to dispel.

Bhikkhus, what is the endeavour to develop?

Here, bhikkhus, the bhikkhu arouses interest, makes effort and pursues the mind for the arising of non arisen meritorious thoughts.

Bhikkhus, to this is called the endeavour to develop.

Bhikkhus, what is the endeavour to protect?

Here, bhikkhus, the bhikkhu arouses interest, makes effort and pursues the mind for the establishment, unconfused development and completion of the arisen meritorious thoughts.

Bhikkhus, to this is called the endeavour to protect.

Bhikkhus, these are the four endeavours.

Restraining, dispelling, developing and protection,

These are the four endeavours declared by the kinsman of the sun

If the bhikkhu endeavours on these, he destroys unpleasantness

## 10. Adhammasutta.m- Unrighteousness

70. Bhikkhus, at a time the kings are not righteous, the royal princes too are not righteous. When the royal princes are not righteous the brahmin householders are not righteous. When the brahmin householders are not righteous those in the hamlets and states are not righteous. When those in the hamlets and states are not righteous, the moon and sun shine unevenly. When the moon and sun shine unevenly the stars and the constellation shine unevenly. Then the night and day dawn unevenly. When the night and day dawn unevenly, the fortnights and the months become uneven. When the fortnights and months become uneven, the seasons and the year become uneven. When the seasons and the year become uneven, an untimely wind blows in a wrong frame. When untimely winds blow in a wrong frame the rainy clouds become disturbed. When the clouds that bring rain are disturbed, the rightful rain does not come down. When rightful rain does not come down the grains ripe unevenly. When humans eat the grains unevenly ripened, their life span shorten, lose their beauty and power and are struck by many ailments.

Bhikkhus, at a time the kings are righteous, the royal princes too are righteous. When the royal princes are righteous the brahmin householders are righteous. When the brahmin householders are righteous those in the hamlets and states are righteous. When those in the hamlets and states are righteous, the moon and sun shine evenly. When the moon and sun shine evenly the stars and the constellation shine evenly. Then the night and day dawn evenly. When the night and day dawn evenly, the fortnights and the months become even. When the fortnights and months become even, the seasons and the year become even. When the seasons and the year become even, timely winds blow in the right frame. When timely winds blow in the right frame the rainy clouds are not disturbed. When the clouds that bring rain are not disturbed, the rightful rain comes down. When rightful rain comes down the grains ripe evenly. When humans eat the grains evenly ripened, their life span lengthen, they become beautiful and powerful and have few ailments.

Of a herd of cattle if the leading bull goes crooked,  
All the followers go crooked, not knowing that they do so  
Even so among humans if the one considered the chief,  
Is unrighteous, all the following become unrighteous  
If the king is unrighteous, the whole country rest unpleasantly  
Of a herd of cattle if the leading bull goes straight,  
All the followers go straight, not knowing that they do so  
Even so among humans if the one considered the chief,  
Is righteous, all the following become righteous  
If the king is righteous, the whole country rest pleasantly

(8) 3. Apa.n.nakavaggo- The assured state.

1. Padhaanasutta.m- On making endeavour

71. Bhikkhus, endowed with four things the bhikkhu has entered the assured path, even from the beginning resolved for the destruction of desires. What four?

Here, bhikkhus, the bhikkhu is virtuous, learned, with aroused effort and wise.

Bhikkhus, endowed with these four things the bhikkhu has entered the assured path, even from the beginning resolved for the destruction of desires.

2. Sammaadi.t.thisutta.m- Right view.

72. Bhikkhus, endowed with four things the bhikkhu has entered the assured path, even from the beginning resolved for the destruction of desires. What four?

Here, bhikkhus, the bhikkhu is with non-sensual thoughts, non-hateful thoughts, non-hurting thoughts and right view..

Bhikkhus, endowed with these four things the bhikkhu has entered the assured path, even from the beginning resolved for the destruction of desires.

### 3. Sappurisasutta.m- The Noble One..

73. Bhikkhus, endowed with four things the not noble man should be known. What four?

Here, bhikkhus, if there's some blame for another, the not noble man comes out with it, even without a question. If questioned more is told. When led on questioning he tells it without omitting, without a deception with all details. Bhikkhus, it should be known, this good one is not a noble man.

Again, bhikkhus, if there's some praise to give another, the not noble man does not come out with it. If not questioned he would be silent. When led on questioning he tells it omitting, deceptively without all details. Bhikkhus, it should be known, this good one is not a noble man.

Again, bhikkhus, if there's some blame for himself, the not noble man does not come out with it, even when questioned. If not questioned he would be silent. When led on questioning he tells it omitting, deceptively without all details. Bhikkhus, it should be known, this good one is not a noble man.

Again, bhikkhus, if there's some praise for himself, the not noble man comes out with it, even without a question. If questioned more, is told. When led on questioning he tells it without omitting, without a deception with all details. Bhikkhus, it should be known, this good one is not a noble man.

Bhikkhus, endowed with these four things the not noble man should be known.

Bhikkhus, endowed with four things the noble man should be known. What four?

Here, bhikkhus, if there's some blame for another, the noble man does not come out with it, even when questioned. If not questioned he would be silent. When led on questioning he tells it omitting and deceptively without all details. Bhikkhus, it should be known, this good one is a noble man.

Again, bhikkhus, if there's some praise to give another, the noble man comes out with it, even before questioned. When led on questioning he tells it without omitting, without deceiving with all details. Bhikkhus, it should be known, this good one is a noble man.

Again, bhikkhus, if there's some blame for himself, the noble man comes out with it, even before questioned. When led on questioning he tells it without omitting, without deception with all details. Bhikkhus, it should be known, this good one is a noble man.

Again, bhikkhus, if there's some praise for himself, the noble man does not come out with it. If not questioned he will be silent. When led on questioning he tells it omitting,

deceptively without all details. Bhikkhus, it should be known, this good one is a noble man.

Bhikkhus, endowed with these four things the noble man should be known.

#### 4. Pa.thama-aggasutta.m- The first highest

74. Bhikkhus, from the night or day, that a young wife is brought along, her shame and remorse should be well established towards the father-in-law, mother-in-law, her husband and even towards slaves and workmen. -In the meantime, living together and won over their confidence, she would tell the father-in-law, the mother-in-law or her husband, -leave that alone, what do you know about that.

In the same manner bhikkhus, from the night or day a certain bhikkhu left the household and became homeless, his shame and remorse should be well established towards bhikkhus, bhikkhunis, lay disciples male and female and as far as the novices in the monastery -In the meantime, living together and won over their confidence, he would tell, his teacher, or even his preceptor, -leave that alone, what do you know about that.

Therefore, bhikkhus, you should train thus:- We should abide with the mind of a recently brought young wife.

#### 5. Dutiya-aggasutta.m- The second highest.

75. Bhikkhus, these four are the highest. What four?

The highest in virtues, the highest in concentration, the highest in wisdom and the highest in thoughts. Bhikkhus, these four are the highest.

Bhikkhus, these four are the highest. What four?

The highest in matter, the highest in feelings, the highest in perceptions and the highest in thoughts. Bhikkhus, these four are the highest.

#### 6. Kusinaarasutta.m- In Kusinara.

76. At the time the Blessed One was about to pass into final extinction in Kusinara, he was between two Sal trees in the historic Sala forest of the Mallas.

Then the Blessed One addressed the bhikkhus and said:- Bhikkhus, if there is any doubt or consternation to a single one of the bhikkhus, about Enlightenment, the Teaching, the



Community of bhikkhus, the path or method ask it now, do not have remorse later. O! we came face to face with the Teacher and could not ask this, from the Teacher himself. When this was said, the bhikkhus were silent.

For the second time the Blessed One addressed the bhikkhus and said:- Bhikkhus, if there is any doubt or consternation to a single one of you bhikkhus, about Enlightenment, the Teaching, the Community of bhikkhus, the path or method ask it now, do not have remorse later. O! we came face to face with the Teacher and could not ask this, from the Teacher himself. When this was said, the bhikkhus were silent for the second time.

For the third time the Blessed One addressed the bhikkhus and said:- Bhikkhus, if there is any doubt or consternation to a single one of you bhikkhus, about Enlightenment, the Teaching, the Community of bhikkhus, the path or method ask it now, do not have remorse later. O! we came face to face with the Teacher and could not ask this, from the Teacher himself. When this was said, the bhikkhus were silent for the third time.

Then the Blessed One addressed the bhikkhus:-

Bhikkhus, it might be out of respect for the Teacher, that you do not speak, inform your associates about your doubts. Even when this was said, the bhikkhus were silent.

Then venerable Ananda said:- Venerable sir, it is wonderful and surprising. I am delighted with this Community of bhikkhus there are no doubts or consternation to a single one of these bhikkhus, about Enlightenment, the Teaching, the Community of bhikkhus, the path

or method

Ananda, you talk of delight, I know that out of these five hundred bhikkhus, there is not a single who has doubts or consternation about Enlightenment, the Teaching, the Community of bhikkhus, the path or method. Ananda, the least out of these five hundred bhikkhus is a stream winner who aims enlightenment and would not fall from there.

7. Acinteyyasutta.m- Should not be thought.

77. Bhikkhus, these four should not be thought. Someone thinking about them falls into trouble and a mental lapse. What four?

Bhikkhus, the Enlightened One's sphere of enlightenment should not be thought of, someone thinking about it falls into trouble and a mental lapse. Bhikkhus, of one in a higher state of mind, the sphere of his state of mind should not be thought of, someone thinking about it falls into trouble and a mental lapse. Bhikkhus, the results of action should not be thought of, someone thinking about it, falls into trouble and a mental lapse. Bhikkhus, speculations about the world should not be thought of, someone thinking about them falls into trouble and a mental lapse.

Bhikkhus, these four should not be thought. Someone thinking about them falls into trouble and a mental lapse.

## 8. Dakkhinaasutta.m- Offerings.

78. Bhikkhus, these four are the purities of an offering. What four?

Bhikkhus, there is an offering pure by the giver and not pure by the receiver, there is an offering pure by the receiver and not pure by the giver, there is an offering neither pure by the giver nor by the receiver and there is an offering pure by the giver as well as the receiver.

Bhikkhus, how is an offering pure by the giver and not pure by the receiver?

Here, bhikkhus, the giver is virtuous with the right conduct. The receivers are unvirtuous with wrong conduct. Thus the offering becomes pure by the giver and not pure by the receivers.

Bhikkhus, how is an offering pure by the receiver and not pure by the giver?

Here, bhikkhus, the receivers are virtuous with right conduct. The givers is unvirtuous with wrong conduct. Thus the offering becomes pure by the receiver and not pure by the giver.

Bhikkhus, how is an offering neither pure by the giver nor by the receiver?

Here, bhikkhus, the giver is unvirtuous with wrong conduct and receivers are also unvirtuous with wrong conduct. Thus the offering becomes neither pure by the giver nor by the receivers.

Bhikkhus, how is an offering pure by the giver as well as by the receiver?

Here, bhikkhus, the giver is virtuous with the right conduct, the receivers too are virtuous with right conduct. Thus the offering becomes pure by the giver and also by the receivers.

Bhikkhus, these four are the purities of an offering.

## 9. Vanijjasutta.m- Trading

79.Venerable Sariputta approached the Blessed One, worshipped, sat on a side and said to the Blessed One:-

Venerable sir, for what reason does someone's well established trade even while devoted to it, go to destruction? Venerable sir, for what reason does someone's well established trade even while devoted to it, does not increase as intended? Venerable sir, for what reason does someone's well established trade, when devoted to it, go to increase as intended? Venerable sir, for what reason does someone's well established trade even while devoted to it, someone else's intention come true?

Here, sariputta, a certain one approaches a single recluse or brahmin and invites for a meal pleasantly, does not give it. He disappearing from there, is born here in this form. He devotes himself to some trade, and it goes to destruction.

Here, sariputta, a certain one approaches a single recluse or brahmin and invites for a meal pleasantly, He gives it, but not as he intended to give it. He disappearing from there, is born here in this form. He devotes himself to some trade, and it does not thrive as he intended. .

Here, sariputta, a certain one approaches a single recluse or brahmin and invites for a meal pleasantly. He gives it as he intended to give, disappearing from there, is born here in this form. He devotes himself to some trade, and it thrives as he intended.

Here, sariputta, a certain one approaches a single recluse or brahmin and invites for a meal pleasantly. He gives it to fulfil another's intention, disappearing from there, is born here in this form. He devotes himself to some trade, and it is another's intention that gets fulfilled.

Sariputta, this is the reason, for a certain one's well established trade to go to destruction, another's well established trade not to thrive as intended, yet another's well established trade to thrive as intended and the well established trade should thrive according to another's intention.

10. Kosambiyasutta.m- In Kosambiya.

80. At one time the Blessed One was living in Gosita's monastery in Kosambiya. Venerable Ananda approached the Blessed One, worshipped, sat on a side and said:-

Venerable sir, what is the reason that women neither come to the limelight, nor doing an industry see its benefits?

Ananda, women are hateful, jealous, miserly and lack wisdom, as a result they neither come to the limelight, nor do an industry and see its benefits.

(9) 4. Macalavaggo.

1. Paanaatipaatasutta.m-Destroying life.

81. Bhikkhus, endowed with four things as though led and lain is in hell. What four?

Destroying living things, taking the not given, misbehaving in sexual desires and telling lies. Bhikkhus, endowed with these four things as though led and lain is in hell.

Bhikkhus, endowed with four things as though led and lain is in heaven. What four?

Abstaining from, destroying of living things, taking the not given, misbehaving in sexual desires and telling lies. Bhikkhus, endowed with these four things as though led and lain is in heaven.

2. Musaavaadasutta.m- Telling lies.

82. Bhikkhus, endowed with four things as though led and lain is in hell. What four?

Telling lies, slandering, talking roughly and talking frivolously Bhikkhus, endowed with these four things as though led and lain is in hell.

Bhikkhus, endowed with four things as though led and lain is in heaven. What four?

Abstaining from, telling lies, slandering, talking roughly, and frivolously Bhikkhus, endowed with these four things as though led and lain is in heaven.

3. Ava.n.naarahasutta.m- Suitable to be blamed.

83. Endowed with four things as though led and lain is in hell. What four?

Without a thorough consideration and scrutiny praises that which should not be praised  
Without a thorough consideration and scrutiny depreciates that which should be appreciated.  
Without a thorough consideration and scrutiny, becomes pleased in which confidence should not be established.  
Without a thorough consideration and scrutiny becomes displeased in which confidence should be established.  
Endowed with these four things as though led and lain is in hell.

Endowed with four things as though led and lain is in heaven. What four?

Thoroughly considering and scrutinizing praises that which should be praised  
Thoroughly considering and scrutinizing depreciates that which should be depreciated.  
Thoroughly considering and scrutinizing, becomes pleased in which confidence should be established.  
Thoroughly considering and scrutinizing becomes displeased in which confidence should not be established.  
Endowed with these four things as though led and lain is in heaven.

4. Kodhagarusutta.m- Pursuing anger .

84. Bhikkhus, endowed with four things as though led and lain is in hell. What four?

Pursuing anger and not the good Teaching, pursuing hard heartedness and not the good Teaching, pursuing gains and not the good Teaching, and pursuing hospitality and not the good Teaching.

Bhikkhus, endowed with these four things as though led and lain is in hell.

Bhikkhus, endowed with four things as though led and lain is in heaven. What four?

Pursuing the good Teaching not anger, pursuing the good Teaching not hard heartedness, pursuing the good Teaching not gains, and pursuing the good Teaching not hospitality..

Bhikkhus, endowed with these four things as though led and lain is in heaven.

5. Tamotamasutta.m- From darkness to darkness

85. Bhikkhus, these four persons are evident in the world. What four?

One goes from darkness to darkness, another from darkness to light, another from light to darkness and the other from light to light.

Bhikkhus, which person goes from darkness to darkness?

Here, bhikkhus, a certain person is born in a low clan, in the family of, an outcaste, a hunter, a basket weaver, a chariot maker, a rubbish collector or in a poor family, obtaining his eatables and drinks with difficulty. He without pleasant looks, is deformed, has many ailments, is blind, paralysed, lame or crippled and obtains eatables, drinks, clothes, flowers and scents, beds, lodgings, and lighting with difficulty. He misbehaves bodily, verbally and mentally and after death goes to loss, to decrease, to a bad state, is born in hell. Bhikkhus, this person who is in darkness has gone to darkness.

Bhikkhus, which person goes from darkness to light?

Here, bhikkhus, a certain person is born in a low clan, in the family of, an outcaste, a hunter, a basket weaver, a chariot maker, a rubbish collector or in a poor family, obtaining his eatables and drinks with difficulty. He without pleasant looks, is deformed, has many ailments, is blind, paralysed, lame or crippled and obtains eatables, drinks, clothes, flowers and scents, beds, lodgings, and lighting with difficulty. He conducts himself well bodily, verbally and mentally and after death goes to a good state, to increase, is born in heaven. Bhikkhus, this person in darkness has gone to light.

Bhikkhus, which person goes from light to darkness?

Here, bhikkhus, a certain person is born in a high clan of the warriors, brahmins or householders with much resources and wealth. He endowed with the highest complexion beauty and handsome looks is a gainer of eatables, drinks, clothes, flowers and scents, beds, lodgings and lighting without difficulty. He misbehaves by body, words and mind and after death goes to loss, to decrease, to a bad state, is born in hell.

Bhikkhus, this person goes from light to darkness

Bhikkhus, which person goes from light to light?

Here, bhikkhus, a certain person is born in a high clan of the warriors, brahmins or householders with much resources and wealth. He endowed with the highest complexion beauty and handsome looks is a gainer of eatables, drinks, clothes, flowers and scents,

beds, lodgings and lighting without difficulty. He conducts himself well by body, words and mind and after death goes to a good state, to increase, is born in heaven.

Bhikkhus, this person goes from light to light.

Bhikkhus, these four persons are evident in the world.

6. O.nato.nata- To bend low and lower

86. Bhikkhus, these four persons are evident in the world. What four?

The one who bends and bends still lower, the one who bends low and rises, the one who rises and bends and the one who rises high and still higher.

Bhikkhus, these four persons are evident in the world.

7. Puttasutta.m- The son of the head anointed warrior

87. Bhikkhus, these four persons are evident in the world. Which four?

The not yet bloomed recluse, the bloomed recluse, the bloomed recluse with a thousand petals and the most soft and graceful recluse.

Bhikkhus, who is the not yet bloomed recluse?

Here, bhikkhus, the bhikkhu is a trainer fallen to the path, abiding with the intention of attaining the noble end, the highest appeasement from bondage. Like the eldest son of the head anointed warrior king, come of age and waiting to be head anointed. In the same manner the bhikkhu is a trainer fallen to the path, abiding with the intention of attaining the noble end, the highest appeasement from bondage.

Bhikkhus, this is the not yet bloomed recluse

Bhikkhus, who is the bloomed recluse?

Here, bhikkhus, the bhikkhu has destroyed desires, released the mind from desires and released through wisdom, here and now having realized abides. He has not experienced the eight releases with the body.

Bhikkhus, this is the bloomed recluse

Bhikkhus, who is the recluse bloomed with a thousand petals?

Here, bhikkhus, the bhikkhu has destroyed desires, released the mind from desires and released through wisdom, here and now having realized abides. He has experienced the eight releases with the body.

Bhikkhus, this is the recluse bloomed with a thousand petals.

Bhikkhus, who is the most soft and graceful recluse?

Here, bhikkhus, if the bhikkhu asks for many robes, he should partake them, if he does not ask, a few could be partaken. If the bhikkhu asks for much morsel food, it should be partaken, if he does not ask, a little could be partaken. If the bhikkhu asks for many dwellings, they should be partaken, if he does not ask, a few could be partaken. If the bhikkhu asks for, many requisites when ill they should be partaken, if he does not ask, a few could be partaken. When living with other co-associates in the holy life, many of his bodily actions are pleasant, a few unpleasant. Many of his verbal actions are pleasant a few unpleasant. Many of his mental actions are pleasant a few unpleasant. Whatever presentations done are made pleasantly, and seldom unpleasantly.

The many feelings arising on account of bile or phlegm or wind or all three together or the change of seasons or unusual activity, or sudden accidents, or born on account of results of actions, are not to him. He suffers few ailments. Of the four higher states of the mind, the pleasant abidings here and now, he is a gainer for nothing, a quick gainer without difficulty. Destroying desires, releasing the mind and released through wisdom, he here and now realizing, abides

Bhikkhus, this is the most soft and graceful recluse

Bhikkhus, saying it correctly, I am that most soft and graceful recluse.

Bhikkhus, if I asked for many robes they should be partaken, if I did not ask, a few could be partaken. If I asked for much morsel food, they should be partaken, if I did not ask, a little could be partaken. If I asked for many dwellings they should be partaken, if I did not ask, a few could be partaken. If I asked for many requisites when ill, they should be partaken, if I did not ask, a little could be partaken. When living with other co-associates in the holy life, many of my bodily actions I did pleasantly, a few unpleasantly. Many of my verbal actions I did pleasantly a few unpleasantly. Many of my mental actions I did pleasantly a few unpleasantly. Whatever presentations done by me, I did them pleasantly, and seldom unpleasantly.

The many feelings arising on account of bile or phlegm or wind or all three together or the change of seasons or unusual activity, or sudden accidents, or born on account of results of actions, are not to me, I suffer few ailments. Of the four higher states of the mind, the pleasant abidings here and now, I am a gainer for nothing, a quick gainer without difficulty. Destroying desires, releasing the mind and released through wisdom, here and now realizing, I abide

Bhikkhus, I am that most soft and graceful recluse

Bhikkhus, these four persons are evident in the world.

## 8. Sa.myojanasutta.m- Bonds

88.Bhikkhus, these four persons are evident in the world. Which four?

The not yet bloomed recluse, the bloomed recluse, the bloomed recluse with a thousand petals and the most soft and graceful recluse.

Bhikkhus, who is the not yet bloomed recluse?

Here, bhikkhus, the bhikkhu destroying the three lower bonds wins entry into the stream of the Teaching and becomes one who aims extinction, not falling away from there.

Bhikkhus, this is the not yet bloomed recluse.

Bhikkhus, who is the bloomed recluse?

Here, bhikkhus, the bhikkhu destroying the three lower bonds and diminishing greed, hate and delusion, becomes one, who returns to this world only once more to put an end to unpleasantness.

Bhikkhus, this is the bloomed recluse.

Bhikkhus, who is the bloomed recluse with a thousand petals?

Here, bhikkhus, the bhikkhu destroying the five lower bonds binding him to the sensual world, he becomes a spontaneously arisen one, not proceeding any further he extinguishes in that same birth.

Bhikkhus, this is the bloomed recluse with a thousand petals.

Bhikkhus, who is the most soft and graceful recluse?

Here, bhikkhus, the bhikkhu destroys desires, releases the mind and released through wisdom too, he abides having realized.

Bhikkhus, this is the most soft and graceful recluse.

Bhikkhus, these four persons are evident in the world.

## 9. Sammaadi.t.thisutta.m- Right view

89. Bhikkhus, these four persons are evident in the world. Which four?

The not yet bloomed recluse, the bloomed recluse, the bloomed recluse with a thousand petals and the most soft and graceful recluse.

Bhikkhus, who is the not yet bloomed recluse?

Here, bhikkhus, the bhikkhu has right view, right thoughts, right speech, right action, right livelihood, right endeavour, right mindfulness and right concentration.

Bhikkhus, this is the not yet bloomed recluse.

Bhikkhus, who is the bloomed recluse?

Here, bhikkhus, the bhikkhu has right view, right thoughts, right speech, right action, right livelihood, right endeavour, right mindfulness, right concentration, right knowledge and right release. He abides not experiencing the eight releases with his body.

Bhikkhus, this is the bloomed recluse.

Bhikkhus, who is the bloomed recluse with a thousand petals?



Here, bhikkhus, the bhikkhu has right view, right thoughts, right speech, right action, right livelihood, right endeavour, right mindfulness, right concentration, right knowledge and right release. He abides experiencing the eight releases with his body.

Bhikkhus, this is the bloomed recluse with a thousand petals..

Bhikkhus, who is the most soft and graceful recluse?

Here, bhikkhus, if the bhikkhu asked for many robes, he should partake them, if he did not ask, a few could be partaken. If the bhikkhu asked for, much morsel food, it should be partaken, if he did not ask, a little could be partaken. If the bhikkhu asked for, many dwellings, they should be partaken, if he did not ask, a few could be partaken. If the bhikkhu asked for, many requisites when ill they should be partaken, if he did not ask, a few could be partaken. When living with other co-associates in the holy life, many of his bodily actions he did pleasantly, a few unpleasantly. Many of his verbal actions he did pleasantly a few unpleasantly. Many of his mental actions he did pleasantly a few unpleasantly. Whatever presentations done he made pleasantly, and seldom unpleasantly.

The many feelings arising on account of bile or phlegm or wind or all three together or the change of seasons or unusual activity, or sudden accidents, or born on account of results of actions, are not to him. He suffers few ailments. Of the four higher states of the mind, the pleasant abidings here and now, he is a gainer for nothing, a quick gainer without difficulty. Destroying desires, releasing the mind and released through wisdom, he here and now realizing, abides

Bhikkhus, this is the most soft and graceful recluse

Bhikkhus, saying it correctly, I am that most soft and graceful recluse.

Bhikkhus, if I asked for, many robes they should be partaken, if I did not ask, a few could be partaken. If I asked for, much morsel food, it should be partaken, if I did not ask, a little could be partaken. If I asked for, many dwellings they should be partaken, if I did not ask, a few could be partaken. If I asked for, many requisites when ill, they should be partaken, if I did not ask, a little could be partaken. When living with other co-associates in the holy life, many of my bodily actions I did pleasantly, a few unpleasantly. Many of my verbal actions I did pleasantly a few unpleasantly. Many of my mental actions I did pleasantly a few unpleasantly. Whatever presentations done by me were done pleasantly, and seldom unpleasantly.

The many feelings arising on account of bile or phlegm or wind or all three together or the change of seasons or unusual activity, or sudden accidents, or born on account of results of actions, are not to me, I suffer few ailments. Of the four higher states of the mind, the pleasant abidings here and now, I am a gainer for nothing, a quick gainer without difficulty. Destroying desires, releasing the mind and released through wisdom, here and now realizing, I abide

Bhikkhus, I am that most soft and graceful recluse

Bhikkhus, these four persons are evident in the world.

## 10. Khandhasutta.m - The Masses

90. Bhikkhus, these four persons are evident in the world. Which four?

The not yet bloomed recluse, the bloomed recluse, the bloomed recluse with a thousand petals and the most soft and graceful recluse.

Bhikkhus, who is the not yet bloomed recluse?

Here, bhikkhus, the bhikkhu abides with a desire to attain the noble end from unpleasantness not yet attained

Bhikkhus, this is the not yet bloomed recluse.

Bhikkhus, who is the bloomed recluse?

Here bhikkhus, the bhikkhu abides examining the arising and fading of the five holding masses:- This is matter, this its arising, this its cessation. These are feelings, this its arising, this its cessation. These are perceptions, this their arising, this their cessation. These are determinations, this their arising, this their cessation. This is consciousness, this its arising and this its cessation. He abides not experiencing the eight releases with the body.

Bhikkhus, this person is a bloomed recluse.

Bhikkhus, who is the bloomed recluse with a thousand petals?

Here bhikkhus, the bhikkhu abides examining the arising and fading of the five holding masses:- This is matter, this its arising, this its cessation. These are feelings, this its arising, this its cessation. These are perceptions, this their arising, this their cessation. These are determinations, this their arising, this their cessation. This is consciousness, this its arising and this its cessation. He abides experiencing the eight releases with the body.

Bhikkhus, this person is a bloomed recluse with a thousand petals.

Bhikkhus, who is the most soft and graceful recluse?

Here, bhikkhus, if the bhikkhu asked for many robes, he should partake them, if he did not ask, a few could be partaken. If the bhikkhu asked for, much morsel food, he should partake them, if he did not ask, a little could be partaken. If the bhikkhu asked for many dwellings, they should be partaken, if he did not ask a few could be partaken. If the bhikkhu asked for, many requisites when ill they should be partaken, if he did not ask, a few could be partaken. When living with other co-associates in the holy life, many of his bodily actions he did pleasantly, a few unpleasantly. Many of his verbal actions he did pleasantly a few unpleasantly. Many of his mental actions he did pleasantly, a few unpleasantly. Whatever presentations done he did them pleasantly, and seldom unpleasantly.

The many feelings arising on account of bile or phlegm or wind or all three together or the change of seasons or unusual activity, or sudden accidents, or born on account of results of actions, are not to him. He suffers few ailments. Of the four higher states of the mind, the pleasant abidings here and now, he is a gainer for nothing, a quick gainer without difficulty. Destroying desires, releasing the mind and released through wisdom, he here and now realizing, abides

Bhikkhus, this is the most soft and graceful recluse

Bhikkhus, saying it correctly, I am that most soft and graceful recluse.

Bhikkhus, if I asked for, many robes I should partake them, if I did not ask, a few could be partaken. If I asked for, much morsel food, it should be partaken, if I did not ask, a little could be partaken. If I asked for, many dwellings they should be partaken, if I did not ask, a few could be partaken. If I asked for, many requisites when ill, they should be partaken, if I did not ask, a little could be partaken. When living with other co-associates in the holy life, many of my bodily actions I did pleasantly, a few unpleasantly. Many of my verbal actions I did pleasantly a few unpleasantly. Many of my mental actions I did pleasantly a few unpleasantly. Whatever presentations done by me, I did them pleasantly, and seldom unpleasantly.

The many feelings arising on account of bile or phlegm or wind or all three together or the change of seasons or unusual activity, or sudden accidents, or born on account of results of actions, are not to me, I suffer few ailments. Of the four higher states of the mind, the pleasant abidings here and now, I am a gainer for nothing, a quick gainer without difficulty. Destroying desires, releasing the mind and released through wisdom, here and now realizing, I abide

Bhikkhus, I am that most soft and graceful recluse

Bhikkhus, these four persons are evident in the world.

(10) 5. Asuravaggo- The Titans

1. Asurasutta.m- The Titans.

91 Bhikkhus, these four persons are evident in the world. What four?

A Titan with a following of Titans, a Titan with a following of gods, a god with a following of Titans and a god with a following of gods.

Bhikkhus, who is a Titan with a following of Titans?

Here, bhikkhus, a certain person is unvirtuous with evil thoughts and his gathering too is unvirtuous and with evil thoughts.

Bhikkhus, who is a Titan with a following of gods?

Here, bhikkhus a certain person is unvirtuous with evil thoughts, his gathering is virtuous and without evil thoughts

Bhikkhus, who is a god with a following of Titans?

Here, bhikkhus, a certain person is virtuous without evil thoughts his gathering is unvirtuous with evil thoughts.

Bhikkhus, who is a god with a following of gods?

Here, bhikkhus, a certain person is virtuous without evil thoughts and his gathering too is virtuous without evil thoughts.

Bhikkhus, these four persons are evident in the world.

## 2. Pa.thamasamaadhisutta.m- The first on concentration

92.Bhikkhus, these four persons are evident in the world. What four?

Here, bhikkhus, a certain person is a gainer of internal appeasement of mind not a gainer of higher wisdom through reflecting the Teaching. Another is the gainer of higher wisdom through reflecting the Teaching and not the gainer of internal appeasement of mind.

Bhikkhus, a certain person is neither a gainer of internal appeasement of mind nor a gainer of higher wisdom through reflecting the Teaching. Bhikkhus, another is the gainer of internal appeasement of mind and a gainer of higher wisdom through reflecting the Teaching.

Bhikkhus, these four persons are evident in the world.

## 3. Dutiyasamaadhisutta.m- The second on concentration

93.Bhikkhus, these four persons are evident in the world. What four?

Here, bhikkhus, a certain person is a gainer of internal appeasement of mind not a gainer of higher wisdom through reflecting the Teaching. Another is the gainer of higher wisdom through reflecting the Teaching and not the gainer of internal appeasement of mind.

Bhikkhus, a certain person is neither a gainer of internal appeasement of mind nor a gainer of higher wisdom through reflecting the Teaching. Bhikkhus, another is the gainer of internal appeasement of mind and a gainer of higher wisdom through reflecting the Teaching.

Here, bhikkhus, that person who is a gainer of internal appeasement of mind and not the gainer of higher wisdom through reflecting the Teaching, should establish himself in the internal appeasement of mind and exert for the gain of higher wisdom through reflecting the Teaching. In the meantime he will be a gainer of internal appeasement of mind and a gainer of higher wisdom through reflecting the Teaching.

Here, bhikkhus, that person who is a gainer of higher wisdom through reflecting the Teaching and not the gainer of internal appeasement of mind, should establish himself in higher wisdom through reflecting the Teaching and exert for the gain of internal appeasement of mind. In the meantime he will be a gainer of higher of wisdom through reflecting the Teaching and a gainer of internal appeasement of mind.

Here, bhikkhus, that person who is neither a gainer of internal appeasement of mind nor the gainer of higher wisdom through reflecting the Teaching, should arouse interest, effort and exert unhindered, with mindful awareness for the gain of those meritorious thoughts.

Like a man whose clothes or head is burning would arouse interest, effort and exert unhindered with mindful awareness to extinguish that fire, in the same manner he should

arouse interest, effort and exert unhindered with mindful awareness for the gain of those meritorious thoughts. In the meantime he will be a gainer of internal appeasement of mind and a gainer of higher wisdom through reflecting the Teaching.

Here, bhikkhus, that person who is a gainer of internal appeasement of mind and a gainer of higher wisdom through reflecting the Teaching, establishing himself in those meritorious thoughts should further exert for the destruction of desires.

Bhikkhus, these four persons are evident in the world.

#### 4. Tatiyasamaadhisutta.m- The third on concentration

94. Bhikkhus, these four persons are evident in the world. What four?

Here, bhikkhus, a certain person is a gainer of internal appeasement of mind not a gainer of higher wisdom through reflecting the Teaching. Another is the gainer of higher wisdom through reflecting the Teaching and not the gainer of internal appeasement of mind.

Bhikkhus, a certain person is neither a gainer of internal appeasement of mind nor a gainer of higher wisdom through reflecting the Teaching. Bhikkhus, another is the gainer of internal appeasement of mind and a gainer of higher wisdom through reflecting the Teaching.

Here, bhikkhus, that person who is a gainer of internal appeasement of mind and not the gainer of higher wisdom through reflecting the Teaching, should approach that person who is a gainer of higher wisdom through reflecting the Teaching and should ask him- Friend, how are determinations to be known, how are they to be thoroughly grasped, how should they be wisely seen? He would explain it to him, as he had known and seen them.

Friend, determinations should be known thus, thoroughly grasped thus and they should be wisely seen thus. In the meantime he will be a gainer of internal appeasement of mind and a gainer of higher wisdom through reflecting the Teaching.

Here, bhikkhus, that person who is a gainer of higher wisdom through reflecting the Teaching and not a gainer of internal appeasement of mind should approach that person who is a gainer of internal appeasement of mind and ask him- Friend, how should the mind be settled, how should it be quieted, how should the mind brought to a single point be made to concentrate. He would explain it to him, as he had known it and seen it. Friend, the mind should be settled thus, quieted thus and brought to a single point should be made to concentrate thus. In the meantime he will be a gainer of higher wisdom through reflecting the Teaching and a gainer of internal appeasement of mind.

Here, bhikkhus, that person who is not a gainer of internal appeasement of mind nor a gainer of higher wisdom through reflecting the Teaching should approach that person who is a gainer of internal appeasement of mind and also a gainer of higher wisdom through reflection of the Teaching and should ask him- Friend, how should the mind be settled, how should it be quieted, how should the mind be brought to a single point and made to concentrate, how are determinations to be known, how are they to be thoroughly grasped, how should they be wisely seen? He would explain it to him, as he had known it and seen it. Friend, the mind should be settled thus, quieted thus and brought to a single point should be made to concentrate thus. Determinations should be known thus, thoroughly grasped thus and they should be wisely seen thus. In the meantime he will be

a gainer of internal appeasement of mind and a gainer of higher wisdom through reflecting the Teaching.

Here, bhikkhus, that person who is a gainer of internal appeasement of mind and a gainer of higher wisdom through reflecting the Teaching, established in those meritorious thoughts should further exert for the destruction of desires

Bhikkhus, these four persons are evident in the world.

#### 5. Chavaalatasutta.m- A burnt log after cremation

95. Bhikkhus, these four persons are evident in the world. What four?

One seeking neither his own good nor another's, one seeking the good of others not his own, one seeking his own good not another's, and the one seeking his own good as well as the good of others.

Bhikkhus, a log of wood from a cremation, burning on both ends with the middle soiled, is not taken to the village as firewood, nor even in the forest, I compare this person who does not seek his own good nor another's good to that.

Bhikkhus, there is the one seeking the good of others not his own. Of these two the one seeking the good of others not his own, is better and more exalted. Bhikkhus, there is the one seeking his own good and not the good of others. Of these three person the best and most exalted is the one seeking his own good and not the good of others. Bhikkhus, there is the person seeking his own good as well as the good of others. Of these four persons, he is the chief, most released, noble and powerful one.

Bhikkhus, from the cow milk is obtained, from milk curd, from curd butter, from butter ghee, from ghee the cream of the ghee is obtained and that is the best.

Bhikkhus, these four persons are evident in the world.

#### 6. Raagavinayasutta.m- Dispelling greed.

96. Bhikkhus, these four persons are evident in the world. What four?

One seeking his own good, not another's, one seeking the good of others, not his own, the one neither seeking his own good nor another's and the one seeking his own good and the good of others.

Bhikkhus, how does a person fall to the method of seeking his own good and not another's

Here, bhikkhus, a certain person falls to the method of dispelling his own greed and not the greed of others, dispelling his own hatred and not the hatred of others, dispelling his own delusion and not the delusion of others. .

Bhikkhus, this person falls to the method of seeking his own good and not another's.

Bhikkhus, how does a person fall to the method of seeking the good of others and not his own good?

Here, bhikkhus, a certain person falls to the method of not dispelling his own greed, incites others to dispel greed. Not dispelling his own hatred incites others to dispel hatred. Not dispelling his own delusion, incites others to dispel delusion.

Bhikkhus, this person falls to the method of seeking the good of others and not his own.

Bhikkhus, how does a person fall to the method of neither seeking his own good nor the good of others?

Here, bhikkhus, a certain person falls to the method of not dispelling his own greed, nor inciting others to dispel greed. Not dispelling his own hatred nor inciting others to dispel hatred. Not dispelling his own delusion, nor inciting others to dispel delusion.

Bhikkhus, this person falls to the method of neither seeking his own good, nor the good of others.

Bhikkhus, how does a person fall to the method of seeking his own good as well as the good of others?

Here, bhikkhus, a certain person falls to the method of dispelling his own greed, and inciting others to dispel greed. Falls to the method of dispelling his own hatred and inciting others to dispel hatred. Falls to the method of dispelling his own delusion, and inciting others to dispel delusion.

Bhikkhus, this person falls to the method of seeking his own good and the good of others.

Bhikkhus, these four persons are evident in the world

7. Khippanissantisutta.m- Quick and careful attention to meritorious things.

97. Bhikkhus, these four persons are evident in the world. What four?

One seeking his own good, not another's, one seeking the good of others, not his own, the one neither seeking his own good nor another's and the one seeking his own good and the good of others.

Bhikkhus, how does a person fall to the method of seeking his own good and not another's?

Here, bhikkhus, a certain person has the quick, careful attention to meritorious things bears the Teaching he has heard, finds meanings in the words and their relevance in the Teaching, and falls to the method of practising the Teaching. He does not speak polite words, clearly, without swallowing words in explaining the meaning, advising, and instructing and does not win the hearts of the co-associates in the holy life.

Bhikkhus, this person falls to the method of seeking his own good and not the good of others. .

Bhikkhus, how does a person fall to the method of seeking the good of others and not his own?

Here, bhikkhus, a certain person does not have the quick careful attention to meritorious things does not bear the Teaching he has heard, does not find meanings in the words and their relevance in the Teaching, and does not fall to the method of practising the Teaching. He speaks polite words, clearly, without swallowing words, in explaining the meaning, advising, and instructing and wins the hearts of the co-associates in the holy life.

Bhikkhus, this person falls to the method of seeking the good of others

and not his own good.

Bhikkhus, how does a person fall to the method of seeking neither his own good nor the good of another?

Here, bhikkhus, a certain person does not have the quick careful attention to meritorious things, does not bear the Teaching he has heard, does not find meanings in the words and their relevance in the Teaching, and does not fall to the method of practising the Teaching. He does not speak polite words, clearly, without swallowing words, in explaining the meaning, advising, and instructing and does not win the hearts of the co-associates in the holy life.

Bhikkhus, this person falls to the method of neither seeking his own good nor the good of others.

Bhikkhus, how does a person fall to the method of seeking his own good as well as the good of others?

Here, bhikkhus, a certain person has the quick careful attention to meritorious things, bears the Teaching he has heard, finds meanings in the words and their relevance in the Teaching, and falls to the method of practising the Teaching. He speaks polite words, clearly, without swallowing words, in explaining the meaning, advising, and instructing and wins the hearts of the co-associates in the holy life.

Bhikkhus, this person falls to the method of seeking his own good as well as the good of others

Bhikkhus, these four persons are evident in the world.

8. Attahitasutta.m- One's own good.

98. Bhikkhus, these four persons are evident in the world. What four?

One seeking his own good, not another's, one seeking the good of others, not his own, the one seeking his own good and the good of others, and the one seeking neither his own good nor the good of others.

Bhikkhus, these four persons are evident in the world.



9. Sikkhaapadasutta.m- The precepts.

99. Bhikkhus, these four persons are evident in the world. What four?

One seeking his own good, not another's, one seeking the good of others, not his own, the one neither seeking his own good nor another's and the one seeking his own good and the good of others.

Bhikkhus, how does a person fall to the method of seeking his own good and not another's?

Here, bhikkhus, a certain person abstains from, taking the life of living things, taking the not given, misbehaving in sexual desires, telling lies and taking intoxicating and brewed drinks, but does not incite others to abstain from taking the life of living things, taking the not given, misbehaving in sexual desires, telling lies and taking intoxicating and brewed drinks.

Thus he falls to the method of seeking his own good and not another's good. .

Bhikkhus, how does a person fall to the method of seeking the good of others and not his own good?

Here, bhikkhus, a certain person does not abstain from, taking the life of living things, taking the not given, misbehaving in sexual desires, telling lies and taking intoxicating and brewed drinks, but he incites others to abstain from taking the life of living things, taking the not given, misbehaving in sexual desires, telling lies and taking intoxicating and brewed drinks.

Thus he falls to the method of seeking the good of others and not his own good.

.Bhikkhus, how does a person fall to the method of neither seeking his own good, nor the good of others?

Here, bhikkhus, a certain person does not abstain from, taking the life of living things, taking the not given, misbehaving in sexual desires, telling lies and taking intoxicating and brewed drinks and does not incite others to abstain from taking the life of living things, taking the not given, misbehaving in sexual desires, telling lies and taking intoxicating and brewed drinks.

Thus he falls to the method of neither seeking his own good nor the good of others.

Bhikkhus, how does a person fall to the method of seeking his own good and the good of others?

Here, bhikkhus, a certain person abstains from, taking the life of living things, taking the not given, misbehaving in sexual desires, telling lies and taking intoxicating and brewed drinks and also incites others to abstain from taking the life of living things, taking the not given, misbehaving in sexual desires, telling lies and taking intoxicating and brewed drinks.

Thus he falls to the method of seeking his own good and the good of others.

Bhikkhus. these four persons are evident in the world.

10. Potaliyasutta.m. -To Potaliya the wandering ascetic

100.The wandering ascetic Potaliya approached the Blessed One, exchanged friendly greetings and sat on a side, then the Blessed One said thus to him:-

Potaliya, four persons are evident in the world. Which four?

Here, Potaliya, a certain person depreciates the depreciable really and truthfully at the right time, does not appreciate the appreciable really and truthfully at the right time Here, Potaliya, a certain person appreciates the appreciable really and truthfully at the right time, does not depreciate the depreciable really and truthfully at the right time. Here, Potaliya, a certain person neither depreciates the depreciable really and truthfully at the right time, nor appreciates the appreciable really and truthfully at the right time. Here, Potaliya, a certain person depreciates the depreciable really and truthfully at the right time and appreciates the appreciable really and truthfully at the right time.

Potaliya, of these four persons evident in the world, which one is the most excellent and exalted?

Good Gotama, these four persons are evident in the world. Which four?

The person who depreciates the depreciable really and truthfully at the right time, does not appreciate the appreciable really and truthfully at the right time. The person who appreciates the appreciable really and truthfully at the right time, does not depreciate the depreciable really and truthfully at the right time. The person who neither depreciates the depreciable really and truthfully at the right time, nor appreciates the appreciable really and truthfully at the right time. And the person who depreciates the depreciable really and truthfully at the right time and appreciates the appreciable really and truthfully at the right time. Good Gotama, of these four persons evident in the world, the person who neither depreciates the depreciable really and truly at the right time nor appreciates the appreciable really and truly at the right time is the most advanced and exalted. What is the reason? Good Gotama, because he is advanced in equanimity.

Potaliya, these four persons are evident in the world. Which four?

The person who depreciates the depreciable really and truthfully at the right time, does not appreciate the appreciable really and truthfully at the right time. The person who appreciates the appreciable really and truthfully at the right time, does not depreciate the depreciable really and truthfully at the right time. The person who neither depreciates the depreciable really and truthfully at the right time, nor appreciates the appreciable really and truthfully at the right time. And the person who depreciates the depreciable really and truthfully at the right time and appreciates the appreciable really and truthfully at the right time. Potaliya, of these four persons evident in the world, the person who depreciates the depreciable really and truly at the right time and appreciates the appreciable really and truly at the right time is the most advanced and exalted. What is the reason? Potaliya, because he knows what should be told at the right time. .

Good Gotama, these four persons are evident in the world. Which four?

The person who depreciates the depreciable really and truthfully at the right time, does not appreciate the appreciable really and truthfully at the right time. The person who appreciates the appreciable really and truthfully at the right time, does not depreciate the depreciable really and truthfully at the right time. The person who neither depreciates the

depreciable really and truthfully at the right time, nor appreciates the appreciable really and truthfully at the right time. And the person who depreciates the depreciable really and truthfully at the right time and appreciates the appreciable really and truthfully at the right time. Good Gotama, of these four persons evident in the world, the person who depreciates the depreciable really and truly at the right time and appreciates the appreciable really and truly at the right time is the most advanced and exalted. What is the reason? Good Gotama, because he knows what should be told at the right time. .

Good Gotama, I understand it now, it is as though something overturned is reinstated, as though an oil lamp is lighted for those who have sight to see forms. Thus good Gotama has explained the Teaching in various ways. I take refuge in good Gotama, the Teaching and the Community of bhikkhus. Remember me as one who has taken refuge.

(11) 1. Valaahakavaggo- Clouds.

1. Pa.thamavalaahakasutta.m- The first on dark clouds.

101. I heard thus. At one time the Blessed One was living in the monastery offered by Anathapindika, in Jeta's grove in Savatthi, and addressed the bhikkhus:-

Bhikkhus, these four are dark clouds. What four?

One cloud thunders does not bring rain, another brings rain does not thunder, another neither thunders nor brings rain and the other thunders and brings rain.

Bhikkhus, in the same manner, there are four persons comparable to the four dark clouds. Which four?

One thunders does not rain, one rains and does not thunder, one neither thunders nor rains and the other thunders and rains.

Bhikkhus, which person thunders and does not bring rain?

Here, bhikkhus, a certain person talks and does no work. This one is comparable to the cloud that thunders and does not rain.

Bhikkhus, which person rains and does not thunder?

Here, bhikkhus, a certain person does the work and does not talk. This person is comparable to the cloud that rains and does not thunder.

Bhikkhus, which person neither thunders nor brings rain?

Here, bhikkhus, a certain person neither talks nor does the work. This person is comparable to the cloud that neither thunders nor brings rain.

Bhikkhus, which person thunders and brings rain?

Here, bhikkhus, a certain person talks and also does the work. This person is comparable to the cloud that thunders and brings rains.

Bhikkhus, these four persons comparable to four rainy clouds are evident in the world.

2. Dutiyavalaahakasutta.m- The second on dark clouds.

102. Bhikkhus, these four are dark clouds. What four?

One cloud thunders does not bring rain, another brings rain does not thunder, another neither thunders, nor brings rain and the other thunders and brings rain.

Bhikkhus, in the same manner, there are four persons comparable to the four dark clouds. Which four?

One thunders does not rain, one rains and does not thunder, one neither thunders nor rains and the other thunders and rains.

Bhikkhus, which person thunders and does not bring rain?

Here, bhikkhus, a certain person learns the Teaching, the discourses, prose and verse sections, answers and explanations, verses, solemn utterances, Thus said sayings, birth stories, wonderful things and series of questions and answers. He does not know this is unpleasant, this its arising, this its cessation and this is the path leading to its cessation. Bhikkhus, this person thunders and does not rain. I compare him to the cloud that thunders and does not bring rain.

Bhikkhus, which person rains and does not thunder?

Here, bhikkhus, a certain person does not learn the Teaching, the discourses, prose and verse sections, answers and explanations, verses, solemn utterances, Thus said sayings, birth stories, wonderful things and series of questions and answers. He knows this is unpleasant, this its arising, this its cessation and this the path leading to its cessation. Bhikkhus, this person rains does not thunder. I compare him to the cloud that brings rain and does not thunder..

Bhikkhus, which person neither thunders nor brings rain?

Here, bhikkhus, a certain person does not learn the Teaching, the discourses, prose and verse sections, answers and explanations, verses, solemn utterances, Thus said sayings, birth stories, wonderful things and series of questions and answers. He does not know this is unpleasant, this its arising, this its cessation and this the path leading to its cessation. Bhikkhus, this person neither thunders nor rains. I compare him to the cloud that neither thunders nor brings rain.

Bhikkhus, which person thunders and also brings rain?

Here, bhikkhus, a certain person learns the Teaching, the discourses, prose and verse sections, answers and explanations, verses, solemn utterances, Thus said sayings, birth stories, wonderful things and series of questions and answers. He knows this is unpleasant, this its arising, this its cessation and this the path leading to its cessation. Bhikkhus, this person thunders and also brings rain. I compare him to the cloud that thunders and brings rain.

Bhikkhus, these four persons comparable to dark clouds are evident in the world.

### 3. Kumbhasutta.m -Pots.

103. Bhikkhus, these four are pots. What four?

One empty and covered, another full and open, one empty and open and the other full and covered.

Bhikkhus, these four are pots.

Bhikkhus, there are four persons evident in the world, comparable to these four pots Which four?

One empty and covered, another full and manifest, one empty and manifest and the other full and covered.

Bhikkhus, which person is empty and covered?

Here, bhikkhus, a certain person, delights in approaching, receding, looking on, scrutinizing, bending, stretching forth and bearing the three robes and bowl. He does not know as it really is, this is unpleasant, this its arising, this its cessation and this is the path leading to its cessation. Bhikkhus, this person is empty and covered. Bhikkhus, I compare him to the pot which is empty and covered.

Bhikkhus, which person is full and manifest?

Here, bhikkhus, a certain person, does not delight in approaching, receding, looking on, scrutinizing, bending, stretching forth and bearing the three robes and bowl. He knows as it really is, this is unpleasant, this its arising, this its cessation and this is the path leading to its cessation. Bhikkhus, this person is full and manifest. Bhikkhus, I compare him to the pot which is full and open.

Bhikkhus, which person is empty and manifest ?

Here, bhikkhus, a certain person, does not delight in approaching, receding, looking on, scrutinizing, bending, stretching forth and bearing the three robes and bowl. He does not know as it really is, this is unpleasant, this its arising, this its cessation and this is the path leading to its cessation. Bhikkhus, this person is empty and open. Bhikkhus, I compare him to the pot which is empty and open

Bhikkhus, which person is full and covered?

Here, bhikkhus, a certain person, delights in approaching, receding, looking on, scrutinizing, bending, stretching forth and bearing the three robes and bowl. He knows as it really is, this is unpleasant, this its arising, this its cessation and this is the path leading to its cessation. Bhikkhus, this person is full and covered. Bhikkhus, I compare him to the pot which is full and covered. . .

Bhikkhus, these four persons comparable to the four pots are evident in the world.

#### 4. Udakarahadasutta.m- Deep ponds

104. Bhikkhus, these four are ponds. What four?

A shallow pond with a deep light, a deep pond with a superficial light, a shallow pond with a superficial light, a deep pond with a deep light. Bhikkhus, these four are ponds.

#### 5 Dutiya-udakarahadasutta.m- The second on deep ponds

105. Bhikkhus, these four are ponds. What four?

A shallow pond with a deep light, a deep pond with a superficial light, a shallow pond with a superficial light, a deep pond with a deep light. Bhikkhus, these four are the ponds.

Bhikkhus, there are four persons evident in the world comparable to these four ponds.

Which four? The shallow person with a deep light, the deep person with a superficial light, the shallow person with a superficial light and the deep person with a deep light.

Bhikkhus, who is the shallow person with a deep light?

Here, bhikkhus, a certain person, delights in approaching, receding, looking on, scrutinizing, bending, stretching forth and bearing the three robes and bowl. He does not know as it really is, this is unpleasant, this its arising, this its cessation and this is the path leading to its cessation. Bhikkhus, this is the shallow person with a deep light. Bhikkhus, I compare him to the shallow pond with a deep light.

Bhikkhus, who is the deep person with a superficial light?

Here, bhikkhus, a certain person, does not delight in approaching, receding, looking on, scrutinizing, bending, stretching forth and bearing the three robes and bowl. He knows as it really is, this is unpleasant, this its arising, this its cessation and this is the path leading to its cessation. Bhikkhus, this is the deep person with a superficial light. Bhikkhus, I compare him to the deep pond with a superficial light

Bhikkhus, who is the shallow person with a superficial light?

Here, bhikkhus, a certain person, does not delight in approaching, receding, looking on, scrutinizing, bending, stretching forth and bearing the three robes and bowl. He does not know as it really is, this is unpleasant, this its arising, this its cessation and this is the path leading to its cessation. Bhikkhus, this is the shallow person with a superficial light. Bhikkhus, I compare him to the shallow pond with a superficial light.

Bhikkhus, who is the deep person with a deep light?

Here, bhikkhus, a certain person, delights in approaching, receding, looking on, scrutinizing, bending, stretching forth and bearing the three robes and bowl. He knows as it really is, this is unpleasant, this its arising, this its cessation and this is the path leading to its cessation. Bhikkhus, this person is deep with a deep light. Bhikkhus, I compare him to the deep pond with a deep light.

Bhikkhus, these four persons comparable to the four deep ponds are evident in the world.

## 6. Aa.mbasutta.m- Mangoes

106. Bhikkhus, these four are mangoes. What four?

Unripe, looking ripe. Ripe, looking unripe. Unripe, looking unripe. Ripe, looking ripe.

Bhikkhus, there are four persons evident in the world comparable to these four mangoes. What four?

Unripe looking ripe, Ripe looking unripe, Unripe and looking unripe and Ripe and looking ripe.

Bhikkhus, which person is unripe and looks ripe?

Here, bhikkhus, a certain person, delights in approaching, receding, looking on, scrutinizing, bending, stretching forth and bearing the three robes and bowl. He does not know as it really is, this is unpleasant, this its arising, this its cessation and this is the path leading to its cessation. Bhikkhus, this is the unripe person looking ripe. Bhikkhus, I compare him to the unripe mango that looks ripe..

Bhikkhus, who is the ripe person looking unripe?

Here, bhikkhus, a certain person, does not delight in approaching, receding, looking on, scrutinizing, bending, stretching forth and bearing the three robes and bowl. He knows as it really is, this is unpleasant, this its arising, this its cessation and this is the path leading to its cessation. Bhikkhus, this is the ripe person looking unripe. Bhikkhus, I compare him to the ripe mango that looks unripe.

Bhikkhus, who is the unripe person looking unripe?

Here, bhikkhus, a certain person, does not delight in approaching, receding, looking on, scrutinizing, bending, stretching forth and bearing the three robes and bowl. He does not know as it really is, this is unpleasant, this its arising, this its cessation and this is the path leading to its cessation. Bhikkhus, this person is unripe and looks unripe. Bhikkhus, I compare him to the unripe mango that looks unripe

Bhikkhus, who is the ripe person looking ripe?

Here, bhikkhus, a certain person, delights in approaching, receding, looking on, scrutinizing, bending, stretching forth and bearing the three robes and bowl. He knows as it really is, this is unpleasant, this its arising, this its cessation and this is the path leading to its cessation. Bhikkhus, this person is ripe and looks ripe. Bhikkhus, I compare him to the ripe mango that looks ripe..

Bhikkhus, there are these four persons comparable to four mangoes evident in the world.

## 7. Muusikaasutta.m- Mice

107. Bhikkhus, these four are mice. Which four? Bores holes does not live in holes. Lives does not bore holes. Does not bore holes or ever live in holes. Bores holes and lives in holes.

Bhikkhus, there are four persons evident in the world, comparable to these four mice. Which four? The one boring holes and not living in them. The one living not boring holes. The one neither boring holes nor ever living in holes. The one boring holes and living in holes.

Here, bhikkhus, a certain person learns the Teaching, the discourses, prose and verse sections, answers and explanations, verses, solemn utterances, Thus said sayings, birth stories, wonderful things and series of questions and answers. He does not know this is unpleasant, this its arising, this its cessation and this is the path leading to its cessation. Bhikkhus, this person bores holes does not live in them. I compare him to the mouse that bores holes and does not live in them.

Bhikkhus, which person lives not boring holes?

Here, bhikkhus, a certain person does not learn the Teaching, the discourses, prose and verse sections, answers and explanations, verses, solemn utterances, Thus said sayings, birth stories, wonderful things and series of questions and answers. He knows this is unpleasant, this its arising, this its cessation and this the path leading to its cessation. Bhikkhus, this person lives not boring holes. I compare him to the mouse that lives not boring holes..

Bhikkhus, which person neither bores holes nor lives in them?

Here, bhikkhus, a certain person does not learn the Teaching, the discourses, prose and verse sections, answers and explanations, verses, solemn utterances, Thus said sayings, birth stories, wonderful things and series of questions and answers. He does not know this is unpleasant, this its arising, this its cessation and this the path leading to its cessation. Bhikkhus, this person neither bores holes nor lives in holes. I compare him to the mouse that neither bores holes or ever lives in holes .

Bhikkhus, which person bores holes and lives in holes?

Here, bhikkhus, a certain person learns the Teaching, the discourses, prose and verse sections, answers and explanations, verses, solemn utterances, Thus said sayings, birth stories, wonderful things and series of questions and answers. He knows this is unpleasant, this its arising, this its cessation and this the path leading to its cessation. Bhikkhus, this person bores holes and lives in them. I compare him to the mouse that bores holes and lives in them.

Bhikkhus, these four persons comparable to the four mice are evident in the world

8. Balivaddasutta.m- Oxen

108.Bhikkhus, these are four oxen. Which four?

The ox violent to cows in the herd not to others. The ox violent to other cows not cows in his herd. The ox violent to cows in the herd as well as to other cows. The ox neither violent to cows in the herd nor to other cows.



Bhikkhus, these are the four oxen

Bhikkhus, there are four persons evident in the world, comparable to these four oxen. Which four?

Violent towards his herd not to others. Violent to other herds not to his own. Violent to his herd as well as to others. Neither violent to his herd nor to others .

Bhikkhus, which person is violent to his herd not to others?

Here, bhikkhus, a certain person is violent to his own gathering and not violent in other gatherings. I compare him to the ox violent to the cows in his herd and not to other cows.

Bhikkhus, which person is violent to other herds not to his?

Here, bhikkhus, a certain person is violent to other gatherings and not violent to his gatherings. I compare him to the ox violent to other cows and not violent to cows in his herd.

Bhikkhus, which person is violent to his herd as well as to other herds?

Here, bhikkhus, a certain person is violent to his own gathering and violent to other gatherings. I compare him to the ox violent to his cows and to other cows.

Bhikkhus, which person is neither violent to his herd nor to other herds?

Here, bhikkhus, a certain person is neither violent to his own gathering nor violent in other gatherings. I compare him to the ox neither violent to his cows nor to other cows.

Bhikkhus, these four persons are evident in the world.

9. Rukkhasutta.m- Trees.

109. Bhikkhus, these four are trees. Which four?

A tree of accessory wood surrounded by accessory wood. A tree of accessory wood surrounded by heartwood. A tree of heartwood surrounded by accessory wood. And a tree of heartwood surrounded by heartwood

Bhikkhus, these are four trees.

Bhikkhus, there are four persons comparable to these four trees evident in the world. Which four?

A person of accessory wood surrounded by accessory wood, a person of accessory wood surrounded by heartwood, a person of heartwood surrounded by accessory wood and the person of heartwood surrounded by heartwood.

Bhikkhus, which person is of accessory wood surrounded by accessory wood?

Here, bhikkhus, a certain person is unvirtuous with evil thoughts and his gathering too is unvirtuous and with evil thoughts. Bhikkhus, he is like the tree of accessory wood surrounded by accessory wood.

Bhikkhus, which person is of accessory wood surrounded by heartwood?

Here, bhikkhus a certain person is unvirtuous with evil thoughts, his gathering is virtuous and without evil thoughts. Bhikkhus, he is like the tree of accessory wood surrounded by heartwood.

Bhikkhus, which person is of heartwood surrounded by accessory wood?

Here, bhikkhus, a certain person is virtuous without evil thoughts his gathering is unvirtuous with evil thoughts. Bhikkhus, he is like the tree of heartwood surrounded by accessory wood.

Bhikkhus, which person is of heartwood surrounded by heartwood?

Here, bhikkhus, a certain person is virtuous without evil thoughts and his gathering too is virtuous without evil thoughts. Bhikkhus, he is like the tree of heartwood surrounded by heartwood.

Bhikkhus, these four persons, comparable to the four trees are evident in the world.

10. ~Asivisasutta.m- The poison in desires

110. Bhikkhus, there are four kinds of poison in desires. What four?

External poison not terrible, terrible poison not external, external and terrible poison and no poison external or terrible.

Bhikkhus, these are the four kinds of poison in desires.

Bhikkhus, there are four persons comparable to these four kinds of poison evident in the world.

Which four?

The person with external poison not terrible, the person with terrible poison not external, the person with terrible external poison and the person without external or terrible poison

Bhikkhus, which person has external poison not terrible?

Here, bhikkhus, a certain person is always angry, but his anger does not last long. Thus bhikkhus, this person has external poison not terrible.

Bhikkhus, which person has terrible poison not external?

Here, bhikkhus, a certain person is not always angry, but his anger lasts long. Thus bhikkhus, this person has terrible poison not external.

Bhikkhus, which person has external and terrible poison?

Here, bhikkhus, a certain person is always angry, and his anger lasts long. Thus bhikkhus, this person has external and terrible poison.

Bhikkhus, which person has neither external poison nor terrible poison?

Here, bhikkhus, a certain person is always neither angry, nor does his anger last long. Thus bhikkhus, this person neither has external poison nor terrible poison.

Bhikkhus, these four persons comparable to poisonous desires are evident in the world.

(12) 2. Kesivaggo- To Kesi

1. Kesisutta.m -To Kesi

111. Then Kesi the trainer of horses, to be trained approached the Blessed One, worshipped and sat on a side. The Blessed One said thus to him:-

Kesi, you are skilled in training horses, how do you train horses?

Venerable sir, I train horses kindly, roughly, and I train horses kindly and roughly.

Kesi, when the horse to be tamed is not tamed when trained kindly, roughly and also kindly and roughly, what do you do to it?

Venerable sir, when the horse to be tamed is not tamed when trained kindly, roughly and also kindly and roughly, I kill it. What is the reason? May there be no blame for the clan of the master. Venerable sir, the Blessed One is the incomparable tamer of those to be tamed. How does the Blessed One tame those to be tamed?

Kesi, I train those to be tamed kindly, roughly and train them kindly and roughly.

Kesi, I train them kindly thus. This is bodily good conduct, these are the results for bodily good conduct. This is verbal good conduct, these the results for verbal good conduct. This is mental good conduct, these the results for mental good conduct, thus its heavenly and thus its human. Kesi, I train them roughly thus. This is bodily evil conduct, these are the results for bodily evil conduct. This is verbal evil conduct, these are the results for verbal evil conduct. This is mental evil conduct, these are the results for mental evil conduct, thus its hellish and thus its the sphere of beasts and ghosts. .

Kesi, I train them kindly and harshly thus. This is bodily good conduct, these the results for bodily good conduct. This is bodily evil conduct and these the results for bodily evil conduct This is verbal good conduct, these the results for verbal good conduct. This is verbal evil conduct, these the results for evil verbal conduct. This is mental good conduct, these the results for mental good conduct. This is mental evil conduct, these the results for mental evil conduct. Thus its heavenly and human and hellish in the spheres of beasts and ghosts.

Venerable sir, when those to be tamed are not tamed when trained kindly, roughly and also kindly and roughly, what does the Blessed One do to them? Kesi, when those to be tamed do not get tamed when trained kindly, harshly and also kindly and harshly, I kill them. Venerable sir, it is not suitable for the Blessed One to destroy living things, yet the Blessed One says I kill them

Kesi, it's true, destroying living things is not suitable for the Thus Gone One, if those to be tamed do not tame, when trained kindly, harshly and also kindly and harshly, the Thus Gone One does not think they should be tolerated and adised and wise co-associates in

the holy life do not think they should be tolerated and advised. Kesi, it is death in the noble ones' discipline when the Thus Gone and the wise co-associates in the holy life do not think to tolerate and advise.

Venerable sir, isn't it destruction in the well going path, when the Thus Gone One and the wise co-associates in the holy life do not think to tolerate and advise them. Venerable sir, I am a lay disciple who has taken refuge from today until life lasts.

## 2. Javasutta.m- Speed.

112. Bhikkhus, endowed with four things the king's thoroughbred horse becomes the royal property and royal by the sign. What four?

By the uprightness, speed, patience and gentleness.

Bhikkhus, endowed with these four things the king's thoroughbred horse becomes the royal property and royal by the sign.

Bhikkhus, in the same manner, endowed with four characteristics the bhikkhu becomes reverential, suitable for hospitality, gifts and veneration with clasped hands...re... the incomparable field of merit for the world. What four?

By the uprightness, speed, patience and gentleness.

Bhikkhus, endowed with these four characteristics the bhikkhu becomes reverential, suitable for hospitality, gifts and veneration with clasped hands...re... the incomparable field of merit for the world.

## 3. Patodasutta.m - The driving stick.

113. Bhikkhus, these four thoroughbred horses are evident in the world. What four?

Here, bhikkhus, a certain thoroughbred horse seeing the case of the whip is frightened and becomes remorseful. What training will the trainer give me today, how will I react to it? Bhikkhus, there is, such a kind of thoroughbred horse. This is the first thoroughbred horse evident in the world.

Here, bhikkhus, a certain thoroughbred horse, seeing the case of the whip is not frightened and does not become remorseful. With a touch on his back he is frightened and becomes remorseful. What training will the trainer give me today, how will I react to it?

Bhikkhus, there is, such a kind of thoroughbred horse. This is the second thoroughbred horse evident in the world.

Here, bhikkhus, a certain thoroughbred horse, is neither frightened seeing the case of the whip, nor with a touch on his back, he is frightened and becomes remorseful, when he feels near the flesh. What training will the trainer give me today, how will I react to it?

Bhikkhus, there is, such a kind of thoroughbred horse. This is the third thoroughbred horse evident in the world.

Here, bhikkhus, a certain thoroughbred horse, is neither frightened seeing the case of the whip, nor with a touch on his back, or even feeling the touch near his flesh, he is frightened and becomes remorseful, when he feels it at the bones. What training will the trainer give me today, how will I react to it? Bhikkhus, there is, such a kind of thoroughbred horse. This is the fourth thoroughbred horse evident in the world.

Bhikkhus, these four thoroughbred horses are evident in the world.

Bhikkhus, in the same manner there are four thoroughbred men evident in the world. What four?

Here, bhikkhus, a certain thoroughbred man hears, in such and such a village or hamlet, a woman or man is either gravely ill or is dead and he becomes frightened and remorseful. Then he wisely arouses effort to dispel, realizes the highest truth with the body and penetratingly sees it with wisdom. Bhikkhus, he is like the first thoroughbred horse, who is frightened and remorseful seeing the case of the whip. This is the first thoroughbred man evident in the world.

Here, bhikkhus, a certain thoroughbred man does not hear, in such and such a village or hamlet, a woman or man is either gravely ill or is dead, but he himself sees a woman or man either gravely ill or dead he is frightened and remorseful on account of that Then he wisely arouses effort to dispel, realizes the highest truth with the body and penetratingly sees it with wisdom. Bhikkhus, he is like the second thoroughbred horse, who is frightened and remorseful with a touch on his back. This is the second thoroughbred man evident in the world.

Here, bhikkhus, a certain thoroughbred man does not hear, in such and such a village or hamlet, a woman or man is either gravely ill or is dead, does not see a woman or man either gravely ill or dead. But he himself sees a blood relation gravely ill or dead and is frightened and remorseful on account of that Then he wisely arouses effort to dispel, realizes the highest truth with the body and penetratingly sees it with wisdom. Bhikkhus, he is like the third thoroughbred horse, who is frightened and remorseful with a feeling that touches his flesh. This is the third thoroughbred man evident in the world.

Here, bhikkhus, a certain thoroughbred man does not hear, in such and such a village or hamlet, a woman or man is either gravely ill or is dead, does not see a woman or man either gravely ill or dead. Does not see a blood relation gravely ill or dead but is touched by sever bodily pain rough and sharp and is frightened and remorseful on account of that Then he wisely arouses effort to dispel, realizes the highest truth with the body and penetratingly sees it with wisdom. Bhikkhus, he is like the fourth thoroughbred horse, who is frightened and remorseful with a feeling that touches his bones. This is the fourth thoroughbred man evident in the world.

Bhikkhus, these four thoroughbred persons are evident in the world.

#### 4. Naagasutta.m- The Elephant.

114. Bhikkhus, endowed with four characteristics the king's elephant becomes the king's property and royal by the sign. What four?

Here, bhikkhus, the king's elephant becomes a hearer, a destroyer, an endurer and a goer.

Bhikkhus, how does the king's elephant become a hearer?

Here bhikkhus, when the elephant trainer trains the king's elephant, whether that training was given earlier or not given earlier, he recalls everything and listens attentively. Thus the king's elephant becomes a hearer.

Bhikkhus, how does the king's elephant become a destroyer?

Here bhikkhus, the king's elephant gone to the battle field destroys elephants, elephant riders, horses, riders on horses, carriages and those in carriages and foot soldiers Thus the king's elephant becomes a destroyer.

Bhikkhus, how does the king's elephant become an endurer?

Here, bhikkhus, the king's elephant endures blows from weapons, swords, arrows, harsh words, the sounds of small and large drums, the conch and the pouring of heated liquids. Thus the king's elephant becomes an endurer.

Bhikkhus, how does the king's elephant become a goer? .

Here, bhikkhus, the king's elephant goes in whatever direction the trainer sends him, whether earlier gone or not gone, he goes in the direction that he is sent. Thus the king's elephant is a goer.

Bhikkhus, in the same manner the bhikkhu endowed with four characteristics becomes suitable for reverence, hospitality, gifts and reverential salutation with clasped hands...re..... the incomparable field of merit for the world. What four?

Here, bhikkhus, the bhikkhu becomes a hearer, a destroyer, an endurer and a goer.

Bhikkhus, how does the bhikkhu become a hearer?

Here, bhikkhus, the bhikkhu recalls whatever teaching he had heard in the discipline of the Thus Gone One and carefully and attentively he listens to the Teaching. Thus the bhikkhu becomes a hearer.

Bhikkhus, how does the bhikkhu become a destroyer?

Here, bhikkhus, the bhikkhu does not endure arisen sensual thoughts, arisen angry thoughts arisen hurting thoughts and arisen evil thoughts, dispels them destroys and makes them not arise again. Thus the bhikkhu becomes a destroyer.

Bhikkhus, how does the bhikkhu become an endurer?

Here, bhikkhus, the bhikkhu endures cold, heat, hunger, thirst, the sting of yellow flies gad flies and creeping things and unpleasant feelings born of badly enunciated rough words and arisen unpleasant bodily feelings that are sharp, rough and difficult to bear, causing life to end. Thus the bhikkhu becomes one who endures.

Bhikkhus, how does the bhikkhu become a goer?

Here, bhikkhus the bhikkhu quickly goes in that direction, along which he had never gone before while traversing in existences this long time, such as the appeasing of all

determinations, giving up all substratum, the destruction of craving, disenchantment, cessation and extinction. Thus the bhikkhu becomes a goer.

Bhikkhus, the bhikkhu endowed with these four characteristics becomes suitable for reverence, hospitality, gifts and reverential salutation with clasped hands...re..... the incomparable field of merit for the world.

## 5. .Taanasutta.m- Achievements

115. Bhikkhus, these four are achievements. What four?

Bhikkhus, there is a thing done unpleasantly leading to the unprofitable, there is a thing done unpleasantly leading to the profitable, there is a thing done pleasantly leading to the unprofitable and there is a thing done pleasantly, leading to the profitable.

Bhikkhus, this thing done unpleasantly leading to the unprofitable, I think it should not be done on two counts. I think it should not be done as it is done unpleasantly and it should not be done as it leads to the unprofitable.

There bhikkhus, in doing this thing done unpleasantly leading to the profitable, the fool and the wise one should be known by the manly power, manly effort and manly attainment. The fool does not think, this thing done unpleasantly, leads me to the profitable, so he does not do it and it leads him to the unprofitable. The wise one thinks, this thing done unpleasantly, leads me to the profitable, so he does it and it leads him to the profitable.

There bhikkhus, in doing this thing done pleasantly leading to the unprofitable, the fool and the wise one should be known by the manly power, manly effort and manly attainment. The fool does not think, this thing done pleasantly, leads me to the unprofitable, so he does it and it leads him to the unprofitable. The wise one thinks, this thing done pleasantly, leads me to the unprofitable, so he does not do it and it leads him to the profitable.

There bhikkhus, in doing this thing done pleasantly leading to the profitable, it should be done on two counts. I think it should be done, as it is done pleasantly and it should be done as it is profitable. Therefore it should be done on both counts. Bhikkhus, these are the four achievements..

## 6. Appamaadasutta.m- Diligence

116. Bhikkhus, be diligent in these four achievements. What four?

Bhikkhus, be diligent to dispel bodily misconduct and to develop bodily good conduct

Bhikkhus, be diligent to dispel verbal misconduct and to develop verbal good conduct

Bhikkhus, be diligent to dispel mental misconduct and to develop mental good conduct

Bhikkhus, be diligent to dispel wrong view and to develop right view

Bhikkhus, when the bhikkhu has dispelled bodily misconduct and developed bodily good conduct, dispelled verbal misconduct and developed verbal good conduct, dispelled mental misconduct and developed mental good conduct, has dispelled wrong view and developed right view, he does not fear the here after and he does not fear death.

7. ~Arakkhasutta.m - Should be protected.

117. Bhikkhus, in four instances diligent mindfulness should be protected by oneself. What four?

Diligent mindfulness should be protected for one's own sake thinking, may my mind not be greedy for greedy thoughts. Diligent mindfulness should be protected for one's own sake thinking, may my mind not be angry with angry thoughts. Diligent mindfulness should be protected for one's own sake thinking, may my mind not be deluded with deluding thoughts. Diligent mindfulness should be protected for one's own sake thinking, may my mind not be intoxicated with intoxicating thoughts

Bhikkhus, when the bhikkhu's mind is not with greedy thoughts not with angry thoughts, not with deluded thoughts and not with intoxicated thoughts, he does not shiver, shake or tremble, even hearing the words of the recluse.

8. Sa.mvejaniyasutta.m- Religious anxiety.

118. Bhikkhus, these four places which arouse religious anxiety should be seen by a clansman who has faith. Which four?

Bhikkhus, the place where the Thus Gone One was born should be seen with religious anxiety by a clansman who has faith. The place where the Thus Gone One realized the incomparable rightful enlightenment, should be seen with religious anxiety by a clansman who has faith. The place where the Thus Gone One rolled the incomparable wheel of the Teaching, should be seen with religious anxiety by a clansman who has faith. The place where the Thus Gone One passed into final extinction should be seen with religious anxiety by a clansman who has faith.

Bhikkhus, these four places which arouse religious anxiety should be seen by a clansman who has faith.

9. Pa.thamabhayasutta.m- The first about fears.

119. Bhikkhus, these four are fears. What four?



The fears of birth, decay, ailing and death.

Bhikkhus, these four are fears.

10. Dutiyabhayasutta.m- The second about fears.

120. Bhikkhus, these four are fears. What four?

The fear from fire, from water, from the king and from robbers.

Bhikkhus, these four are fears.

(13). 3. Bhayavagga- Fear.

1. Attaanuvaadasutta.m - Blame from the self

121. Bhikkhus, these four are fears. What four?

Fear of blame from the self, fear of blame from others, fear of punishment, and fear of evil states.

Bhikkhus, what is fear of blame from the self?

Here, bhikkhus, a certain one reflects thus- If I misconduct by body by words and mind, those actions tell tales about my virtues. He frightened of blame from the self dispels bodily misconduct and develops bodily right conduct, dispels verbal misconduct and develops verbal right conduct, dispels mental misconduct and develops mental right conduct. Bhikkhus, this is fear of blame from the self.

Bhikkhus, what is fear of blame from others?

Here, bhikkhus, a certain one reflects thus- If I misconduct by body by words and mind, those actions will be insults to my virtues. He frightened of blame from others dispels bodily misconduct and develops bodily right conduct, dispels verbal misconduct and develops verbal right conduct, dispels mental misconduct and develops mental right conduct. Bhikkhus, this is fear of blame from others.

Bhikkhus, what is fear of punishment?

Here, bhikkhus, a certain person sees the king punishing a highwayman or a robber in various ways such as whipping, beating with the, jungle rope, poisoned stick. Cutting hands, cutting feet, cutting hands and feet. Cutting the ears, cutting the nose, cutting ears and nose. Putting in the gruel pot, giving the shell tonsure, putting in Rahu's mouth, garlanding with a flaming garland, burning the hands with a torch, beating until the body is like straw, making to behave like an antelope, hooking the flesh, cutting squares out of flesh, burning in an alkaline solution, driving a spike from ear to ear to turn, making like a straw foot stool, sprinkling boiling oil on the body, giving to the dogs to be eaten, raising on a pole until death and also cutting the neck. Then it occurs to him the king punishes the highwayman or the robber in various ways for his evil actions and if I do evil actions

the same will be done to me, such as whipping, beating with the, jungle rope, poisoned stick. Cutting hands, cutting feet, cutting hands and feet. Cutting the ears, cutting the nose, cutting ears and nose. Putting in the gruel pot, giving the shell tonsure, putting in Rahu's mouth, garlanding with a flaming garland, burning the hands with a torch, beating until the body is like straw, making to behave like an antelope, hooking the flesh, cutting squares out of flesh, burning in an alkaline solution, driving a spike from ear to ear to turn, making me like a straw foot stool, sprinkling boiling oil on the body, giving to the dogs to be eaten, raising on a pole until death and also cutting the neck. So he does not rob fearing punishment from the king. To this is called fear of punishment.

Bhikkhus, what is fear of an evil state?

Here, bhikkhus, a certain one reflects thus:- Evil results for bodily misbehaviour are here after, evil results for verbal misbehaviour are here after, and evil results for mental misbehaviour are here after. If I misbehave by body, by words and mind, I too after death will go to decrease, to hell, to a bad state and thinking thus he dispels bodily misconduct and develops bodily right conduct, dispels verbal misconduct and develops verbal right conduct and dispels mental misconduct and develops mental right conduct. He conducts himself purely. To this is said the fear of evil states. Bhikkhus, these four are fears. .

## 2. Uumibhayasutta.m- Fear of waves

122.Bhikkhus, these four are fears to be expected by those ascending to waters. What four?

Fear of waves, fear of crocodiles, fear of whirlpools and the fear of alligators.

Bhikkhus, these four are fears to be expected by those ascending to waters.

Bhikkhus, in the same manner a certain son of a clansman who has gone forth from a household should expect these four fears. What four? Fear of waves, fear of crocodiles, fear of whirlpools and the fear of alligators.

Bhikkhus, what is the fear of waves?

Here, bhikkhus, a certain clansman's son goes forth from the household and becomes homeless out of faith, -thinking am overcome by birth, decay, death, grief, lament, unpleasantness, displeasure and distress. There are only a few who can point out the complete ending of unpleasantness. Then co-associates in the holy life advise and instruct him:- You should approach in this manner, recede in this manner, look on in this manner, look back in this manner, bend in this mann and stretch in this manner, you should bear bowl and robes thus. It occurs to him:- Earlier, when I was a householder, I advised and instructed others, now those who are like my sons and grandsons advise and instruct me. He becomes angry and disinclined and decreases to the lower life. Bhikkhus, fear of waves is a synonym for anger and its accompaniments This is called the fear for waves.

Bhikkhus, what is the fear of crocodiles?

Here, bhikkhus, a certain clansman's son goes forth from the household and becomes homeless out of faith, -thinking am overcome by birth, decay, death, grief, lament, unpleasantness, displeasure and distress. There are only a few who can point out the complete ending of unpleasantness. Then co-associates in the holy life advise and instruct him:- You should eat to live and eat, drink, taste and enjoy thus. It should be at the right

time and it should be the suitable. It occurs to him:- Earlier, when I was a householder, I ate, drank, tasted and enjoyed what I wanted to eat, drink, taste and enjoy. I ate the suitable and also the unsuitable. I ate at timely hours and untimely hours. At day time when it is not proper to eat householders bring nourishing food and precepts are a covering for the mouth. Thinking thus he decreases to the lower life. Bhikkhus, fear of crocodiles is a synonym for stomach filling. This is called the fear of crocodiles.

Bhikkhus, what is the fear of whirlpools?

Here, bhikkhus, a certain clansman's son goes forth from the household and becomes homeless out of faith, -thinking am overcome by birth, decay, death, grief, lament, unpleasantness, displeasure and distress. There are only a few who can point out the complete ending of unpleasantness. He gone forth thus, puts on robes and taking bowl and robes enters the village or hamlet for alms his body, words and mind unprotected, without mindful awareness established in his mental faculties. There he see a householder or the son of a householder enjoying the five strands of sense pleasures being endowed and provided with them. It occurs to him:- Earlier when I was a householder I was endowed and provided with the five strands of sense pleasures. There is wealth in my clan and it is possible for me to enjoy my wealth and do merit Thinking thus he decreases to the lower life. Bhikkhus, fear of whirlpools is a synonym for the five strands of sense pleasures. This is called the fear of whirlpools.

Bhikkhus, what is the fear of alligators?

Here, bhikkhus, a certain clansman's son goes forth from the household and becomes homeless out of faith, -thinking am overcome by birth, decay, death, grief, lament, unpleasantness, displeasure and distress. There are only a few who can point out the complete ending of unpleasantness. He gone forth thus, puts on robes and taking bowl and robes enters the village or hamlet for alms his body, words and mind unprotected, without mindful awareness established in his mental faculties. There he see a woman not well dressed and well robed, his mind overwhelmed with greed he decreases to the lower life. Bhikkhus, fear of alligators is a synonym for the woman. This is called the fear of alligators. .

Bhikkhus, the son of a clansman who has gone forth from a household should expect these four fears.

### 3. Pa.thamananakara.nasutta.m- The first on diversity

123. Bhikkhus, these four persons are evident in the world. What four?

Here, bhikkhus, a certain person secluding from sensual desires and demeritorious thoughts, with thoughts and discursive thoughts and with joy and pleasantness born of seclusion attains to the first higher state of mind. Enjoying it, longing for it, he attains prosperity in it. Keenly applying himself to it, making much of it and not decreasing from it, he dies and is born with the gods of the sphere of Brahma. The life span of those gods is a forward world cycle. Finishing his complete life span there, he would either be born in hell, as a beast, or as a ghost. As for the noble disciples of the Blessed One, they would finish the complete life span there and would extinguish in that same birth. Bhikkhus, this is the difference and diversity between the learned noble disciple and the not learned ordinary man in their course of action, birth and conscience

Again, bhikkhus, a certain person overcoming thoughts and discursive thoughts and internally appeasing the mind making it one pointed without thoughts and discursive thoughts and with joy and pleasantness born of concentration attains to the second higher state of mind. Enjoying it, longing for it he attains prosperity in it. Keenly applying himself to it, making much of it, not decreasing from it he dies and is born with the gods of Radiance. The life span of those gods is two forward world cycles. Finishing his complete life span there, he would either be born in hell, as a beast, or as a ghost. As for the noble disciples of the Blessed One, they would finish the complete life span there and would extinguish in that same birth. Bhikkhus, this is the difference and diversity between the learned noble disciple and the not learned ordinary man in their course of action, birth and conscience

Again, bhikkhus, a certain person with equanimity to joy and detachment abides mindful and aware experiencing pleasantness with the body too. To this the noble ones say mindful abiding in pleasantness with equanimity. He attains to this third higher state of mind. Enjoying it, longing for it he attains prosperity in it. Keenly applying himself to it, making much of it and not decreasing he dies and is born with the lustrous gods. The life span of those gods is four forward world cycles. Finishing his complete life span there, he would either be born in hell, as a beast, or as a ghost. As for the noble disciples of the Blessed One, they would finish the complete life span there and would extinguish in that same birth. Bhikkhus, this is the difference and diversity between the learned noble disciple and the not learned ordinary man in their course of action, birth and conscience

Again, bhikkhus, a certain person dispelling pleasantness and unpleasantness, and earlier having dispelled pleasure and displeasure without unpleasantness and pleasantness and purifying mindfulness with equanimity attains to the fourth higher state of mind. Enjoying it, longing for it he attains prosperity in it. Keenly applying himself to it, making much of it and not decreasing he dies and is born with the gods of Space. The life span of those gods is five hundred forward world cycles. Finishing his complete life span there, he would either be born in hell, as a beast, or as a ghost. As for the noble disciples of the Blessed One, they would finish the complete life span there and would extinguish in that same birth. Bhikkhus, this is the difference and diversity between the learned noble disciple and the not learned ordinary man in their course of action, birth and conscience

#### 4. Dutiyananakara.nasutta.m- The second on diversity

124. Bhikkhus, these four persons are evident in the world. What four?

Here, bhikkhus, a certain person secluding from sensual desires and demeritorious thoughts, with thoughts and discursive thoughts and with joy and pleasantness born of seclusion attains to the first higher state of mind. In that state of mind whatever he sees as matter, feelings, perceptions, determinations and consciousness, he reflects them as impermanent, unpleasant, an ailment, an abscess, an arrow, a misfortune, an illness, as external, destined to decay, void and lacking a self. After death he is born with the gods of pure abodes. These abodes are not shared by the ordinary folk.

Again, bhikkhus, a certain person overcoming thoughts and discursive thoughts and internally appeasing the mind making it one pointed without thoughts and discursive thoughts and with joy and pleasantness born of concentration attains to the second

higher state of mind.....re....Again, bhikkhus, a certain person overcoming thoughts and discursive thoughts and internally appeasing the mind making it one pointed without thoughts and discursive thoughts and with joy and pleasantness born of concentration attains to the second higher state of mind.....re.....Again, bhikkhus, a certain person with equanimity to joy and detachment abides mindful and aware experiencing pleasantness with the body too. To this the noble ones say mindful abiding in pleasantness with equanimity. He attains to this third higher state of mind. ....re....Again, bhikkhus, a certain person dispelling pleasantness and unpleasantness, and earlier having dispelled pleasure and displeasure without unpleasantness and pleasantness and purifying mindfulness with equanimity attains to the fourth higher state of mind. In that state of mind whatever he sees as matter, feelings, perceptions, determinations and consciousness, he reflects them as impermanent, unpleasant, an ailment, an abscess, an arrow, a misfortune, an illness, as external, destined to decay, void and lacking a self. After death he is born with the gods of pure abodes. These abodes are not shared by the ordinary folk. Bhikkhus, these four persons are evident in the world.

#### 5. Pa.thamamettaasutta.m- First on loving kindness

125. Bhikkhus, these four persons are evident in the world. What four?

Here bhikkhus, a certain person pervades one direction with loving kindness, so too the second, third, fourth, above, below and across, in every respect, in all circumstances, entirely, without anger and illwill. Enjoying it, longing for it, he attains prosperity in it. Keenly applying himself to it, making much of it and not decreasing from it, he dies and is born with the gods of the sphere of Brahma. The life span of those gods is a forward world cycle. Finishing his complete life span there, he would either be born in hell, as a beast, or as a ghost. As for the noble disciples of the Blessed One, they would finish the complete life span there and would extinguish in that same birth. Bhikkhus, this is the difference and diversity between the learned noble disciple and the not learned ordinary man in their course of action, birth and conscience

Again, bhikkhus, a certain person pervades one direction with compassion, ....re.... with intrinsic joy, with equanimity, so too the second, third, fourth, above, below and across, in every respect, in all circumstances, entirely, without anger and illwill. Enjoying it, longing for it, he attains prosperity in it. Keenly applying himself to it, making much of it and not decreasing from it, he dies and is born with the Radiant gods. The life span of those gods is two forward world cycles.....re..... the lustrous gods. The life span of those gods is four forward world cycles...re...the gods of space. The life span of those gods is five hundred forward world cycles. Finishing his complete life span there, he would either be born in hell, as a beast, or as a ghost. As for the noble disciples of the Blessed One, they would finish the complete life span there and would extinguish in that same birth. Bhikkhus, this is the difference and diversity between the learned noble disciple and the not learned ordinary man in their course of action, birth and conscience

Bhikkhus, these four persons are evident in the world.

#### 6. Dutiyamettaasutta.m- Second on loving kindness

125. Bhikkhus, these four persons are evident in the world. What four?

Here bhikkhus, a certain person pervades one direction with loving kindness, so too the second, third, fourth, above, below and across, in every respect, in all circumstances, entirely, without anger and illwill. In that state of mind whatever he sees as matter, feelings, perceptions, determinations and consciousness, he reflects them as impermanent, unpleasant, an ailment, an abscess, an arrow, a misfortune, an illness, as external, destined to decay, void and lacking a self. After death he is born with the gods of pure abodes. These abodes are not shared by the ordinary folk.

Again, bhikkhus, a certain person pervades one direction with compassion,...re....with intrinsic joy,.....re.....with equanimity, so too the second, third, fourth, above, below and across, in every respect, in all circumstances, entirely, without anger and illwill. In that state of mind whatever he sees as matter, feelings, perceptions, determinations and consciousness, he reflects them as impermanent, unpleasant, an ailment, an abscess, an arrow, a misfortune, an illness, as external, destined to decay, void and lacking a self. After death he is born with the gods of pure abodes. These abodes are not shared by the ordinary folk.

#### 7. Pa.thama Tathaagata-accariyasutta.m-Wonderful things of the Thus Gone One. .

127.Bhikkhus, at the arising of the Thus Gone One, worthy and rightfully enlightened, four wonderful and surprising things arise. What four?

Bhikkhus, when the future enlightened one leaves the heaven of Happiness to enter the mother's womb a great light appears in this world of gods and men, Mara, Brahma, recluses and brahmins. That light surpasses the splendour of gods. The pitch darkness in the outer spaces of the worlds, where even the moon and sun so powerful do not penetrate, get lighted up and beings born there, see light, see each other and know, there are other beings born there. At the arising of the Thus Gone One, worthy and rightfully enlightened, this is the first wonderful and surprising thing that arises.

Again, bhikkhus, when the future enlightened one enters the mother's womb mindful and aware a great light appears in this world of gods and men, Mara, Brahma, recluses and brahmins. That light surpasses the splendour of gods. The pitch darkness in the outer spaces of the worlds, where even the moon and sun so powerful do not penetrate, get lighted up and beings born there, see light, see each other and know, there are other beings born there. At the arising of the Thus Gone One, worthy and rightfully enlightened, this is the second wonderful and surprising thing that arises.

Again, bhikkhus, when the Thus Gone One realizes incomparable rightful enlightenment a great light appears in this world of gods and men, Mara, Brahma, recluses and brahmins. That light surpasses the splendour of gods. The pitch darkness in the outer spaces of the worlds, where even the moon and sun so powerful do not penetrate, get lighted up and beings born there, see light, see each other and know, there are other beings born there. At the arising of the Thus Gone One, worthy and rightfully enlightened, this is the third wonderful and surprising thing that arises.

Again, bhikkhus, when the Thus Gone One rolls the wheel of the Teaching a great light appears in this world of gods and men, Mara, Brahma, recluses and brahmins. That light surpasses the splendour of gods. The pitch darkness in the outer spaces of the worlds, where even the moon and sun so powerful do not penetrate, get lighted up and beings born there, see light, see each other and know, there are other beings born there. At the arising of the Thus Gone One, worthy and rightfully enlightened, this is the fourth wonderful and surprising thing that arises.

Bhikkhus, at the arising of the Thus Gone One, worthy and rightfully enlightened, these four wonderful and surprising things arise.

#### 8. Dutiya Tathaagata-accariyasutta.m-Wonderful and surprising things of the

Thus Gone One.

128.Bhikkhus, at the arising of the Thus Gone One, worthy and rightfully enlightened, four wonderful and surprising things arise. What four?

Bhikkhus, the populace is fond of roosting, excited about settling, and when the Thus Gone One teaches for non roosting and not settling, they listen and lend ear. This is the first wonderful and surprising thing with the arising of the Thus Gone One

Bhikkhus, the populace is fond of measuring, excited about measuring, and when the Thus Gone One teaches to dispel measuring, they listen and lend ear. This is the second wonderful and surprising thing with the arising of the Thus Gone One

Bhikkhus, the populace is fond of not stopping, excited about continuing, and when the Thus Gone One teaches for quieting and allaying, they listen and lend ear. This is the third wonderful and surprising thing with the arising of the Thus Gone One

Bhikkhus, the populace is blind, enveloped in darkness and when the Thus Gone One teaches to dispel ignorance, they listen and lend ear. This is the fourth wonderful and surprising thing with the arising of the Thus Gone One

Bhikkhus, at the arising of the Thus Gone One, worthy and rightfully enlightened, these four wonderful and surprising things arise.

#### 9.Ananda accariyasutta.m- Wonderful things about venerable Ananda.

129.Bhikkhus, these four are wonderful and surprising things about Ananda. What four?

Bhikkhus, if a gathering of bhikkhus approach to see Ananda, with his sight they become pleasant. If he talks, they become pleased hearing his words, when Ananda is silent they are not satisfied.

Bhikkhus, if a gathering of bhikkhunis approach to see Ananda, with his sight they become pleasant. If he talks, they become pleased hearing his words, when Ananda is silent they are not satisfied.

Bhikkhus, if a gathering of lay male disciples approach to see Ananda, with his sight they become pleasant. If he talks, they become pleased hearing his words, when Ananda is silent they are not satisfied.

Bhikkhus, if a gathering of lay female disciples approach to see Ananda, with his sight they become pleasant. If he talks, they become pleased hearing his words, when Ananda is silent they are not satisfied.

Bhikkhus, these four are wonderful and surprising things about Ananda.

10. Cakkavatti-accariyasutta.m- Wonderful things about the universal monarch.

130. Bhikkhus, these four are wonderful and surprising things about the universal monarch. What four?

Bhikkhus, if a gathering of warriors approach to see the universal monarch, with his sight they become pleasant. If he talks, they become pleased hearing his words, when the universal monarch is silent they are not satisfied.

Bhikkhus, if a gathering of brahmins approach to see the universal monarch, with his sight they become pleasant. If he talks, they become pleased hearing his words, when the universal monarch is silent they are not satisfied.

Bhikkhus, if a gathering of householders approach to see the universal monarch, with his sight they become pleasant. If he talks, they become pleased hearing his words, when the universal monarch is silent they are not satisfied.

Bhikkhus, if a gathering of recluses approach to see the universal monarch, with his sight they become pleasant. If he talks, they become pleased hearing his words, when the universal monarch is silent they are not satisfied.

Bhikkhus, these four are wonderful and surprising things about the universal monarch.

Bhikkhus, in the same way these four are wonderful and surprising things about Ananda. What four?

Bhikkhus, if a gathering of bhikkhus approach to see Ananda, with his sight they become pleasant. If he talks, they become pleased hearing his words, when Ananda is silent they are not satisfied.

Bhikkhus, if a gathering of bhikkhunis approach to see Ananda, with his sight they become pleasant. If he talks, they become pleased hearing his words, when Ananda is silent they are not satisfied.

Bhikkhus, if a gathering of lay male disciples approach to see Ananda, with his sight they become pleasant. If he talks, they become pleased hearing his words, when Ananda is silent they are not satisfied.

Bhikkhus, if a gathering of lay female disciples approach to see Ananda, with his sight they become pleasant. If he talks, they become pleased hearing his words, when Ananda is silent they are not satisfied.

Bhikkhus, these four are wonderful and surprising things about Ananda.



(14) 4 Puggalavaggo

1. Sa.myojanasutta.m- Bonds

131.Bhikkhus, these four persons are evident in the world. What four?

Here, bhikkhus, a certain person's bonds binding him to the sensual world are not dispelled. His bonds that bring rebirth are not dispelled. His bond to desires are not dispelled.

Here, bhikkhus, a certain person's bonds binding him to the sensual world are dispelled. His bonds that bring rebirth are not dispelled. His bond to desires are not dispelled.

Here, bhikkhus, a certain person's bonds binding him to the sensual world are dispelled. His bonds that bring rebirth are dispelled. His bond to desires are not dispelled.

Here, bhikkhus, a certain person's bonds binding him to the sensual world are dispelled. His bonds that bring rebirth are dispelled. His bond to desires are dispelled.

Bhikkhus, of what kind of person are the bonds binding to the sensual world not dispelled. The bonds that bring rebirth not dispelled and the bond to desires not dispelled?

Bhikkhus, of a once returner, the bonds binding him to the sensual world are not dispelled, the bonds that bring rebirth are not dispelled and the bond to desires are not dispelled.

Bhikkhus, of what kind of person are the bonds binding to the sensual world dispelled, the bonds that bring rebirth not dispelled and the bond to desires not dispelled?

Bhikkhus, of one going up stream to the highest gods, the bonds binding him to the sensual world are dispelled, the bonds that bring rebirth are not dispelled and the bond to desires are not dispelled.

Bhikkhus, of what kind of person are the bonds binding to the sensual world dispelled, the bonds that bring rebirth are dispelled and the bond to desires not dispelled?

Bhikkhus, of one in final birth to extinguish the bonds binding him to the sensual world are dispelled, the bonds that bring rebirth are dispelled and the bond to desires are not dispelled.

Bhikkhus, of what kind of person are the bonds binding to the sensual world dispelled, the bonds that bring rebirth dispelled and the bond to desires dispelled?

Bhikkhus, of a worthy one, the bonds binding to the sensual world are dispelled, the bonds that bring rebirth are dispelled and the bond to desires are dispelled. .Bhikkhus, these four persons are evident in the world.

2. Pa.tibhaanasutta.m- Understanding

132. Bhikkhus, these four persons are evident in the world. What four?

The one with devoted understanding not released, one with released understanding not devoted, one with devoted and released understanding and the one with neither devoted nor released understanding.

Bhikkhus, these four persons are evident in the world.

3.Uggha.tita~n~nuusutta.m- Flashing knowledge

Bhikkhus, these four persons are evident in the world. What four?

The one with a flashing insight, the one with established knowledge, the one to be led along and the one who is limited to the word.

Bhikkhus, these four persons are evident in the world.

4. U.t.thaanaphalasutta.m-Results of exertion.

Bhikkhus, these four persons are evident in the world. What four?

The one exerting not relying on attainments at birth, the one living on the attainments at birth not exerting, the one exerting and relying on attainments at birth and the one neither exerting nor relying on attainments at birth.

Bhikkhus, these four persons are evident in the world.

5. Saavajjasutta.m- Faults

Bhikkhus, these four persons are evident in the world. What four?

The one with faults, one with many faults, the one with few faults and the one who is faultless.

Bhikkhus, which one is with faults?

Here, bhikkhus, a certain person is with faulty bodily actions, faulty verbal actions and faulty mental actions. Bhikkhus, such a person is with faults.

Bhikkhus, which one is with many faults?

Here, bhikkhus, a certain person is with many faulty bodily actions and a few not faulty bodily actions, many faulty verbal actions and a few not faulty verbal actions, many faulty

mental actions and a few not faulty mental actions. Bhikkhus, such a person is with many faults.

Bhikkhus, which one is with few faults?

Here, bhikkhus, a certain person is with many non faulty bodily actions and a few faulty bodily actions, many non faulty verbal actions and a few faulty verbal actions many non faulty mental actions and a few faulty mental actions Bhikkhus, such a person is with few faults.

Bhikkhus, which one is faultless?

Here, bhikkhus, a certain person is endowed with faultless bodily actions, faultless verbal actions and faultless mental actions. Bhikkhus, such a person is faultless.

Bhikkhus, these four persons are evident in the world..

6. Pa.thamasiilasutta.m- The first on virtues

136. Bhikkhus, these four persons are evident in the world. What four?

Here, bhikkhus, a certain person is incomplete in virtues, concentration and wisdom. Another is complete in virtues and incomplete in concentration and wisdom. Yet another is complete in virtues and concentration and incomplete in wisdom and the other is complete in virtues, concentration and wisdom.

Bhikkhus, these four persons are evident in the world.

7. Dutiyasiilasutta.m- The second on virtues

137. Bhikkhus, these four persons are evident in the world. What four?

Here, bhikkhus, a certain person neither esteems nor becomes supreme over virtues, concentration or wisdom. Another person esteems and becomes supreme over virtues and does not esteem or become supreme over concentration or wisdom. Another person esteems and becomes supreme over virtues and concentration and does not esteem or become supreme over wisdom. The other esteems and becomes supreme over virtues, concentration and wisdom.

Bhikkhus, these four persons are evident in the world.

8. Nika.t.thasutta.m -Debased

138 Bhikkhus, these four persons are evident in the world. What four?

One with a debased body and not debased mind, one with a not debased body and debased mind, the one with a not debased body and not debased mind and the one with a debased body and debased mind.

Bhikkhus, which one has a debased body and not debased mind?

Here bhikkhus, a certain person dwells in forests and jungle paths and thinks sensual thoughts, angry thoughts and hurting thoughts. This person has a debased body and a not debased mind.

Bhikkhus, which one has a not debased body and debased mind?

Here bhikkhus, a certain person does not dwell in forests and jungle paths and thinks non sensual thoughts, non angry thoughts and non hurting thoughts. This person has a not debased body and debased mind.

Bhikkhus, which one has a not debased body and a not debased mind?

Here bhikkhus, a certain person does not dwell in forests and jungle paths and thinks sensual thoughts, angry thoughts and hurting thoughts. This person has a not debased body and a not debased mind.

Bhikkhus, which one has a debased body and debased mind?

Here bhikkhus, a certain person dwells in forests and jungle paths and thinks non sensual thoughts, non angry thoughts and non hurting thoughts. This person has a debased body and debased mind.

Bhikkhus, these four persons are evident in the world.

## 9. Dhammakathikasutta.m -Teachers of the Dhamma

139. These four are teachers. What four?

Here, bhikkhus, a certain teacher says little of the inappropriate, his gathering is not clever to grasp the appropriate or the inappropriate. That kind of teacher suits that gathering. A certain teacher says little of the appropriate, his gathering is clever to grasp the appropriate or the inappropriate. That kind of teacher suits that gathering. A certain teacher says a lot of the inappropriate, his gathering is not clever to grasp the appropriate or the inappropriate. That kind of teacher suits that gathering. A certain teacher says a lot of the appropriate, his gathering is clever to grasp the appropriate or the inappropriate. That kind of teacher suits that gathering.

These four are the teachers.

## 10. Vaadisutta.m- Arguments

140. Bhikkhus, these four are arguments. What four?

Bhikkhus, there is an argument which concludes according to the meaning not the letters.

There is an argument which concludes according to the letters not the meaning. There is an argument which concludes according to the meaning and the letters. There is an argument which concludes neither according to the meaning nor the letters.

Bhikkhus, these four are arguments.

Bhikkhus, it is not possible that an argument could be concluded according to meanings and letters endowed with reasons, conditions, causal relations and intended meaning

(15). 5. Aabhaavaggo- Splendour

1. Aabhaasutta.m- Lustres

141. Bhikkhus, these four are lustres. What four?

The lustre of the moon, the lustre of the sun, the lustre of fire and the lustre of wisdom.

Bhikkhus, out of these lustres the lustre of wisdom is the foremost.

2. Pabhaasutta.m- Radiances

142. Bhikkhus, these four are radiances. What four?

The radiance of the moon, the sun, of fire and of wisdom.

Bhikkhus, out of these radiances the radiance of wisdom is the foremost.

3. Aalokasutta.m- Lights.

143. Bhikkhus, these four are lights. What four?

The light of the moon, of the sun, of fire and of wisdom.

Bhikkhus, out of these lights the light of wisdom is the foremost.

#### 4. Obhaasasutta.m- Effulgences

144. Bhikkhus, these four are effulgences. What four?

The effulgence of the moon, of the sun, of fire and of wisdom.

Bhikkhus, out of these effulgences the effulgence of wisdom is the foremost.

#### 5. Pajjotasutta.m- Lamps

145. Bhikkhus, these four are lamps. What four?

The lamp of the moon, of the sun, of fire and of wisdom.

Bhikkhus, out of these lamps the lamp of wisdom is the foremost.

#### 6. Pa.thamakaalasutta.m- First about time.

146. Bhikkhus, there are four times. What four?

The right time, for hearing the Teaching, for a discussion, for appeasing the self and for wise thinking.

#### 7. Dutiyakaalasutta.m- Second about time.

147. Bhikkhus, these four, rightfully developed, successively engaged in, gradually lead to the destruction of desires. What four?

Hearing the Teaching at the right time, discussing the Teaching at the right time, appeasing the self at the right time and wise thinking at the right time.

Bhikkhus, these four rightfully developed, successively engaged in, gradually lead to the destruction of desires

Bhikkhus, at the summit of the rock huge rain drops fall and the water comes down filling the ponds and streams on the top of the rock. Running down the water, fills the small ponds and the large ponds. Then the small rivulets, the rivers, the great rivers and gradually the great ocean gets filled. Bhikkhus, in the same manner, these four, rightfully developed, successively engaged in, gradually lead to the destruction of desires

8. Duccaritasutta.m- Evil behaviour.

148. Bhikkhus, these four are verbal misbehaviour. What four?

Telling lies, slandering, talking roughly and frivolously.

Bhikkhus, these four are verbal misbehaviour.

9. Sucaritasutta.m- Good behaviour.

149. Bhikkhus, these four are verbal good behaviour. What four?

Telling the truth, not slandering, talking softly and talking to the point.

.Bhikkhus, these four are verbal good behaviour

10. Saarasutta.m- Essences

150. Bhikkhus, these four are essences. What four?

The essence of virtues, the essence of concentration, the essence of wisdom and the essence of release.

(16) 1. Indriyavaggo

1. Indriyasutta.m- Faculties

151. Bhikkhus, these four are faculties. What four?

The faculty of faith, of effort, of mindfulness and of concentration.

Bhikkhus, these four are faculties.

2. Saddhaabala- Power of faith.

152. Bhikkhus, these four are powers. What four?

The power of faith, of effort, of mindfulness and of concentration.

Bhikkhus, these four are powers.

3. Pa~n~naabalasutta.m- The power of wisdom

153. Bhikkhus, these four are powers. What four?

The power of wisdom, the power of effort, the power when free from faults and the power of a gathering.

Bhikkhus, these four are powers.

4. Satibalasutta.m- The power of mindfulness,

154. Bhikkhus, these four are powers. What four?

The power of mindfulness, the power of concentration, the power when free from faults and the power of a gathering.

Bhikkhus, these four are powers.

5. Pa.tisankhaabalasutta.m- The power of wise thinking.

155. Bhikkhus, these four are powers. What four?

The power of wise thinking, the power of development, the power when free from faults and the power of a gathering.

Bhikkhus, these four are powers.

6. Kappasutta.m- World cycles.

156. Bhikkhus, of a world cycle these four are innumerable. What four?

Bhikkhus, it is not easy to estimate how long the world cycle would roll forward, as this amount, of years, of hundred years, of thousand years, or of a hundred thousand years.

Bhikkhus, it is not easy to estimate how long the world cycle would stop rolling forward, as this amount, of years, of hundred years, of thousand years, or of a hundred thousand years.

Bhikkhus, it is not easy to estimate how long the world cycle would roll backwards, as this amount, of years, of hundred years, of thousand years, or of a hundred thousand years.

Bhikkhus, it is not easy to estimate how long the world cycle rolling backwards, would stop as this amount, of years, of hundred years, of thousand years, or of a hundred thousand years.



Bhikkhus, of a world cycle these four are innumerable.

## 7. Rogasutta.m - Ailments

157. Bhikkhus, these two are ailments. What two?

Bodily and mental ailments

Bhikkhus, there are sentient beings acknowledging freedom from bodily ailments for one year,..re...even for two years,..re.. even for three years, ..re.. even for four years,..re.. even for five years, ..re...even for ten years, ...re....even for twenty years,...re.....even for thirty years,...re.....even for forty years,...re...even for fifty years, ...re... or even for a hundred years. Yet bhikkhus, sentient beings acknowledging freedom from mental ailments even for a moment are rare in the world, unless it is an arahant.

Bhikkhus, these four are ailments of one gone forth. What four?

Here, bhikkhus, a bhikkhu with many desires becomes annoyed and dissatisfied over this and other robes, morsel food, dwellings and requisites for the ill and arouses evil desires and wishes for wrongful gains and strives and exerts to gain them. Considering he approaches families, considering sits down, teaches thoughtfully holding back words

Bhikkhus, these four are ailments of one gone forth.

Therefore bhikkhus, you should train thus. We will not be with many desires and become annoyed and dissatisfied over this and other robes, morsel food, dwellings and requisites for the ill, we will not arouse evil desires and wish for wrongful gains and strive and exert to gain them. Considering we will not approach families, considering we will not sit down, to teach, thoughtfully holding back words. Bhikkhus, you should train thus.

## 8. Parihaanisutta.m- Decrease.

158. Venerable Sariputta addressed the bhikkhus:- Friends, bhikkhus, whoever bhikkhu or bhikkhuni sees in herself these four things should conclude am decreasing in meritorious things told by the Blessed One. What four?

An abundance of greed, an abundance of anger, an abundance of delusion, and the eye of wisdom not succeeding at the right moment.

Friends, bhikkhus, whoever bhikkhu or bhikkhuni sees in herself these four things should conclude am decreasing in meritorious things, told by the Blessed One.

Friends, bhikkhus, whoever bhikkhu or bhikkhuni sees in herself these four things should conclude am increasing in meritorious things told by the Blessed One. What four?

A diminution of greed, a diminution of anger, a diminution of delusion, and the eye of wisdom succeeding at the right moment.

Friends, bhikkhus, whoever bhikkhu or bhikkhuni sees in herself these four things should conclude an increasing in meritorious things told by the Blessed One.

#### 9. Bhikkhunisutta.m- To a bhikkhuni

159. At one time venerable Ananda was abiding in Ghosita's monastery in Kosambi. A certain bhikkhuni addressed a certain man:- Good one, approach venerable Ananda and in my words, worship venerable Ananda with your head at his feet and tell him:- Venerable sir, the bhikkhuni of this name is gravely ill, is in unpleasantness. She worships the feet of venerable Ananda. It is good if venerable Ananda could approach the monastery of the bhikkhunis, and approach her out of compassion.

He agreed, to do the words of that bhikkhuni, approached venerable Ananda, worshipped, sat on a side and said to venerable Ananda:- Venerable sir, the bhikkhuni of this name is gravely ill, is in unpleasantness. She worships the feet of venerable Ananda. It is good if venerable Ananda could approach the monastery of the bhikkhunis, and approach her out of compassion. Venerable Ananda, accepted the message in silence.

Venerable Ananda, put on robes and taking bowl and robes approached the monastery of the bhikkhunis. That bhikkhuni seeing venerable Ananda coming in the distance, covering herself together with the head, lay on her bed. Venerable Ananda approached that bhikkhuni, sat on the prepared seat and said :-

Sister, this body is produced from food and relying on food, food should be dispelled. Sister, this body is produced from craving and relying on craving, craving should be dispelled. Sister, this body is produced from measuring and relying on measuring, measuring should be dispelled. Sister, this body is produced from sexual intercourse, the bridge for sexual inter-course should be broken down. Said the Blessed One.

Sister, it was said, this body is produced from food and relying on food, food should be dispelled. Why was it said so? Here, sister, food should be taken wisely thinking. It is not for play, intoxication, decoration or to look beautiful. It is taken to uphold the body, without greed for soups, as a help to lead the holy life. Thus I destroy the earlier feelings and do not arouse any new. May there be no faults, for my comfortable abiding in the meantime relying on food he dispels food. If it was said this body is produced from food, relying on food, food should be dispelled it was said on account of this.

Sister, it was said, this body is produced from craving and relying on craving, craving should be dispelled. Why was it said so? Here, sister, the bhikkhu hears, the bhikkhu of this name has destroyed desires, has released the mind from desires and released through wisdom here and now abides having realized by himself. Then it occurs to him:- When will I destroy desires, release my mind from desires and released through wisdom here and now abide having realized by myself. In the meantime relying on craving he dispels craving. If it was said this body is produced from craving and relying on craving, craving should be dispelled, it was said on account of this.

Sister, it was said this body is produced from measuring and relying on measuring, measuring should be dispelled. Why was it said so? Here, sister the bhikkhu hears the bhikkhu of this name has destroyed desires, ...re.... abides having realized by himself. It occurs to him, the venerable one of this name has destroyed desires ...re... and abides here and now by himself having realized. Why should not I? In the meantime he dispels measuring relying on measuring. If it was said this body is produced from measuring and relying on measuring, measuring should be dispelled, it was said on account of this.

Sister, this body is produced from sexual intercourse, the bridge for sexual inter-course should be broken down. Said the Blessed One.

Then that bhikkhuni got down from her bed worshipped the feet of venerable Ananda and said:-

Venerable sir, pardon me I have done an offence owing to foolishness, delusion and demerit. Venerable sir, pardon me, it is for future restraint.

Sister, there, it is an offence owing to foolishness, delusion and demerit. As you see your offence and ask pardon according to the Teaching, we accept and grant you pardon. It is growth in the discipline of the noble ones to see the offence and ask for pardon according to the Teaching for future restraint. .

10. Sugatavinayosutta.m- The discipline of the Well Gone One.

160. Bhikkhus, so long as the Well Gone One abides in the world, or the Well Gone One's discipline is present it is for the welfare and pleasantness of many, for the compassion and pleasantness of gods and men. Bhikkhus, who is the Well Gone One?

Here, bhikkhus, the Thus Gone One is born in the world, worthy, rightfully enlightened, endowed with knowledge and conduct, Well Gone, knower of the worlds, the incomparable trainer of those to be trained, teacher of gods and men, enlightened and blessed. Bhikkhus, that is the Well Gone One.

Bhikkhus, what is the discipline of the Well Gone One?

He preaches the Teaching good at the beginning, middle and end, explaining the complete and pure holy life. Bhikkhus, this is the discipline of the Well Gone One.

Bhikkhus, so long as the Well Gone One abides in the world, or the Well Gone One's discipline is present it is for the welfare and pleasantness of many, for the compassion and pleasantness of gods and men.

Bhikkhus, these four things conduce to the confusion and disappearance of the good Teaching. What four?

Here, bhikkhus, the bhikkhus learn the discourses grasped wrongly, on account of misplaced words and letters. On account of the misplaced words and letters the meaning too is miscarried.

Bhikkhus, this is the first thing that conduces to the confusion and disappearance of the good Teaching.

Again, bhikkhus, the bhikkhus become unruly endowed with stubborn ways, not patient, and not good at grasping instructions.

Bhikkhus, this is the second thing that conduces to the confusion and disappearance of the good Teaching.

Again, bhikkhus, the learned bhikkhus to whom the Canon had been handed down, they who bear the Teaching and the Discipline with the headings, do not recite the discourses

completely to others. At their demise the roots cut, the Teaching would be without refuge. Bhikkhus, this is the third thing that conduces to the confusion and disappearance of the good Teaching.

Again, bhikkhus, the elder bhikkhus, live in abundance given to lethargy, not giving the first place to seclusion, and not making effort to attain the not yet attained and for the realization of the not yet realized. Bhikkhus, this is the fourth thing that conduces to the confusion and disappearance of the good Teaching.

Bhikkhus, these four things conduce to the confusion and disappearance of the good Teaching.

Bhikkhus, these four things conduce to the non-confusion and non-disappearance of the good Teaching. What four?

Here, bhikkhus, the bhikkhus learn the discourses rightly grasped, the words and letters correctly placed. On account of the correctly placed words and letters the meaning too is rightly carried

Bhikkhus, this is the first thing that conduces to the non-confusion and non-disappearance of the good Teaching.

Again, bhikkhus, the bhikkhus become ruly endowed with suave ways, patient, and good at grasping instructions

Bhikkhus, this is the second thing that conduces to the non-confusion and non-disappearance of the good Teaching.

Again, bhikkhus, the learned bhikkhus to whom the Canon had been handed down, they who bear the Teaching and the Discipline with the headings, recite the discourses completely to others. At their demise the roots not cut, the Teaching would be with refuge. Bhikkhus, this is the third thing that conduces to the non-confusion and non-disappearance of the good Teaching.

Again, bhikkhus, the elder bhikkhus, do not live in abundance given to lethargy, they give the first place to seclusion, and make effort to attain the not yet attained and for the realization of the not yet realized. Bhikkhus, this is the fourth thing that conduces to the non-confusion and non-disappearance of the good Teaching.

Bhikkhus, these four things conduce to the non-confusion and non-disappearance of the good Teaching.

(17) 2. Pa.tipadaavaggo

1. Sa.nkhittasutta.m- In short.

161. Bhikkhus, these are the four ways of reaching the goal. What four?

A difficult means and slow realization, a difficult means and quick realization, a pleasant means and slow realization and a pleasant means and quick realization.

## 2. Vittaarasutta.m- In detail

162. Bhikkhus, these are the four means of reaching the goal. What four?

A difficult means and slow realization, a difficult means and quick realization, a pleasant means and slow realization and a pleasant means and quick realization.

Bhikkhus, what is the difficult means and slow realization?

Here, bhikkhus, a certain one by nature is greedy and suffers constantly on account of greed, by nature is hateful and suffers constantly on account of hatefulness, by nature is deluded and suffers constantly on account of delusion. His faculties of faith, effort, mindfulness, concentration and wisdom are blunt as a result he realizes the destruction of desires slowly with successive leading. Bhikkhus, to this is said the difficult means and slow realization. .

Bhikkhus, what is the difficult means and quick realization?

Here, bhikkhus, a certain one by nature is greedy and suffers constantly on account of greed, by nature is hateful and suffers constantly on account of hatefulness, by nature is deluded and suffers constantly on account of delusion. His faculties of faith, effort, mindfulness, concentration and wisdom are sharp as a result he realizes the destruction of desires quickly with successive leading. Bhikkhus, to this is said the difficult means and quick realization.

Bhikkhus, what is the pleasant means and slow realization?

Here, bhikkhus, a certain one by nature is not greedy and does not suffer constantly on account of greed, by nature is not hateful and does not suffer constantly on account of hatefulness, by nature is not deluded and does not suffer constantly on account of delusion. His faculties of faith, effort, mindfulness, concentration and wisdom are blunt as a result he realizes the destruction of desires slowly with successive leading. Bhikkhus, to this is said the pleasant means and slow realization.

Bhikkhus, what is the pleasant means and quick realization?

Here, bhikkhus, a certain one by nature is not greedy and does not suffer constantly on account of greed, by nature is not hateful and does not suffer constantly on account of hatefulness, by nature is not deluded and does not suffer constantly on account of delusion. His faculties of faith, effort, mindfulness, concentration and wisdom are sharp as a result he realizes the destruction of desires quickly with successive leading. Bhikkhus, to this is said the pleasant means and quick realization.

Bhikkhus, these are the four ways of reaching the goal.

## 3. Asubhasutta.m- On loathsomeness

163. Bhikkhus, these are the four ways of reaching the goal. What four?

A difficult means and slow realization, a difficult means and quick realization, a pleasant means and slow realization and a pleasant means and quick realization.

Bhikkhus, what is the difficult means and slow realization?

Here, bhikkhus, a certain one abides reflecting loathsomeness in the body, loathsomeness in food, detachment from all the world, seeing impermanence in all determinations and the perception of death is thoroughly established in him. He abides relying on these five powers of a trainer- Such as the powers of faith, shame remorse, effort and wisdom. The five faculties of faith, effort, mindfulness, concentration and wisdom are blunt in him as a result he realizes the destruction of desires slowly with successive leading. Bhikkhus, to this is said the difficult means and slow realization.

Bhikkhus, what is the difficult means and quick realization?

Here, bhikkhus, a certain one abides reflecting loathsomeness in the body, loathsomeness in food, detachment from all the world, seeing impermanence in all determinations and the perception of death is thoroughly established in him. He abides relying on these five powers of a trainer- Such as the powers of faith, shame remorse, effort and wisdom. The five faculties of faith, effort, mindfulness, concentration and wisdom are sharp in him as a result he realizes the destruction of desires quickly with successive leading. Bhikkhus, to this is said the difficult means and quick realization.

Bhikkhus, what is the pleasant means and slow realization?

Here, bhikkhus, a certain one secluded from sensual thoughts, angry thoughts, hurting thoughts and evil thoughts ...re.... abides in the first higher state of mind. Overcoming thoughts and thought processes ...re..... abides in the second higher state of mind. Developing equanimity to joy and detachment...re..... experiences pleasantness with the body too and abides in the third higher state of mind. To this the noble ones say abiding in pleasantness with equanimity. Dispelling pleasantness and unpleasantness and earlier having dispelled pleasure and displeasure, purifying mindfulness so that unpleasantness or pleasantness does not enter the mind, he abides in the fourth higher state of mind. He abides relying on these five powers of a trainer- Such as the powers of faith, shame remorse, effort and wisdom. The five faculties of faith, effort, mindfulness, concentration and wisdom are blunt in him as a result he realizes the destruction of desires slowly with successive leading. Bhikkhus, to this is said the pleasant means and slow realization.

Bhikkhus, what is the pleasant means and quick realization?

Here, bhikkhus, a certain one secluded from sensual thoughts, angry thoughts, hurting thoughts and evil thoughts ...re.... and abides in the first higher state of mind. Overcoming thoughts and thought processes ...re..... abides in the second higher state of mind. Developing equanimity to joy and detachment...re..... experiences pleasantness with the body too and abides in the third higher state of mind. To this the noble ones say abiding in pleasantness with equanimity. Dispelling pleasantness and unpleasantness and earlier having dispelled pleasure and displeasure, purifying mindfulness so that unpleasantness or pleasantness does not enter the mind, he abides in the fourth higher state of mind. He abides relying on these five powers of a trainer- Such as the powers of faith, shame remorse, effort and wisdom. The five faculties of faith, effort, mindfulness, concentration and wisdom are sharp in him as a result he realizes the destruction of desires quickly with successive leading. Bhikkhus, to this is said the pleasant means and quick realization.

4. Pa.thamakhamasutta.m - The first on enduring.

164.Bhikkhus, these are four ways of reaching the goal. What four?

An impatient means, a patient means, the self controlled means and the impartial means.

Bhikkhus, what is an impatient means?

Here, bhikkhus a certain one reviles a reviler, arouses anger in return when aroused, disputes with the one who disputes. Bhikkhus, this is the impatient means.

Bhikkhus, what is the patient means?

Here, bhikkhus a certain one does not revile a reviler, does not arouse anger in return when aroused, does not dispute with one who disputes. Bhikkhus, this is the patient means.

Bhikkhus, what is the self controlled means?

Here, bhikkhus, the bhikkhu seeing a form does not take the sign or the detail. If the mental faculty of the eye was unprotected evil, demeritorious thoughts would stream, he falls to the method of protecting the faculty of the eye. - Hearing a sound ....re..... cognizing a smell,...re...tasting...re... cognizing a touch on the body,...re....and cognizing an idea does not take the sign or the detail. If the mental faculty of the mind was unprotected evil, demeritorious thoughts would stream, he falls to the method of protecting the mind. Bhikkhus, this is the self controlled means.

Bhikkhus, what is the impartial means?

Here, bhikkhus, the bhikkhu does not endure arisen sensual thoughts, destroys them, makes them not arise again, does not endure arisen angry thoughts, destroys them, makes them not arise again, does not endure arisen hurting thoughts, destroys them, makes them not arise again and does not endure arisen evil thoughts, destroys them, makes them not arise again. Bhikkhus, this is the impartial means.

Bhikkhus, these are four ways of reaching the goal.

5. Dutiyakhamasutta.m- The second on enduring.

165.Bhikkhus, these are four means of reaching the goal. What four?

A not enduring means, an enduring means, the self controlled means and the impartial means.

Bhikkhus, what is the not enduring means?

Here, bhikkhus, a certain person does not endure cold, heat, hunger, thirst, the sting of gad flies and yellow flies, the touch of hot air, the touch of creeping things, the touch of

wrongly inunciated, rough words, and the touch of sharp, rough bodily feelings which bring life to an end. Bhikkhus, this is the not enduring means..

Bhikkhus, what is the enduring means?

Here, bhikkhus, a certain person endures cold, heat, hunger, thirst, the sting of gad flies and yellow flies, the touch of hot air, the touch of creeping things, the touch of wrongly inunciated, rough words, and the touch of sharp, rough bodily feelings which bring life to an end. Bhikkhus, this is the enduring means.

Bhikkhus, what is the self controlled means?

Here, bhikkhus, the bhikkhu seeing a form does not take the sign or the detail. If the mental faculty of the eye was unprotected, evil demeritorious thoughts would stream, he falls to the method of protecting the faculty of the eye. Hearing a sound ....re..... cognizing a smell,...re...tasting...re... cognizing a touch on the body,...re....and cognizing an idea does not take the sign or the detail. If the mental faculty of the mind was unprotected evil, demeritorious thoughts would stream, he falls to the method of protecting the mind. Bhikkhus, this is the self controlled means.

Bhikkhus, what is the impartial means?

Here, bhikkhus, the bhikkhu does not endure arisen sensual thoughts, destroys them, makes them not arise again, does not endure arisen angry thoughts, destroys them, makes them not arise again, does not endure arisen hurting thoughts, destroys them, makes them not arise again and does not endure arisen evil thoughts, destroys them, makes them not arise again. Bhikkhus, this is the impartial means.

Bhikkhus, these are four means of reaching the goal.

6. Ubhayasutta.m- On both sides.

166. Bhikkhus, these are the four means of reaching the goal. What four?

A difficult means and slow realization, a difficult means and quick realization, a pleasant means and slow realization and a pleasant means and quick realization.

Bhikkhus, the difficult means and slow realization, is not exalted on both counts, the means is difficult and the realization is slow. Therefore it is said to be not exalted on both counts

Bhikkhus the difficult means and quick realization is not exalted it is said, because of the difficult means

Bhikkhus, the pleasant means and slow realization is not exalted it is said, because of the slow realization.

Bhikkhus, the pleasant means and quick realization is exalted it is said, on both counts. It is exalted as the means is pleasant and it is exalted as the realization is quick.

Bhikkhus, these are the four means of reaching the goal.



7. Mahamoggallaanasutta.m- To venerable Mahamoggallana.

167. Then venerable Sariputta approached venerable Mahamoggallana, exchanged friendly greetings, sat on a side and said to venerable Mahamoggallana:-

Friend, Moggallana, there are these four means to reach the goal. What four?

A difficult means and slow realization, a difficult means and quick realization, a pleasant means and slow realization and a pleasant means and quick realization.

Friend, Moggallana, out of these four means, following which one did your mind find release without holding? .

Friend, Sariputta, there are these four means to reach the goal. What four?

A difficult means and slow realization, a difficult means and quick realization, a pleasant means and slow realization and a pleasant means and quick realization. Out of these four means of reaching the goal, my mind was released without holdings following the difficult means and quick realization.

8. Saaripttasutta.m- To venerable Sariputta.

168. Then venerable Moggallana approached venerable Sariputta, exchanged friendly greetings, sat on a side and said to venerable Sariputta-

Friend, Sariputta, there are these four means to reach the goal. What four?

A difficult means and slow realization, a difficult means and quick realization, a pleasant means and slow realization and a pleasant means and quick realization.

Friend, Sariputta, out of these four means, following which one did your mind find release without holding?.

Friend, Moggallana, there are these four means to reach the goal. What four?

A difficult means and slow realization, a difficult means and quick realization, a pleasant means and slow realization and a pleasant means and quick realization. Out of these four means of reaching the goal, my mind was released without holdings following the pleasant means and quick realization.

9. Sasankhaarasutta.m- With substratum

169. Bhikkhus, these four persons are evident in the world. What four?

Here, bhikkhus, a certain person extinguishes here and now with substratum. A certain person extinguishes with substratum at death, a certain person extinguishes here and now without substratum. A certain person extinguishes without substratum at death,

Bhikkhus, which person extinguishes here and now with substratum?

Here, bhikkhus, the bhikkhu abides reflecting loathsomeness in the body, loathsomeness in food, detachment from all the world, seeing impermanence in all determinations and the perception of death is thoroughly established in him. He abides relying on these five powers of a trainer- Such as the powers of faith, shame remorse, effort and wisdom. The five faculties of faith, effort, mindfulness, concentration and wisdom are sharp in him as a result he extinguishes here and now with substratum.

Bhikkhus, which person extinguishes with substratum after death?

Here, bhikkhus, the bhikkhu abides reflecting loathsomeness in the body, loathsomeness in food, detachment from all the world, seeing impermanence in all determinations and the perception of death is thoroughly established in him. He abides relying on these five powers of a trainer- Such as the powers of faith, shame remorse, effort and wisdom. The five faculties of faith, effort, mindfulness, concentration and wisdom are blunt in him as a result he extinguishes with substratum after death.

Bhikkhus, which person extinguishes here and now without substratum ?

Here, bhikkhus, the bhikkhu secluded from sensual thoughts, angry thoughts, hurting thoughts and evil thoughts ...re.... and abides in the first higher state of mind. Overcoming thoughts and thought processes ...re..... abides in the second higher state of mind. Developing equanimity to joy and detachment...re..... experiences pleasantness with the body too and abides in the third higher state of mind. To this the noble ones say abiding in pleasantness with equanimity. Dispelling pleasantness and unpleasantness and earlier having dispelled pleasure and displeasure, purifying mindfulness, so that unpleasantness or pleasantness does not enter the mind, he abides in the fourth higher state of mind. He abides relying on these five powers of a trainer- Such as the powers of faith, shame remorse, effort and wisdom. The five faculties of faith, effort, mindfulness, concentration and wisdom are sharp in him as a result he extinguishes without substratum here and now.

Bhikkhus, which person extinguishes without substratum after death?

Here, bhikkhus, the bhikkhu secluded from sensual thoughts, angry thoughts, hurting thoughts and evil thoughts ...re.... and abides in the first higher state of mind. Overcoming thoughts and thought processes ...re..... abides in the second higher state of mind. Developing equanimity to joy and detachment...re..... experiences pleasantness with the body too and abides in the third higher state of mind. To this the noble ones say abiding in pleasantness with equanimity. Dispelling pleasantness and unpleasantness and earlier having dispelled pleasure and displeasure, purifying mindfulness, so that unpleasantness or pleasantness does not enter the mind, he abides in the fourth higher state of mind. He abides relying on these five powers of a trainer- Such as the powers of faith, shame remorse, effort and wisdom. The five faculties of faith, effort, mindfulness, concentration and wisdom are blunt in him as a result he extinguishes without substratum after death.

.Bhikkhus, these four persons are evident in the world.

## 10. Yuganaddhasutta.m- The two combined

170. At one time venerable Ananda was abiding in Kosambi and addressed the bhikkhus:-

Friends, bhikkhus, whoever bhikkhu or bhikkhuni declares worthiness in my presence would declare it, in one or the other of these four ways, there is not another. What four?

Friends, bhikkhus, by developing appeasement followed by insight the path appears. He develops that path and makes much of it and his bonds vanish and the underlying tendencies get destroyed.

Again, friends, bhikkhus, by developing insight followed by appeasement the path appears. He develops that path and makes much of it and his bonds vanish and the underlying tendencies get destroyed.

Again, friends, bhikkhus, by developing appeasement and insight together, the path appears. He develops that path and makes much of it and his bonds vanish and the underlying tendencies get destroyed.

Again, friends, bhikkhus, with the bhikkhu's mind seized by rightful agitation there comes a time when the mind settles internally, lies and comes to a single point and concentrates, and to him the path appears. He develops that path and makes much of it and his bonds vanish and the underlying tendencies get destroyed. Friends, bhikkhus, whoever bhikkhu or bhikkhuni declares worthiness in my presence would declare it, in one or the other of these four ways, there is not another.

### (18) 3. Sancetanaavaggo.

#### 1. Cetanaasutta.m- Intentions.

171. Bhikkhus, internal pleasant and unpleasant feelings arise on account of ignorance, either when mindful of the body and bodily intentions, mindful of words and verbal intentions or when mindful of thoughts and intentions

Bhikkhus, one intends bodily intentions for oneself and on account of them, arises internal pleasant and unpleasant feelings. Others intend bodily intentions for him, and on account of them, arises internal pleasant and unpleasant feelings. Mindful and aware one intends bodily intentions for oneself and on account of them, arises internal pleasant and unpleasant feelings. Without mindful awareness one intends bodily intentions for oneself and on account of them, arises internal pleasant and unpleasant feelings.

Bhikkhus, one intends verbal intentions for oneself and on account of them, arises internal pleasant and unpleasant feelings. Others intend verbal intentions for him, and on account of them, arises internal pleasant and unpleasant feelings. Mindful and aware one intends verbal intentions for oneself and on account of them, arises internal pleasant and unpleasant feelings. Without mindful awareness one intends verbal intentions for oneself and on account of them, arises internal pleasant and unpleasant feelings.

Bhikkhus, one intends mental intentions for oneself and on account of them, arises internal pleasant and unpleasant feelings. Others intend mental intentions for him, and on account of them, arises internal pleasant and unpleasant feelings. Mindful and aware

one intends mental intentions for oneself and on account of them, arises internal pleasant and unpleasant feelings. Without mindful awareness one intends mental intentions for oneself and on account of them, arises internal pleasant and unpleasant feelings.

Bhikkhus, these things are affected by ignorance, with the complete cessation of ignorance, that body on account of which internal pleasant and unpleasant feelings arise is no more. Those words on account of which internal pleasant and unpleasant feelings arise are no more. The mind on account of which internal pleasant and unpleasant feelings arise is no more. The field on account of which internal pleasant and unpleasant feelings arise is no more. The object on account of which internal pleasant and unpleasant feelings arise is no more. The sphere on account of which internal pleasant and unpleasant feelings arise is no more. The management on account of which internal pleasant and unpleasant feelings arise is no more.

## 2. Vibhatisutta.m- Giving details

172. Bhikkhus, these four are the gains of a self. What four?

Bhikkhus, in one gain of self, one's own intentions take effect not other's intentions. In another gain of self, other's intentions take effect not one's own intentions. In one gain of self, one's own intention as well as other's intentions take effect. In another gain of self, neither one's own intentions nor another's take effect.

Bhikkhus, these four are the gains of a self.

When this was said, venerable Sariputta said thus to the Blessed One:-

Venerable sir, I know the detailed exposition of this short exposition given by the Blessed One- There, venerable sir, in the gain of a self where one's own intentions take effect not another's, they themselves intend the disappearance from that body. There venerable sir, in the gain of a self where other's intentions take effect not one's own, others intend his disappearance from that body. There, venerable sir, in the gain of a self where one's own intentions and other's intentions take effect they, themselves as well as others intend the disappearance from that body. Venerable sir, in the gain of a self where neither one's own intentions nor another's intentions take effect - how should those gods be known?

Sariputta, they should be known as the gods reaching the sphere of neither perception nor non-perception.

Venerable sir, what is the reason that a certain sentient being disappearing from that body to return here and another sentient being disappearing from that body not to return here?

Here, Sariputta, a certain person not abandoning the bonds that bind him to the sensual world, here and now abides in the sphere of neither perception nor non-perception. He enjoys it, longs for it and prospers in it. Intent on it and abiding much in it dies not decreasing from it and is born with the gods of the sphere of neither perception nor non-perception. Disappearing from there he returns here.

Here, Sariputta, a certain person abandoning the bonds that bind him to the sensual world, here and now abides in the sphere of neither perception nor non-perception. He enjoys it, longs for it and prospers in it. Intent on it and abiding much in it dies not

decreasing from it and is born with the gods of the sphere of neither perception nor non-perception. Disappearing from there he does not return here.

Sariputta, this is the reason that a certain sentient being disappearing from that body to return here and another sentient being disappearing from that body not to return here

### 3. Sariputtasutta.m- Venerable Sariputta.

173.Venerable Sariputta addressed the bhikkhus:- Friends, bhikkhus, a fortnight after my higher ordination I realized the analysis of meanings in extension specifically and with distinctive marks and characteristics. Those I declare, explain, show and point out in various ways. If anyone has doubts or consternation, it should be inquired from me-I have explained this, in the presence of our Teacher who is clever in the Teaching.

Friends, bhikkhus, a fortnight after my higher ordination I realized the reasons, conditions and causal relations specifically and with distinctive marks and characteristics. Those I declare, explain, show and point out in various ways. If anyone has doubts or consternation, it should be inquired from me-I have explained this, in the presence of our Teacher who is clever in the Teaching.

Friends, bhikkhus, a fortnight after my higher ordination I realized the grammatical analysis etymological interpretations, pronunciations dialect and expression, specifically and with distinctive marks and characteristics. Those I declare, explain, show and point out in various ways. If anyone has doubts or consternation, it should be inquired from me-I have explained this, in the presence of our Teacher who is clever in the Teaching.

Friends, bhikkhus, a fortnight after my higher ordination I realized the illumination, intelligence and confidence of speech, specifically and with distinctive marks and characteristics. Those I declare, explain, show and point out in various ways. If anyone has doubts or consternation, it should be inquired from me-I have explained this, in the presence of our Teacher who is clever in the Teaching.

### 4. Mahaako.t.thitasutta.m -Venerable Mahakotthita.

174.Venerable Mahakotthita approached venerable Sariputta, exchanged friendly greetings sat on a side and said to venerable Sariputta:-

Friend, when the six spheres of contact get disenchanting and cease without a remainder, is there anything more?

Friend, do not say so.

Friend, when the six spheres of contact get disenchanting and cease without a remainder, is there not anything more?

Friend, do not say so.

Friend, when the six spheres of contact get disenchanting and cease without a remainder, is there something and not anything more?

Friend, do not say so.

Friend, when the six spheres of contact get disenchanted and cease without a remainder, there neither is, nor is not anything more?

Friend, do not say so.

Friend, when asked, when the six spheres of contact get disenchanted and cease without a remainder, is there anything more, you said, do not say so..

When asked, when the six spheres of contact get disenchanted and cease without a remainder, is there not anything more, you said, do not say so.

When asked, when the six spheres of contact get disenchanted and cease without a remainder, is there something and not anything more, you said, do not say so.

When asked, when the six spheres of contact get disenchanted and cease without a remainder, there neither is, nor is not anything more, you said, do not say so.

Friend, how should the meaning of these words be known?

Friend, when the six spheres of contact get disenchanted and cease without a remainder, to say there is anything more is the diffuseness of the world again

Friend, when the six spheres of contact get disenchanted and cease without a remainder, to say there is not anything more is the diffuseness of the world again..

Friend, when the six spheres of contact get disenchanted and cease without a remainder, to say there is something and not anything, is diffuseness of the world again..

Friend, when the six spheres of contact get disenchanted and cease without a remainder, to say there neither is, nor is not anything more is diffuseness of the world again.

Friend, as long as there is a course of action in the six spheres of contact, till then there is the diffuseness of the world. As long as the diffuseness of the world is evident, till then there is a course of action in the six spheres of contact. When the six spheres of contact get disenchanted and cease without a remainder, it is the appeasement and cessation of the six spheres of contact.

Then venerable Ananda approached venerable Mahakotthita, exchanged friendly greetings, sat on a side and said:- Friend, when the six spheres of contact get disenchanted and cease without a remainder, is there anything more?

Friend, do not say so.

Friend, when the six spheres of contact get disenchanted and cease without a remainder, is there not anything more?

Friend, do not say so.

Friend, when the six spheres of contact get disenchanted and cease without a remainder, is there something and not anything more?

Friend, do not say so.

Friend, when the six spheres of contact get disenchanted and cease without a remainder, there neither is, nor is not anything more?

Friend, do not say so.

Friend, when asked, when the six spheres of contact get disenchanted and cease without a remainder, is there anything more, you said, do not say so..

When asked, when the six spheres of contact get disenchanted and cease without a remainder, is there not anything more, you said, do not say so.

When asked, when the six spheres of contact get disenchanted and cease without a remainder, is there something and not anything more, you said, do not say so.

When asked, when the six spheres of contact get disenchanted and cease without a remainder, there neither is, nor is not anything more, you said, do not say so.

Friend, how should the meaning of these words be known?

Friend, when the six spheres of contact get disenchanted and cease without a remainder, to say there is anything more is the diffuseness of the world again

Friend, when the six spheres of contact get disenchanted and cease without a remainder, to say there is not anything more is the diffuseness of the world again..

Friend, when the six spheres of contact get disenchanted and cease without a remainder, to say there is something and not anything more is diffuseness of the world again..

Friend, when the six spheres of contact get disenchanted and cease without a remainder, to say there neither is, nor is not anything more is diffuseness of the world again.

Friend, as long as there is a course of action in the six spheres of contact, till then there is the diffuseness of the world. As long as the diffuseness of the world is evident, till then there is a course of action in the six spheres of contact. When the six spheres of contact get disenchanted and cease without a remainder, it is the appeasement and cessation of the six spheres of contact.

5. Upavaanasutta.m- Venerable Upavana.

175.Venerable Upavana approached venerable Sariputta, exchanged friendly greetings, sat on a side and said:-

Friend, Sariputta, is the end gained through knowledge?

Friend, it is not so.

Friend, Sariputta, is the end gained through conduct?

Friend, it is not so.

Friend, Sariputta, is the end gained through knowledge and conduct?

Friend, it is not so.

Friend, Sariputta, is the end gained without knowledge and conduct?

Friend, it is not so.

Friend, Sariputta, when asked, is the end gained through knowledge, it was said no.  
When asked, is the end gained through conduct, it was said no.

When asked, is the end gained through knowledge and conduct, it was said no.

When asked, is the end gained without knowledge and conduct, it was said no.

Friend, if it is so, how is the end gained?

Friend, if the end was gained through knowledge, the end would be supported. Friend, if the end was gained through conduct, the end would be supported. Friend, if the end was gained through knowledge and conduct, the end would be supported. Friend, if the end was gained without knowledge and conduct, the end would be attained by the ordinary folk. The ordinary folk are without knowledge and conduct and gone wrong in conduct, they do not know and see it, as it really is. The one endowed with knowledge and conduct knows and sees it, as it really is and attains the end. .

## 6. Ayaacanaasutta.m - Wishing

176. Bhikkhus, a bhikkhu who has faith should rightfully wish, I shall be one like Sariputta-Moggallana. Out of my bhikkhu disciples, they have no compare, such are Sariputta-Moggallana.

Bhikkhus, a bhikkhuni who has faith should rightfully wish, I shall be one like Khema or Uppalavanna. Out of my bhikkhuni disciples, they have no compare, such are Khema or Uppalavanna

Bhikkhus, a male lay disciple who has faith should rightfully wish I shall be one like the householder Citta or Hatthaka of Alavaka Out of my male lay disciples, they have no compare, such are the householder Citta and Hatthaka of Alavaka. .

Bhikkhus, a lay disciple female who has faith should rightfully wish I shall be one like Kujjuttara or Velukantaki Nandamata. Out of my female lay disciples, they have no compare, such are Kujjuttara and Velukantaki Nandamata.

## 7. Raahulasutta.m- Venerable Rahula.

177. Venerable Rahula approached the Blessed One worshipped and sat on side and the Blessed One said:-

Rahula, all that is hard, internal or external, is earth element. It is not mine, am not in it. It is not my self. This should be seen with right wisdom as it really is, and the mind should be disenchanted and turned away from the earth element.



Rahula, all that is watery, internal or external, is water element. It is not mine, am not in it. It is not my self. This should be seen with right wisdom as it really is, and the mind should be disenchanting and turned away from the water element.

Rahula, all that is firey, internal or external, is fire element. It is not mine, am not in it. It is not my self. This should be seen with right wisdom as it really is, and the mind should be disenchanting and turned away from the fire element.

Rahula, all that is airy, internal or external, is air element. It is not mine, am not in it. It is not my self. This should be seen with right wisdom as it really is, and the mind should be disenchanting and turned away from the air element.

Rahula, when the bhikkhu neither sees in him nor in his self, these four elements, it is said he has put an end to craving, has rolled back the veil of bonds, rightfully overcoming measuring has put an end to unpleasantness.

#### 8. Jambalisutta.m- A dirty pool.

178. Bhikkhus, these four persons are evident in the world. What four?

Here, bhikkhus, the bhikkhu abiding in a certain release of mind attends to the cessation of the self view. The mind does not spring forward, take pleasure, settle and find release in the cessation of the self view. Bhikkhus, this bhikkhu does not desire the cessation of the self view. Bhikkhus, it is like a man with a sticky hand taking hold of a branch, it sticks in his hand, holds it and binds the hand. Bhikkhus, in the same manner the bhikkhu abiding in a certain release of mind, attends to the cessation of the self view. The mind does not spring forward, take pleasure, settle and find release in the cessation of the self view. Bhikkhus, this bhikkhu does not desire the cessation of the self view.

Here, bhikkhus, the bhikkhu abiding in a certain release of mind attends to the cessation of the self view. The mind springs forward, takes pleasure, settles and finds release in the cessation of the self view. Bhikkhus, this bhikkhu desires the cessation of the self view. Bhikkhus, it is like a man with a pure hand taking hold of a branch, it does not stick in his hand does not hold or bind the hand. Bhikkhus, in the same manner the bhikkhu abiding in a certain release of mind, attends to the cessation of the self view. The mind springs forward, takes pleasure, settles and finds release in the cessation of the self view. Bhikkhus, this bhikkhu desires the cessation of the self view.

Here, bhikkhus, the bhikkhu abiding in a certain release of mind attends to the splitting up of ignorance. The mind does not spring forward, take pleasure, settle and find release in the splitting up of ignorance. Bhikkhus, this bhikkhu does not desire the splitting up of ignorance. Bhikkhus, it is like a dirty pool not cleaned by the owner for many years, he closes the coming in courses of water and opens up all the outlets. Rain too does not fall suitably not giving the dirty pool a good cleaning. Bhikkhus, in the same manner the bhikkhu abiding in a certain release of mind, attends to the splitting up of ignorance. The mind does not spring forward, take pleasure, settle and find release in the splitting up of ignorance. Bhikkhus, this bhikkhu does not desire the splitting up of ignorance. .

Here, bhikkhus, the bhikkhu abiding in a certain release of mind attends to the splitting up of ignorance. The mind springs forward, takes pleasure, settles and finds release in the splitting up of ignorance. Bhikkhus, this bhikkhu desires the splitting up of ignorance. Bhikkhus, it is like a dirty pool not cleaned by the owner for many years, he opens the

coming in courses of water and closes up all the outlets. Rain too falls suitably giving the dirty pool a good cleaning. Bhikkhus, in the same manner the bhikkhu abiding in a certain release of mind, attends to the splitting up of ignorance. The mind springs forward, takes pleasure, settles and finds release in the splitting up of ignorance Bhikkhus, this bhikkhu desires the splitting up of ignorance. .

Bhikkhus, these four persons are evident in the world.

#### 9. Nibbaanasutta.m- Extinction.

179. Venerable Ananda, approached venerable Sariputta, exchanged friendly greetings, sat on a side and said:-

Friend, Sariputta, what is the reason for a certain person not to realize extinction here and now?

Here, friend, Ananda, sentient beings do not know the perceptions to be given up, as it really is, the perceptions to be made permanent, as it really is, the perceptions leading to progress, as it really is, and the perceptions which share the quality of penetrating as it really is, as a result certain persons do not realize extinction here and now.

Friend, Sariputta, what is the reason for a certain person to realize extinction here and now?

Here, friend, Ananda, some sentient beings know the perceptions to be given up, as it really is, the perceptions to be made permanent, as it really is, the perceptions leading to progress, as it really is, and the perceptions which share the quality of penetrating as it really is, as a result certain persons realize extinction here and now.

#### 10. Mahaapadesaa- The distinct indications

180. At one time the Blessed One was living in the Ananda monument in Bhoganagar. and addressed the bhikkhus:-

Bhikkhus, these four are distinct indications, listen carefully, I will tell you.

Bhikkhus, what are the four distinct indications?

Here, bhikkhus, a bhikkhu might say, I have heard this in the presence of the Blessed One and it was acknowledged. This is the Teaching, this is the Discipline and this is the dispensation of the Teacher. The words of that bhikkhu should not be disparaged nor accepted, those words and letters should be thoroughly learnt and searched in the discourses and proof should be looked in the Discipline. If those words and letters are not found in the discourses and if there is no proof in the Discipline, it should be concluded these are not the words, of that Blessed One, worthy and rightfully enlightened. These are wrongly grasped words of that bhikkhu and they should be thrown away.

Here, bhikkhus, a bhikkhu might say, I have heard this in the presence of the Blessed One and it was acknowledged. This is the Teaching, this is the Discipline and this is the

dispensation of the Teacher. The words of that bhikkhu should not be disparaged nor accepted, those words and letters should be thoroughly learnt and searched in the discourses and proof should be looked in the Discipline. If those words and letters are found in the discourses and if there is proof in the Discipline, it should be concluded these are indeed the words of that Blessed One, worthy and rightfully enlightened. These are rightly grasped words of that bhikkhu and should be remembered. Bhikkhus, remember this as the first distinct indication.

Here, bhikkhus, a bhikkhu might say, in the monastery of this name bhikkhus live. They are eminent elders, leaders. I heard this from them and it was acknowledged. This is the Teaching, this is the Discipline and this is the dispensation of the Teacher. The words of that bhikkhu should not be disparaged nor accepted, those words and letters should be thoroughly learnt and searched in the discourses and proof should be looked in the Discipline. If those words and letters are not found in the discourses and if there is no proof in the Discipline, it should be concluded these are not the words of that Blessed One, worthy and rightfully enlightened. These are wrongly grasped words of the Community and they should be thrown away.

Here, bhikkhus, a bhikkhu might say, in the monastery of this name bhikkhus live. They are eminent elders, leaders. I heard this from them and it was acknowledged. This is the Teaching, this is the Discipline and this is the dispensation of the Teacher. The words of that bhikkhu should not be disparaged nor accepted, those words and letters should be thoroughly learnt and searched in the discourses and proof should be looked in the Discipline. If those words and letters are found in the discourses and if there is proof in the Discipline, it should be concluded these are the words of that Blessed One, worthy and rightfully enlightened. These are rightly grasped words of the Community and should be remembered. Bhikkhus, remember this as the second distinct indication.

Here, bhikkhus, a bhikkhu might say, in the monastery of this name many elder bhikkhus live. They are the bearers of the Teaching and the Discipline with the headings. I heard this from them and it was acknowledged. This is the Teaching, this is the Discipline and this is the dispensation of the Teacher. The words of that bhikkhu should not be disparaged nor accepted, those words and letters should be thoroughly learnt and they should be searched in the discourses and proof looked in the Discipline. If those words and letters are not found in the discourses and if there is no proof in the Discipline, it should be concluded these are not the words of that Blessed One, worthy and rightfully enlightened. These are wrongly grasped words of those elders and they should be thrown away.

Here, bhikkhus, a bhikkhu might say, in the monastery of this name many elder bhikkhus live. They are the bearers of the Teaching and the Discipline, with the headings. I heard this from them and it was acknowledged. This is the Teaching, this is the Discipline and this is the dispensation of the Teacher. The words of that bhikkhu should not be disparaged nor accepted, those words and letters should be thoroughly learnt and they should be searched in the discourses and proof should be looked in the Discipline. If those words and letters are found in the discourses with proof in the Discipline, it should be concluded these are the words of that Blessed One, worthy and rightfully enlightened. These are rightly grasped words of those elders and should be remembered. Bhikkhus, remember this as the third distinct indication.

Here, bhikkhus, a bhikkhu might say, in the monastery of this name a single bhikkhu lives. He is an eminent elder, a leader, a bearer of the Teaching and Discipline with the headings. I heard this from him and it was acknowledged. This is the Teaching, this is the Discipline and this is the dispensation of the Teacher. The words of that bhikkhu should not be disparaged nor accepted, those words and letters should be thoroughly learnt and should be searched in the discourses and proof should be looked in the Discipline. If

those words and letters are not found in the discourses and if there is no proof in the Discipline, it should be concluded these are not the words of that Blessed One, worthy and rightfully enlightened. These are wrongly grasped words of that elder and they should be thrown away.

Here, bhikkhus, a bhikkhu might say, in the monastery of this name a single bhikkhu lives. He is an eminent elder, a leader a bearer of the Teaching and Discipline with the headings. I heard this from him and it was acknowledged. This is the Teaching, this is the Discipline and this is the dispensation of the Teacher. The words of that bhikkhu should not be disparaged nor accepted, those words and letters should be thoroughly learnt and searched in the discourses and proof should be looked in the Discipline. If those words and letters are found in the discourses and if there is proof in the Discipline, it should be concluded these are the words of that Blessed One, worthy and rightfully enlightened. These are rightly grasped words of that elder and should be remembered. Bhikkhus, remember this as the fourth distinct indication. Bhikkhus, these are the four distinct indications.

(19) . 4. Brahmanavaggo

1. Yodhaajivasutta.m- The soldier

181. Bhikkhus, endowed with four things the soldier becomes royal property and royal by the sign. What four?

Here, bhikkhus, the soldier becomes skilled in taking the right position, shooting from a distance, shooting at the right moment and breaking down a huge mass.

Bhikkhus, endowed with these four things the soldier becomes royal property and royal by the sign.

Bhikkhus, in the same manner the bhikkhu endowed with four things becomes reverential, ....re.... the field of merit for the world. What four?

Here, bhikkhus, the bhikkhu becomes skilled in taking the right position, shooting from a distance, shooting at the right moment and breaking down a huge mass.

Bhikkhus, how does the bhikkhu become skilled in taking the right position?

Here, bhikkhus, the bhikkhu becomes virtuous ....re.... observing the restraints. Thus the bhikkhu becomes skilled in taking the right position.

Bhikkhus, how does the bhikkhu shoot from a distance?

Here, bhikkhus, the bhikkhu sees with right insight as it really is, that all matter in the past, future or present, internal or external, rough or fine, unexalted or exalted, far or near is not mine, am not in it, it's not my self. That all feelings in the past, future or present, internal or external, rough or fine, unexalted or exalted, far or near are not mine, am not in them, they are not my self. That all perceptions in the past, future or present, internal or external, rough or fine, unexalted or exalted, far or near are not mine, am not in them, they are not my self. That all determinations in the past, future or present, internal or external, rough or fine, unexalted or exalted, far or near are not mine, am not in them, they are not my self. That all consciousness in the past, future or present,

internal or external, rough or fine, unexalted or exalted, far or near are not mine, am not in them, they are not my self. Thus the bhikkhu shoots from a distance.

Bhikkhus, how does the bhikkhu shoot at the right moment?

Here, bhikkhus, the bhikkhu knows as it really is, this is unpleasant, this is the arising of unpleasantness, this is the cessation of unpleasantness and this is the path leading to the cessation of unpleasantness. Thus the bhikkhu shoots at the right moment.

Bhikkhus, how does the bhikkhu break up a huge mass?

Here, bhikkhus, the bhikkhu breaks open a huge mass of ignorance. Thus the bhikkhu breaks up a huge mass.

Bhikkhus, the bhikkhu endowed with these four things becomes reverential, ....re.... the field of merit for the world.

## 2. Paatibhogo- To share with another

182. Bhikkhus, there is no one to share these four in the world, not a recluse, a brahmin, a god, Mara or even Brahma. What four?

Bhikkhus, there is no one to share decay in the world, not a recluse, a brahmin, a god, Mara or even Brahma.

Bhikkhus, there is no one to share ailments in the world, not a recluse, a brahmin, a god, Mara or even Brahma.

Bhikkhus, there is no one to share death in the world, not a recluse, a brahmin, a god, Mara or even Brahma.

Bhikkhus, there is no one to share the results of evil demeritorious things that follow future birth decay and death, in the world, not a recluse, a brahmin, a god, Mara or even Brahma.

Bhikkhus, there is no one to share these four things in the world, not a recluse, a brahmin, a god, Mara or even Brahma.

## 3. Sutasutta.m- The heard.

183. At one time the Blessed One was living in the squirrels' sanctuary in the Bamboo grove in Rajagaha and Vassakara the chief minister of Magadha approached the Blessed One, exchanged friendly greetings, sat on a side and said thus to the Blessed One:-

Good Gotama, am of this view and say it; if someone seeing a form, says I saw this, there is nothing wrong in it. If someone hearing some words says I heard these words, there is nothing wrong in it. If someone cognizing a smell, taste or touch says I cognized this touch, there is nothing wrong in it. If someone cognizing an idea says I cognized this idea, there is nothing wrong in it.

Brahmin, I do not say that you should talk about all that you see, nor do I say that you should not talk about all that you see. Brahmin, I do not say that you should talk about all that you hear, nor do I say that you should not talk about all that you hear. Brahmin, I do not say that you should talk about all that you smell,...re... taste...re... touch nor do I say that you should not talk about all that you smell, taste or touch. Brahmin, I do not say that you should talk about all that you think, nor do I say that you should not talk about all that you think.

Brahmin, when you talk of what you saw if demeritorious things increase and meritorious things decrease that seen, should not be told. Brahmin, when you talk of what you saw if demeritorious things decrease and meritorious things increase that seen should be told. Brahmin, when you talk of what you heard if demeritorious things increase and meritorious things decrease that heard, should not be told. Brahmin, when you talk of what you heard if demeritorious things decrease and meritorious things increase that heard, should be told. Brahmin, when you talk of what you cognized if demeritorious things increase and meritorious things decrease that cognized, should not be told. Brahmin, when you talk of what you cognized if demeritorious things decrease and meritorious things increase that cognized, should be told. Brahmin, when you talk of what you thought if demeritorious things increase and meritorious things decrease such ideas, should not be told. Brahmin, when you talk of thoughts if demeritorious things decrease and meritorious things increase such ideas should be told.

Then the brahmin Vassakara the chief minister of Magadha pleased with those words and agreeing got up from his seat and went away.

#### 4. Abhayasutta.m- Freedom from fear.

184. The brahmin Jaa.nussoni approached the Blessed One, exchanged friendly greetings, sat on a side and said to the Blessed One:-

Good Gotama, am of this view and say it, he who has no death has no fear and trembling for death.

Brahmin, there are those who fear and tremble death, and there are those who do not fear and tremble death

Brahmin, which one fears and trembles death?

Here, brahmin, a certain one with not dispelled greed, interest, love, thirst and wailing for sensuality is assailed by some grave illness and it occurs to him:- I will have to give up my sensual pleasures. He grieves, worries, wails, his head droops and he becomes bewildered. Brahmin, this is fear and trembling for death.

Again, brahmin, a certain one with not dispelled greed, interest, love, thirst and wailing for the body is assailed by some grave illness and it occurs to him:- I will have to give up my bodily pleasures. He grieves, worries, wails, his head droops and he becomes bewildered. Brahmin, this is fear and trembling for death.

Again, brahmin, a certain one who has not done good, merit, not protected the frightened, done gruesome faulty things is assailed by some grave illness and it occurs to him:- I have not done good, merit, not protected the frightened, done gruesome faulty things. After death I will be with those who have not done good, merit, not protected the frightened, done gruesome faulty things. He grieves, worries, wails, his head droops and he becomes bewildered. Brahmin, this is fear and trembling for death.

Again, brahmin, a certain one has doubts has not come to the end of doubting the good Teaching and he is assailed by some grave illness and it occurs to him:- I am with unsettled doubts in the good Teaching. He grieves, worries, wails, his head droops and he becomes bewildered. Brahmin, this is fear and trembling for death.

Brahmin, these four fear and tremble at death.

Brahmin, which one does not fear and tremble at death?

Here, brahmin, a certain one dispels greed, interest, love, thirst and wailing for sensuality, when assailed by some grave illness it does not occur to him:- I will have to give up my sensual pleasures. He does not grieve, worry, wail, his head does not droop and he does not become bewildered. Brahmin, he has no fear and trembling for death.

Again, brahmin, a certain one dispels greed, interest, love, thirst and wailing for the body assailed by some grave illness, it does not occur to him:- I will have to give up my bodily pleasures. He does not grieve, worry, wail, his head does not droop and he does not become bewildered. Brahmin, he does not fear and tremble death.

Again, brahmin, a certain one who has done good, merit, protected the frightened, not done gruesome faulty things is assailed by some grave illness, it occurs to him:- I have done good, merit, protected the frightened, not done gruesome faulty things. After death I will be with those who have done good, merit, protected the frightened, not done gruesome faulty things. He does not grieve, worry, wail, his head does not droop and he does not become bewildered. Brahmin, he does not fear or tremble at death.

Again, brahmin, a certain one has no doubts has come to the end of doubting the good Teaching and he is assailed by some grave illness and it occurs to him:- I have settled my doubts in the good Teaching. He does not grieve, worry, wail, his head does not droop and he does not become bewildered. Brahmin, he does not fear and tremble at death.

Brahmin, these four do not fear and tremble at death.

Good Gotama, I understand...re.... remember me as a lay disciple of good Gotama from today until life lasts.

##### 5. Brahma.nasaccasutta.m- Truths of the brahmins.

185. At one time the Blessed One was living among the Gijja peaks in Rajagaha. At that time many well known wandering ascetics were living in the monastery of the wandering ascetics on the bank of river Sappinie. Some of them were Annabhara, Varadhara and Sakuludayi,

The Blessed One getting up from his seclusion in the evening, approached the monastery of the wandering ascetics. At that time the wandering ascetics were assembled and seated and discussing the truths of the brahmins.

The Blessed One approached the wandering ascetics, sat on the prepared seat and addressed the wandering ascetics:-

Wandering ascetics, with what talk were you, assembled and seated here and what were the alternate topics?

Good Gotama, we assembled and seated here, were talking about the truths of brahmins.

Wandering ascetics, these four are the truths of brahmins by me realized and declared. What four?

Here, wandering ascetics the brahmins said thus:- All living things are not to be destroyed These words of the brahmins are true and real. By that one should not think, am a recluse, a brahmin, or am superior, there is no compare to me, there is no inferior one to me. Yet realizing that truth he should fall to the method of showing loving kindness and compassion to living things.

Again, wandering ascetics the brahmins said thus:- All sensuality is impermanent, unpleasant, changing things. These words of the brahmins are true and real. By that one should not think, am a recluse, a brahmin, or am superior, there is no compare to me, there is no one inferior to me. Yet realizing that truth he should fall to the method of turning away from, disenchantment from and cessation of sensuality.

Again, wandering ascetics the brahmins said thus:- All being is impermanent, unpleasant, changing things These words of the brahmins are true and real. By that one should not think, am a recluse, a brahmin, or am superior, there is no compare to me, there is no one inferior to me. Yet realizing that truth he should fall to the method of turning away from, disenchantment from and cessation of being. . .

Again, wandering ascetics the brahmins said thus:- I have no bonds towards anyone, and have no attachments to anything. These words of the brahmins are true and real. By that one should not think, am a recluse, a brahmin, or am superior, there is no compare to me, there is no inferior to me. Yet realizing that truth he should fall to the method there is nothing.

Wandering ascetics, these four are the truths of brahmins by me realized and declared.

## 6. Ummaggasutta.m- A devious path.

186. Then a certain bhikkhu approached the Blessed One, worshipped, sat on a side and said:- Venerable sir, how is the world led on? By what is the world worried? Where is the authority born?

Bhikkhu, your devious path is good, intelligence is good the question is excellent. Bhikkhu do you ask, venerable sir, how is the world led on? By what is the world worried? And where is the authority born?

Yes, venerable sir.



Bhikkhu, the world is led on by the mind. By the mind it is worried. And the authority is born in the mind.

He appreciated and agreed with the words of the Blessed One and asked a further question. Venerable sir, it is said a learned bearer of the Teaching. Venerable sir, who is a learned bearer of the teaching?

Bhikkhu, your devious path is good, intelligence is good the question is excellent. Bhikkhu do you ask, who is a learned bearer of the Teaching?

Yes, venerable sir.

Bhikkhu, I have declared a lot of the Teaching -discourses, prose and verse sections, question and answer explanations, verses, solemn utterances, thus said sayings, birth stories, wonderful things and series of questions and answers. Bhikkhu, even a verse of four lines is enough to know the meaning and the Teaching, and living accordingly to become a learned bearer of the Teaching, quite appropriate to the words.

He appreciated and agreed with the words of the Blessed One and asked a further question. Venerable sir, it is said, the learned one with penetrating wisdom. How is one learned and with penetrating wisdom?

Bhikkhu, your devious path is good, intelligence is good the question is excellent. Bhikkhu do you ask, how is the learned one with penetrating wisdom?

Yes, venerable sir.

Here, bhikkhu, the bhikkhu has heard, this is unpleasant, he penetratingly sees its meaning with wisdom. He has heard, this is the arising of unpleasantness. He penetratingly sees its meaning with wisdom. He has heard this is the cessation of unpleasantness. He penetratingly sees its meaning with wisdom. He has heard, this is the path leading to the cessation of unpleasantness. He penetratingly sees its meaning with wisdom. Thus the bhikkhu becomes a learned one with penetrating wisdom.

He appreciated and agreed with the words of the Blessed One and asked a further question. Venerable sir, it is said, the wise one with great wisdom. How is one wise and with great wisdom?

Bhikkhu, your devious path is good, intelligence is good the question is excellent. Bhikkhu do you ask, how is the wise one with great wisdom?

Yes, venerable sir.

Here, bhikkhu, the wise one with great wisdom does not think to oppress himself, to oppress others, or oppress either. Thinks with compassion towards all the world. Bhikkhu, thus the wise one is with great wisdom.

## 7. Vassakaarasutta.m-The brahmin Vassakara.

187. At one time the Blessed One was living in the squirrels' sanctuary in the bamboo grove in Rajagaha. Then the brahmin Vassakara the chief minister of Magadha approached the Blessed One, exchanged friendly greetings, sat on a side and said:-

Good Gotama, does a non noble man know a non noble one, as this good one is not noble?

Brahmin, it is not possible that a non noble man should know a non noble one, as this good one is not noble

Good Gotama, does a non noble man know a noble one, as this good one is noble?

Brahmin, it is also not possible that a non noble man should know a noble one, as this good one is noble.

Good Gotama, does a noble man know a non noble one, as this good one is not noble?

Brahmin, it is possible that a noble man should know a non noble one, as this good one is not noble

Good Gotama, does a noble man know a noble one, as this good one is noble?

Brahmin, it is possible that a noble man should know a noble one, as this good one is noble.

Good Gotama, these good words of Gotama are wonderful and surprising

Brahmin, it is not possible that a non noble man should know a non noble one, as this good one is not noble. Brahmin, it is not possible that a non noble man should know a noble one, as this good one is noble. Brahmin, it is possible that a noble man should know a non noble one, as this good one is not noble. Brahmin, it is possible that a noble man should know a noble one, as this good one is noble.

Good Gotama, at one time the associates of the brahmin Todeyya aroused a hostility to king Eleyya. King Eleyya is foolish that he is pleased with the recluse Ramaputta. He reveres the recluse Ramaputta in the form of worshipping, attending on, clasping the hands in veneration and maintaining a mutual understanding. The attendants of king Eleyya, Yamaka Moggalla, Ugga Navindaki, and Gandhabba Aggivessa too are foolish that they are pleased with the recluse Ramaputta. They revere the recluse Ramaputta in the form of worshipping, attending on, clasping the hands in veneration and maintaining a mutual understanding.

The brahmin Todeyya leads the hostility thus- Good ones, do you think king Eleyya is wise in the management of his affairs, in the way he expresses himself, and in the way he attends to royal matters?

Yes, good one, king Eleyya is wise, the recluse Ramaputta advises him to manage his affairs wisely, to express himself well and attend to royal matters and king Eleyya is pleased with the recluse Ramaputta and he shows gratitude by worshipping him, attending on him, clasping the hands in veneration and maintaining a mutual understanding .

Good ones, do you think king Eleyya's associates Yamaka Moggalla, Ugga Navindaki and Gandhabba aggivessa are wise in the management of their affairs, in the way they express themselves, and in the way they attend to royal matters?

Yes, good one, king Eleyya's associates are wise, the recluse Ramaputta advises them to manage their affairs wisely, to express themselves well and to attend to royal matters and king Eleyya's associates are pleased with the recluse Ramaputta and they show

gratitude by worshipping him, attending on him, clasping the hands in veneration and maintaining a mutual understanding.

Good Gotama, these good words of Gotama are wonderful and surprising

Brahmin, it is not possible that a non noble man should know a non noble one, as this good one is not noble. Brahmin, it is not possible that a non noble man should know a noble one, as this good one is noble. Brahmin, it is possible that a noble man should know a non noble one, as this good one is not noble. Brahmin, it is possible that a noble man should know a noble one, as this good one is noble.

Good Gotama, now we have to go, there is much work to be done.

Brahmin, do as you think it is fit.

Then Vassakara the chief minister of Magadha pleased with the words of the Blessed One and accepting those words, got up from his seat and went away.

#### 8. Upakasutta.m- Upaka Ma.n.dikaputta.

188. At one time the Blessed One lived among the Gijja peaks in Rajagaha. Upaka Mandikaputta approached the Blessed One, worshipped, sat on a side and said to the Blessed One:-

Good Gotama, am of this view and say it. Someone arousing a hostility does not produce it all and so he becomes contemptible and blameworthy.

Upaka, someone arousing a hostility does not produce it and he becomes contemptible and blameworthy. Upaka, you too arouse a hostility, do not produce it and you become contemptible and blameworthy.

Venerable sir, it is like someone even while emerging is caught in a big snare. In like manner the Blessed One has caught me in a huge snare of words.

Upaka, I have shown what is demerit, in innumerable words and letters and the teaching of the Thus Gone One showing it, is innumerable. Upaka, I have shown how demerit should be dispelled, in innumerable words and letters and the teaching of the Thus Gone One showing it, is innumerable.

Upaka, I have shown what is merit, in innumerable words and letters and the teaching of the Thus Gone One showing it, is innumerable. Upaka, I have shown how merit should be developed, in innumerable words and letters and the teaching of the Thus Gone One showing it, is innumerable.

Then Upaka Mandikaputta delighted with the words of the Blessed One and agreeing got up from his seat, worshipped the Blessed One, circumambulated the Blessed One and approached king Ajatasattu of Magadha. He related the complete conversation with the Blessed One to king Ajatasattu of Magadha.

King Ajatasattu of Magadha was angry and displeased with Upaka Mandikaputta and said. Perish! you garrulous saltmaker's son. You have become daring to offend the Blessed One, rightfully enlightened. Upaka, vanish from my sight!

9. Sacchikara.niiyasutta.m- That should be realized.

189. Bhikkhus, these four are things to be realized. What four?

Bhikkhus, there is a thing, to be realized with the body, to be realized with mindfulness, to be realized with the faculty of the eye and to be realized with wisdom.

Bhikkhus, what should be realized with the body?

Bhikkhus, the eight releases should be realized with the body.

Bhikkhus, what should be realized with mindfulness?

Bhikkhus, previous births should be realized with mindfulness.

Bhikkhus, what should be realized with the faculty of the eye?

Bhikkhus, the disappearing and appearing of beings should be realized with the faculty of the eye.

Bhikkhus, what should be realized with wisdom?

Bhikkhus, the destruction of desires should be realized with wisdom.

Bhikkhus, these four are things to be realized.

10. Uposathasutta.m- On the full moon day.

190. At one time the Blessed One was abiding in the Pubba monastery, the palace of Migara's mother. The Blessed One was seated in that night of the full moon surrounded by the Community of bhikkhus. The Blessed One observing the silent Community of bhikkhus addressed them:-

Bhikkhus, this Community of bhikkhus is not neglectful, free from prattle, established in the pure essence. Bhikkhus, a Community of this nature is rare to be seen in the world. Bhikkhus, a Community of bhikkhus of this nature are reverential, suitable for hospitality, gifts and for reverence with clasped hands, the incomparable field of merit for the world. A small gift given to such a Community of bhikkhus is of much value, and more valuable when a bigger gift is given. It is good to go a long distance with provisions for the journey to see such a Community of bhikkhus. Bhikkhus, this is such a Community of bhikkhus.

Bhikkhus, in this Community there are bhikkhus who partake, heavenly bliss, the bliss of the brahma worlds, the bliss of imperturbability and the bliss of nobility.

Bhikkhus, how does the bhikkhu partake heavenly bliss?

Here, bhikkhus, the bhikkhu secluded from sensual desires....re..... abides in the first higher state of mind.....re ..... in the second higher state of mind.....re.... in the third higher state of mind,...re....in the fourth higher state of mind. Bhikkhus, thus the bhikkhu abides in heavenly bliss.

Bhikkhus, how does the bhikkhu partake the bliss of the brahma world?

Here, bhikkhus, the bhikkhu pervades one direction with loving kindness....re..... with compassion, ...re....with intrinsic joy,...re.... with equanimity, also the second, the third, the fourth, above, below and across in every respect, under all circumstances, entirely, he pervades with equanimity grown great and immeasurable. Thus the bhikkhu partakes the bliss of the brahma world.

Bhikkhus, how does the bhikkhu partake the bliss of imperturbability?

Here, bhikkhus, the bhikkhu overcoming all perceptions of matter, aversion and varied perceptions, with space is boundless abides in the sphere of space. Overcoming the sphere of space and with consciousness is boundless abides in the sphere of consciousness. Overcoming all the sphere of consciousness, with there is nothing abides in the sphere of no-thingness. Overcoming the sphere of no-thingness abides in the sphere of neither perception nor non-perception. Bhikkhus, thus the bhikkhu abides in imperturbability.

Bhikkhus, how does the bhikkhu abide in nobility?

Here, bhikkhus, the bhikkhu knows as it really is, this is unpleasant....re..... knows as it really is, this is the path leading to the cessation of unpleasantness. Thus the bhikkhu abides in nobility.

(20) 5. Mahavaggo.

1. Sotaanugatasutta.m - Learning the Teaching.

191. Bhikkhus, if those hearing the Teaching were to practise it verbally, gather the meaning mentally and straighten the view they could expect four benefits. What four?

Here, bhikkhus, the bhikkhu learns the Teaching as discourses, verse and prose sections, ...re...and series of questions and answers and becomes learned in that Teaching, He practises it verbally, mentally gathers the meaning and he straightens his view. He dies with confused mindfulness and is born with a certain retinue of gods. There he skillfully voices the Teaching, too. Mindfulness arises to him slowly and he quickly rises to the next higher state.

Bhikkhus, this is the first benefit for hearing the Teaching, practising it verbally and mentally gathering the meaning and straightening the view.

Again, bhikkhus, the bhikkhu learns the Teaching as discourses, verse and prose sections, ...re...and series of questions and answers and becomes learned in that Teaching, He practises it verbally, mentally gathers the meaning and he straightens his view. He dies with confused mindfulness and is born with a certain retinue of gods. There he does not voice the Teaching skillfully, becomes successful in teaching the heavenly gathering. Then he recalls isn't it in this Teaching and Discipline that I earlier led the holy life. Mindfulness arises to him slowly and he quickly rises to the next higher state.

Like a man clever in knowing the sound of drums, gone to the highway hears the sound of a drum and he does not doubt, whether it is the sound of a drum or not, but concludes it is the sound of a drum. In the same manner the bhikkhu learns the Teaching as discourses, verse and prose sections, ...re...and series of questions and answers and becomes learned in that Teaching, He practises it verbally, mentally gathers the meaning and he straightens his view. He dies with confused mindfulness and is born with a certain retinue of gods. There he does not voice the Teaching skillfully, becomes successful in teaching the heavenly gathering. Then he recalls isn't it in this Teaching and Discipline that I earlier led the holy life. Mindfulness arises to him slowly and he quickly rises to the next higher state.

Bhikkhus, this is the second benefit for hearing the Teaching, practising it verbally and mentally gathering the meaning and straightening the view.

Again, bhikkhus, the bhikkhu learns the Teaching as discourses, verse and prose sections, ...re...and series of questions and answers and becomes learned in that Teaching, He practises it verbally, mentally gathers the meaning and he straightens his view. He dies with confused mindfulness and is born with a certain retinue of gods. There he voices the Teaching skillfully, but is not successful in teaching the heavenly gathering. Then he recalls isn't this the Discipline that I earlier led the holy life. Mindfulness arises to him slowly and he quickly rises to the next higher state.

Like a man clever in knowing the sound of conches, gone to the highway hears the sound of a conch and he does not doubt, whether it is the sound of a conch or not, but concludes it is the sound of a conch. In the same manner the bhikkhu learns the Teaching as discourses, verse and prose sections, ...re...and series of questions and answers and becomes learned in that Teaching, He practises it verbally, mentally gathers the meaning and he straightens his view. He dies with confused mindfulness and is born with a certain retinue of gods. There he voices the Teaching skillfully, but is not successful in teaching the heavenly gathering. Then he recalls isn't this the Discipline that I earlier led the holy life. Mindfulness arises to him slowly and he quickly rises to the next higher state.

Bhikkhus, this is the third benefit for hearing the Teaching, practising it verbally and mentally gathering the meaning and straightening the view.

Again, bhikkhus, the bhikkhu learns the Teaching as discourses, verse and prose sections, ...re...and series of questions and answers and becomes learned in that Teaching, He practises it verbally, mentally gathers the meaning and he straightens his view. He dies with confused mindfulness and is born with a certain retinue of gods. There he voices the Teaching skillfully, is not successful in teaching the heavenly gathering. Yet a spontaneously arisen one recognizes another spontaneously arisen and asks sir, do you remember me? He says I remember you Mindfulness arises to him slowly and he quickly rises to the next higher state.

Like two friends who had played together in their childhood were to meet each other some day. Then he would ask, friend, do you remember me. Then he would ask, do you remember this and this, and he would say, yes friend I remember. In the same manner the bhikkhu learns the Teaching as discourses, verse and prose sections, ...re...and series of questions and answers and becomes learned in that Teaching, He practises it verbally, mentally gathers the meaning and straightens his view. He dies with confused mindfulness and is born with a certain retinue of gods. There he voices the Teaching skillfully, is not successful in teaching the heavenly gathering. Yet a spontaneously arisen one recognizes another spontaneously arisen and asks sir, do you remember me? He says I remember you Mindfulness arises to him slowly and he quickly rises to the next higher state.

Bhikkhus, this is the fourth benefit for hearing the Teaching, practising it verbally and mentally gathering the meaning and straightening the view.

Bhikkhus, these are the four benefits for hearing the Teaching, practising it verbally and mentally gathering the meaning and straightening the view.

2. .Thaanasutta.m- The four instances to observe.

192.Bhikkhus, these four, should be known in four instances. What four?

Bhikkhus, virtues should be known living together, for a long time, with wise consideration, not with a careless glance now and then

Bhikkhus, purity should be known observing verbal activities, for a long time, with wise consideration, not with a careless glance now and then

Bhikkhus, stability at difficult times should be tested, for a long time, with wise consideration, not with a careless glance now and then

Bhikkhus, wisdom should be tested by conversing, that too for a long time, with wise consideration, not with a careless glance now and then

Bhikkhus, why was it said, virtues should be known living together, for a long time, with wise consideration, not with a careless glance now and then?

Here, bhikkhus, a person living with another person, would know this person for a long time was with broken, defective, spotted and inconsistent virtues. He would know this venerable one is not virtuous

Here, bhikkhus, a person living with another person, would know this person for a long time with unbroken, non defective, not spotted and consistent virtues. He would know this venerable one is virtuous

Bhikkhus, if it was said, virtues should be known living together, for a long time, with wise consideration, not with a careless glance now and then, it was said on account of this.

Bhikkhus, why was it said, purity should be known observing verbal activities, for a long time, with wise consideration, not with a careless glance now and then?

Here, bhikkhus, a certain person talking to another should be known thus. The venerable one says something to one person, to another he says something different, to the third something quite different and to many he says quite a different thing. This venerable one is with impure verbal activity

Here, bhikkhus, a certain person talking to another should be known thus. The venerable one says something to one person, to another he says the same thing, to the third he says the same thing and to many he says that same thing. This venerable one is with pure verbal activity

Bhikkhus, if it was said, purity should be known observing verbal activities, for a long time, with wise consideration, not with a careless glance now and then, it was said on account of this.

Bhikkhus, why was it said stability in difficult times should be tested, for a long time, with wise consideration, not with a careless glance now and then?

Here, bhikkhus, a certain person touched by the destruction of relations, destruction of wealth or assailed by an illness does not reflect:-

For those living in the world with a gain of self, the eight vicissitudes of the world roll on and the world rolls on the eight vicissitudes of the world, such as gain and loss, defame and fame, blame and praise, pleasantness and unpleasantness. Touched by the loss of relations, wealth or by illness he grieves, wails, the head droops and he comes to bewilderment of mind

Here, bhikkhus, a certain person touched by the destruction of relations, destruction of wealth or assailed by an illness reflects:-

For those living in the world with a gain of self, the eight vicissitudes of the world roll on and the world rolls on the eight vicissitudes of the world, such as gain and loss, defame and fame, blame and praise, pleasantness and unpleasantness. Touched by the loss of relations, wealth or by illness he does not grieve, does not wail, the head does not droop and he does not come to bewilderment of mind

Bhikkhus, if it was said, stability in difficult times should be tested, for a long time, with wise consideration, not with a careless glance now and then, it was said on account of this.

Bhikkhus, why was it said, wisdom should be tested by conversing, that too for a long time, with wise consideration, not with a careless glance now and then?

Here, bhikkhus, a certain person conversing with a person would know: According to the manner this venerable one takes a devious path, expresses himself, deals with the current topic, this venerable one is not wise. What is the reason? The venerable one does not explain the deep meanings that are appeasing, exalted, clever, beyond logic and should be understood by the wise. It is not possible for him to express, point out, explain, and establish himself in short or in detail, the Teaching that he explains. This venerable one is not wise. Like a man standing on the bank of a pond, seeing a few fish in the water would think, according to the manner the fish are moving and according to the waves that have arisen and the force of the waves there are only a few fish. In the same manner, according to the manner this venerable one takes a devious path, expresses himself, deals with the current topic, this venerable one is not wise. What is the reason? The venerable one does not explain the deep meanings that are appeasing, exalted, clever, beyond logic and should be understood by the wise. It is not possible for him to express, point out, explain, and establish himself in short or in detail, the Teaching that he explains. This venerable one is not wise.

Here, bhikkhus, a certain person conversing with a person would know: According to the manner this venerable one takes a devious path, expresses himself, deals with the current topic, this venerable one is wise. What is the reason? The venerable one explains the deep meanings that are appeasing, exalted, clever, beyond logic and should be understood by the wise. It is possible for him to express, point out, explain, and establish himself in short or in detail, the Teaching that he explains. This venerable one is wise. Like a man standing on the bank of a pond, seeing a lot of fish jumping in the water would think, according to the manner the fish are moving and according to the waves that have arisen and the force of the waves there are a lot of fish. In the same manner, according to the manner this venerable one takes a devious path, expresses himself, deals with the current topic, this venerable one is wise. What is the reason? The



venerable one explains the deep meanings that are appeasing, exalted, clever, beyond logic and should be understood by the wise. It is possible for him to express, point out, explain, and establish himself in short or in detail, the Teaching that he explains. This venerable one is wise.

Bhikkhus, if it was said, wisdom should be tested by conversing, that too for a long time, with wise consideration, not with a careless glance now and then, it was said on account of this.

Bhikkhus, these four, should be known in these four instances.

### 3. Bhaddiyasutta.m- To Bhaddiya

193. At one time the Blessed One was living in the gabled hall in the great forest in Vesali. The Licchavi Bhaddiya approached the Blessed One, worshipped, sat on a side and said:-

Venerable sir, I heard these words. The recluse Gotama is deceptive, he entices the disciples of other faiths. He knows the method to entice them Venerable sir those who say these words are they talking the fact rightfully or are they blaming the Blessed One without a reason?

Come Bhaddiya, do not go on filling your mind persistently with what you hear, do not go by tradition, do not guess, do not go on the grounds of authority, do not turn to logical thinking, do not follow the leader, do not go by the examination of reasons, do not stick to wrong views, don't go by this has to be so, don't go by the words of your teacher, the recluse. Bhaddiya, you, yourself should know- these thoughts are demerit, these thoughts are faulty, these thoughts are blamed by the wise, these thoughts undertaken and accomplished are not for welfare, they conduce to unpleasantness- Bhaddiya, then you should dispel them.

Bhaddiya, is the arising of greed to a person, for his welfare or not? Venerable sir, it is not for his welfare.

Bhaddiya, a greedy person with a mind obsessed with greed, destroys living things, takes the not given, goes to other's wives, tells lies, and arouses others to do the same does it conduce to unpleasantness for a long time. Yes, venerable sir.

Bhaddiya, is the arising of anger to a person, for his welfare or not? Venerable sir, it is not for his welfare.

Bhaddiya, an angry person with a mind obsessed with anger, destroys living things, takes the not given, goes to other's wives, tells lies, and arouses others to do the same does it conduce to unpleasantness for a long time. Yes, venerable sir.

Bhaddiya, is the arising of delusion to a person, for his welfare or not? Venerable sir, it is not for his welfare.

Bhaddiya, a deluded person with a mind obsessed with delusion, destroys living things, takes the not given, goes to other's wives, tells lies, and arouses others to do the same does it conduce to unpleasantness for a long time. Yes, venerable sir.

Bhaddiya, are these thoughts meritorious or demeritorious? Demeritorious. Venerable sir. Are they faulty or non faulty? Faulty. Venerable sir. Are they blamed or praised by the wise? Venerable sir, they are blamed by the wise. Undertaken and accomplished do they conduce to evil and unpleasantness or what is it? Venerable sir, undertaken and accomplished they conduce to evil and unpleasantness, it occurs to us thus.

Bhaddiya, as you yourself say, do not follow the leader, do not go by the examination of reasons, do not stick to wrong views, don't go by this has to be so, don't go by the words of your teacher, the recluse. Bhaddiya, you, yourself should know- these thoughts are demerit, these thoughts are faulty, these thoughts are blamed by the wise, these thoughts undertaken and accomplished are not for welfare, they conduce to unpleasantness- Bhaddiya, then you should dispel them. If it was said, it was said on account of this.

Come Bhaddiya, do not go on filling your mind persistently with what you hear, do not go by tradition, do not guess, do not go on the grounds of authority, do not turn to logical thinking, do not follow the leader, do not go by the examination of reasons, do not stick to wrong views, don't go by this has to be so, don't go by the words of your teacher, the recluse. Bhaddiya, you, yourself should know- these thoughts are merit, these thoughts are not faulty, these thoughts are not blamed by the wise, these thoughts undertaken and accomplished are for welfare, they conduce to pleasantness- Bhaddiya, then you should grow them.

Bhaddiya, is the arising of non greed to a person, for his welfare or not? Venerable sir, it is for his welfare.

Bhaddiya, a not greedy person with a mind not obsessed with greed, does not destroy living things, does not take the not given, does not go to other's wives, does not tell lies, and does not arouse others to do the same. Does this conduce to pleasantness for a long time. Yes, venerable sir.

Bhaddiya, is the arising of non anger to a person, for his welfare or not? Venerable sir, it is for his welfare.

Bhaddiya, a not angry person with a mind not obsessed with anger, does not destroy living things, does not take the not given, does not go to other's wives, does not tell lies, and does not arouse others to do the same. Does this conduce to pleasantness for a long time. Yes, venerable sir.

Bhaddiya, is the arising of non delusion to a person, for his welfare or not? Venerable sir, it is for his welfare.

Bhaddiya, a not deluded person with a mind not obsessed with delusion, does not destroy living things, does not take the not given, does not go to other's wives, does not tell lies, and does not arouse others to do the same. Does it conduce to pleasantness for a long time. Yes, venerable sir.

Bhaddiya, are these thoughts meritorious or demeritorious? Meritorious. Venerable sir. Are they faulty or non faulty? Not faulty. Venerable sir. Are they blamed or praised by the wise? Venerable sir, they are praised by the wise. Undertaken and accomplished do they conduce to welfare and pleasantness or what is it? Venerable sir, undertaken and accomplished they conduce to pleasantness, it occurs to us thus.

Bhaddiya, as you yourself say, do not follow the leader, do not go by the examination of reasons, do not stick to wrong views, don't go by this has to be so, don't go by the words of your teacher, the recluse. Bhaddiya, you, yourself should know- these thoughts are

merit, these thoughts are not faulty, these thoughts are praised by the wise, these thoughts undertaken and accomplished are for the welfare, they conduce to pleasantness- Bhaddiya, then you should grow them. If it was said, it was said on account of this.

Bhaddiya, the Great Men in the world discipline their disciples thus:- Come good man dispel greed and abide. When you do so, activities by body, words and mind born of greed do not arise to you. Dispel anger and abide. When you do so, activities by body, words and mind born of anger do not arise to you. Dispel delusion and abide. When you do so, activities by body, words and mind born of delusion do not arise to you. Dispel imperiousness and abide. When you do so, activities by body, words and mind born of imperiousness do not arise to you.

Then the Licchavi Bhaddiya said thus to the Blessed One

Venerable sir, I understand. ....re... remember me as a lay disciple who has taken refuge from today until life lasts.

Yet, Bhaddiya I would not say: Come Bhaddiya, be my disciple, I will be your Teacher.

Not so venerable sir.

Bhaddiya, if I said so, a certain recluse or brahmin would untruthfully blame me. The recluse Gotama is deceptive, knows enticements and entices the disciples of other faiths.

Venerable sir, the enticement is good, the deception is good. Good if my loved ones, and blood relations be enticed and deceived by this enticement. It will be for their welfare and pleasantness for a long time. Good if all warriors be enticed and deceived by this enticement, it will be for their welfare and happiness for a long time. Good if all brahmins be enticed and deceived by this enticement, it will be for their welfare and happiness for a long time. Good if all ordinary folk be enticed and deceived by this enticement, it will be for their welfare and happiness for a long time.

Bhaddiya, that is so. If all warriors be enticed and deceived by this enticement, it will be the dispelling of demerit and amassing of merit, for their welfare and happiness for a long time. If all brahmins be enticed and deceived by this enticement, it will be the dispelling of demerit and amassing of merit, for their welfare and happiness for a long time. If all ordinary folk be enticed and deceived by this enticement, it will be the dispelling of demerit and amassing of merit, for their welfare and happiness for a long time. If all in the world together with gods, Mara, Brahma and the community of recluses and brahmins be enticed and deceived by this enticement, it will be the dispelling of their demerit and amassing of merit, for their welfare and happiness for a long time.

Bhaddiya, even if all these rich householders be enticed and deceived by this enticement, it will be the dispelling of demerit and amassing of merit, for their welfare and happiness for a long time even if thought. How much good will it do to humanity.

#### 4. Saapugiiyasutta.m- In Sapugana

194 At one time venerable Ananda was living in a hamlet named Sapugana in the country of the Koliyas. Then many sons of the Koliyas approached venerable Ananda, worshipped and sat on a side. Venerable Ananda said to them:-

Vyaggapajjas, these four are factors for making effort for the purity of sentient beings, for overcoming grief and lament, unpleasantness and displeasure and for realization of extinction, this is declared by the Blessed One, who knows and sees, is worthy and rightfully enlightened. What four?

Making effort for the purity of virtues. Making effort for the purity of mind. Making effort for the purity of view, and Making effort for the purity of release.

Vyaggapajjas, what is making effort for purity of virtues?

Here, Vyaggapajjas, the bhikkhu becomes virtuous observing the restraints, this is the purity of virtues. This purity of virtues, if incomplete or if complete, it will be seen with satisfaction in that and other situation. Vyaggapajja, the interest, effort, unhindered exertion and mindful awareness for it, is called the making effort for the purity of virtues.

Vyaggapajjas, what is making effort for purity of mind?

Here, Vyaggapajjas, the bhikkhu secluded from sensual desires,.....re.....abides in the fourth higher state of mind, this is the purity of mind. This purity of mind, if incomplete or if complete, it will be seen with satisfaction in that and other situation. Vyaggapajja, the interest, effort, unhindered exertion and mindful awareness for it, is called the making effort for the purity of mind.

Vyaggapajjas, what is making effort for purity of view?

Here, Vyaggapajjas, the bhikkhu knows as it really is this is unpleasant, .....re.... this is the path to the cessation of unpleasantness, this is the purity of view. This purity of view, if incomplete or if complete, it will be seen with satisfaction in that and other situation. Vyaggapajja, the interest, effort, unhindered exertion and mindful awareness for it, is called the making effort for the purity of view.

Vyaggapajjas, what is making effort for purity of release?

Here, Vyaggapajjas, the noble disciple endowed with making effort for the purity of virtues, making effort for the purity of mind, making effort for the purity of view disenchanting the mind from enchanting thoughts and releases the mind from thoughts that has to be released and experiences the right release. Vyaggapajjas to this is said the making effort for the purity of release. If the purity of release is incomplete or if complete, it will be seen with satisfaction in that and other situation. Vyaggapajjas, the interest, effort, unhindered exertion and mindful awareness for it, is called the making effort for the purity of release

Vyaggapajjas, these four are the factors of making pure effort for the purity of sentient beings, for overcoming grief and lament, unpleasantness and displeasure and for realization of extinction, this is declared, by the Blessed One, who knows and sees, is worthy and rightfully enlightened.

5. Vappasutta.m- To Vappa the Sakyan.

195. At one time the Blessed One was living in Nigrodha's monastery in Kapilavatthu in the country of the Sakyas. Then Vappa the Sakya, the disciple of Niganta approached venerable Mahamoggallana, worshipped and sat on a side. Venerable Mahamoggallana said to him:-

Vappa, there is some one bodily, verbally and mentally restrained, ignorance dispelled, knowledge arisen. Vappa, do you see in that attainment, unpleasant feelings from desires streaming, there after? Venerable sir, I see that attainment on account of which unpleasant feelings for desires stream here after, when there are results for earlier done demerit not yet finished. .

When this conversation was going on between venerable Mahamoggallana and Vappa the Sakyan, the Blessed One got up from his seclusion in the evening and approached the attendance hall and sat on the prepared seat and asked venerable Mahamoggallana:-

Moggallana, with what talk were you seated and what was the other talk?

Here, venerable sir, I said to Vappa the Sakyan. Vappa, there is some one bodily, verbally and mentally restrained, ignorance dispelled, knowledge arisen. Vappa, do you see in that attainment, unpleasant feelings from desires streaming there after?

Venerable sir, when this was said Vappa the Sakyan said to me. Venerable sir, I see that attainment on account of which unpleasant feelings for desires stream here after, when there are results for earlier done demerit not yet finished. .

When this conversation was going on between me and Vappa the Sakyan, the Blessed One arrived.

Then the Blessed One addressed Vappa the Sakyan the disciple of Niganta:- Vappa, if you permit me to blame you, when blame is necessary and when you do not know the meaning of what I say, if you ask me further questions -Venerable sir, what is the meaning of these words, there will be a conversation on this.

Venerable sir, I give permission to blame me, when blame is necessary and I will ask the Blessed One what is the meaning of these words when I do not know its meaning. There should be a conversation on this.

Vappa, on account of some bodily activity, may arise desires, troubles and distress, to one abstaining from them desires, troubles and distress would not arise, he would not do new actions, earlier actions done, while feeling would be destroyed, here and now, causing to decay, not a matter of time, leading inwards, to be experienced by the wise.

Vappa, do you see that attainment on account of which unpleasant feelings for desires stream here after?

No, venerable sir.

Vappa, on account of some verbal activity may arise desires, troubles and distress, to one abstaining from them desires, troubles and distress would not arise, he would not do new actions, earlier actions done, while feeling would be destroyed, here and now, causing to decay, not a matter of time, leading inwards, to be experienced by the wise.

Vappa, do you see that attainment on account of which unpleasant feelings for desires stream here after?

No, venerable sir.

Vappa, on account of some mental activity may arise desires, troubles and distress, to one abstaining from them desires, troubles and distress would not arise, he would not do

new actions, earlier actions done, while feeling would be destroyed, here and now, causing to decay, not a matter of time, leading inwards, to be experienced by the wise.

Vappa, do you see that attainment on account of which unpleasant feelings for desires stream here after?

No, venerable sir.

Vappa, on account of ignorance may arise desires, troubles and distress, when ignorance is dispelled, desires, troubles and distress would not arise, he would not do new actions, earlier actions done, while feeling would be destroyed, here and now, causing to decay, not a matter of time, leading inwards, to be experienced by the wise.

Vappa, do you see that attainment on account of which unpleasant feelings for desires stream here after?

No, venerable sir.

Vappa, a bhikkhu with a mind rightfully released is constantly in six abidings. Seeing a form he is not pleased nor displeased, abides with equanimity mindful and aware. ...re.... Hearing a sound...re.... With a touch on the body, ...re... and cognizing an idea he is not pleased nor displeased, abides with equanimity mindful and aware. Feeling something that ends the body, he knows, this feeling ends my body. Feeling something that ends life, he knows, this feeling ends life. He knows before death all these feelings that are not pleasant, should be felt and cooled

Vappa, on account of a stump there is a shadow, then a man comes with a hoe and basket, cuts the roots of the stump, pulls out all the roots small and large. He axes the stump, makes it into small pieces dries them in the sun and air and burns them and puts them into a fast flowing river or winnows them in the air. Vappa in the same manner the bhikkhu with a mind rightfully released is constantly in six abidings. Seeing a form he is not pleased nor displeased, abides with equanimity mindful and aware. ...re.... Hearing a sound...re.... With a touch on the body, ...re... and cognizing an idea he is not pleased nor displeased, abides with equanimity mindful and aware. Feeling something that ends the body, he knows, this feeling ends my body. Feeling something that ends life, he knows, this feeling ends my life. He knows before death all these feelings that are not pleasant, should be felt and cooled.

Then Vappa the Sakyan the disciple of Niganta said to the Blessed One:-

Venerable sir, like a man who wanted to prosper was to supply articles of trade and not prospering any more was only troubled. In the same manner, venerable sir, I expecting prosperity associated the Nigantas and got into trouble. Venerable sir, from today I give up this association with the Nigantas as putting it into a fast flowing river or blowing it with the wind.

I understand venerable sir, ...re.... remember me as a lay disciple who has taken refuge from today until life lasts.

196. At one time the Blessed One was living in the gabled hall in the Great Forest in Vesali. The Licchavis, Salha and Abhaya approached the Blessed One, worshipped, sat on a side and said thus to the Blessed One:-

Venerable sir, there are recluses and brahmins who show the crossing of the flood with the two, the purity of virtues and disgust for asceticism. Venerable sir, what has the Blessed One to say about this?

Salha, I say that purity of virtues is a certain factor of recluseship. It is not possible for the recluses and brahmins who talk of disgust for asceticism, see essence in disgust for asceticism, attached to disgust of asceticism, to cross the flood and it is not possible for recluses and brahmins with impure bodily, verbal and mental activity to realize noble knowledge, vision and enlightenment.

Like a man desirous of crossing a river would take a sharp knife and enter the forest. In the forest seeing a huge, straight, young Sala shoot, he cuts the root and the top. Then he cleans the branches and twigs completely with a knife, chips it with a hatchet, marking it with a stencil and cleaning it with a stone ball puts it into the river. Salha, could he cross the river in it?

No, venerable sir.

What is the reason?

Venerable sir, that Sala shoot is externally well prepared, internally not prepared This should be expected from the Sala shoot, it will sink and that person will come to destruction. .

In the same manner Salha, it is not possible for the recluses and brahmins who talk of disgust for asceticism, see essence in disgust for asceticism, attached to disgust of asceticism, to cross the flood and it is not possible for recluses and brahmins with impure bodily, verbal and mental activity to realize noble knowledge, vision and enlightenment.

It is possible for the recluses and brahmins who do not talk of disgust for asceticism, do not see essence in disgust for asceticism, not attached to disgust of asceticism, to cross the flood and it is possible for recluses and brahmins with pure bodily, verbal and mental activity to realize noble knowledge, vision and enlightenment.

Like a man desirous of crossing a river would take a sharp knife and enter the forest. In the forest seeing a huge, straight, young Sala shoot, he would cut the root and the top. Then would clean the branches and twigs completely with a knife, chip it with a hatchet, marking it with a stencil, cleans it, with a stone ball and carving with a chisel would make a boat out of it. Then making an oar and rudder would put it into the river. Salha, could he cross the river in it?

Yes, venerable sir.

What is the reason?

Venerable sir, that Sala shoot is externally well prepared, internally well prepared A boat is made, an oar and rudder is built. This should be expected, it will not sink and that person will safely cross the flood. . .

In the same manner Salha, it is possible for the recluses and brahmins who do not talk of disgust for asceticism, do not see essence in disgust for asceticism, are not attached to disgust of asceticism, to cross the flood and it is possible for recluses and brahmins with

pure bodily, verbal and mental activity to realize noble knowledge, vision and enlightenment.

Like a soldier skilled at shooting in three instances, becomes royal property and royal by the sign. What three?

Shooting from a distance, shooting at the right moment and breaking down a huge mass.

Salha, like the soldier shooting from a distance, the noble disciple becomes rightfully concentrated. Salha this is right concentration. He sees with right insight as it really is, that all matter in the past, future or present, internal or external, rough or fine, unexalted or exalted, far or near is not mine, am not in it, it's not my self. That all feelings in the past, future or present, internal or external, rough or fine, unexalted or exalted, far or near are not mine, am not in them, they are not my self. That all perceptions in the past, future or present, internal or external, rough or fine, unexalted or exalted, far or near are not mine, am not in them, they are not my self. That all determinations in the past, future or present, internal or external, rough or fine, unexalted or exalted, far or near are not mine, am not in them, they are not my self. That all consciousness in the past, future or present, internal or external, rough or fine, unexalted or exalted, far or near are not mine, am not in them, they are not my self.

Salha, just as the soldier shoots at the right moment the noble disciple develops right view. This is his right view. he knows as it really is, this is unpleasant, this is the arising of unpleasantness, this is the cessation of unpleasantness and this is the path leading to the cessation of unpleasantness.

Salha, like a soldier that breaks up a huge mass in the same manner the noble disciple gets his rightful release breaking up a huge mass of ignorance.

## 7. Mallikadevisutta.m- To queen Mallika

197. At one time the Blessed One was living in the monastery offered by Anathapindika in Jeta's grove in savatthi. Then queen Mallika approached the Blessed One, worshipped, sat on side and said to the Blessed One.

Venerable sir, on account of what are some women ugly not well formed, evil to the sight, poor, with hardly any possessions impotent with no resources?

Venerable sir, on account of what are some women ugly not well formed, evil to the sight, rich with many possessions, potent with many resources?

Venerable sir, on account of what are some women beautiful, well formed, pleasant to the sight, poor with hardly any possessions and impotent with no resources?

Venerable sir, on account of what are some women beautiful, well formed, pleasant to the sight, rich with many possessions, potent with many resources?

Here, Mallika, a certain woman is angry, in an unsettled condition even when a little is said shows anger, aversion and displeasure. She does not give eatables, drinks, clothes, conveyances, flowers, scents, ointments, beds, dwellings and lights to recluses and brahmins. She lives with jealousy measuring the gain, honour, reverence and fame gained by others. Disappearing from there she comes here and wherever she is born,



she is ugly not well formed, evil to the sight, poor with hardly any possessions impotent with no resources.

Here, Mallika, a certain woman is angry, in an unsettled condition even when a little is said shows anger, aversion and displeasure. She gives eatables, drinks, clothes, conveyances, flowers, scents, ointments, beds, dwellings and lights to recluses and brahmins. She lives without jealousy and measuring about the gain, honour, reverence and fame gained by others. Disappearing from there she comes here and wherever she is born, she is ugly not well formed, evil to the sight, very rich with many possessions potent and with resources.

Here, Mallika, a certain woman is not angry, is in a settled condition even when much is said does not show anger, aversion and displeasure. She does not give eatables, drinks, clothes, conveyances, flowers, scents, ointments, beds, dwellings and lights to recluses and brahmins. She lives with jealousy measuring the gain, honour, reverence and fame gained by others. Disappearing from there she comes here and wherever she is born, she is beautiful, well formed, pleasant to the sight, poor with hardly any possessions impotent with no resources.

Here, Mallika, a certain woman is not angry, is in a settled condition even when much is said does not show anger, aversion and displeasure. She gives eatables, drinks, clothes, conveyances, flowers, scents, ointments, beds, dwellings and lights to recluses and brahmins. She lives without jealousy not measuring the gain, honour, reverence and fame gained by others. Disappearing from there she comes here and wherever she is born, she is pleasant to the sight well formed, rich with many possessions potent with many resources.

Mallika this is the reason for some women to be ugly, not well formed, evil to the sight, poor, with hardly any possessions impotent with no resources.

For some women to be ugly not well formed, evil to the sight, rich with many possessions and potent with many resources.

For some women to be beautiful, well formed, pleasant to the sight, poor with hardly any possessions and impotent with no resources.

For some women to be beautiful, well formed, pleasant to the sight, rich with many possessions, potent with many resources.

When this was said queen Mallika said to the Blessed One

Venerable sir, in a previous birth if I had been angry, in an unsettled condition even when a little was said had shown anger, aversion and displeasure, now I would have been ugly, and not well formed, evil to the sight. In a previous birth as I have given eatables, drinks, clothes, conveyances, flowers, scents, ointments, beds, dwellings and lights to recluses and brahmins, now I am very rich and have many resources As I was without jealousy and measuring for the gain, honour, reverence and fame gained by others, now am very powerful and potent

Venerable sir, in the palace there are ladies of warrior clan, brahmin clan and householder clan I will give them the superior place. From today I will not be angry, in an unsettled condition even when a lot is said I will not show anger, aversion and displeasure. I will give eatables, drinks, clothes, conveyances, flowers, scents, ointments, beds, dwellings and lights to recluses and brahmins. I will not be jealous and measuring the gain, honour, reverence and fame gained by others.

Venerable sir, now I understand. Remember me as a female lay disciple who has taken refuge from today until life lasts.

8. Atta.ntapasutta.m- Torturing the self.

198. Bhikkhus, these four persons are evident in the world. What four?

Here, bhikkhus, a certain person falls to the method of torturing the self. Another falls to the method of torturing others..Another person falls to the method of torturing the self and others .And yet another person falls to the method of neither torturing the self nor others. He is here and now satisfied, extinguished, cooled, experiences a pleasantness like Brahma and abides,

Bhikkhus, who is the person that falls to the method of torturing the self? .

Here, bhikkhus, a certain person goes without clothes, licks the hand without manners, does not enter a house, does not wait, does not accept, what is brought, what is specially prepared or an invitation. Does not accept from the mouth of a pot, a vessel, over a goat, over a stick, over a broom, from where two are eating, from a woman bearing child, from woman giving suck, from a woman gone with a man, from a soiled woman, from a place where she is supported. or from a place where flies abound. Does not accept fish, meat, intoxicating and brewed drinks. Is supported with one morsel in one house, two morsels in two houses,...re.... with seven morsels in seven houses. Is supported on what is given by one, by two, ....re..... by seven. Is supported on what is brought by one, by two ....re... by seven. He abides on these arranged meals for two weeks. Then he is supported on vegetables, millets, raw rice, dark rice, broken rice, red rice powder, foam of boiling rice, flour of oil seeds, grass, cowdung, forest roots, leaves and fruits or whatever is picked.

He wears clothes made of hemp, garments of coarse cloth interwoven with hemp, miserable garments, garments made of the bark of trees, antelope hide, strips of antelope hide, strips of wood and owls' wings, garments made of grass, blankets made of head hair and blankets made of horses' tail. He engages in pulling out hair of head and beard, keeps standing rejecting seats, spends the time squatting, pricks the body with thorns and sleeps on a bed of thorns. Ascends into water up to three times by the evening. Thus he gives the body various kinds of torture. Bhikkhus, this person falls to the method of torturing the self.

Bhikkhus, which person tortures others?

Here, bhikkhus, a certain person is cruel, a slaughterer of lambs, pigs, birds, animals, and destroyer of fish, a robber, a highwayman, a keeper of a prison or he does some other kind of cruel activity. Bhikkhus, this person tortures others.

Bhikkhus, which person tortures himself and others?

Here, bhikkhus, a certain person is either a head anointed warrior king or a brahmin householder. He builds a new hall to the east of the city, shaves head and beard and wearing a rough skin garment anoints ghee on himself and pricking the horn of a deer on his back` enters the new hall with the queen consort and the advisory brahmin. In the enclosure he lies down on a prepared greenery. Then the king drinks the milk out of one of the nipples of a young healthy cow. The queen drinks from another nipple and from the third the advisory brahmin drinks. Milk from the fourth nipple is burnt in the sacrificial fire. The rest is left for the calf. Then he says, kill this amount of bulls, this amount of young calves, this amount of young cows, this amount of goats, this amount of lambs,

this amount of horses, for the sacrifice. Cut this amount of trees for the sacrificial posts, clean this amount of shrubs for easy movement. The servants, messengers and workmen do their activities crying with tearful faces. Bhikkhus, such a person tortures himself and others.

Bhikkhus, which person falls to the method of neither torturing the self nor others, is here and now satisfied, extinguished, cooled, experiences a pleasantness like Brahma and abides?

Here, bhikkhus, the Thus Gone One worthy and rightfully enlightened endowed with knowledge and conduct, well gone, knower of the worlds, the incomparable tamer of those to be tamed, Teacher of gods and men, enlightened and blessed is born in the world. He declares the Teaching to the world together with gods, Mara, Brahma and the community of recluses and brahmins by himself known and realized. That Teaching is good at the beginning, in the middle and at the end, full of meaning even in the letters and words and declaring the complete and pure holy life. A householder or the son of a householder, born to a certain family hears that Teaching and gains faith.

Then he reflects, life in the household is troublesome, it is full of impurities, going forth is like open space. It is not easy to lead the holy life complete and pure, while living in a household. What if I shave head and beard wear yellow clothes and go forth. In the meantime he gives up a small mass of wealth or a great mass of wealth, a small circle of relations or a large circle of relations and shaving head and beard and wearing yellow clothes he goes forth and becomes homeless.

Gone forth thus he trains in the precepts, abstains from destroying living things, gives up punishing, throwing away weapons, ashamed and with aroused compassion, he abides with compassion for all living things. Giving up taking the not given, likes the given and becomes pure not stealing. Giving up the unholy life, he leads a holy life abstaining from low sexual intercourse. Giving up telling lies, he tells the real and the truth and becomes trustworthy in the world. Giving up slandering, does not tell there, what he has heard here, to split these. Does not tell here, what he had heard there, to split those. Thus speaks to join the broken and make firm those joined. Fond of unity, talks words for unity. Giving up rough words talks politely and pleasantly, words that go straight into the heart. Words accepted by all the populace. Giving up frivolous talk, he talks at the right time, the truth, the meaningful, the Teaching and the Discipline, limited, appropriate words that could be treasured.

He refrains from destroying seed plants and vegetable plants. Refraining from food at night takes one meal a day. Refrains from dancing, music and musical shows. Refrains from decorating the self with flowers, scents, ointments. Gives up high and stately beds. Refrains from accepting gold, silver and money. Does not accept raw grains, raw flesh, women, girls, slaves women or men, goats and sheep, cocks and pigs, elephants, cattle, horses and mares. Does not accept fields or lands. Abstains from conveying messages, buying and selling, dealing matters unfairly in measuring and weighing. Does not take bribes, cheat or do insincere things. Does not cut kill or bind and does not collect morsel food violently and in roguish ways

Satisfied with robes for the body and morsel food for the stomach, wherever he goes, he goes with all his things. Like a bird that flies away, in the same manner satisfied with robes and morsel food he goes with all his things. Endowed with these virtues of the noble ones he experiences internal happiness without faults.

Seeing a form does not take the sign or detail, to one abiding with the faculty of the eye uncontrolled, covetous unpleasant demeritorious thoughts would stream, he falls to the method of controlling the faculty of the eye. Hearing a sound,...re... Smelling a

scent,...re... Tasting, ...re... Experiencing a touch,...re... Cognizing an idea, does not take the sign or detail, to one abiding with the faculty of the mind uncontrolled, covetous unpleasant demeritorious thoughts would stream, he falls to the method of controlling the faculty of the mind. Endowed with this control of the mental faculties, not touched by them he experiences an internal pleasantness.

Approaching and receding, looking on and about, he becomes mindful and aware. Bending and stretching limbs, wearing the three robes and taking the bowl he becomes mindful and aware. Enjoying, drinking, eating and tasting he becomes mindful and aware. Urinating and excreting he becomes mindful and aware.

Endowed with this mass of virtues of noble ones, control of the mental faculties of noble ones, this mindful awareness of the noble ones he abides in a secluded dwelling. A forest, the root of a tree, a mountain grotto, a cemetery, a forest jungle, open space or a heap of straw. After the meal is over, returning from the alms round he sits in a cross legged position, keeping the body straight and mindfulness established in front of him. He abides dispelling covetousness in the mind and cleans it from stains of coveting. Dispelling anger he abides with a mind free of anger. Developing compassion to all living things he purifies the mind of anger. Mindful and aware to dispel sloth and torpor he abides with the perception of light and cleans the mind from sloth and torpor. Dispelling restlessness and worry he abides with a mind internally appeased. Dispelling doubts abides putting an end to doubts about meritorious things that should be done and not done.

Dispelling these five hindrances and mindfully making the finer defilements weak, secluded from sensual thoughts,...re..... abides in the fourth higher state of mind.

The mind thus concentrated, made pure, freed from blemish, made workable and immovable he directs for the destruction of desires. He knows as it really is, this is unpleasant, .....re.... this is the path leading to the cessation of unpleasantness. He knows as it really is, these are desires, this is the arising of desires,...re... this is the path leading to the cessation of desires. Knowing and seeing thus his mind seeks release from sensual desires, desires to be and desires on account of ignorance and knowledge arises of his release. He knows birth is destroyed, the holy life is lived to the end, what should be done is done, there is nothing more to wish.

Bhikkhus, this person falls to the method of neither torturing the self nor others, is here and now satisfied, extinguished, cooled, and abides experiencing a pleasantness like Brahma

Bhikkhus, these four persons are evident in the world.

## 9. Ta.nhasutta.m- Craving

199.Bhikkhus, I will tell you about craving, the ensnarer.who moves, envelops and diffuses the world clinging, smothering, over growing, entangling and swelling like an entangled ball of thread or like coarse grass grown thick, not turning away from decrease, evil states, hell and round of existences. Listen to it and attend carefully.

Bhikkhus, how does craving, the ensnarer move, envelop, diffuse the world, cling, smother, over grow like an entangled ball of thread or like coarse grass grown thick?

Bhikkhus, there are eighteen haunts of craving on account of the internal and eighteen haunts of craving on account of the external.

Bhikkhus. what are the eighteen haunts of craving on account of the internal?

Bhikkhus, when conscious I be, it occurs, am here, am thus, am another, am good, am eternal, am tranquil, am tranquil here, am tranquil thus, am tranquil in another way, further am tranquil, further am tranquil here, further am tranquil thus, further am tranquil in another way, I will be, I will be here, I will be thus, I will be another.

Bhikkhus, these are the eighteen haunts of craving on account of the internal..

Bhikkhus. what are the eighteen haunts of craving on account of the external?

Bhikkhus, when conscious by this I be, it occurs by this am here, by this am thus, by this am another, by this am good, by this am eternal, by this am tranquil, by this am tranquil here, by this am tranquil thus, by this am tranquil in another way, by this am further tranquil, by this am further tranquil here, by this am further tranquil thus, by this am further tranquil in another way, by this I will be, by this I will be here, by this I will be thus, by this I will be another.

Bhikkhus, these are the eighteen haunts of craving on account of the external.

Bhikkhus, these are the eighteen haunts of craving on account of the internal and eighteen haunts of craving on account of the external. These are the thirty six haunts of craving. Thirty six haunts of craving of the past, of the future and the present. There are one hundred eight haunts of craving altogether.

Bhikkhus, this is craving, the ensnarer who moves, envelops, diffuses the world, clings, smothers, over grows like an entangled ball of thread or like coarse grass grown thick not turning away from decrease, evil states, hell and round of existences

10. Pemasutta.m- On love.

200.Bhikkhus, these four are arisings. What four?

The arising of love from love, the arising of hate from love, the arising of love from hate and the arising of hate from hate.

Bhikkhus, how is the arising of love from love?

Here, bhikkhus, a certain person is pleasant, appealing to the senses and loveable to another. Others too behave towards that object in the same manner It occurs to him: This person pleasant, appealing to the senses and loved by me, is also loved by others. He arouses love for them. Bhikkhus, thus love arises from love.

Bhikkhus, how is the arising of hate from love?

Here, bhikkhus, a certain person is pleasant, appealing to the senses and loveable to another. Others do not behave towards that object in the same manner It occurs to him: This person pleasant, appealing to the senses and loved by me, is not loved by others. He arouses hate for them. Bhikkhus, thus hate arises from love.

Bhikkhus, how is the arising of love from hate?

Here, bhikkhus, a certain person is not pleasant, not appealing to the senses and not loveable to another. Others too behave towards that object in the same manner. It occurs to him: This person unpleasant, not appealing to the senses and not loved by me, is also not loved by others. He arouses love for them. Bhikkhus, thus love arises from hate.

Bhikkhus, how is the arising of hate from hate?

Here, bhikkhus, a certain person is not pleasant, not appealing to the senses and not loveable to another. Others do not behave towards that object in the same manner. It occurs to him: This person unpleasant, not appealing to the senses and not loved by me, is loved by others. He arouses hate for them. Bhikkhus, thus hate arises from hate.

Bhikkhus, these are the four arisings from love.

Bhikkhus, at a time the bhikkhu is secluded from sensual thoughts,....re....abides in the first higher state of mind the arising of love from love, the arising of hate from love, the arising of love from hate and the arising of hate from hate, is not to him.

Bhikkhus, at a time the bhikkhu overcoming thoughts and discursive thoughts,....re....abides in the second higher state of mind the arising of love from love, the arising of hate from love, the arising of love from hate and the arising of hate from hate, is not to him.

Bhikkhus, at a time the bhikkhu destroying desires, releases the mind from desires, and released through wisdom having realized abides here and now, the arising of love from love, is pulled out from the roots, made a palm stump, made a thing that would not rise again. The arising of hate from love, is pulled out from the roots, made a palm stump, made a thing that would not rise again. The arising of love from hate is pulled out from the roots, made a palm stump, made a thing that would not rise again. The arising of hate from hate, is pulled out from the roots, made a palm stump, made a thing that would not rise again.

Bhikkhus, to this is said the bhikkhu neither draws towards him, nor pushes away, does not make fragrant perfumes does not go up in flames, and does not get consumed completely.

Bhikkhus, how does the bhikkhu draw towards him?

Here, bhikkhus, the bhikkhu sees matter as self, or a material self, or in self matter, or in matter self. Sees feelings as self, or a feeling self, or in self feelings, or in a feeling self. Sees perceptions as self, or a perceiving self, or in self perceptions, or in a perception self. Sees determinations as self, or a determining self, or in self determinations, or in determinations a self. Sees consciousness as self, or a conscious self, or in self consciousness, or in consciousness self.

Bhikkhus, thus the bhikkhu draws towards him..

Bhikkhus, how does the bhikkhu not draw towards him?

Here, bhikkhus, the bhikkhu does not see matter as self, or a material self, or in self matter, or in matter self. Does not see feelings as self, or a feeling self, or in self feelings, or in a feeling self. Does not see perceptions as self, or a perceiving self, or in self perceptions, or in a perception self. Does not see determinations as self, or a determining

self, or in self determinations, or in determinations a self. Does not see consciousness as self, or a conscious self, or in self, consciousness, or in consciousness a self.

Bhikkhus, thus the bhikkhu does not draw towards him..

Bhikkhus, how does the bhikkhu push away?

Here, bhikkhus, the bhikkhu reviles when reviled, makes somebody angry when aroused to anger, quarrels with those who quarrel

Bhikkhus, thus the bhikkhu pushes away.

Bhikkhus, how does the bhikkhu not push away?

Here, bhikkhus, the bhikkhu does not revile when reviled, does not make somebody angry when aroused to anger, does not quarrel with those who quarrel.

Bhikkhus, thus the bhikkhu does not push away.

Bhikkhus, how does the bhikkhu make fragrance?

Bhikkhus, when conscious I be, it occurs, am here, am thus, am another, am good, am eternal, am tranquil, am tranquil here, am tranquil thus, am tranquil in another way, further am tranquil, further am tranquil here, further am tranquil thus, further am tranquil in another way, I will be, I will be here, I will be thus, I will be another.

Bhikkhus, thus the bhikkhu makes fragrance.

Bhikkhus, how does the bhikkhu not make fragrance?

Bhikkhus, when not conscious I be, it does not occur, am here, am thus, am another, am good, am eternal, am tranquil, am tranquil here, am tranquil thus, am tranquil in another way, further am tranquil, further am tranquil here, further am tranquil thus, further am tranquil in another way, I will be, I will be here, I will be thus, I will be another.

Bhikkhus, thus the bhikkhu does not make fragrance.

Bhikkhus, how does the bhikkhu get consumed in flames?

Bhikkhus, when conscious by this I be, it occurs by this am here, by this am thus, by this am another, by this am good, by this am eternal, by this am tranquil, by this am tranquil here, by this am tranquil thus, by this am tranquil in another way, by this am further tranquil, by this am further tranquil here, by this am further tranquil thus, by this am further tranquil in another way, by this I will be, by this I will be here, by this I will be thus, by this I will be another.

Thus the bhikkhu gets consumed in flames.

Bhikkhus, how does the bhikkhu not get consumed in flames?

Bhikkhus, when not conscious by this I be, it does not occur by this am here, by this am thus, by this am another, by this am good, by this am eternal, by this am tranquil, by this am tranquil here, by this am tranquil thus, by this am tranquil in another way, by this am further tranquil, by this am further tranquil here, by this am further tranquil thus, by this am further tranquil in another way, by this I will be, by this I will be here, by this I will be thus, by this I will be another.

Thus the bhikkhu does not get consumed in flames.

Bhikkhus, how does the bhikkhu not get completely consumed in flames?

Here, bhikkhus, the bhikkhu's conceit 'I be' is not dispelled, not pulled out with the roots, not made a palm stump, not made a thing that would not rise again.

Thus the bhikkhu does not get completely consumed in flames.

Bhikkhus, how does the bhikkhu get completely consumed in flames?

Here, bhikkhus, the bhikkhu's conceit 'I be' is dispelled, pulled out with the roots, made a palm stump, made a thing that would not rise again.

Thus the bhikkhu gets completely consumed in flames.

(21) 1. Sappurisavaggo- Great Men

1. Sikkhaapadasutta.m- The precepts.

201. Bhikkhus, I will tell you about the not Great Man, the worst of not Great Men, the Great Man and the best of Great Men. Listen and attend carefully, I will tell.

Bhikkhus, who is the not Great Man?

Here, bhikkhus, a certain person destroys living things, takes the not given, misbehaves in sexual conduct, tells lies, takes intoxicating and brewd drinks

Bhikkhus, this is the not Great Man

Bhikkhus, who is the worst of not Great Men?

Here, bhikkhus, a certain person destroys living things and incites others to destroy living things, takes of the not given and incites others to take the not given, misbehaves in sexual conduct and incites others to misbahave in sexual conduct, tells lies and incites others to tell lies, takes intoxicating and brewd drinks and incites others to take intoxicating and brewd drinks

Bhikkhus, this is the worst of not Great Men

Bhikkhus, who is the Great Man?

Here, bhikkhus, a certain person does not destroy the life of living things, does not take the not given, does not misbehave in sexual conduct, does not tell lies and does not take intoxicating and brewd drinks

Bhikkhus, this is the Great Man

Bhikkhus, who is the best of Great Men?

Here, bhikkhus, a certain person does not destroy the life of living things and does not incite others to destroy the life of living things, does not take the not given and does not



incite others to take the not given, does not misbehave in sexual conduct and does not incite others to misbahave in sexual conduct, does not tell lies and does not incite others to tell lies, does not take intoxicating and brewd drinks and does not incite others to take intoxicating and brewd drinks

Bhikkhus, this is the best of Great Men

2. Assaddhasutta.m- Without faith

202. .Bhikkhus, I will tell you about the not Great Man, the worst of not Great Men, the Great Man and the best of Great Men. Listen and attend carefully, I will tell.

Bhikkhus, who is the not Great Man?

Here, bhikkhus, a certain person is not established in faith, has no shame, is not afraid of doing wrong, has not learnt much, is lazy, confused and without wisdom

Bhikkhus, this is a not Great Man

Bhikkhus, who is the worst of not Great Men?

Here, bhikkhus, a certain person is not established in faith and incites others to be not established in faith, has no shame and incites others to be without shame, is not afraid of doing wrong and incites others to be not afraid of doing wrong, has not learnt much and incites others to not learn much, is lazy and incites others to be lazy, confused, incites others to be confused and without wisdom, incites others to be without wisdom.

Bhikkhus, this is the worst of not Great Men

Bhikkhus, who is the Great Man?

Here, bhikkhus, a certain person is established in faith, has shame, is afraid of doing wrong, has learnt much, is with aroused effort, mindful and wise.

Bhikkhus, this is a Great Man

Bhikkhus, who is the best of Great Men?

Here, bhikkhus, a certain person established in faith incites others to be established in faith, shameful incites others to be shameful, afraid of doing wrong incites others to be afraid of doing wrong, learnt much, incites others to learn much, with aroused effort incites others to be with aroused effort, mindful incites others to be mindful, wise, incites others to be wise

Bhikkhus, this is the best of Great Men

### 3. Sattakammasutta.m- Seven activities.

203.Bhikkhus, I will tell you about the not Great Man, the worst of not Great Men, the Great Man and the best of Great Men. Listen and attend carefully, I will tell.

Bhikkhus, who is the not Great Man?

Here, bhikkhus, a certain person destroys living things, takes the not given, misbehaves in sexual conduct, tells lies, slanders, talks roughly and talks frivolously.

Bhikkhus, this is the not Great Man

Bhikkhus, who is the worst of not Great Men?

Here, bhikkhus, a certain person destroys living things and incites others to destroy living things, takes of the not given and incites others to take the not given, misbehaves in sexual conduct and incites others to misbahave in sexual conduct, tells lies and incites others to tell lies, slanders and incites others to slander, talks roughly and incites others to talk roughly, talks frivolously and incites others to talk frivolously

Bhikkhus, this is the worst of not Great Men

Bhikkhus, who is the Great Man?

Here, bhikkhus, a certain person does not destroy the life of living things, does not take the not given, does not misbehave in sexual conduct, does not tell lies, does slander, does not talk roughly and does not talk frivolously

Bhikkhus, this is the Great Man

Bhikkhus, who is the best of Great Men?

Here, bhikkhus, a certain person does not destroy the life of living things and does not incite others to destroy the life of living things, does not take the not given and does not incite others to take the not given, does not misbehave in sexual conduct and does not incite others to misbehave in sexual conduct, does not tell lies and does not incite others to tell lies, does not slander and does not incite others to slander, does not talk roughly and does not incite others to talk roughly, does not talk frivolously and does not incite others to talk frivolously

Bhikkhus, this is the best of Great Men

### 4. Dasakammasutta.m- Ten activities.

204.Bhikkhus, I will tell you about the not Great Man, the worst of not Great Men, the Great Man and the best of Great Men. Listen and attend carefully, I will tell.

Bhikkhus, who is the not Great Man?

Here, bhikkhus, a certain person destroys the life of living things, takes the not given, misbehaves in sexual conduct, tells lies, slanders, talks roughly and talks frivolously, covets, is angry and with wrong view.

Bhikkhus, this is the not Great Man

Bhikkhus, who is the worst of not Great Men?

Here, bhikkhus, a certain person destroys the life of living things and incites others to destroy living things, takes the not given and incites others to take the not given, misbehaves in sexual conduct and incites others to misbehave in sexual conduct, tells lies and incites others to tell lies, slanders and incites others to slander, talks roughly and incites others to talk roughly, talks frivolously and incites others to talk frivolously, covets and incites others to covet, with angry mind incites others to be angry with wrong view, incites others to be with wrong view.

Bhikkhus, this is the worst of not Great Men

Bhikkhus, who is the Great Man?

Here, bhikkhus, a certain person does not destroy the life of living things, does not take the not given, does not misbehave in sexual conduct, does not tell lies, does not slander, does not talk roughly and does not talk frivolously, does not covet, is not with an angry mind and is with right view.

Bhikkhus, this is the Great Man

Bhikkhus, who is the best of Great Men?

Here, bhikkhus, a certain person does not destroy the life of living things and does not incite others to destroy the life of living things, does not take the not given and does not incite others to take the not given, does not misbehave in sexual conduct and does not incite others to misbehave in sexual conduct, does not tell lies and does not incite others to tell lies, does not slander and does not incite others to slander, does not talk roughly and does not incite others to talk roughly, does not talk frivolously and does not incite others to talk frivolously, does not covet and does not incite others to covet, is not with angry mind and does not incite others to be with angry mind, with right view, incites others to straighten their view.

Bhikkhus, this is the best of Great Men

5. A.t.thangikasutta.m- Eight factors.

205. Bhikkhus, I will tell you about the not Great Man, the worst of not Great Men, the Great Man and the best of Great Men. Listen and attend carefully, I will tell.

Bhikkhus, who is the not Great Man?

Here, bhikkhus, a certain person is with wrong view, wrong thoughts, wrong speech, wrong actions, wrong livelihood, wrong effort, wrong mindfulness and wrong concentration.

Bhikkhus, this is a not Great Man.

Bhikkhus, who is the worst of not Great Men?

Here, bhikkhus, a certain person with wrong view incites others to wrong view, with wrong thoughts incites others to wrong thoughts, with wrong speech incites others to wrong speech, with wrong actions incites others to wrong actions, with wrong livelihood incites others to wrong livelihood, with wrong effort incites others to wrong effort, with wrong mindfulness incites others to wrong mindfulness and with wrong concentration incites others to wrong concentration.

Bhikkhus, this is the worst of not Great Men.

Bhikkhus, who is the Great Man?

Here, bhikkhus, a certain person is with right view, right thoughts, right speech, right actions, right livelihood, right effort, right mindfulness and right concentration.

Bhikkhus, this is a Great Man.

Bhikkhus, who is the best of Great Men?

Here, bhikkhus, a certain person with right view incites others to right view, with right thoughts incites others to right thoughts, with right speech incites others to right speech, with right actions incites others to right actions, with right livelihood incites others to right livelihood, with right effort incites others to right effort, with right mindfulness incites others to right mindfulness and with right concentration incites others to right concentration.

Bhikkhus, this is the best of Great Men.

6. Dasa.ngasutta.m- Ten factors.

206. Bhikkhus, I will tell you about the not Great Man, the worst of not Great Men, the Great Man and the best of Great Men. Listen and attend carefully, I will tell.

Bhikkhus, who is the not Great Man?

Here, bhikkhus, a certain person is with wrong view, wrong thoughts, wrong speech, wrong actions, wrong livelihood, wrong effort, wrong mindfulness, wrong concentration, wrong knowledge and wrong release.

Bhikkhus, this is the not Great Man.

Bhikkhus, who is the worst of not Great Men?

Here, bhikkhus, a certain person with wrong view incites others to wrong view, with wrong thoughts incites others to wrong thoughts, with wrong speech incites others to wrong speech, with wrong actions incites others to wrong actions, with wrong livelihood incites others to wrong livelihood, with wrong effort incites others to wrong effort, with wrong mindfulness incites others to wrong mindfulness and with wrong concentration incites others to wrong concentration, with wrong knowledge incites others to wrong knowledge and with wrong release incites others to wrong release.

Bhikkhus, this is the worst of not Great Men.

Bhikkhus, who is the Great Man?

Here, bhikkhus, a certain person is with right view, right thoughts, right speech, right actions, right livelihood, right effort, right mindfulness, right concentration, right knowledge and right release.

Bhikkhus, this is the Great Man.

Bhikkhus, who is the best of Great Men?

Here, bhikkhus, a certain person with right view incites others to right view, with right thoughts incites others to right thoughts, with right speech incites others to right speech, with right actions incites others to right actions, with right livelihood incites others to right livelihood, with right effort incites others to right effort, with right mindfulness incites others to right mindfulness, with right concentration incites others to right concentration, with right knowledge incites others to right knowledge and with right release incites others to right release.

Bhikkhus, this is the best of Great Men.

#### 7. Pa.thamapaapadhammasutta.m- The first on evil things.

207 Bhikkhus, I will tell you about the evil, the worst of evils, the moral good and the best of moral good. Listen and attend carefully, I will tell.

Bhikkhus, what is evil?

Here, bhikkhus, a certain person destroys the life of living things, takes the not given, misbehaves in sexual conduct, tells lies, slanders, talks roughly and talks frivolously, covets, is angry and with wrong view.

Bhikkhus, this is evil

Bhikkhus, what is the worst of evils?

Here, bhikkhus, a certain person destroys living things and incites others to destroy living things, takes of the not given and incites others to take the not given, misbehaves in sexual conduct and incites others to misbahave in sexual conduct, tells lies and incites others to tell lies, slanders and incites others to slander, talks roughly and incites others to talk roughly, talks frivolously and incites others to talk frivolously, covets and incites others to covet, angry, incites others to be angry with wrong view, incites others to be with wrong view.

Bhikkhus, this is the worst of evils.

Bhikkhus, what is moral good?

Here, bhikkhus, a certain person does not destroy the life of living things, does not take the not given, does not misbehave in sexual conduct, does not tell lies, does not slander, does not talk roughly and does not talk frivolously, does not covet, is not angry and is with right view.

Bhikkhus, this is moral good.

Bhikkhus, what is the best of moral good?

Here, bhikkhus, a certain person does not destroy the life of living things and incites others, to not destroy the life of living things, does not take the not given and incites others, to not take the not given, does not misbehave in sexual conduct and incites others, to not misbehave in sexual conduct, does not tell lies and incites others, not to tell lies, does not slander and incites others, to not slander, does not talk roughly and incites others, to not talk roughly, does not talk frivolously and incites others, to not talk frivolously, does not covet and does not incite others to covet, is not angry and does not incite others to be angry, is with right view, incites others to straighten their view.

Bhikkhus, this is the best of moral good.

8. Dutiyapaapadhammasutta.m-Second on evil things.

208 Bhikkhus, I will tell you about the evil, the worst of evils, the moral good and the best of moral good. Listen and attend carefully, I will tell.

Bhikkhus, what is evil?

Here, bhikkhus, a certain person is with wrong view, wrong thoughts, wrong speech, wrong actions, wrong livelihood, wrong effort, wrong mindfulness, wrong concentration, wrong knowledge and wrong release.

Bhikkhus, this is evil

Bhikkhus, what is the worst of evils?

Here, bhikkhus, a certain person with wrong view incites others to wrong view, with wrong thoughts incites others to wrong thoughts, with wrong speech incites others to wrong speech, with wrong actions incites others to wrong actions, with wrong livelihood incites others to wrong livelihood, with wrong effort incites others to wrong effort, with wrong mindfulness incites others to wrong mindfulness and with wrong concentration incites others to wrong concentration, with wrong knowledge incites others to wrong knowledge and with wrong release incites others to wrong release.

Bhikkhus, this is the worst of evils..

Bhikkhus, what is moral good?

Here, bhikkhus, a certain person is with right view, right thoughts, right speech, right actions, right livelihood, right effort, right mindfulness, right concentration, right knowledge and right release.

Bhikkhus, this is moral good..

Bhikkhus, what is the best of moral good?

Here, bhikkhus, a certain person with right view incites others to right view, with right thoughts incites others to right thoughts, with right speech incites others to right speech, with right actions incites others to right actions, with right livelihood incites others to right livelihood, with right effort incites others to right effort, with right mindfulness incites others to right mindfulness, with right concentration incites others to right concentration,

with right knowledge incites others to right knowledge and with right release incites others to right release.

Bhikkhus, this is the best of moral good. .

#### 9. Tatiyapaapadhammasutta.m- Third on evil.

209 Bhikkhus, I will tell you about the evil, the worst of evils, the moral good and the best of moral good. Listen and attend carefully, I will tell.

Bhikkhus, what is evil?

Here, bhikkhus, a certain person destroys the life of living things, takes the not given, misbehaves in sexual conduct, tells lies, slanders, talks roughly and talks frivolously, covets, is angry and is with wrong view.

Bhikkhus, this is evil.

Bhikkhus, what is the worst of evils?

Here, bhikkhus, a certain person destroys living things and incites others to destroy living things, takes of the not given and incites others to take the not given, misbehaves in sexual conduct and incites others to misbahave in sexual conduct, tells lies and incites others to tell lies, slanders and incites others to slander, talks roughly and incites others to talk roughly, talks frivolously and incites others to talk frivolously, covets and incites others to covet, angry, incites others to anger, with wrong view, incites others to be with wrong view.

Bhikkhus, this is the worst of evils

Bhikkhus, what is moral good?

Here, bhikkhus, a certain person does not destroy the life of living things, does not take the not given, does not misbehave in sexual conduct, does not tell lies, does slander, does not talk roughly and does not talk frivolously, does not covet, is not with an angry mind and is with right view.

Bhikkhus, this is moral good.

Bhikkhus, what is the best of moral good?

Here, bhikkhus, a certain person does not destroy the life of living things and does not incite others to destroy the life of living things, does not take the not given and does not incite others to take the not given, does not misbehave in sexual conduct and does not incite others to misbehave in sexual conduct, does not tell lies and does not incite others to tell lies, does not slander and does not incite others to slander, does not talk roughly and does not incite others to talk roughly, does not talk frivolously and does not incite others to talk frivolously, does not covet and does not incite others to covet, is not with angry mind and does not incite others to be with angry mind, with right view, incites others to straighten their view.

Bhikkhus, this is the best of moral good.

10. Catuttapaapadhammasutta.m- Fourth on evil.

210 Bhikkhus, I will tell you about the evil, the worst of evils, the moral good and the best of moral good. Listen and attend carefully, I will tell.

Bhikkhus, what is evil?

Here, bhikkhus, a certain person is with wrong view, wrong thoughts, wrong speech, wrong actions, wrong livelihood, wrong effort, wrong mindfulness, wrong concentration, wrong knowledge and wrong release.

Bhikkhus, this is evil.

Bhikkhus, what is the worst of evils?

Here, bhikkhus, a certain person with wrong view incites others to wrong view, with wrong thoughts incites others to wrong thoughts, with wrong speech incites others to wrong speech, with wrong actions incites others to wrong actions, with wrong livelihood incites others to wrong livelihood, with wrong effort incites others to wrong effort, with wrong mindfulness incites others to wrong mindfulness and with wrong concentration incites others to wrong concentration, with wrong knowledge incites others to wrong knowledge and with wrong release incites others to wrong release.

Bhikkhus, this is the worst of evils.

Bhikkhus, what is moral good?

Here, bhikkhus, a certain person is with right view, right thoughts, right speech, right actions, right livelihood, right effort, right mindfulness, right concentration, right knowledge and right release.

Bhikkhus, this is moral good.

Bhikkhus, what is the best of moral good?

Here, bhikkhus, a certain person with right view incites others to right view, with right thoughts incites others to right thoughts, with right speech incites others to right speech, with right actions incites others to right actions, with right livelihood incites others to right livelihood, with right effort incites others to right effort, with right mindfulness incites others to right mindfulness, with right concentration incites others to right concentration, with right knowledge incites others to right knowledge and with right release incites others to right release.

Bhikkhus, this is the best of moral good.



## 2. Parisaasutta.m- Gatherings.

211. Bhikkhus, these four are corruptions of gatherings. What four?

Here, bhikkhus an unvirtuous bhikkhu is a corruption for a gathering, an unvirtuous bhikkhuni is a corruption for a gathering, an unvirtuous male lay disciple is a corruption for a gathering and an unvirtuous female lay disciple is a corruption for a gathering.

Bhikkhus, these four are the corruptions of gatherings.

Bhikkhus, these four are adornments of gatherings. What four?

Here, bhikkhus a virtuous bhikkhu is an adornment for a gathering, a virtuous bhikkhuni is an adornment for a gathering, a virtuous male lay disciple is an adornment for a gathering and a virtuous female lay disciple is an adornment for a gathering.

Bhikkhus, these four are the adornments of gatherings.

## 2. Di.t.thisutta.m -Wrong view

212. Bhikkhus, endowed with four things one is in hell as though led and lain there. What four?

Bodily misconduct, verbal misconduct, mental misconduct and wrong view

Bhikkhus, endowed with these four things one is in hell as though led and lain there.

Bhikkhus, endowed with four things one is in heaven as though led and lain there. What four?

Bodily right conduct, verbal right conduct, mental right conduct and right view

Bhikkhus, endowed with these four things one is in heaven as though led and lain there.

## 3. Akata~n~nusutta.m-Ungratefulness.

213. Bhikkhus, endowed with four things one is in hell as though led and lain there. What four?

Bodily misconduct, verbal misconduct, mental misconduct and ungratefulness

Bhikkhus, endowed with these four things one is in hell as though led and lain there.

Bhikkhus, endowed with four things one is in heaven as though led and lain there. What four?

Bodily right conduct, verbal right conduct, mental right conduct and gratefulness

Bhikkhus, endowed with these four things one is in heaven as though led and lain there.

4. Paanaatipaatisutta.m- Destroying living things

214. Bhikkhus, endowed with four things one is in hell as though led and lain there. What four?

Destroying the life of living things, taking the not given, misbehaving in sexual conduct and telling lies.

Bhikkhus, endowed with these four things one is in hell as though led and lain there.

Bhikkhus, endowed with four things one is in heaven as though led and lain there. What four?

Abstaining from, destroying the life of living things, taking the not given, misbehaving in sexual conduct and telling lies.

Bhikkhus, endowed with these four things one is in heaven as though led and lain there.

5. Pa.thamamaggasutta.m- First on the path.

15. Bhikkhus, endowed with four things one is in hell as though led and lain there. What four?

Wrong view, wrong thoughts, wrong speech and wrong actions

Bhikkhus, endowed with these four things one is in hell as though led and lain there.

Bhikkhus, endowed with four things one is in heaven as though led and lain there. What four?

Right view, right thoughts, right speech and right actions.

Bhikkhus, endowed with these four things one is in heaven as though led and lain there.

6. Dutiyamaggasutta.m- Second on the path.

216. Bhikkhus, endowed with four things one is in hell as though led and lain there. What four?

Wrong livelihood, wrong effort, wrong mindfulness and wrong concentration

Bhikkhus, endowed with these four things one is in hell as though led and lain there.

Bhikkhus, endowed with four things one is in heaven as though led and lain there. What four?

Right livelihood, right effort, right mindfulness and right concentration.

Bhikkhus, endowed with these four things one is in heaven as though led and lain there.

#### 7. Pa.thamavohaarapathasutta.m- First on ways of expressing

217. Bhikkhus, endowed with four things one is in hell as though led and lain there. What four?

The not seen he says I saw, the not heard he says I heard, the not experienced he says I experienced and the not cognized he says I cognized.

Bhikkhus, endowed with these four things one is in hell as though led and lain there.

Bhikkhus, endowed with four things one is in heaven as though led and lain there. What four?

The not seen he says I did not see, the not heard he says I did not hear, the not experienced he says I did not experience and the not cognized he says I did not cognize.

Bhikkhus, endowed with these four things one is in heaven as though led and lain there.

#### 8.Dutiyavohaarapathasutta.m- Second on ways of expressing

218. Bhikkhus, endowed with four things one is in hell as though led and lain there. What four?

The seen he says I did not see, the heard he says I did not hear, the experienced he says I did not experience and the cognized he says I did not cognize.

Bhikkhus, endowed with these four things one is in hell as though led and lain there.

Bhikkhus, endowed with four things one is in heaven as though led and lain there. What four?

The seen he says I saw, the heard he says I heard, the experienced he says I experienced and the cognized he says I cognized.

Bhikkhus, endowed with these four things one is in heaven as though led and lain there.

#### 9. Ahirikasutta.m- Shamelessness.

219. Bhikkhus, endowed with four things one is in hell as though led and lain there. What four?

One is without faith, unvirtuous, shameless and without fear to do evil.

Bhikkhus, endowed with these four things one is in hell as though led and lain there.

Bhikkhus, endowed with four things one is in heaven as though led and lain there. What four?

One has faith, is virtuous, is shameful and fears to do evil.

Bhikkhus, endowed with these four things one is in heaven as though led and lain there.

10. Dussiilasutta.m- Unvirtuous

220. Bhikkhus, endowed with four things one is in hell as though led and lain there. What four?

One is without faith, unvirtuous, lazy and without wisdom

Bhikkhus, endowed with these four things one is in hell as though led and lain there.

Bhikkhus, endowed with four things one is in heaven as though led and lain there. What four?

Has faith, is virtuous, is with aroused effort and wise.

Bhikkhus, endowed with these four things one is in heaven as though led and lain there.

(23) 3. Duscaritavaggo- Misconduct

1. Duscaritasutta.m- Misconduct

221. Bhikkhus, these four go as verbal misbehaviour. What four?

Telling lies, slandering, rough talk and frivolous talk

.Bhikkhus, these four go as verbal misbehaviour.

.Bhikkhus, these four go as verbal good behaviour. What four?

Telling the truth, not slandering, not talking roughly and not talking frivolously

.Bhikkhus, these four are verbal good behaviour.

2. Di.t.thisutta.m- Wrong view.

222. Bhikkhus, endowed with four things the foolish not Great Man destroys himself, becomes faulty and blamed by the wise accrues much demerit. What four?

Bodily misconduct, verbal misconduct, mental misconduct and wrong view

Bhikkhus, endowed with these four things the foolish not Great Man destroys himself, becomes faulty and blamed by the wise accrues much demerit.

Bhikkhus, endowed with four things the learned, Great Man does not destroy himself, not becoming faulty and praised by the wise accrues much merit. What four?

Bodily good conduct, verbal good conduct, mental good conduct and right view.

Bhikkhus, endowed with these four things the learned, Great Man does not destroy himself, not becoming faulty and praised by the wise accrues much merit.

### 3. Akata~n~nutaasutta.m- Ungratefulness

223. Bhikkhus, endowed with four things the foolish not Great Man destroys himself, becomes faulty and blamed by the wise accrues much demerit. What four?

Bodily misconduct, verbal misconduct, mental misconduct and ungratefulness.

Bhikkhus, endowed with these four things the foolish not Great Man destroys himself, becomes faulty and blamed by the wise accrues much demerit.

Bhikkhus, endowed with four things the learned, Great Man does not destroy himself, not becoming faulty and praised by the wise accrues much merit. What four?

Bodily good conduct, verbal good conduct, mental good conduct and gratefulness.

Bhikkhus, endowed with these four things the learned Great Man does not destroy himself, not becoming faulty and praised by the wise accrues much merit.

### 4. Paanaatipaatisutta.m- Destroying living things.

224. Bhikkhus, endowed with four things the foolish not Great Man destroys himself, becomes faulty and blamed by the wise accrues much demerit. What four?

Destroying the life of living things, taking the not given, misbehaving in sexual conduct and telling lies.

Bhikkhus, endowed with these four things the foolish not Great Man destroys himself, becomes faulty and blamed by the wise accrues much demerit.

Bhikkhus, endowed with four things the learned, Great Man does not destroy himself, not becoming faulty and praised by the wise accrues much merit. What four?

Abstaining from destroying the life of living things, abstaining from taking the not given, abstaining from sexual misconduct and not telling lies.

Bhikkhus, endowed with these four things the learned, Great Man does not destroy himself, not becoming faulty and praised by the wise accrues much merit.

5. Pa.thamamaggasutta.m- First on the path.

225. Bhikkhus, endowed with four things the foolish not Great Man destroys himself, becomes faulty and blamed by the wise accrues much demerit. What four?

Wrong view, wrong thoughts, wrong words and wrong actions

Bhikkhus, endowed with four things the foolish not Great Man destroys himself, becoming faulty and blamed by the wise accrues much demerit.

Bhikkhus, endowed with four things the learned, Great Man does not destroy himself, not becoming faulty and praised by the wise accrues much merit. What four?

Right view, right thoughts, right speech and right actions.

Bhikkhus, endowed with these four things the learned, Great Man does not destroy himself, not becoming faulty and praised by the wise accrues much merit.

6. Dutiyamaggasutta.m- Second on the path.

Bhikkhus, endowed with four things the foolish not Great Man destroys himself, becomes faulty and blamed by the wise accrues much demerit. What four?

Wrong livelihood, wrong effort, wrong mindfulness and wrong concentration

Bhikkhus, endowed with these four things the foolish not Great Man destroys himself, becoming faulty and blamed by the wise accrues much demerit.

Bhikkhus, endowed with four things the learned, Great Man does not destroy himself, not becoming faulty and praised by the wise accrues much merit. What four?

Right livelihood, right endeavour, right mindfulness and right concentration.

Bhikkhus, endowed with these four things the learned, Great Man does not destroy himself, not becoming faulty and praised by the wise accrues much merit.

7. Pa.thamavohaarapathasutta.m- First on ways of expression.

227. Bhikkhus, endowed with four things the foolish not Great Man destroys himself, becomes faulty and blamed by the wise accrues much demerit. What four?

The not seen he says I saw, the not heard he says I heard, the not experienced he says I experienced, the not cognized he says I cognized.

Bhikkhus, endowed with these four things, the foolish not Great Man destroys himself, becoming faulty and blamed by the wise accrues much demerit.

Bhikkhus, endowed with four things the learned, Great Man does not destroy himself, not becoming faulty and praised by the wise accrues much merit. What four?

The not seen he says I did not see, the not heard he says I did not hear, the not experienced he says I did not experience, the not cognized he says I did not cognize.

Bhikkhus, endowed with these four things the learned, Great Man does not destroy himself, becoming not faulty and praised by the wise accrues much merit.

#### 7. Dutiyavoharapathasutta.m- Second on ways of expression.

227. Bhikkhus, endowed with four things the foolish not Great Man destroys himself, becomes faulty and blamed by the wise accrues much demerit. What four?

The seen he says I did not see, the heard he says I did not hear, the experienced he says I did not experience, the cognized he says I did not cognize.

Bhikkhus, endowed with these four things, the foolish not Great Man destroys himself, becoming faulty and blamed by the wise accrues much demerit.

Bhikkhus, endowed with these four things the learned, Great Man does not destroy himself, not becoming faulty and praised by the wise accrues much merit. What four?

The seen he says I saw, the heard he says I heard, the experienced he says I experienced, the cognized he says I cognized.

Bhikkhus, endowed with these four things the learned, Great Man does not destroy himself, becoming not faulty and praised by the wise accrues much merit.

#### 8. Ahirikasutta.m- Without shame

228. Bhikkhus, endowed with four things the foolish not Great Man destroys himself, becomes faulty and blamed by the wise accrues much demerit. What four?

Without faith, is unvirtuous, shameless and has no fear to do evil. .

Bhikkhus, endowed with these four things, the foolish not Great Man destroys himself, becoming faulty and blamed by the wise accrues much demerit.

Bhikkhus, endowed with these four things the learned, Great Man does not destroy himself, not becoming faulty and praised by the wise accrues much merit. What four?

Has faith, is virtuous, shameful and fears to do evil

Bhikkhus, endowed with these four things the learned, Great Man does not destroy himself, becoming not faulty and praised by the wise accrues much merit.

## 9 Dupa~n~nasutta.m- The Foolish

229. Bhikkhus, endowed with four things the foolish not Great Man destroys himself, becomes faulty and blamed by the wise accrues much demerit. What four?

Without faith, is unvirtuous, lazy and without wisdom

Bhikkhus, endowed with these four things, the foolish not Great Man destroys himself, becoming faulty and blamed by the wise accrues much demerit.

Bhikkhus, endowed with these four things the learned, Great Man does not destroy himself, not becoming faulty and praised by the wise accrues much merit. What four?

With faith, is virtuous, with aroused effort is wise.

Bhikkhus, endowed with these four things the learned, Great Man does not destroy himself, becoming not faulty and praised by the wise accrues much merit.

## 10. Kavisutta.m- Poets.

230. Bhikkhus, these four are poets. What four?

One thinking becomes a poet, one hearing becomes a poet, one seeing meanings becomes a poet and one understanding becomes a poet.

Bhikkhus, these four are poets

## (24) 4 Kammavagga- On results of action

### 1. Sa.nkhittasutta.m- In short.

231. Bhikkhus, there are four actions by me known, realized and declared. What four?

Bhikkhus, there are dark actions with dark results, bright actions with bright results, there are dark and bright actions with dark and bright results and there are neither dark nor bright actions with neither dark nor bright results, which conduces to the destruction of actions Bhikkhus, these are the four actions by me known, realized and declared.

### 2. Vittaarasutta.m- In detail



232. Bhikkhus, there are four actions by me known, realized and declared. What four?

Bhikkhus, there are dark actions with dark results, bright actions with bright results, there are dark and bright actions with dark and bright results and there are neither dark nor bright actions with neither dark nor bright results, which conduce to the destruction of actions

Bhikkhus, what are dark actions with dark results?

Here, bhikkhus, a certain one puts forth internal troubled bodily activity, internal troubled verbal activity and internal troubled mental activity and is born in a world of troubles, and feels troubled feelings which are only unpleasant like what beings in the hell feel.

Bhikkhus, these are dark actions with dark results

Bhikkhus, what are bright actions with bright results?

Here, bhikkhus, a certain one puts forth internal untroubled bodily activity, internal untroubled verbal activity and internal untroubled mental activity and is born in a world without troubles, and feels untroubled feelings which are only pleasant like what the beings in the heaven of happiness feel. Bhikkhus, these are bright actions with bright results

Bhikkhus, what are dark and bright actions with dark and bright results?

Here, bhikkhus, a certain one puts forth internal troubled and untroubled bodily activity, internal troubled and untroubled verbal activity and internal troubled and untroubled mental activity and is born to a world of troubles and non troubles, and feels troubled and untroubled feelings. And he feels a mixture of feelings unpleasant and pleasant, like beings born in the human world, sometimes godly and sometimes hellish. Bhikkhus, these are dark and bright actions with dark and bright results.

Bhikkhus, what are neither dark nor bright actions with neither dark nor bright results which conduces to the destruction of actions?

Here, bhikkhus, a certain one makes an intention to put an end to dark actions with dark results. Makes an intention to put an end to bright actions with bright results. Makes an intention to put an end to dark and bright actions with dark and bright results, which conduces to the destruction of actions Bhikkhus, these are the four actions by me known, realized and declared.

### 3. Sonakaayanasutta.m- To Sonakaayana

233. The brahmin Sikha Moggallana approached the Blessed One exchanged friendly greetings, sat on a side and said to the Blessed One:-

Good Gotama, a long time ago the young man Sonakaya approached me and said: The recluse Gotama appoints the non doing of any actions. He that appoints the non doing of any actions tells of the annihilation of the world. Action is the truth in the world and the world rests on action. Brahmin, I have not even seen the young man Sonakaya, how could such a conversation have taken place?

Bhikkhus, there are four actions by me known, realized and declared. What four?

Bhikkhus, there are dark actions with dark results, bright actions with bright results, there are dark and bright actions with dark and bright results and there are neither dark nor bright actions with neither dark nor bright results, which conduce to the destruction of actions

Bhikkhus, what are dark actions with dark results?

Here, bhikkhus, a certain one puts forth internal troubled bodily activity, internal troubled verbal activity and internal troubled mental activity and is born in a world of troubles, and feels troubled feelings which are only unpleasant like what beings in hell feel.

Bhikkhus, these are dark actions with dark results

Bhikkhus, what are bright actions with bright results?

Here, bhikkhus, a certain one puts forth internal untroubled bodily activity, internal untroubled verbal activity and internal untroubled mental activity and is born in a world without troubles, and feels untroubled feelings which is only pleasant like what beings in the heaven of happiness feel. Bhikkhus, these are bright actions with bright results

Bhikkhus, what are dark and bright actions with dark and bright results?

Here, bhikkhus, a certain one puts forth internal troubled and untroubled bodily activity, internal troubled and untroubled verbal activity and internal troubled and untroubled mental activity and is born to a world of troubles and non troubles, and feels troubled and untroubled feelings. And he feels a mixture of feelings unpleasant and pleasant, like what the beings born in the human world feel, sometimes godly and sometimes hellish. Bhikkhus, these are dark and bright actions with dark and bright results.

Bhikkhus, what are neither dark nor bright actions with neither dark nor bright results which conduces to the destruction of actions?

Here, bhikkhus, a certain one makes an intention to put an end to dark actions with dark results. Makes an intention to put an end to bright actions with bright results. Makes an intention to put an end to dark and bright actions with dark and bright results, which conduces to the destruction of actions Bhikkhus, these are the four actions by me known, realized and declared.

4 Pa.thamasikkhaapadasutta.m- The first on precepts.

234.Bhikkhus, there are four actions by me known, realized and declared. What four?

Bhikkhus, there are dark actions with dark results, bright actions with bright results, there are dark and bright actions with dark and bright results and there are neither dark nor bright actions with neither dark nor bright results, which conduce to the destruction of actions

Bhikkhus, what are dark actions with dark results?

Here, bhikkhus, a certain one destroys the life of living things, takes the not given, misbehaves in sexual conduct, tells lies and takes intoxicating and brewd drinks.

Bhikkhus, these are dark actions with dark results.

Bhikkhus, what are bright actions with bright results?

Here, bhikkhus, a certain one abstains from destroying the life of living things, taking the not given, misbehaving in sexual conduct, telling lies and taking intoxicating and brewed drinks.

Bhikkhus, these are bright actions with bright results.

Bhikkhus, what are dark and bright actions with dark and bright results?

Here, bhikkhus, a certain one puts forth internal troubled and untroubled bodily activity, internal troubled and untroubled verbal activity and internal troubled and untroubled mental activity and is born to a world of troubles and non troubles. There he feels troubled and untroubled feelings, a mixture of unpleasant and pleasant feelings, like beings born in the human world, sometimes godly and sometimes hellish. Bhikkhus, these are dark and bright actions with dark and bright results.

Bhikkhus, what are neither dark nor bright actions with neither dark nor bright results which conduces to the destruction of actions?

Here, bhikkhus, a certain one makes an intention to put an end to dark actions with dark results. Makes an intention to put an end to bright actions with bright results. Makes an intention to put an end to dark and bright actions with dark and bright results, which conduces to the destruction of actions Bhikkhus, these are the four actions by me known, realized and declared.

5 Dutiyasikkhaapadasutta.m- The second on precepts

235. Bhikkhus, there are four actions by me known, realized and declared. What four?

Bhikkhus, there are dark actions with dark results, bright actions with bright results, there are dark and bright actions with dark and bright results and there are neither dark nor bright actions with neither dark nor bright results, which conduce to the destruction of actions

Bhikkhus, what are dark actions with dark results?

Here, bhikkhus, a certain one destroys the life of his mother, destroys the life of his father, destroys the life of a noble one, with an angry mind causes the blood of the Thus Gone to spill and causes a split in the Community

Bhikkhus, these are dark actions with dark results.

Bhikkhus, what are bright actions with bright results?

Here, bhikkhus, a certain one abstains from destroying the life of living things, taking the not given, misbehaving in sexual conduct, telling lies, slandering, rough speech, frivolous speech, coveting, bearing an angry mind and maintains right view .

Bhikkhus, these are bright actions with bright results.

Bhikkhus, what are dark and bright actions with dark and bright results?

Here, bhikkhus, a certain one puts forth internal troubled and untroubled bodily activity, internal troubled and untroubled verbal activity and internal troubled and untroubled mental activity and is born to a world of troubles and non troubles, and feels troubled and untroubled feelings. There he feels a mixture of unpleasant and pleasant feelings, like what beings born in the human world feel, sometimes godly and sometimes hellish. Bhikkhus, these are dark and bright actions with dark and bright results.

Bhikkhus, what are neither dark nor bright actions with neither dark nor bright results which conduces to the destruction of actions?

Here, bhikkhus, a certain one makes an intention to put an end to dark actions with dark results. Makes an intention to put an end to bright actions with bright results. Makes an intention to put an end to dark and bright actions with dark and bright results, which conduces to the destruction of actions Bhikkhus, these are the four actions by me known, realized and declared.

## 6. Ariyamaggasutta.m- The noble path.

236. Bhikkhus, there are four actions by me known, realized and declared. What four?

Bhikkhus, there are dark actions with dark results, bright actions with bright results, there are dark and bright actions with dark and bright results and there are neither dark nor bright actions with neither dark nor bright results, which conduce to the destruction of actions

Bhikkhus, what are dark actions with dark results?

Here, bhikkhus, a certain one puts forth internal troubled bodily activity, internal troubled verbal activity and internal troubled mental activity and is born in a world of troubles, and feels troubled feelings which are only unpleasant like what beings in the hell feel. Bhikkhus, these are dark actions with dark results

Bhikkhus, what are bright actions with bright results?

Here, bhikkhus, a certain one puts forth internal untroubled bodily activity, internal untroubled verbal activity and internal untroubled mental activity and is born in a world without troubles, and feels untroubled feelings which is only pleasant like what beings in the heaven of happiness feel. Bhikkhus, these are bright actions with bright results

Bhikkhus, what are dark and bright actions with dark and bright results?

Here, bhikkhus, a certain one puts forth internal troubled and untroubled bodily activity, internal troubled and untroubled verbal activity and internal troubled and untroubled mental activity and is born to a world of troubles and non troubles. There he feels troubled and untroubled feelings a mixture of unpleasant and pleasant feelings, like what beings born in the human world feel, sometimes godly and sometimes hellish. Bhikkhus, these are dark and bright actions with dark and bright results.

Bhikkhus, what are neither dark nor bright actions with neither dark nor bright results which conduces to the destruction of actions?

Here, bhikkhus, a certain one is with right view, right thoughts, right speech, right actions, right livelihood, right endeavour, right mindfulness and right concentration. Bhikkhus, these are the four actions by me known, realized and declared.

7. Bojjha.ngasutta.m- Enlightenment factors.

237. Bhikkhus, there are four actions by me known, realized and declared. What four?

Bhikkhus, there are dark actions with dark results, bright actions with bright results, there are dark and bright actions with dark and bright results and there are neither dark nor bright actions with neither dark nor bright results, which conduces to the destruction of actions

Bhikkhus, what are dark actions with dark results?

Here, bhikkhus, a certain one puts forth internal troubled bodily activity, internal troubled verbal activity and internal troubled mental activity and is born in a world of troubles, and feels troubled feelings which are only unpleasant like what beings in hell feel. Bhikkhus, these are dark actions with dark results.

Bhikkhus, what are bright actions with bright results?

Here, bhikkhus, a certain one puts forth internal untroubled bodily activity, internal untroubled verbal activity and internal untroubled mental activity and is born in a world without troubles, and feels untroubled feelings which are only pleasant like what beings in the heaven of happiness feel. Bhikkhus, these are bright actions with bright results

Bhikkhus, what are dark and bright actions with dark and bright results?

Here, bhikkhus, a certain one puts forth internal troubled and untroubled bodily activity, internal troubled and untroubled verbal activity and internal troubled and untroubled mental activity and is born to a world of troubles and non troubles. There he feels troubled and untroubled feelings, a mixture of unpleasant and pleasant feelings, like what beings born in the human world feel, sometimes godly and sometimes hellish. Bhikkhus, these are dark and bright actions with dark and bright results.

Bhikkhus, what are neither dark nor bright actions with neither dark nor bright results which conduces to the destruction of actions?

Here, bhikkhus, a certain one develops the enlightenment factors mindfulness, investigation of the Teaching, effort, joy, delight, concentration and equanimity.

Bhikkhus, these are the four actions by me known, realized and declared.

8. Saavajjasutta.m- Faulty.

238. Bhikkhus endowed with four things as though led and lain is in hell. What four?  
Faulty bodily activity, faulty verbal activity, faulty mental activity and wrong view.

Bhikkhus endowed with these four things as though led and lain is in hell.

Bhikkhus endowed with four things as though led and lain is in heaven. What four?  
Faultless bodily activity, faultless verbal activity, faultless mental activity and right view.

Bhikkhus endowed with these four things as though led and lain is in heaven

#### 9. Samanasutta.m- Recluses

239. Bhikkhus, the recluse is here only, so too the second recluse, the third recluse and the fourth recluse. Other faiths are devoid of recluses who have realized. Therefore bhikkhus, rightfully roar the lion's roar.

Bhikkhus, who is a recluse?

Here, bhikkhus, the bhikkhu destroying three bonds enters the stream of the Teaching and becomes one, aiming extinction not falling from that. Bhikkhus, this is a recluse.

Bhikkhus, who is a second recluse?

Here, bhikkhus, the bhikkhu destroying the three bonds and making less of greed, hate and delusion, returns to this world, once only to make an end of unpleasantness. Bhikkhus, this is the second recluse.

Bhikkhus, who is the third recluse?

Here, bhikkhus, the bhikkhu destroying the five lower bonds binding him to the sensual world, becomes one spontaneously arisen and extinguishes there itself without proceeding further. Bhikkhus, this is the third recluse.

Bhikkhus, who is the fourth recluse?

Here, bhikkhus, the bhikkhu destroying desires and releasing the mind from desires and released through wisdom, here and now abides by himself knowing and realizing. Bhikkhus, this is the fourth recluse.

Bhikkhus, the recluse is here only, so too the second recluse, the third recluse and the fourth recluse. Other faiths are devoid of recluses who have realized. Therefore bhikkhus, rightfully the lion's roar is roared.

#### 10. Sappurisaanisamsasutta.m- Benefits accruing from a Great Man.

240. Bhikkhus, relying on a Great man four benefits could be expected. What four? One grows in the noble one's virtues, in the noble one's concentration, in the noble one's wisdom and in the noble one's release. Bhikkhus, relying on a Great man these four benefits could be expected.

(25). 5. Aapattibhayavaggo- Fear to do faults

1. Sa.nghabhedasutta.m- Split in the Community.

241. At one time the Blessed One was abiding in Gosita's monastery in Kosambi. Venerable Ananda approached the Blessed One, worshipped and sat on a side and the Blessed One said:-

So then, Ananda, is the dispute settled?

Venerable sir, how could the dispute be settled, venerable Anuruddha's co-associate Bahiya, organizes a complete split of the Community and venerable Anuruddha does not think to say a word about it.

Ananda, when will Anuruddha settle disputes in the Community? Isn't it that you should settle whatever disputes that arise together with Sariputta and Maggallana

Ananda, the evil bhikkhu seeing four reasons for his benefit delights in a split in the Community. What four?

Here, Ananda, to the evil bhikkhu, with impure, under cover activity, with merely a promise to lead the holy life and with evil thoughts streaming, it occurs :- If the bhikkhus come to know that I am with evil under cover activity, they will together decide not to associate me. When dissociated it would not be that they will never come to see me.. Seeing this first reason for his benefit, the evil, impure bhikkhu rejoices in a split in the Community.

Again, Ananda, to the evil bhikkhu with wrong views, holding an extremist view it occurs- If the bhikkhus come to know that I am with wrong views holding an extremist view, they will together decide not to associate me. When dissociated it would not be that they will never come to me. Seeing this second reason for his benefit, the evil, impure bhikkhu rejoices in a split in the Community.

Again, Ananda, the evil bhikkhu leads a wrong livelihood and it occurs to him thus:- If the bhikkhus come to know that I lead a wrong livelihood, they will together decide not to associate me. When dissociated it would not be that they will never come to see me. Seeing this third reason for his benefit, the evil, impure bhikkhu rejoices in a split in the Community.

Again, Ananda, the evil bhikkhu, desires gain and fame in wrong ways and it occurs to him:- If the bhikkhus come to know that I desire gain and fame in wrong ways, they will not revere, honour and esteem me, separated, I will be revered, honoured and esteemed Seeing this fourth reason for his benefit, the evil, impure bhikkhu rejoices in a split in the Community.

Ananda, the evil bhikkhu seeing these four reasons for his benefit delights in a split in the Community

2. Aapattibhayasutta.m- Fear for offences.

242. Bhikkhus, these four are the fears for offences. What four?

Bhikkhus, a robber, a highwayman is shown to the king- Lord, this is a robber a highwayman, mete the suitable punishment to him:- Good ones bind this man's hands tightly behind his back, shave him closely and with the rough sound of a cymbal take him from street to street and from junction to junction, then impressively entering the city through the southern gate, to the south of the city cut his neck. Then the king's men bind that man's hands tightly behind his back, shave him closely and with the rough sound of a cymbal take him from street to street and from junction to junction, then impressively entering the city through the southern gate, to the south of the city they cut his neck. Then to a sensible on looker it occurs:- This man has done some serious offence, and death is the punishment. The king's people binding his hands tightly behind his back, shaving him closely and with the rough sound of a cymbal taking him from street to street and from junction to junction have entered the city through the southern gate impressively, to the south of the city, they cut his neck. He will not do such an evil thing in this life; the penalty is death. In the same manner, bhikkhus, if a bhikkhu or bhikkhuni has the perception of fear for grave offences, this should be expected - I will not fall to a grave offence, that I have not yet fallen and I will do the suitable remedy for the offence I have already fallen to, according to the Teaching.

Bhikkhus, like a man taking a black piece of cloth and tying the hair down and holding a mortar against his body, would approach the crowds and would tell them:- Sirs, I have done some evil, blame the mortar. I will do whatever to please the venerable one. Then to a sensible on looker it occurs:- This man has done some serious offence, the punishment is to the mortar. Since he takes a black piece of cloth and tying the hair down and holding a mortar against his body, approaches the populace and says: Venerable sirs, I did some demerit, blame the mortar. I will do whatever to please the venerable ones. I will not do such demeritorious actions. The blame should be to the mortar. In the same manner, bhikkhus, if a bhikkhu or bhikkhuni has the perception of fear for offences that need a chapter of bhikkhus to be redressed, this should be expected - I will not fall for offences that need a chapter of bhikkhus to be redressed, (that I have not yet fallen) and I will do the suitable remedy for the offence I have already fallen to, according to the Teaching.

Bhikkhus, like a man taking a black piece of cloth and tying the hair down and bearing a knapsack on his back, would approach the crowds and would tell them:- Sirs, I have done some evil, blame the knapsack. I will do whatever to please the venerable ones. Then to a sensible on looker it occurs:- This man has done some serious offence, the punishment is to the knapsack. Since he takes a black piece of cloth and tying the hair down and bearing a knapsack on his body, approaches the populace and says: Venerable sirs, I did some demerit, blame the knapsack. I will do whatever to please the venerable ones. I will not do such demeritorious actions. The blame should be to the knapsack. In the same manner, bhikkhus, if a bhikkhu or bhikkhuni has the perception of fear for offences that need recalling mindfulness for expiation, this should be expected - I will not fall for offences that need recalling mindfulness for expiation that I have not yet fallen and I will do the suitable remedy for the offence I have already fallen to, according to the Teaching.

Bhikkhus, like a man taking a black piece of cloth and tying the hair down would approach the crowds and would tell them:- Sirs, I have done some evil, blame the blameworthy. I will do whatever to please the venerable ones. Then to a sensible on looker it occurs:- This man has done some offence, the punishment is to the blameworthy. Since he takes a black piece of cloth and tying the hair down approaches the populace and says: Venerable sirs, I did some demerit, blame the blameworthy. I will do whatever to please the venerable ones. I will not do such demeritorious actions. The blame should be to the blameworthy. In the same manner, bhikkhus, if a bhikkhu or



bhikkhuni has the perception of fear for offences that need a confession for redress, this should be expected - I will not fall for offences that need confession to be redressed, that I have not yet fallen and I will do the suitable remedy for the offence I have already fallen to, according to the Teaching.

Bhikkhus, these are the four fears for offences.

3 Sikkhaanisa.msasutta.m- The benefit of the precepts.

243. Bhikkhus, the holy life is led for the benefit of the precepts, for highest wisdom, for the essence of release and for dominating with mindfulness.

Bhikkhus, what is the benefit of the precepts?

Bhikkhus, I have pointed out the lower ethics to my disciples, to please those not pleased, and for greater pleasure of those pleased. The respective precepts should be taken upon and observed without a break, without defects, without spots and consistently

Again, bhikkhus, I have pointed out the higher precepts for the rightful destruction of all unpleasantness to my disciples. The respective precepts should be taken upon and observed without a break, without defects without spots and consistently

Bhikkhus, this is the benefit of the precepts

Bhikkhus, what is the highest wisdom?

Here, bhikkhus, I have declared the Teaching for the rightful destruction of all unpleasantness to my disciples. The Teaching is declared in this and other respective instance for the rightful destruction of all unpleasantness, for wise consideration.

Bhikkhus, this is the highest in wisdom.

Bhikkhus, what is the essence of release?

Here, bhikkhus, I have declared the Teaching for the rightful destruction of all unpleasantness to my disciples. The Teaching is declared in this and other respective instance for the rightful destruction of all unpleasantness and through the Teaching release is to be realized.

Bhikkhus, this is the essence of release.

Bhikkhus, what is dominating mindfulness?

In this manner, I will complete, the incomplete lower ethics, on account of the completed lower ethics I will be wisely satisfied then and there. I will complete the incomplete higher precepts of the holy life, and on account of the completed higher precepts of the holy life, I will be wisely satisfied then and there. Mindfulness well established internally. I will wisely consider those things not yet considered and on account of those things well considered I will be wisely satisfied then and there. Mindfulness well established. I will experience those things not yet experienced and on account of the things experienced I will be satisfied then and there. Bhikkhus, this is dominating mindfulness.

If it was said, bhikkhus, the holy life is led for the benefit of the precepts, for highest wisdom, for the essence of release and for dominating with mindfulness, it was said on account of this.

#### 4. Seyyaasutta.m- On lying

244. Bhikkhus, there are four lying positions. What four?

The lying position of ghosts, of one enjoying sensuality, of a lion and the lying position of the Thus Gone One.

Bhikkhus, what is the lying position of ghosts?

For most of the time, ghosts lie upside on their back. To this, is said the lying position of ghosts.

Bhikkhus, what is the lying position of one with sensual lust?

For most of the time, those enjoying sexuality lie turning to their left flank. To this, is said the lying position of those enjoying sexuality .

Bhikkhus, what is the lying position of the lion?

Bhikkhus, the king of animals lies turning to his right flank, placing one foot over the other, fixing the tail between his thighs. Thoughtfully he straightens the fore part of the body and looks at the hind part of the body and if he notices any parts of the body thrown about or widened he is not happy if he notices that no parts of the body are thrown about or widened he is happy. This is the lying position of the lion.

Bhikkhus, what is the lying position of the Thus Gone One?

Here, bhikkhus, the bhikkhu secluded from sensual desires.....re..... abides in the fourth higher state of mind. To this is called the lying position of the Thus Gone One.

Bhikkhus, these four are the lying positions.

#### 5. Thuuparahasutta.m - Those worthy of monuments.

245. Bhikkhus, these four are worthy of monuments. What four?

The Thus Gone One, worthy and rightfully enlightened, the self enlightened one, the disciple of the Thus Gone One and the universal monarch.

Bhikkhus, these four are worthy of monuments.

#### 6. Pa~n~naavuddhisutta.m- Growth in wisdom.

246. Bhikkhus, these four things conduce to growth in wisdom, What four?

Attending on Great Men, listening to the good Teaching, wise thinking and living according the Teaching.

Bhikkhus, these four things conduce to growth in wisdom.

Bhikkhus, these four things do much to humans What four?

Attending on Great Men, listening to the good Teaching, wise thinking and living according the Teaching.

Bhikkhus, these four things do much to humans.

7. Pa.thamavohaarasutta.m- First on ways of expression.

247. Bhikkhus, these four ways of expression are not noble. What four?

The not seen he says I saw, the not heard he says I heard, the not experienced he says I experienced and the not cognized he says I cognized. Bhikkhus, these four ways of expression are not noble.

8. Dutiyavohaarasutta.m- Second on ways of expression.

248. Bhikkhus, these four ways of expression are noble. What four?

The not seen he says I did not see, the not heard he says I did not hear, the not experienced he says I did not experience and the not cognized he says I did not cognize. Bhikkhus, these four ways of expression are noble.

9. Tatiyavohaarasutta.m- Third on ways of expression.

249. Bhikkhus, these four ways of expression are not noble. What four?

The seen he says I did not see, the heard he says I did not hear, the experienced he says I did not experience and the cognized he says I did not cognize. Bhikkhus, these four ways of expression are not noble.

10. Catuttavohaarasutta.m -Fourth on ways of expression.

250 Bhikkhus, these four ways of expression are noble. What four?

The seen he says I saw, the heard he says I heard, the experienced he says I experienced and the cognized he says I cognized. Bhikkhus, these four ways of expression are noble.

(26) 6. Abhi~n~naavaggo- Thorough knowing.

1. Abhi~n~naasutta.m- Thorough knowing.

251. Bhikkhus, these four are things. What four?

Bhikkhus, there are things to be thoroughly known and accurately perceived, there are things to be thoroughly known and dispelled, there are things to be thoroughly known and developed and there are things to be thoroughly known and realized.

Bhikkhus, what things should be thoroughly known and accurately perceived?

Bhikkhus, the five holding masses should be thoroughly known and accurately perceived.

Bhikkhus, what things should be thoroughly known and dispelled?

Bhikkhus, ignorance and the craving 'to be' should be thoroughly known and dispelled.

Bhikkhus, what things should be thoroughly known and developed?

Bhikkhus, calm and insight should be thoroughly known and developed.

Bhikkhus, what things should be thoroughly known and realized?

Bhikkhus, knowledge and release should be thoroughly known and realized.

Bhikkhus, these are the four things.

2. Pariyesanaasutta.m- Searchings

252. Bhikkhus, these four are not noble searchings. What four?

Here, bhikkhus, a certain one himself a subject of decay searches for decaying things. himself a subject of ailments searches for ailing things. himself a subject of death searches for dying things, himself subject to defiling searches defiling things.

Bhikkhus, these four are not noble searches.

Bhikkhus, these four are noble searchings. What four?

Here, bhikkhus, a certain one himself a subject of decay searches the not decaying extinction, the noble end of unpleasantness. Himself a subject of ailments searches the not ailing extinction, the noble end of unpleasantness. Himself a subject of death searches the not dying extinction, the noble end of unpleasantness. Himself subject to defile searches the not defiling noble end of unpleasantness.

Bhikkhus, these are the four noble searches.

3. Sa.ngahavatthusutta.m- Characteristics of sympathy.

253. Bhikkhus, these four are characteristics of sympathy. What four?

Liberality, kind speech, leading an useful life and showing understanding and wisdom.

Bhikkhus, these four are characteristics of sympathy.

4. Maalukyaputtasutta.m- To venerable Malukyaputta.

254. Venerable Malukyaputta approached the Blessed One, worshipped, sat on a side and said thus to the Blessed One.

Venerable sir, it is good, if the Blessed One would teach me in short, hearing it I would alienate from the crowd and abide diligent to dispel.

Malukyaputta, you an elderly decayed monk, this is childish talk for a bhikkhu to ask the Thus Gone One for advice in short.

Venerable sir, teach me in short, it will be of great benefit for me, hearing those words I will become the heir of the words of the Blessed One.

Malukyaputta, there are four ways in which craving arises to the bhikkhu. What four?

Malukyaputta, on account of robes craving arises to the bhikkhu. On account of morsel food, dwellings and on account of this and other desire, craving arises to the bhikkhu. Malukyaputta, these are the four ways in which craving arises to the bhikkhu

Malukyaputta when the bhikkhu has dispelled craving, pulled it out with the roots, made it a palm stump that would not grow again, it is said that he has destroyed craving, rolled back the bonds and rightfully overcoming measuring has made an end of unpleasantness.

Venerable Malukyaputta advised thus by the Blessed One getting up from his seat worshipped the Blessed One, circumambulated the Blessed One and went away.

Then venerable Malukyaputta alienated from the crowd and abiding diligently to dispel, before long, here and now, realized the noble end of the holy life, for which sons of clansmen rightfully leave the household and become homeless. He knew, birth is destroyed, the holy life is lived, what should be done is done, there is nothing more to wish. Venerable Malukyaputta became one of the arahants.

5. Kulasutta.m- In clans

255. Bhikkhus, some clans prosper in wealth but do not continue to prosper long, owing to one or the other of these four reasons. What four?

Does not strive after when perishing, does not repair the decaying parts, does not limit the expenses for eatables and drinks and an unvirtuous woman or man is placed at the head.

Bhikkhus, some clans prosper in wealth but do not continue to prosper long, owing to one or the other of these four reasons.

Bhikkhus, some clans prosper in wealth and continue to prosper long, owing to one or the other of these four reasons. What four?

Strives after when perishing, repairs the decaying parts, limits the expenses for eatables and drinks and a virtuous woman or man is placed at the head.

Bhikkhus, some clans prosper in wealth and continue to prosper long, owing to one or the other of these four reasons.

#### 6. Pa.thamaajaaniiyasutta.m- First on thoroughbreds

256. Bhikkhus, endowed with four things the king's thoroughbred horse becomes royal property and royal by the sign. What four?

Here, bhikkhus the king's thoroughbred horse is endowed with beauty, power, speed and length and circumference. Bhikkhus, endowed with these four things the king's thoroughbred horse becomes royal property and royal by the sign.

In the same manner bhikkhus the bhikkhu endowed with these four things becomes worthy of offerings, hospitality, gifts and veneration with clasped hands.....re.....the incomparable field of merit for the world. What four?

Here, bhikkhus, the bhikkhu is endowed with beauty, power, speed and length and circumference.

Bhikkhus, how is the bhikkhu endowed with beauty?

Here, bhikkhus the bhikkhu abides with aroused effort cutting off demerit he abides observing the precepts. Thus the bhikkhu is endowed with beauty.

Bhikkhus, how is the bhikkhu endowed with power?

Here, bhikkhus the bhikkhu abides with aroused effort to dispel thoughts of demerit and for amassing thoughts of merit and becomes firm without giving up the main aim in meritorious things. Thus the bhikkhu is endowed with power.

Bhikkhus, how is the bhikkhu endowed with speed?

Here, bhikkhus, the bhikkhu knows as it really is, this is unpleasant, ....re..... and this is the path leading to the end of unpleasantness. Thus the bhikkhu is endowed with speed.

Bhikkhus, how is the bhikkhu endowed with length and circumference?

Here, bhikkhus, the bhikkhu is a gainer of robes, morsel food, dwellings and requisites when ill. Thus the bhikkhu is endowed with length and circumference.

The bhikkhu endowed with these four things becomes worthy of offerings, hospitality, gifts and veneration with clasped hands.....re.....the incomparable field of merit for the world.

## 7. Dutitya-ajaaniyasutta.m- Second on thoroughbreds

257. Bhikkhus, endowed with four things the king's thoroughbred horse becomes royal property and royal by the sign. What four?

Here, bhikkhus the king's thoroughbred horse is endowed with beauty, power, speed and length and circumference. Bhikkhus, endowed with these four things the king's thoroughbred horse becomes royal property and royal by the sign.

In the same manner bhikkhus the bhikkhu endowed with these four things becomes worthy of offerings, hospitality, gifts and veneration with clasped hands.....re.....the incomparable field of merit for the world. What four?

Here, bhikkhus, the bhikkhu is endowed with beauty, power, speed and length and circumference.

Bhikkhus, how is the bhikkhu endowed with beauty?

Here, bhikkhus the bhikkhu abides virtuous .....re.....observing the precepts. Thus the bhikkhu is endowed with beauty.

Bhikkhus, how is the bhikkhu endowed with power?

Here, bhikkhus the bhikkhu abides with aroused effort to dispel thoughts of demerit and for amassing thoughts of merit and becomes firm without giving up the main aim in meritorious things. Thus the bhikkhu is endowed with power.

Bhikkhus, how is the bhikkhu endowed with speed?

Here, bhikkhus, the bhikkhu destroying desires, .....re..... and abides having realized. Thus the bhikkhu is endowed with speed.

Bhikkhus, how is the bhikkhu endowed with length and circumference?

Here, bhikkhus, the bhikkhu is a gainer of robes, morsel food, dwellings and requisites when ill. Thus the bhikkhu is endowed with length and circumference.

The bhikkhu endowed with these four things becomes worthy of offerings, hospitality, gifts and veneration with clasped hands.....re.....the incomparable field of merit for the world.

## 8. Balasutta.m- Powers.

258. Bhikkhus, these four are powers. What four?

The power of effort, the power of mindfulness, the power of concentration and the power of wisdom. Bhikkhus, these four are powers.

9. Araṇṇasutta.m- In the jungle

259. Bhikkhus, endowed with four things it is not proper that the bhikkhu should abound dwellings in jungles and jungle paths. What four?

Sensual thoughts, angry thoughts, hurting thoughts and with foolishness, saliva dripping, deaf and dumb.

Bhikkhus, endowed with these four things it is not proper that the bhikkhu should abound dwellings in jungles and jungle paths.

Bhikkhus, endowed with four things it is proper that the bhikkhu should abound dwellings in jungles and jungle paths. What four?

Non sensual thoughts, non angry thoughts, non hurting thoughts and not foolish without saliva dripping not deaf and not dumb.

Bhikkhus, endowed with these four things it is proper that the bhikkhu should abound dwellings in jungles and jungle paths.

10. Kammasutta.m- Action

260. Bhikkhus, endowed with four things the foolish, not learned, not Great Man destroys himself, becomes faulty and blamed by the wise accrues much demerit. What four?

Faulty bodily action, faulty verbal action, faulty mental action and wrong view.

Bhikkhus, endowed with these four things the foolish, not learned, not Great Man becomes faulty and blamed by the wise accrues much demerit.

Bhikkhus, endowed with four things the wise learned, Great Man is not destroyed does not become faulty and praised by the wise accrues much merit. What four?

Faultless bodily action, faultless verbal action, faultless mental action and right view.

Bhikkhus, endowed with these four things the wise, learned, Great Man becomes faultless and praised by the wise accrues much merit.



1 Paanaatipaatisutta.m- Destroying living things.

261.Bhikkhus, endowed with four things as though led and lain is in hell. What four?

One destroying living things, incites others to destroy living things, approves the destruction of living things and praises the destroyer of life.

Bhikkhus, endowed with these four things as though led and lain is in hell.

Bhikkhus, endowed with four things as though led and lain is in heaven. What four?

Abstaining from destroying living things, not inciting others to destroy living things, disapproving the destruction of living things and not praising the destroyer of life.

Bhikkhus, endowed with these four things as though led and lain is in heaven.

2. Adinnaadaanasutta.m- Taking the not given.

262.Bhikkhus, endowed with four things as though led and lain is in hell. What four?

Taking the not given , inciting others to take the not given, approving, taking the not given and praising the taker, of the not given.

Bhikkhus, endowed with these four things as though led and lain is in hell.

Bhikkhus, endowed with four things as though led and lain is in heaven. What four?

Abstaining from taking the not given, not inciting others to take the not given, disapproving taking things not given and not praising the taker of the not given.

Bhikkhus, endowed with these four things as though led and lain is in heaven.

3. Micchaacaarisutta.m- Sexual misbehaviour.

263.Bhikkhus, endowed with four things as though led and lain is in hell. What four?

Misbehaving in sexual conduct, inciting others to misbehave in sexual conduct, approving sexual misconduct and praising sexual misconduct.

Bhikkhus, endowed with these four things as though led and lain is in hell.

Bhikkhus, endowed with four things as though led and lain is in heaven. What four?

Abstaining from sexual misconduct, not inciting others to sexual misconduct, disapproving sexual misconduct and not praising those misbehaving in sexual conduct.

Bhikkhus, endowed with these four things as though led and lain is in heaven.

#### 4. Musaavaadisutta.m -Telling lies.

264. Bhikkhus, endowed with four things as though led and lain is in hell. What four?

Telling lies, inciting others to tell lies, approving the habit of telling lies and praising the liar.

Bhikkhus, endowed with these four things as though led and lain is in hell.

Bhikkhus, endowed with four things as though led and lain is in heaven. What four?

Abstaining from telling lies, not inciting others to tell lies, disapproving the habit of telling lies and not praising the liar.

Bhikkhus, endowed with these four things as though led and lain is in heaven.

#### 5. Pisunaavaacaa- Slandering.

265. Bhikkhus, endowed with four things as though led and lain is in hell. What four?

Slandering, inciting others to slander, approving the habit of slandering and praising the slanderer.

Bhikkhus, endowed with these four things as though led and lain is in hell.

Bhikkhus, endowed with four things as though led and lain is in heaven. What four?

Abstaining from slandering, not inciting others to slander, disapproving the habit of slandering and not praising the slanderer..

Bhikkhus, endowed with these four things as though led and lain is in heaven.

#### 6. Pharusavaacaasutta.m- Rough talk

266. Bhikkhus, endowed with four things as though led and lain is in hell. What four?

Rough talk, inciting others to talk roughly, approving the habit of talking roughly and praising the rough talker.

Bhikkhus, endowed with these four things as though led and lain is in hell.

Bhikkhus, endowed with four things as though led and lain is in heaven. What four?

Abstaining from rough talk, not inciting others to talk roughly, disapproving the habit of talking roughly and not praising rough talk.

Bhikkhus, endowed with these four things as though led and lain is in heaven.

#### 7. Samphappalaapaasutta.m- Frivolous talk

267. Bhikkhus, endowed with four things as though led and lain is in hell. What four?

Talking frivolously, inciting others to talk frivolously, approving the habit of talking frivolously and praising frivolous talk.

Bhikkhus, endowed with these four things as though led and lain is in hell.

Bhikkhus, endowed with four things as though led and lain is in heaven. What four?

Abstaining from frivolous talk, not inciting others to talk frivolously, disapproving the habit of talking frivolously and not praising frivolous talk..

Bhikkhus, endowed with these four things as though led and lain is in heaven.

#### 8. Abhijjaalusutta.m- Coveting

268. Bhikkhus, endowed with four things as though led and lain is in hell. What four?

Coveting, inciting others to covet, approving the habit of coveting and praising the one who covets

Bhikkhus, endowed with these four things as though led and lain is in hell.

Bhikkhus, endowed with four things as though led and lain is in heaven. What four?

Abstaining from coveting, not inciting others to covet, disapproving the habit of coveting and not praising the one who covets..

Bhikkhus, endowed with these four things as though led and lain is in heaven.

#### Byaapannacittasutta.m-Angry mind

269. Bhikkhus, endowed with four things as though led and lain is in hell. What four?

Bearing an angry mind, inciting others to anger, approving the angry mind and praising one with anger..

Bhikkhus, endowed with these four things as though led and lain is in hell.

Bhikkhus, endowed with four things as though led and lain is in heaven. What four?

Abstaining from bearing anger in the mind, not inciting others to anger, disapproving the habit of bearing an angry mind not praising the angry person..

Bhikkhus, endowed with these four things as though led and lain is in heaven.

10. Micchaadi.t.thisutta.m- Wrong view.

270. Bhikkhus, endowed with four things as though led and lain is in hell. What four?

Oneself bearing wrong view, incites others to wrong view, approves wrong view and praises wrong view.

Bhikkhus, endowed with these four things as though led and lain is in hell.

Bhikkhus, endowed with four things as though led and lain is in heaven. What four?

Oneself with right view, incites others to right view, approves right view and praises one with right view..

Bhikkhus, endowed with these four things as though led and lain is in heaven.

(28). 8. Raagapeyyaalam- Repeats in craving.

271- Bhikkhus, thoroughly knowing craving four things should be developed. What four?

Here, bhikkhus, the bhikkhu mindful and aware to dispel covetousness and displeasure for the world should abide reflecting the body in the body, ....re.... should abide reflecting feelings in feelings,....re.... should abide reflecting mental states in the mind and ....re.....should abide reflecting thoughts in thoughts.

Bhikkhus, thoroughly knowing craving these four things should be developed.

Bhikkhus, thoroughly knowing craving four things should be developed. What four?

Here, bhikkhus, the bhikkhu arouses interest and effort and pursues the mind for the non arising of demeritorious thoughts,....re..... for the dispelling of arisen demeritorious thoughts,....re..... for the arising of not arisen meritorious thoughts ....re..... and for the unconfused establishment and completion of arisen meritorious thoughts. Bhikkhus, thoroughly knowing craving these four things should be developed.

Bhikkhus, thoroughly knowing craving four things should be developed.

Here, bhikkhus, the bhikkhu develops the determining factor endowed with interest, concentration and effort....re.... the determining factor endowed with effort for concentration,.....re..... the determining factor endowed with mind concentration and ...re....the determining factor endowed with investigating the Teaching

Bhikkhus, thoroughly knowing craving these four things should be developed.

Bhikkhus, thoroughly knowing craving, for its exhaustion, destruction, disenchantment, cessation giving up and extinction these four things should be developed.

Bhikkhus, thoroughly knowing anger,....re....delusion,...re...hatred,...re... finding fault, ...re...smering over, ...re.... unmercifulness,....re...jealousy,...re... selfishness,....re...deceitfulness, ....re... craftiness, ....re... hardness,....re... violent nature, ...re... measuring,...re.... and conceit for its exhaustion, destruction, disenchantment, cessation giving up and extinction these four things should be developed.

Pa~ncaka Nipaata

Sekhabala vaggo

1. Samkhittasutta.m- In short.

1. I heard thus. At one time the Blessed One was living in the monastery offered by Anathapindika in Jeta's grove in Savatthi. The Blessed One addressed the bhikkhus:-

Bhikkhus, these five are the powers of a trainer. What five?

The powers of faith, shame, remorse, effort and wisdom. These are the five powers of a trainer.

Therefore, bhikkhus, you should train, I should be endowed with the power of faith of a trainer. I should be endowed with the power of shame of a trainer. I should be endowed with the power of remorse of a trainer. I should be endowed with the power of effort of a trainer and I should be endowed with the power of wisdom of a trainer. Bhikkhus, you should train in this manner. Those bhikkhus delighted in the words of the Blessed One.

2. Vittaarasutta.m - In detail

2. I heard thus. At one time the Blessed One was living in the monastery offered by Anathapindika in Jeta's grove in Savatthi. The Blessed One addressed the bhikkhus:-

Bhikkhus, these five are the powers of a trainer. What five?

The powers of faith, shame, remorse, effort and wisdom. These are the five powers of a trainer.

Bhikkhus, what is the power of faith?

Here, bhikkhus, the noble disciple places faith in the enlightenment of the Thus Gone One. That Blessed One is worthy, rightfully enlightened, endowed with knowledge and conduct, well gone, knower of worlds, the incomparable tamer of those to be tamed, teacher of gods and men enlightened and blessed. This is the power of faith.

Bhikkhus, what is the power of shame?

Here, bhikkhus, the noble disciple is shameful of bodily, verbal and mental misconduct and shameful of demeritorious things. This is the power of shame.

Bhikkhus, what is the power of remorse?

Here, bhikkhus, the noble disciple is remorseful of bodily, verbal and mental misconduct and remorseful of demeritorious things. This is power of remorsefulness

Bhikkhus, what is the power of effort?

Here, bhikkhus, the noble disciple with aroused effort becomes firm in dispelling bodily, verbal and mental misconduct and in dispelling demeritorious things. This is power of effort.

Bhikkhus, what is the power of wisdom?

Here, bhikkhus, the noble disciple becomes wise endowed with the arising and falling of the five holding masses for the noble one's penetrating wisdom for the rightful destruction of unpleasantness. This is power of wisdom..

The powers of faith, shame, remorse, effort and wisdom.

Bhikkhus, these five are the powers of a trainer.

### 3. Dukkhasutta.m- Unpleasantness.

3.Endowed with five things the bhikkhu here and now abides in unpleasaantness with destruction, trouble, worry and after death an evil course of action could be expected. What five?

Here, the bhikkhu is without faith, shame, remorse, is lazy and without wisdom. Endowed with these five things, the bhikkhu here and now abides in unpleasaantness with destruction, trouble, worry and after death an evil course of action could be expected

Endowed with five things the bhikkhu here and now abides in pleasaantness without destruction, trouble, worry and after death a good course of action could be expected. What five?

Here, the bhikkhu is with faith, shame, remorse, with aroused effort and wise. Endowed with these five things, the bhikkhu here and now abides in pleasaantness without

destruction, trouble, worry and after death a good course of action could be expected.

4. Yathabatasutta.m- Destruction here and now.

4. Endowed with five things the bhikkhu is here and now in hell as though led and lain there. What five?

Here, the bhikkhu is without faith, shame, remorse, is lazy and without wisdom. Endowed with these five things, the bhikkhu is here and now, in hell as though led and lain

Endowed with five things the bhikkhu is here and now in heaven as though led and lain there. What five?

Here, the bhikkhu is with faith, shame, remorse, is with aroused effort and wise. Endowed with these five things, the bhikkhu is here and now, in heaven as though led and lain

5. Sikkhaasutta.m- Precepts

5. Bhikkhus whoever bhikkhu or bhikkhuni was to give up the holy life and return to sensual pleasures would here and now be blamed in five ways. What five?

Lacking in faith, shame, remorse, effort and wisdom in meritorious things.

Bhikkhus whoever bhikkhu or bhikkhuni was to lead the holy life complete and pure with unpleasantness and displeasure with tearful eyes would be here and now rightfully praised in five ways. What five?

For the presence of faith, shame, remorse, effort and wisdom in meritorious things.

6. Samaapattisutta.m- Attainments.

6. Bhikkhus, until faith is established in meritorious things, the attainment is wrong. Until faith disappears, after rising from wrong faith, till then the attainment is wrong.

Bhikkhus, until shame is established in meritorious things the attainment is wrong. Until shame disappears, after rising from wrong shame, till then the attainment is wrong.

Bhikkhus, until remorse is established in meritorious things the attainment is wrong. Until remorse disappears, after rising from wrong remorse, till then the attainment is wrong.

Bhikkhus, until effort is established in meritorious things the attainment is wrong. Until effort disappears, after rising from wrong effort, till then the attainment is wrong

Bhikkhus, until wisdom is established in meritorious things the attainment is wrong. Until wisdom disappears, after rising from wrong wisdom, till then the attainment is wrong..

## 7. Kaamasutta.m- On sensuality

7. Bhikkhus, sentient beings dally much in sensuality. Bhikkhus, a clansman thoroughly burnt by sensuality turns away from home and becomes homeless. True to the words such a one has gone forth, through faith. What is the reason? When young, people gain sensual pleasures in one or another manner. There is sensual pleasure which is low, middling and exalted. All this goes as sensuality. Just as a toddler owing to some negligence of the wet nurse would put a stick or a pebble in his mouth The wet nurse quickly thinking about it would take it out. If not possible to be taken out, the wet nurse would hold the toddler's head with the left hand and put a finger of the right hand into his mouth and would pull out the object together with blood. What is the reason? She knows its danger and does it out of compassion for the toddler. When he has grown up and also grown wise, he would suitably protect himself diligently, not needing a wet nurse any more.

Bhikkhus, in the same manner, so long as the bhikkhu does not engage in meritorious things based on faith, shame, remorse, effort and wisdom, he has to be protected by me. When the bhikkhu is engaged in meritorious things based on faith, shame, remorse, effort and wisdom, he does not need my protection any more. Thus he becomes a bhikkhu. It is not possible that the self protected bhikkhu should be negligent.

## 8. Cavanasutta.m- Falls away

8. Bhikkhus, endowed with five things the bhikkhu falls away does not get established in the good Teaching. What five?

Wrong faith, wrong shame, wrong remorse, laziness and lacking in wisdom. .

Endowed with these five things the bhikkhu falls away does not get established in the good Teaching.

Bhikkhus, endowed with five things the bhikkhu does not fall away gets established in the good Teaching. What five?

Faith, shame, remorse, aroused effort and wisdom. .

Endowed with these five things the bhikkhu does not fall away gets established in the good Teaching..

## 9. Aagaravasutta.m- Unruliness

9. Bhikkhus, endowed with five things the bhikkhu becomes rebellious and falls away, does not get established in the good Teaching. What five?

Lacking in faith, shame, remorse, laziness and lacking in wisdom. .



Endowed with these five things the bhikkhu becomes rebellious and falls away does not get established in the good Teaching.

Bhikkhus, endowed with five things the bhikkhu becomes thoughtful, does not fall away gets established in the good Teaching. What five?

Faith, shame, remorse, aroused effort and wisdom. .

Endowed with these five things the bhikkhu becomes thoughtful, does not fall away gets established in the good Teaching..

10. Dutiya-agaaravasutta.m- Second on unruliness.

10.Bhikkhus, endowed with five things the bhikkhu becomes unruly, rebellious and does not come to growth and greatness in the good Teaching and Discipline. What five?

Lacking in faith, shame, remorse, lazy and lacking in wisdom. .

Endowed with these five things the bhikkhu becomes unruly, rebellious does not come to growth and greatness in the good Teaching and Discipline

Bhikkhus, endowed with five things the bhikkhu becomes ruly, docile and comes to growth and greatness in the good Teaching. What five?

Faith, shame, remorse, aroused effort and wisdom. .

Endowed with these five things the bhikkhu becomes ruly, docile and comes to growth and greatness in the good Teaching..

2. Balavaggo- Power

1. Ananussutasutta.m- Things not heard before.

11.Bhikkhus, achieving perfection in things never heard before, I acknowledge these five powers of the Thus Gone One, endowed with which, the Thus Gone One wields the most distinguished place among gatherings and roaring the lion's roar rolls the wheel of the Teaching. What five?

The power of faith, the power of shame, the power of remorse, the power of effort and the power of wisdom.

Bhikkhus, achieving perfection in things never heard before, I acknowledge these five powers of the Thus Gone One, endowed with which, the Thus Gone One wields the most distinguished place among gatherings and roaring the lion's roar rolls the wheel of the Teaching.

2. Kuu.tasutta.m- The most important

12. Bhikkhus, these five are powers of a trainer. What five?

The power of faith, shame, remorse, effort and wisdom. Bhikkhus, of these five the most important and the one that holds together the rest is wisdom

Just as the ridge pole is the most important and it is the one which holds together the rest of a gabled roof, in the same manner, of the powers of faith, shame, remorse, effort and wisdom, the most important, and the one that holds together the rest is wisdom.

3. Sa.mkhittasutta.m- In short

13 Bhikkhus, these five are the powers. What five?

The power of faith, effort, mindfulness, concentration and wisdom. These five are the powers.

4. Vitthatasutta.m- In detail

14. Bhikkhus, these five are the powers. What five?

The power of faith, effort, mindfulness, concentration and wisdom. These five are the powers.

Bhikkhus, what is the power of faith?

Here, bhikkhus, the noble disciple gets established in faith. Has faith in the enlightenment of the Thus Gone One- The Blessed One is worthy, rightfully enlightened, endowed with knowledge and conduct, well gone, knower of worlds, the incomparable tamer of those to be tamed, Teacher of gods and men, enlightened and blessed. Bhikkhus, this is the power of faith.

Bhikkhus, what is the power of effort?

The noble disciple abides with aroused effort to dispel and to amass merit and becomes firm in not giving up the aim in meritorious things. Bhikkhus, this is the power of effort.

Bhikkhus, what is the power of mindfulness?

Here, bhikkhus the noble disciple becomes mindful endowed with the highest prudence, recalling things told and heard long ago. Bhikkhus, this is the power of mindfulness.

Bhikkhus, what is the power of concentration?

Here bhikkhus, the noble disciple secluded from sensual desires and demeritorious things with thoughts and discursive thoughts and with joy and pleasantness born of seclusion abides in the first higher state of mind. Overcoming thoughts and thought processes, abides in the second higher state of mind. With equanimity to joy and disenchantment abides mindful and aware, experiencing pleasantness with the body too and abides in the third higher state of mind. To this the noble ones say mindfully abiding in pleasantness with equanimity. Dispelling pleasantness and unpleasantness, earlier having dispelled pleasure and displeasure, without unpleasantness and pleasantness by

purifying the mind with equanimity abides in the fourth higher state of mind. Bhikkhus, this is the power of concentration.

Bhikkhus, what is the power of wisdom?

Here, bhikkhus, the noble disciple becomes wise about the arising and fading of the five holding masses for penetrating insight to rightfully dispel unpleasantness. This is the power of wisdom.

Bhikkhus, these are the five powers.

5. Da.t.thabbasutta.m- Should be known.

15. Bhikkhus, these five are the powers. What five? The power of faith, effort, mindfulness, concentration and wisdom.

Bhikkhus, how should the power of faith be known? The four factors of the stream winner should be known as the power of faith.

Bhikkhus, how should the power of effort be known? The four endeavours should be known as the power of effort.

Bhikkhus, how should the power of mindfulness be known? The four establishments of mindfulness should be known as the power of mindfulness.

Bhikkhus, how should the power of concentration be known? The four higher states of the mind should be known as the power of concentration.

Bhikkhus, how should the power of wisdom be known? The four noble truths should be known as the power of wisdom.

6. Punakuu.tasutta.m- Again the most important.

16. Bhikkhus, these five are the powers. What five?

The power of faith, effort, mindfulness, concentration and wisdom. Bhikkhus, of these five the most important and the one that holds together the rest is wisdom

Just as the ridge pole is the most important and it is the one which holds together the rest of a gabled roof, in the same manner, of the powers of faith, effort mindfulness concentration and wisdom, the most important, and the one that holds together the rest is wisdom.

7. Pa.thamahitasutta.m- First on welfare.

17. Bhikkhus, endowed with five things the bhikkhu falls to the method of his own welfare, not the welfare of others What five?

Here bhikkhus, the bhikkhu is virtuous, does not incite others to be virtuous. The bhikkhu is concentrated, does not incite others to concentrate. The bhikkhu is wise, does not incite others to be wise. The bhikkhu is released, does not incite others to be released. The bhikkhu is endowed with knowledge and vision of release, does not incite others to knowledge and vision of release.

8. Dutiyahitasutta.m- Second on welfare.

18. Bhikkhus, endowed with five things the bhikkhu falls to the method of the welfare of others not his own What five?

Here bhikkhus, the bhikkhu is not virtuous and he incites others to be virtuous. The bhikkhu is not concentrated and he incites others to concentrate. The bhikkhu is not wise and he incites others to be wise The bhikkhu is not released and he incites others to be released. The bhikkhu is not endowed with knowledge and vision of release and he incites others to knowledge and vision of release.

9. Tatiyahitasutta.m- Third on welfare.

19. Bhikkhus, endowed with five things the bhikkhu falls to the method of neither his own welfare nor the welfare of others. What five?

Here bhikkhus, the bhikkhu is not virtuous and he does not incite others to be virtuous. The bhikkhu is not concentrated and he does not incite others to concentrate. The bhikkhu is not wise and he does not incite others to be wise The bhikkhu is not released and he does not incite others to be released. The bhikkhu is not endowed with knowledge and vision of release and he does not incite others to knowledge and vision of release.

10. Catutthahitasutta.m- Fourth on welfare.

20. Bhikkhus, endowed with five things the bhikkhu falls to the method of his own welfare and the welfare of others. What five?

Here bhikkhus, the bhikkhu is virtuous and he incites others to be virtuous. The bhikkhu is concentrated and he incites others to concentrate. The bhikkhu is wise and he incites others to be wise The bhikkhu is released and he incites others to be released. The bhikkhu is endowed with knowledge and vision of release and he incites others to knowledge and vision of release.

### 3. Pa~nca.ngikavaggo

#### 1. Pa.thama-agaaravasutta.m- First on unruliness

21. Bhikkhus, that bhikkhu who is unruly, rebellious and not of the sharing nature with co-associates in the holy life should complete the lesser ethics is not a possibility. Without becoming complete in the lesser ethics, that he should complete the training is not a possibility. Without completing the training, that he should be complete in virtues is not a possibility. Without completing his virtues, that he should be one of right view is not a possibility. Without right view, that he should be complete in concentration is not a possibility

Bhikkhus, that bhikkhu ruly, docile and of the sharing nature with co-associates in the holy life should complete the lesser ethics is a possibility. Becoming complete in the lesser ethics, that he should complete the training is a possibility. Completing the training, that he should be complete in virtues is a possibility. Completing the virtues, that he should be one of right view is a possibility. Become one of right view, that he should be complete in concentration is a possibility

#### Dutiya-agaaravasutta.m- Second on unruliness

22. Bhikkhus, that bhikkhu who is unruly, rebellious and not of the sharing nature with co-associates in the holy life should complete the lesser ethics is not a possibility. Without becoming complete in the lesser ethics, that he should complete the training is not a possibility. Without completing the training, that he should complete the mass of virtues is not a possibility. Without completing the mass of virtues, that he should be complete in concentration is not a possibility. Without becoming complete in the mass of concentration, that he should be complete in wisdom is not a possibility

Bhikkhus, that bhikkhu ruly, docile and of the sharing nature with co-associates in the holy life should complete the lesser ethics is a possibility. Becoming complete in the lesser ethics, that he should complete the training is a possibility. Completing the training, that he should be complete in the mass of virtues is a possibility. Become complete in the mass of virtues, that he should be complete in the mass of concentration is a possibility. Become complete in the mass of concentration, that he should be complete in the mass of wisdom is a possibility.

### 3. Upakkilesasutta.m- Minor defilements.

23. Bhikkhus, these five are the defilements of raw gold, defiled by which the raw gold is not soft, workable, does not shine, is brittle and is not ready to work with. What five?

Iron, metals, tin, lead and silver. Bhikkhus, these five are the defilements of raw gold, defiled by which the raw gold is not soft, workable, does not shine, is brittle and is not ready to work with. When raw gold is released from these defilements, it becomes soft, workable, it shines, is not brittle and becomes ready to work with. Then the gold becomes suitable to make whatever desired ornament, a ring for the finger, earrings, a neck lace or a gold chain.

Bhikkhus, in the same manner these five are the minor defilements of the mind, defiled by which the mind is not soft, not workable, does not shine, is brittle and does not concentrate in one point for the rightful destruction of desires. What five?

Interest for sensuality, anger, sloth and torpor, restlessness and worry and doubts. Bhikkhus, these are the five minor defilements of the mind, defiled by which the mind is neither soft nor workable, does not shine and is brittle and does not concentrate for the rightful destruction of desires. Bhikkhus, when the mind is released from these minor defilements, it becomes soft, workable, it shines, is not brittle and comes to one point for the rightful destruction of desires. For the realization of whatever things the mind is directed, the mindfulness in that sphere, becomes the eye witness .

If it's his desire he partakes various psychic fetes, one becomes many and many becomes one, manifestly goes through rocks and walls unobstructed, as travelling in space. Dives into earth as though diving in water. Walks on water unbroken as though walking on earth. Sits in space as birds large and small do. Touches the moon and sun, as powerful as they are. Thus weilds power as far as the world of Brahma. Thus mindfulness becomes the eye witness in that and that sphere.

If it's his desire, with the purified heavenly ear beyond human he hears sounds both heavenly and human, far or near and mindfulness in that and other sphere becomes the eye witness in the respective sphere.

If it's his desire he penetrating sees the minds of others and knows the mind with greed, without greed, the angry mind and the not angry mind, the deluded mind and the not deluded mind. Knows the contracted mind, the distracted mind, the mind that has grown great, that has not grown great, the mind with a compare, the mind without a compare, the concentrated mind, the unconcentrated mind, the released mind and the unreleased mind, and mindfulness in that and other sphere becomes the eye witness in the respective sphere.

If it's his desire, he recollects manifold previous births- such as one birth, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred births, a thousand births, a hundred thousand births, innumerable forward world cycles, innumerable backward world cycles, innmuerable forward and backward world cycles of births - There I was of such name, clan, disposition, such supports, feeling such pleasant and unpleasant feelings and enjoying such a life span. Disappearing from there is born here. Thus with all modes and details he recollects the manifold previous births, and the mindfulness in that and other sphere becomes the eye witness in the respective sphere.

If it's his desire, with the purified heavenly eye beyond human, he sees beings disappearing and appearing in states unexalted and exalted, beautiful and ugly in good and evil births, knows beings born according to their actions- These good beings endowed with bodily, verbal and mental misconduct, rebuking noble ones, with wrong view and the wrong view of actions, after death are born in loss, in a bad state, in decrease, in hell;

as for these good beings endowed with the right bodily, verbal and mental conduct, not rebuking noble ones, with right view and the right view of actions, after death are born in a good state, in increase, in heaven. Thus he sees beings disappearing and appearing in states unexalted and exalted, beautiful and ugly in good and evil births, knows beings born according to their actions and the mindfulness in that and other sphere becomes the eye witness in the respective sphere.

If it's his desire, destroying desires, releasing the mind from desires and released through wisdom, here and now, by himself realizing abides, and the mindfulness in that sphere becomes the eye witness.

#### 4. Dussiilasutta.m- Unvirtues.

24. Bhikkhus, to the unvirtuous with virtues trimmed the cause for right concentration is destroyed. Without right concentration and right concentration trimmed, the cause for knowledge and vision to see things as they really are, is destroyed. Without knowledge and vision to see things as they really are, and knowledge and vision to see things as they really are, trimmed, the cause for turning away and disenchantment is destroyed. Without turning away and disenchantment and turning away and disenchantment trimmed, the cause for knowledge and vision of release is destroyed. Bhikkhus, it is like a tree with branches and foliage trimmed. Its shoots do not grow completely, the bark does not grow completely, the sap wood does not grow completely, the heartwood too does not grow completely. Bhikkhus, in the same manner, to the unvirtuous with virtues trimmed the cause for right concentration is destroyed. Without right concentration and right concentration trimmed, the cause for knowledge and vision to see things as they really are, is destroyed. Without knowledge and vision to see things as they really are, and knowledge and vision to see things as they really are, trimmed, the cause for turning away and disenchantment is destroyed. Without turning away and disenchantment and turning away and disenchantment trimmed, the cause for knowledge and vision of release is destroyed.

Bhikkhus, to the virtuous, virtues become the cause for right concentration. When there is right concentration it becomes the cause for knowledge and vision to see things as they really are. When there is knowledge and vision to see things as they really are, it becomes the cause for turning away and disenchantment. When there is turning away and disenchantment it becomes the cause for knowledge and vision of release. Bhikkhus, it is like a tree endowed with branches and foliage. Its shoots grow completely, the bark grows completely, the sap wood grows completely, the heartwood too grows completely. Bhikkhus, in the same manner, to the virtuous, virtues become the cause for right concentration. When there is right concentration it becomes the cause for knowledge and vision to see things as they really are. When there is knowledge and vision to see things as they really are, it becomes the cause for turning away and disenchantment. When there is turning away and disenchantment it becomes the cause for knowledge and vision of release.

#### 5. Anuggahitasutta.m -Made satisfactory

25. Bhikkhus, satisfied by these five characteristics there comes about right view of the fruits of release of mind and its benefits, the fruits of release through wisdom and its benefits. What five?

Here, bhikkhus, right view comes about through the satisfaction of virtues, through the satisfaction of learning, satisfied after a discussion, through the satisfaction of appeasement and satisfied seeing with insight. Bhikkhus, satisfied by these five characteristics there comes about right view of the fruits of release of mind and its benefits, the fruits of release through wisdom and its benefits.

## 6. Vimuttaayatanasutta.m- The sphere of the releases.

26. Bhikkhus, these five are the sphere of the releases, in which spheres when the bhikkhu dwells diligent to dispel, either the not released mind is released, or the unexhausted desires get exhausted or the noble end of unpleasantness not yet attained is attained. What five? Here, bhikkhus, the Teacher or else a certain eminent co-associate in the holy life, teaches the bhikkhu. Then he gradually understands the meanings and experiences the Teaching. When understanding the meanings and experiencing the Teaching delight arises, to the delighted joy arises Of one with a joyful mind the body appeases. The appeased body experiences pleasantness. The mind of one who experiences pleasantness comes to one point. Bhikkhus, this is the first of the five releases, in which spheres when the bhikkhu dwells diligent to dispel, either the not released mind is released, or the unexhausted desires get exhausted or the noble end of unpleasantness not yet attained is attained.

Again, bhikkhus, neither the Teacher nor an eminent co-associate in the holy life teaches. Yet the bhikkhu preaches others in detail the Teaching that he had heard and mastered When he preaches others in detail the Teaching that he had heard and mastered he realizes the meaning and experiences the Teaching and delight arises, to the delighted joy arises Of one with a joyful mind the body appeases. The appeased body experiences pleasantness. The mind of one who experiences pleasantness comes to one point. Bhikkhus, this is the second of the five releases, in which spheres when the bhikkhu dwells diligent to dispel, either the not released mind is released, or the unexhausted desires get exhausted or the noble end of unpleasantness not yet attained is attained.

Again, bhikkhus, neither the Teacher nor an eminent co-associate in the holy life teaches him. He does not preach others in detail the Teaching that he had heard and mastered

Yet he recites in detail, the Teaching that he had heard and mastered and realizing the meanings and experiencing the Teaching delight arises, to the delighted joy arises Of one with a joyful mind the body appeases. The appeased body experiences pleasantness. The mind of one who experiences pleasantness comes to one point. Bhikkhus, this is the third of the five releases, in which sphere when the bhikkhu dwells diligent to dispel, either the not released mind is released, or the unexhausted desires get exhausted or the noble end of unpleasantness not yet attained is attained.

Again, bhikkhus, neither the Teacher nor an eminent co-associate in the holy life teaches him. He does not preach others in detail the Teaching that he had heard and mastered

nor does he recite in detail, the Teaching that he had heard and mastered. Yet he thinks and discursively thinks about the Teaching that he had heard and mastered and the mind touches a point and delight arises. To the delighted joy arises Of one with a joyful mind the body appeases. The appeased body experiences pleasantness. The mind of one who experiences pleasantness comes to one point. Bhikkhus, this is the fourth of the five releases, in which sphere when the bhikkhu dwells diligent to dispel, either the not released mind is released, or the unexhausted desires get exhausted or the noble end of unpleasantness not yet attained is attained.

Again, bhikkhus, neither the Teacher nor an eminent co-associate in the holy life teaches him. He does not preach others in detail the Teaching that he had heard and mastered



nor does he recite in detail, the Teaching that he had heard and mastered. He does not think and discursively think about the Teaching that he had heard and mastered and the mind does not touch a point. Yet a certain meditation object well grasped and well established is penetratingly seen with wisdom and delight arises. To the delighted joy arises Of one with a joyful mind the body appeases. The appeased body experiences pleasantness. The mind of one who experiences pleasantness comes to one point. Bhikkhus, this is the fifth of the releases, in which sphere when the bhikkhu dwells diligent to dispel, either the not released mind is released, or the unexhausted desires get exhausted or the noble end of unpleasantness not yet attained is attained.

Bhikkhus, these five are the releases, in which spheres when the bhikkhu dwells diligent to dispel, either the not released mind is released, or the unexhausted desires get exhausted or the noble end of unpleasantness not yet attained is attained.

#### 7. Samaadhisutta.m- Concentration.

27. Bhikkhus, develop concentration that is limitless, clever and thoughtful. Bhikkhus, when developing concentration that is limitless, clever and thoughtful, five knowledges arise to him internally. What five? Knowledge arises to him internally, that this concentration is pleasant now and it will bring pleasant results in the future. Knowledge arises to him internally, that this concentration is noble and immaterial. Knowledge arises to him internally, that this concentration is not shared by the ordinary. Knowledge arises to him internally, that this concentration is peaceful, exalted, composes the body, brings the mind to a single point and settles determinations without rebukes and knowledge arises to him internally, I enter this concentration and rise from it mindfully. Bhikkhus, develop concentration that is limitless, clever and thoughtful. Bhikkhus, when developing concentration that is limitless, clever and thoughtful, these five knowledges arise to him internally.

#### 8. Pa~nca.ngikasutta.m- Five factored.concentration.

28. Bhikkhus, I will tell the five factored right concentration of the noble ones, listen and attend carefully.

Bhikkhus, what is the five factored right concentration of the noble ones? Here, the bhikkhu secluded from sensual desires...re.... abides in the first higher state of mind. Then he over flows and touches this body with joy and pleasantness born of seclusion, up and above and from all sides and around not leaving any spot of the body untouched. Like a clever bather or his apprentice, putting some bathing powder in a bronze bowl and sprinkling water on it would mix it, until it is a smooth ball of moist, oily foam not dripping anything. In the same manner he over flows and touches this body with joy and pleasantness born of seclusion, up and above and from all sides and around not leaving any spot of the body untouched by the joy and pleasantness born of seclusion. Bhikkhus, this is the first of the five factored right concentrations of the noble ones.

Again, the bhikkhu overcoming thoughts and thought processes ...re.... abides in the second higher state of mind. Then he over flows and touches this body with joy and pleasantness born of concentration, up and above and from all sides and around not leaving any spot of the body untouched with joy and pleasantness born of concentration . Like a deep pond with spring water, without inlets from the east, west, north or south and from time to time refreshed with rain water. Thus cold water springing up from the bottom touches the pond up and above and all round not leaving any spot in the pond untouched by the cold water. In the same manner he over flows and touches this body with joy and

pleasantness born of concentration, up and above and from all sides and around not leaving any spot of the body untouched by the joy and pleasantness born of concentration. Bhikkhus, this is the second of the five factored right concentrations of the noble ones.

Again, the bhikkhu with equanimity to joy and disenchantment ...re.... abides in the third higher state of mind. Then he over flows and touches this body with pleasantness free of joy, up and above and from all sides and around not leaving any spot of the body untouched with pleasantness free of joy. Like some of the blue lotuses, white lotuses or red lotuses in a pond are born, grow and bloom in the water and their tops and roots are touched with the cold water and leaves nothing untouched by the cold water. In the same manner he over flows and touches this body with pleasantness free of joy, up and above and from all sides and around, not leaving any spot of the body untouched by the pleasantness free of joy. Bhikkhus, this is the third of the five factored right concentrations of the noble ones.

Again, bhikkhus, the bhikkhu dispelling pleasantness and unpleasantness ...re.... abides in the fourth higher state of mind. Then he sits touching this body with the pure and clean mind, not leaving any spot of the body untouched with the pure and clean mind. Like a man sitting with his head and body covered with a white piece of cloth. There is not a single spot in his body that is not touched with the white cloth. In the same manner he sits touching this body with the pure and clean mind, not leaving any spot of the body untouched by the pure and clean mind. Bhikkhus, this is the fourth of the five factored right concentrations of the noble ones.

Again, bhikkhus, to the bhikkhu the sign of reflection becomes well grasped, well considered and thoroughly penetrated with wisdom. Bhikkhus, it is like someone reflecting himself as another, standing, he reflects as though sitting, seated he reflects as though lying. In the same manner, to the bhikkhu the sign of reflection becomes well grasped, well considered and thoroughly penetrated with wisdom. Bhikkhus, this is the fifth of the five factored right concentrations of the noble ones. Bhikkhus, when the bhikkhu practises and makes much of these five factored right concentrations, to the mind directed for the realization of this and other thing, the mindfulness in that and other sphere becomes the eye witness in the respective sphere.

Bhikkhus, it is like a water vessel placed on a stand, full to the brim possible for crows to drink. Would a man consider it, as water, in whatever manner he sees it. Yes, venerable sir. In the same manner, when the bhikkhu practises and makes much of these five factored right concentrations, to the mind directed for the realization of this and other thing, the mindfulness in that and other sphere becomes the eye witness in the respective sphere.

Bhikkhus, it is like a pool on some level ground, with embankments on the four sides, full of water to the brim possible for crows to drink. Would a man releasing the water, in whatever manner, know it's water. Yes, venerable sir. In the same manner, when the bhikkhu practises and makes much of these five factored right concentrations, to the mind directed for the realization of this and other thing, the mindfulness in that and other sphere becomes the eye witness in the respective sphere.

Bhikkhus, it is like a chariot with horses yoked on level ground with reins and whip ready at hand. A clever charioteer comes and mounting the chariot taking the reins in the left hand and the whip in the right hand, leads it forwards and backwards as he wishes. In the same manner, when the bhikkhu practises and makes much of these five factored right concentrations, to the mind directed for the realization of this and other thing, the mindfulness in that and other sphere becomes the eye witness in the respective sphere.

If it is his desire he partakes various psychic fetes, one becomes many and many becomes one, manifestly goes through rocks and walls unobstructed, as travelling in space. Dives into earth as though diving in water. Walks on water unbroken as though walking on earth. Sits in space as birds large and small do. Touches the moon and sun, as powerful as they are. Thus weilds power as far as the world of Brahma. Thus mindfulness becomes the eye witness in that and that sphere.

If it's his desire, with the purified heavenly eye beyond human he hears sounds both heavenly and human, far or near and the mindfulness in that and other sphere becomes the eye witness in the respective sphere.

If it's his desire he penetrating sees the minds of others and knows the mind with greed, without greed, the angry mind and the not angry mind, the deluded mind and the not deluded mind. Knows the contracted mind, the distracted mind, the mind that has grown great, that has not grown great, the mind with a compare, the mind without a compare, the concentrated mind, the unconcentrated mind, the released mind and the unreleased mind, and mindfulness in that and other sphere becomes the eye witness in the respective sphere.

If it's his desire, he recollects manifold previous births- such as one birth, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred births, a thousand births, a hundred thousand births, innumerable forward world cycles, innumerable backward world cycles, innmuerable forward and backward world cycles of births - There I was of such name, clan, disposition, such supports, feeling such pleasant and unpleasant feelings and enjoying such a life span. Disappearing from there is born here. Thus with all modes and details he recollects the manifold previous births, and the mindfulness in that and other sphere becomes the eye witness in the respective sphere.

If it's his desire, with the purified heavenly eye beyond human, he sees beings disappearing and appearing in states unexalted and exalted, beautiful and ugly in good and evil births, knows beings born according to their actions- These good beings endowed with bodily, verbal and mental misconduct, rebuking noble ones, with wrong view and the wrong view of actions, after death are born in loss, in a bad state, in decrease, in hell;

as for these good beings endowed with the right bodily, verbal and mental conduct, not rebuking noble ones, with right view and the right view of actions, after death are born in a good state, in increase, in heaven. Thus he sees beings disappearing and appearing in states unexalted and exalted, beautiful and ugly in good and evil births, knows beings born according to their actions and the mindfulness in that and other sphere becomes the eye witness in the respective sphere.

If it's his desire, destroying desires, releasing the mind from desires and released through wisdom, here and now, by himself realizing abides, and the mindfulness in that and other sphere becomes the eye witness in the respective sphere

## 9. Ca.nkamasutta.m- Walking.

29. Bhikkhus, these five are benefits for walking. What five? Becomes tolerant of the time, is ready to make effort, has few ailments, the tasted, drunk, eaten and enjoyed gets thoroughly digested, and concentration attained while walking gets established for a long time. These are the five benefits for walking.

10. Naagitasutta.m- To venerable Nagita.

30. I heard thus. At one time the Blessed One was touring the country of Kosala with a large Community of bhikkhus and entered the brahmin hamlet Icchanagala and lived in the forest stretch of Icchanagala. The brahmin householders of Icchanagala heard that the good recluse Gotama, the son of the Sakyas gone forth from the Sakya clan has come to Icchanagala and lives in the forest stretch there. The good name, spread about that good Gotama- That Blessed One is worthy, rightfully enlightened, endowed with knowledge and conduct, well gone, the incomparable tamer of those to be tamed, teacher of gods and men, enlightened and Blessed. He teaches to this world together with its gods, Mara, Brahma and the community of recluses and brahmins, the Teaching he had known and realized, good at the beginning, in the middle and the end, purely and completely explaining the holy life. It is good to see such worthy ones. Then the brahmin householders of Icchanagala at the end of that night carrying a lot of eatables and nourishments approached the forest stretch of Icchanagala, and they stood outside the entrance making a lot of noise. .

At that time venerable Nagita attended on the Blessed One and the Blessed One addressed venerable Nagita:- Nagita, who makes such great noise, like hauling a catch of fish. Venerable sir, they are the brahmin householders of Icchanagala standing outside, come with a lot of eatables and nourishments for the Blessed One and the Community of bhikkhus Nagita, I do not tolerate that eminent fame, the enjoyment of gain, honour and fame. May it not come to me. It is vile and sluggish pleasure in comparison to this emancipation from worldliness, the pleasures of seclusion, appeasement, enlightenment, non sensual pleasure gained for nothing and gained quickly.

Venerable sir, may the Blessed One tolerate. Well Gone One, it is the right time to give consent. Wherever the Blessed One inclines now, whether hamlet or state, the brahmin householders too would bend, to that hamlet or state. Like huge drops of rain that fall would turn towards the inclines. In the same manner, wherever the Blessed One inclines now, whether hamlet or state, the brahmin householders too would bend, to that hamlet or state. What is the reason? It is on account of the virtues and wisdom of the Blessed One.

Nagita, I do not tolerate that eminent fame, the enjoyment of gain, honour and fame. May it not come to me. It is vile and sluggish pleasure in comparison to this emancipation from worldliness, the pleasures of seclusion, appeasement, enlightenment, non sensual pleasure gained for nothing and gained quickly. The enjoyment of gain, honour and fame is a vile and sluggish pleasure. Nagita, what is tasted, drunk, eaten and enjoyed is urine and excreta. It trickles and flows from what is tasted, drunk, eaten and enjoyed. Nagita, to dear ones change into another form occurs and grief, lament, unpleasantness displeasure and distress arises, those are the tricklings from them. Nagita, to one attending to the sign of impurity, on account of a pleasant sign loathsomeness arises, those are the tricklings from them. Nagita, to one abiding with the sign of impermanence in the six spheres of contact, with a contact loathsomeness gets established, those are the tricklings from them. Nagita, to one abiding seeing the arising and falling of the five holding masses, in a holding loathsomeness gets established, those are the tricklings from them.

#### 4. Sumanavaggo

##### 1. Sumanasutta.m- To princess Sumana.

31. At one time the Blessed One was living in the monastery offered by Anathapindika in Jeta's grove in Savatthi. Princess Sumana attended by five hundred princesses approached the Blessed One in five hundred chariots, worshipped the Blessed One, sat on a side and princess Sumana said to the Blessed One:- Venerable sir, there are two disciples with faith, virtues and wisdom on the same level, one is a benefactor and the other is not, after death both go to increase and are born in heaven. Is there a difference in those heavenly beings?

The Blessed One said:- Sumana, there is a difference. The heavenly being who was a benefactor excels the heavenly being who was not a benefactor in five factors. In heavenly life span, heavenly beauty, heavenly pleasantness, heavenly fame and heavenly authority. The benefactor excels the other in these five factors.

Venerable sir, if they disappear from there and return here as humans is there a difference in those human beings?

The Blessed One said:- Sumana, there is a difference. The human being who was a benefactor excels the human being who was not a benefactor in five factors. In human life span, human beauty, human pleasantness, human fame and human authority. The benefactor excels the other in these five factors.

Venerable sir, if they both leave their households and become homeless, to them gone forth is there a difference in their holy lives?

The Blessed One said:- Sumana, there is a difference. The one gone forth, who was a benefactor excels the one who was not a benefactor in five factors. Entreated he partakes many robes and few without, entreated he partakes much morsel food and less without entreated he partakes many dwellings and a few without and entreated he partakes much requisites when ill and a few without. Whilst living with the co-associates in the holy life most of their bodily, verbal and mental activities are done pleasantly and a few unpleasantly. Most of the suggestions are done pleasantly and a few unpleasantly. The benefactor excels the other in these five factors.

Venerable sir, if they both become noble is there a difference in those ones who have become noble?

The Blessed One said:- Sumana, there is no difference in the release and their release.

Venerable sir, it is wonderful and surprising, indeed gifts should be given and merit should be done, merit is useful for heavenly beings, human beings and even when gone forth.

Sumana, it is so! Certainly, gifts should be given and merit should be done! It becomes useful for heavenly beings, human beings and even to those gone forth.

The Blessed One further said:-

When the moon rises in the sky, all the host of stars glow in splendour

Likewise the virtuous, man with faith, excels in liberality among the miserly

The rainy clouds fill the valleys and highlands bringing much wealth,

In the same manner the wise disciple of the rightfully Enlightened One

Excels among the miserly in life span, fame, beauty and pleasantness.

Surrounded by wealth now. Later he rejoices in heaven.

## 2. Cundiisutta.m- To princess Cundii.

32 At one time the Blessed One was living in the squirrels' sanctuary in Rajagaha. Princess Cundi attended by five hundred princesses approached the Blessed One in five hundred chariots, worshipped the Blessed One, sat on a side and princess Cundi said to the Blessed One:-

Venerable sir, my brother prince Cunda says:- Whether it's a woman or man if he takes refuge in the Blessed One, the Teaching and the Community of bhikkhus, abstains from destroying living things, taking the not given, misbehaviour in sexual conduct, telling lies, and taking intoxicated and brewd drinks, after death he is born in heaven and does not go to loss. I ask the Blessed One:- Venerable sir, placing what kind of faith in the Teacher, the Teaching and the Community of bhikkhus, would someone after death be born in heaven and not in loss?

Cundi, of all beings without feet, two feet, four feet or many feet, material or immaterial, perceptive or not, neither perceptive nor non- preceptive, of them the Thus Gone One, worthy and rightfully enlightened is the foremost. Placing faith in the Enlightened One is placing faith in the highest and it brings the highest results.

Cundi, of all things compounded or not compounded, dispassionateness is the foremost. Such as freedom from pride and conceit, allaying thirsts, destroying settling places, breaking up the rounds of rebirth, destruction of craving, disenchantment, cessation and extinction. Cundi, they that have faith in dispassionateness, have placed faith in the highest for highest results

Cundi, of all communities or gatherings the disciples of the Thus Gone One are foremost, such as the four doublets of eight Great Men, who are reverential, worthy of hospitality, gifts and veneration with clasped hands, the field of merit for the world.Cundi, they that have faith in the Community of bhikkhus, have placed faith in the highest for highest results

Cundi, of virtues, the virtues desired by the noble ones is foremost. Such as the virtues that are unbroken, not fissured, without spots, are pure, consistent, free of slavery, praised by the wise as unaffected and conducive to concentration. Cundi, completeness of the virtues desired by the noble ones is the highest completeness, for that highest completeness there are highest reults.

Faith should be placed in the highest, knowing the highest Teaching

Faith in the Enlightened One worthy of incomparable offerings,

Faith in the pleasure of disenchantment of things

Faith in the Community of bhikkhus, the incomparable field of merit

Making offerings to them the highest merit is accrued

Of the most excellent of life span, beauty, fame, pleasantness and power

The wise give to the highest, settled in the highest teaching.

And gaining the highest as god or man enjoy that bliss.

### 3. Uggahasutta.m- Uggaha the grand son of Mendaka

33. At one time the Blessed One lived in Bhaddiya in the dense forest. Then Uggaha the grand son of Mendaka approached the Blessed One, worshipped, sat on a side and said:- Venerable sir, may the Blessed One accept tomorrow's meal from me with three others. The Blessed One accepted in silence. Then Uggaha the grand son of Mendaka knowing that the Blessed One had accepted got up from his seat, worshipped and circumambulated the Blessed One and went away.

The Blessed One at the end of that night, putting on robes in the morning and taking bowl and robes approached the home of Uggaha the grandson of Mendaka and sat on the prepared seats. Then Uggaha the grandson of Mendaka served with his own hands the Blessed One with nourishing eatables and drinks. Knowing that the Blessed One had finished taking the meal and had put away the bowl, he sat on a side and said to the Blessed One:- Venerable sir, these girls will be going to their husbands clans. Venerable sir, may the Blessed One advise them for their welfare for a long time.

The Blessed One said to those girls:- Therefore, girls, you should train thus. Our mother and father shows our husbands out of compassion for our welfare. We will rise when they approach, will go to sleep after them, will do their duties obediently. We will do their wishes, will talk to them pleasantly

Therefore, girls, you should train thus:- We will honour and revere the elders in the husbands' homes, whether mother or father, recluses or brahmins. At their arrival we will offer them seats and water

Therefore girls, you should train thus:- Whatever activities there be in the husband's home if it is to comb silk thread, we will be clever and not lazy and become efficient to do them ourselves and to get it done by others.

Therefore girls, you should train thus:- We should know the people in our husband's home, whether servants, messengers or workmen. We should know what they should do, and what they should not do. We should know the sick, the fit and the physically unfit, eatables and nourishments we will divide up to the last.

Therefore girls, you should train thus:- Whatever our husbands bring, wealth, grains, silver or gold, we will protect them, and we should do it without anger, without a thievish mind, without an addiction to it and with a protective mentality. Girls, a woman endowed with these five things after death are born in the company of the gods of pleasantness

Do not belittle your husband, who supports you actively and zealously,

Do not disturb the master's mind and make him angry with selfish thoughts

The wise should honour the master and all the elders in the clan

With aroused effort zealously attend on the lower staff too,

Do the wishes of the master and protect all

The woman who sees to the interests of the husband thus,

Is born with the gods of happiness.

#### 4. Siihasenapatisutta.m- The general Siha.

34. At one time the Blessed One was living in the gabled house in the Great Forest in Vesali. Then General Siha approached the Blessed One, worshipped, sat on a side and said:- Venerable sir, could the Blessed One point out the results of benevolence here and now?

Siha, it is possible. The benevolent one is pleasant and pleasing to the populace, this is a result evident to him here and now.

Again, Siha the benevolent one, associates appeased Great Men, this is a result evident to him here and now.

Again, Siha the benevolent one is praised, this is a result evident to him here and now.

Again, Siha the benevolent one approaching whatever gathering whether of warriors, brahmins or householders, he approaches them undisturbed with self confidence, this is a result evident to him here and now.

Again, Siha the benevolent one is born in heaven after death, this is a result to him here after.

Then the general Siha said to the Blessed One, until these four results of benevolence that are here and now are explained I did not gain such faith in the Blessed One, am aware of the results of benevolence here after. Venerable sir, am a benefactor pleasing to the populace, I associate appeased Great Men, fame has spread about me, to say that am a benefactor and that I attend on the Community. Whatever gathering it may be, whether warriors, brahmins or householders, I approach with self confidence, unconfused. Venerable sir, until the Blessed One told that the benefactor is born in a good state, in heaven after death, I was not aware of it. I take faith in the Blessed One on account of that too.

Siha, it is so! the benefactor is born in a good state, in heaven after death.

Many associate the pleasing benefactor and his wealth and fame increase.

The not selfish man approaches gatherings unconfused, with self confidence.

Therefore the wise dispel the stains of selfishness and give gifts desiring pleasantness.

Making merit and disappearing from here, they delight in the company of gods,



Endowed with the five strands of sensuality, they delight in heaven.

The disciples of the Well Gone One delight in heaven not clinging.

#### 5. Daanaanisa.msa- The benefits of giving gifts

35. Bhikkhus, these five are the benefits of giving gifts. What five?

Becomes pleasing to many, associates appeased Great Men, a good name spreads, the ethics of the lay life get completed, after death is born in a good state, in heaven. These are the five benefits of giving gifts

The benevolent gradually become pleased in the Teaching of the mind,

The appeased and restrained leading a holy life associate him

They teach him to end all unpleasantness

He knowing that Teaching extinguishes without desires.

#### 6. Kaaladaanasutta.m- Giving gifts at the right time.

36. Bhikkhus, these are five gifts to be given at the right time. What five?

Giving gifts to a guest, giving gifts to one going away, giving gifts to the sick, giving gifts when there is a famine and leaving aside the first reapings of grains and the first fruits to the virtuous. These are the five gifts to be given at the right time.

The wise give at the right time, talking politely and dispelling selfishness,

Giving to the straightforward noble ones, with a pleasant mind, the results are much

When they are pleased, the results are much,

Good results are not lacking to those who attend rejoicing

Gifts given with an unobstructed mind bring much merit

And merit supports beings in the other world .

#### 7. Bhojanasutta.m- Nourishments

37. Bhikkhus, the one who offers nourishments offers five things to the one who accepts them. What five?

Gives life span, beauty, pleasantness, power and understanding

Giving life span, gains a life span heavenly or human. Giving beauty gains beauty heavenly or human. Giving pleasantness gains pleasantness heavenly or human. Giving power gains power, heavenly or human. Giving understanding gains understanding heavenly or human. Bhikkhus, the one who offers nourishments offers these five things to the one who accepts them.

The wise one who gives life span, beauty, understanding and pleasantness,

In return gains life span, beauty, understanding and pleasantness.

Wherever he is born he enjoys long life and fame.

## 8. Saddhasutta.m- Faith

38. Bhikkhus, these five are the results for the clansman's son who has faith. What five?

Bhikkhus, if there be Great Men in the world, they first show compassion to those with faith, not so much, to those without faith. They first approach those with faith not so much those without faith. They first accept from those who have faith, not so much from those without faith. They first teach those with faith, not so much those without faith. After death, they are born in a good state, in heaven. Bhikkhus, these five are the results for the clansman's son who has faith.

Bhikkhus, just as there is a banyan tree on the four cross roads of some flat land and it becomes the refuge of many birds. In the same manner the clansman's son with faith becomes the refuge of many bhikkhus, bhikkhunis, lay disciples male and female.

Like a huge tree with a huge trunk and roots

Endowed with branches, foliage and fruits

Becomes the refuge of birds,

Those in need of the shade seek the shade

And those seeking fruits enjoy them

Likewise the virtuous man with faith, gentleness and congenial ways

Is sought by those free of greed, hate, delusion and without desires

They the field of merit in the world seek such a man

They teach him for the ending of all unpleasantness

They know that teaching and extinguish without desires.

## 9. Puttasutta.m Sons.

39. Bhikkhus, mother and father desire sons to be born in the clan seeing these five needs. What five? Reared they will support us, they will do our work, the clan will be protected in the future, a heritage will be left and when dead and gone they will give us merit. Bhikkhus, mother and father desire sons to be born in the clan seeing these five needs.

Reared they will support us, they will do our work,

The clan will be protected and the heritage will be left,

Or when dead and gone they will give us merit.

The wise seeing these needs desire sons

. Therefore appeased great men who are grateful to their parents

Support mother and father recalling what they did.

They do whatever work that was done by the forefathers

Becoming obedient supports the family and clan

And the son endowed with faith and virtues is praiseworthy

10. Mahaasaalaputtasutta.m- Sons of great families

40. Bhikkhus, on account of the Himalaya mountains the huge Sala trees grow in five directions. What five? Their branches, leaves and foliage grow, the bark grows, the shoots grow, the sap wood grows and the heartwood grows Bhikkhus, on account of the Himalaya mountains the huge Sala trees grow in these five directions. Bhikkhus, in the same manner on account of the son of a clansman with faith his household grows in five ways. What five? They grow in faith, virtues, learning, benevolence and wisdom. Bhikkhus, on account of the son of a clansman with faith his household grows in these five ways.

On account of him, his wife, children and relations

Co-associates, the circle of friends and those living under him

Grow in virtues, benevolence and good conduct

Doing thoughtfully what they see and

Living according to the Teaching they go to increase

In heaven they delight partaking sensual bliss.

5. Mu.n.daraajavaggo- King Munda

1. ~Adiyasutta.m- Making use of

41. At one time the Blessed One was living in the monastery offered by Anathapindika in Jeta's grove in Savatthi. Then Anathapindika approached the Blessed One, worshipped and sat on side. The Blessed One said to him:- Householder, wealth should be made use of in these five ways. What five?

Here, householder, with the wealth the noble disciple has rightfully gained with aroused effort and with his own hands, while sweat dripped, he should please and maintain himself, his wife and children and workmen pleasantly. This is the first use he makes of wealth

Again, householder, with the wealth the noble disciple has rightfully gained with aroused effort and with his own hands, while sweat dripped, he should please and maintain his friends and co-associates pleasantly. This is the second use he makes of wealth

Again, householder, with the wealth the noble disciple has rightfully gained with aroused effort and with his own hands, while sweat dripped, he should put away something as surety for a misfortune or an accident -such as from fire, water, the king, robbers or from unwanted inheritors This is the third use he makes of wealth

Again, householder, with the wealth the noble disciple has rightfully gained with aroused effort and with his own hands, while sweat dripped, he should make the five offerings to relations, strangers, the dead, the king and gods. This is the fourth use he makes of wealth

Again, householder, with the wealth the noble disciple has rightfully gained with aroused effort and with his own hands, while sweat dripped, he should make offerings to recluses and brahmins.who abstain from intoxicating and brewd drinks, are patient and humble. It is heavenly bliss, a certain one tames the self, another appeases the self and another extinguishes This is the fifth use he makes of wealth Householder, wealth should be put to use of in these five ways.

Householder, in these five ways the noble disciple's wealth gets used up and it decreases and it occurs to him:- I make use of my wealth and it decreases, I have no regrets. When the noble disciple's wealth gets used up in these five ways, it increases and it occurs to him:- When I make use of my wealth it increases. I have no regrets. In either case he has no regrets.

Wealth is partaken, those to be supported are supported

And something is put away for misfortune

The virtuous, restrained ones leading a holy life are attended to,

For whatever reason the wise householders earn wealth,

It is satisfied. The human being established in the noble Teaching

Recollecting thus is delighted here and now and later in heaven.

42. Bhikkhus, if a Great Man is born in the clan it's for the welfare and pleasantness of many. It's for the welfare and pleasantness of mother and father, wife and children, slaves and workmen, friends and co-associates and for the welfare and pleasantness of recluses and brahmins.

Bhikkhus, just as a dark cloud satisfy all the needs and is for the welfare and pleasantness of many, in the same manner a Great Man born in the clan is for the welfare and pleasantness of many. It's for the welfare and pleasantness of mother and father, wife and children, slaves and workmen, friends and co-associates and for the welfare and pleasantness of recluses and brahmins.

The wealth of those protected by the Teaching and fallen to the good of many,

Is protected by the gods.

Fame does not abandon the learned, virtuous ones,

Who are shameful and do not tell lies, established in the Teaching

They are like pure gold, the gods praise them and even brahma.

3. I.t.thasutta.m- Welcome things.

43. The householder Anathapindika approached the Blessed One, worshipped and sat on side. The Blessed One said thus to him:-

Householder, these five agreeable and pleasant things are rare in the world. What five?

Householder, life span, beauty, pleasantness, fame and heavenliness are agreeable and pleasant things that are rare in the world.

Householder, I do not declare the gain of these five agreeable and pleasant things rare in the world by prayer, aspiration and request. If they are gained by prayer, aspiration and request, why do they decrease in this world?

Householder, it is not suitable that the noble disciple should aspire long life, or take pleasure in long life, rather he should fall to the method conducive to lengthen life span, either heavenly or human.

Householder, it is not suitable that the noble disciple should long for beauty or take pleasure in beauty, rather he should fall to the method conducive to beauty, either heavenly or human.

Householder, it is not suitable that the noble disciple should long for pleasantness or take pleasure in pleasantness, rather he should fall to the method conducive to pleasantness, either heavenly or human.

Householder, it is not suitable that the noble disciple should long for fame or take pleasure in fame, rather he should fall to the method conducive to fame, either heavenly or human.

Householder, it is not suitable that the noble disciple should long for heavenly bliss or take pleasure in heavenly bliss, rather he should fall to the method conducive to heavenly bliss in heaven..

Life span, beauty, fame, praise, heavenly bliss and high birth,

Fondly aspiring these, they are gained of the most excellent kind, repeatedly.

The wise praise diligence in doing merit, here and now and here after

When people realize the correct values, they are said to be wise.

#### 4. Manaapadaayisutta.m- Giving pleasure

44. At one time the Blessed One was living in the gabled hall in the Great Forest in Vesali. The Blessed One put on robes in the morning and taking bowl and robes approached the house of the householder Ugga of Vesali and sat on the prepared seat. The householder Ugga approached the Blessed worshipped, sat on side and said to the Blessed One:-

Venerable sir, I heard this from the Blessed One himself and it was acknowledged Those who give pleasure in return gain pleasure I like to eat Sala flowers, I offer them to the Blessed One. May the Blessed One accept them out of compassion. The Blessed One accepted out of compassion.

Venerable sir, I heard this from the Blessed One himself and it was acknowledged Those who give pleasure in return gain pleasure I like pork cooked in jujube fruit juice. I offer it to the Blessed One. May the Blessed One accept it out of compassion. The Blessed One accepted out of compassion.

Venerable sir, I heard this from the Blessed One himself and it was acknowledged Those who give pleasure in return gain pleasure Venerable sir, I like fruits with seeds a small quantity of oil with vegetable stalks. I offer them to the Blessed One. May the Blessed One accept them out of compassion. The Blessed One accepted out of compassion.

Venerable sir, I heard this from the Blessed One himself and it was acknowledged Those who give pleasure in return gain pleasure Venerable sir, I like cooked fine rice with dark seeds picked served with various soups and sauces, I offer them to the Blessed One. May the Blessed One accept them out of compassion. The Blessed One accepted out of compassion.

Venerable sir, I heard this from the Blessed One himself and it was acknowledged Those who give pleasure in return gain pleasure I like Benares clothes I offer them to the Blessed One. May the Blessed One accept them out of compassion. The Blessed One accepted out of compassion.

Venerable sir, I heard this from the Blessed One himself and it was acknowledged Those who give pleasure in return gain pleasure I like rugs of noble Kadali deer, over head canopies, cushions on either side. I know that they are not suitable for the Blessed One.

This plank of sandle wood is worth more than a hundred thousand May the Blessed One accept it out of compassion. The Blessed One accepted out of compassion and said these words of appreciation.

Giving interestedly what one likes, to the straightforward,  
Coverings, beds, other accessories and needful things,  
They win release giving up their things for the use of others  
Knowing the worthy ones comparable to a field  
They give things difficult to give up, to Great Men,  
Offering their likes, they gain what they like.

The Blessed One advised the householder Ugga of Vesali in this manner and getting up from his seat went away.

Then the householder Ugga of Vesali in the meantime died and was born as a certain mental being. At that time the Blessed One was abiding in the monastery offered by Anathapindika in Jeta's grove in Savatthi. Then Ugga the son of gods illuminating the whole of Jeta's grove with a resplendent light approached the Blessed One, worshipped and stood on a side. The Blessed One said thus to him:- Ugga, is that what you wished for? Blessed One, that is what I wished for. Then the Blessed One advised the son of gods Ugga with these words.

Giving what they like, people gain what they like,

Giving the highest, they gain the highest.

Giving the noble, they gain the noble.

Giving the foremost, they gain the foremost

The man who gives the highest, the noble and the foremost.

Gains long life and fame, wherever he is born.

##### 5. Pu~n~naabhisandasutta.m- Outflows of merit.

45.Bhikkhus, these five are the outflows of good and merit, the bringers of pleasantness and heavenly bliss, conducive to well being and agreeability. What five?

Bhikkhus, the bhikkhu partaking, whosever robes was to abide in the limitless concentration, it becoms to him an outflow of good and merit, bringing pleasantness and heavenly bliss, conducive to well being and agreeability.

Bhikkhus, the bhikkhu having partaken, whosever morsel food was to abide in the limitless concentration, it becomes to him an outflow of good and merit, bringing pleasantness and heavenly bliss, conducive to well being and agreeability.

Bhikkhus, the bhikkhu partaking, whosever dwelling was to abide in the limitless concentration, it becoms to him an outflow of good and merit, bringing pleasantness and heavenly bliss, conducive to well being and agreeability.

Bhikkhus, the bhikkhu partaking, whosever bed and chair was to abide in the limitless concentration, it becoms to him an outflow of good and merit, bringing pleasantness and heavenly bliss, conducive to well being and agreeability.

Bhikkhus, the bhikkhu partaking, whosever medicinal requisites was to abide in the limitless concentration, it becoms to him an outflow of good and merit, bringing pleasantness and heavenly bliss, conducive to well being and agreeability.

Bhikkhus, the merits of the noble disciple endowed with these five outflows of good and merit, bringing pleasantness and heavenly bliss, conducive to well being and agreeability is not possible to be measured, it is innumerable and immeasurable.

Bhikkhus, just as it is not possible to measure and innumerate the water in the great ocean as it is this amount of vessels full of water, or so many hundreds of vessels full of water, or so many thousands of vessels full of water, yet it is innumerable and immeasurable and has to be reckoned as a great mass of water. In the same manner the merits of the noble disciple endowed with these five outflows of good and merit, bringing pleasantness and heavenly bliss, conducive to well being and agreeability is not possible to be measured, it is innumerable and immeasurable. It has to be reckoned as a great mass of merit.

The great ocean is immeasurable, the great lakes with many gems are fearful,

Rivers used by many empty themselves into the ocean, in the same way

The wise giving eatables, drinks, clothes, beds and coverings accrue much merit

They are like the rivers that empty themselves into the ocean.

## 6. Sampadaasutta.m- Accomplishments

46. Bhikkhus, these five are accomplishments. What five?

The accomplishment of faith, virtues, learning, benevolence and wisdom.

Bhikkhus, these five are accomplishments.

## 7. Dhanasutta.m- Wealths

47. Bhikkhus, these five are the wealths. What five?

A wealth of faith, virtues, learning, benevolence and wisdom.

Bhikkhus, what is a wealth of faith? Here, bhikkhus, the noble disciple takes faith in the enlightenment of the Thus Gone One- That Blessed One, ...re..... is the Teacher of gods and men. This is a wealth of faith.



Bhikkhus, what is a wealth of virtues? Here, bhikkhus, the noble disciple abstains from destroying living things.....re..... and taking intoxicating and brewed drinks. This is a wealth of virtues.

Bhikkhus, what is a wealth of learning? Here, bhikkhus, the noble disciple becomes learned in various ways....re..... and penetratingly sees with wisdom. This is a wealth of learning.

Bhikkhus, what is a wealth of benevolence? Here, bhikkhus, the noble disciple lives in the household with a mind that has given up stains of miserliness, benevolent, ready to give the needy and arranging to give gifts.

Bhikkhus, what is a wealth of wisdom? Here, bhikkhus, the noble disciple becomes wise in the arising and fading of the five holding masses, to rightfully end unpleasantness, reflecting with the noble one's penetrating insight. This is a wealth of wisdom.

Bhikkhus, these are the five wealths.

Whoever unwavering faith is established in the Thus Gone One

Whose virtues are praised by the noble ones

Has faith in the Community and has right view

He is not poor, nor is his life useless. Therefore develop faith, virtues

And right view recollecting the dispensation of the Enlightened One.

8. Alabbhaniya.thaanasutta.m- Things not possible to obtain.

48. Bhikkhus, these five things are not possible to be obtained by anyone in the world, not by a recluse, a brahmin, a god, Mara or even Brahma. What five?

The expulsion of decay, illness, death, withering and disappearance are not obtained by anyone in the world, not by a recluse, a brahmin, a god, Mara or even Brahma

Here, bhikkhus, the not learned ordinary man decays and he does not reflect, decay is not only to me, it is common to all beings who have come, gone disappeared or are born. If I grieve, worry, lament, beat my breast and be confused on account of my decay, food will not be agreeable to me, the body will be discoloured, I will not be able to do my usual work. On account of it my enemies would be happy, friends would be unhappy. He grieves, worries, laments, beats his breast and becomes confused on account of that decay. Bhikkhus, to this is said the not learned ordinary man shot with the poisoned arrow of grief, burns his own self..

Again, bhikkhus, the not learned ordinary man falls ill, ...re.....death befalls to him,...re...withering comes to him,...re...or disappearing comes to him and he does not reflect, disappearing is not only to me, it is common to all beings who have come, gone disappeared or are born. If I grieve, worry, lament, beat my breast and be confused on account of this disappearances, food will not be agreeable to me, the body will be discoloured, I will not be able to do my usual work. On account of it my enemies would be happy, friends would be unhappy. He grieves, worries, laments, beats his breast and

becomes confused on account of that disappearance. Bhikkhus, to this is said the not learned ordinary man shot with the poisoned arrow of grief, burns his own self..

Here, bhikkhus, the learned noble disciple decays and he reflects, decay is not only to me, it is common to all beings who have come, gone disappeared or are born. If I grieve, worry, lament, beat my breast and be confused on account of my decay, food will not be agreeable to me, the body will be discoloured, I will not be able to do my usual work. On account of it my enemies would be happy, friends would be unhappy. He does not grieve, worry, lament, beat his breast and become confused on account of that decay. Bhikkhus, to this is said the learned noble disciple has pulled out the poisoned arrow of grief shot by which the not learned ordinary man grieved and burnt himself. The noble disciple pulled out the arrow and extinguished himself.

Again, bhikkhus, the learned noble disciple falls ill, ...re....death befalls to him,...re...withering comes to him,...re...or disappearing comes to him and he reflects, disappearing is not only to me, it is common to all beings who have come, gone disappeared or are born. If I grieve, worry, lament, beat my breast and be confused on account of this disappearance, food will not be agreeable to me, the body will be discoloured, I will not be able to do my usual work. On account of it my enemies would be happy, friends would be unhappy. He does not grieve, worry, lament, beat his breast and become confused on account of that disappearance. Bhikkhus, to this is said the learned noble disciple pulled out the poisoned arrow of grief shot by which the not learned ordinary man grieved and burnt himself. The noble disciple pulled out the arrow and extinguished himself.

Bhikkhus, these five things are not possible to be obtained by anyone in the world, not by a recluse, a brahmin, a god, Mara or even Brahma.

Grieving and wailing is of no use, enemies become pleased seeing it.

They that see things as they really are, do not feel.

Enemies dislike it, when people do not feel

By thinking and reciting, the good words handed down,

According to the meanings gained, make effort

When you understand, that it cannot be gained, by me or by others

Endure it, without grieving, do merit, there is nothing else to do.

9. Kosalasutta.m- In Kosala.

49. At one time the Blessed One was abiding in the monastery offered by Anathapindika in Jeta's grove in Savatthi. Then king Pasenadi of Kosala approached the Blessed One worshipped and sat on a side

[It was at this time, that queen Mallika had passed away.]

Then a certain man approached king Pasenadi of Kosala and whispered to his ear. Venerable sir, queen Mallika has passed away. When he heard this, he became

displeased and unpleasant, his head drooped and sat crest fallen. The Blessed One knowing that he was overcome with grief said to king Pasenadi of Kosala:- Great king, these five things are not possible to be obtained by anyone in the world, not by a recluse, a brahmin, a god, Mara or even Brahma. What five?

The expulsion of decay, illness, death, withering and disappearance are not obtained by anyone in the world, not by a recluse, a brahmin, a god, Mara or even Brahma.

Do merit, there is nothing else to do.

10. Naaradasutta.m- Venerable Narada.

50. At one time venerable Narada was living in the Kukku.ta monastery. At that time king Munda's dearly loved queen, Bhadda had died and he would neither bathe, anoint his body, eat food, or do any work, day and night he was clinging to queen Bhadda's body. Then king Munda addressed his treasurer Piyaka. Friend Piyaka, place queen Bhadda's body in a glass vessel with oil and close it with another glass vessel so that I could see it for a long time. The treasurer Piyaka consenting placed the body of queen Bhadda in a glass vessel with oil and closed it with another glass vessel.

Then it occurred to the treasurer Piyaka:- King Munda's dearly loved wife has died and on account of her death the king does not bathe, anoint his body, does not eat food or do the usual work. He spends time engrossed in the body of queen Bhadda. It is good if king Munda could hear a suitable Teaching from a recluse or brahmin to pull out his arrow of grief. Then it occurred to him:- There is venerable Narada living in the Kukku.ta monastery in Pathaliputta and fame had spread about him, he is wise, learned, is a capable speaker, has a good understanding, is an elder and a worthy one. What if I took king Munda to associate venerable Narada. Hearing the Teaching from venerable Narada the arrow of grief of king Munda could be dispelled.

Then the treasurer Piyaka approached king Munda and said to king Munda. Great king, there is venerable Narada living in the Kukku.ta monastery in Pathaliputta his fame has spread, he is wise, learned, is a capable speaker, has a good understanding, is an elder and a worthy one. Great king, if you associated venerable Narada. and heard the Teaching from venerable Narada your arrow of grief could be dispelled. Then friend, Piyaka inform venerable Narada about it. How could one like me approach a recluse or brahmin living in my kingdom without informing. The treasurer Piyaka consenting approached venerable Narada, worshipped, sat on a side and said:- Here, venerable sir, king Munda's dearly loved wife has died and on account of her death the king does not bathe, anoint his body, does not eat food or do the usual work. He spends the time engrossed in the body, of the queen. It is good if king Munda could hear a suitable Teaching from venerable Narada to dispel the arrow of grief.. Piyaka, do so when king Munda knows the right time.

Then Piyaka, the treasurer getting up from his seat, worshipped and circumambulated venerable Narada. approached king Munda and said:- Great king, I have informed and the time is right to go. Then Piyaka, yoked good carriages. The treasurer Piyaka yoked suitable carriages and informed the king. Great king, the carriages are ready, it is the time to do the fitting.

King Munda mounting good carriages approached the Kukkuta monastery in all royal majesty to see venerable Narada. Going as far as the carriages could go, got down and

proceeded on foot and entered the monastery. Then king Munda approached venerable Narada worshipped him and sat on a side and venerable Narada said thus to him:-

Great king, these five things are not possible to be obtained by anyone in the world, not by a recluse, a brahmin, a god, Mara or even Brahma. What five?

The expulsion of decay, illness, death, withering and disappearance are not obtained by anyone in the world, not by a recluse, a brahmin, a god, Mara or even Brahma

Here, great king, the not learned ordinary man decays and he does not reflect, decay is not only to me, it is common to all beings who have come, gone disappeared or are born. If I grieve, worry, lament, beat my breast and be confused on account of my decay, food will not be agreeable to me, the body will be discoloured, I will not be able to do my usual work. On account of it my enemies would be happy, friends would be unhappy. He grieves, worries, laments, beats his breast and becomes confused on account of that decay. Great king, to this is said the not learned ordinary man, shot with the poisoned arrow of grief, burns his own self..

Again, great king, the not learned ordinary man falls ill, ...re....death befalls to him,...re...withering comes to him,...re...or disappearing comes to him and he does not reflect, disappearing is not only to me, it is common to all beings who have come, gone disappeared or are born. If I grieve, worry, lament, beat my breast and be confused on account of this disappearance, food will not be agreeable to me, the body will be discoloured, I will not be able to do my usual work. On account of it my enemies would be happy, friends would be unhappy. He grieves, worries, laments, beats his breast and becomes confused on account of that disappearance. Great king, to this is said the not learned ordinary man shot with the poisoned arrow of grief, burns his own self..

Here, great king, the learned noble disciple decays and he reflects, decay is not only to me, it is common to all beings who have come, gone disappeared or are born. If I grieve, worry, lament, beat my breast and be confused on account of my decay, food will not be agreeable to me, the body will be discoloured, I will not be able to do my usual work. On account of it my enemies would be happy, friends would be unhappy. He does not grieve, worry, lament, beat his breast and become confused on account of that decay. Great king, to this is said the learned noble disciple has pulled out the poisoned arrow of grief shot by which the not learned ordinary man grieved and burnt himself. The noble disciple pulled out the arrow and extinguished himself.

Again, great king, the learned noble disciple falls ill, ...re....death befalls to him,...re...withering comes to him,...re...or disappearing comes to him and he reflects, disappearing is not only to me, it is common to all beings who have come, gone disappeared or are born. If I grieve, worry, lament, beat my breast and be confused on account of this disappearance, food will not be agreeable to me, the body will be discoloured, I will not be able to do my usual work. On account of it my enemies would be happy, friends would be unhappy. He does not grieve, worry, lament, beat his breast and become confused on account of that disappearance. Great king, to this is said the learned noble disciple pulled out the poisoned arrow of grief shot by which the not learned ordinary man grieved and burnt himself. The noble disciple pulled out the arrow and extinguished himself.

Great king, these five things are not possible to be obtained by anyone in the world, not by a recluse, a brahmin, a god, Mara or even Brahma.

Grieving and wailing is of no use, enemies become pleased seeing it.

They that see things as they really are, do not feel.

Enemies dislike it, when people do not feel

By thinking and reciting, the good words handed down,

According to the meanings gained, make effort

When you understand, that it cannot be gained, by me or by others

Endure it, without grieving, do merit, there is nothing else to do.

Then king Munda said to venerable Narada:- Venerable sir, what is the name of this discourse?

Great king, the name of this discourse is dispelling the arrow of grief.

There, venerable sir, hearing this discourse on dispelling the arrow of grief, my grief is dispelled.

Then king Munda addressed the treasurer:- Then friend, Piyaka burn the body of queen Bhadda and make a monument for her. From today, I will bathe, anoint the body, eat rice and do my duties.

2. Dutiyapa.n.naasaka.m- The second fifty.

(6) 1. Niivaranavaggo- On obstacles

1. ~Aavara.nasutta.m- Obstructions

51. 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.

Bhikkhus, these five are obstacles, over growths the things that weaken wisdom. What five?

Sensual desires, anger, sloth and torpor, restlessness and worry and doubts are obstacles, mental over growths, the things that weaken wisdom..

Bhikkhus, that the bhikkhu should know his own good, the good of others or the good of both or will know and realize something noble above human without dispelling without making weak wisely considering the danger, of the obstacles sensual desires, anger, sloth and torpor, restlessness and worry and doubts is not a possibility. Like a man opening the furrowed mouths of the ploughed field to a river with a long course from the top of the mountain, moving swiftly, with a weight. Then bhikkhus, in the middle, the stream gets scattered and disturbed and does not go far, move fast or take much weight. In the same manner the bhikkhu should know his own good, the good of others or the good of both or will know and realize something noble above human without dispelling without making weak without wisely considering the danger, of the obstacles sensual desires, anger, sloth and torpor, restlessness and worry and doubts is not a possibility.

Bhikkhus, that the bhikkhu should know his own good, the good of others or the good of both or will know and realize something noble above human by dispelling and making weak, by wisely considering the danger, of the obstacles sensual desires, anger, sloth

and torpor, restlessness and worry and doubts is a possibility. Like a man closing the furrowed mouths of the ploughed field to a river with a long course from the top of the mountain, moving swiftly, with a weight. Then bhikkhus, in the middle, the stream not scattered and not disturbed goes far, moves fast and takes a weight. In the same manner the bhikkhu should know his own good, the good of others or the good of both or will know and realize something noble above human by dispelling and making weak, wisely considering the danger, of the obstacles sensual desires, anger, sloth and torpor, restlessness and worry and doubts is a possibility.

2. Akusalarasutta.m- A mass of demerit.

52. Bhikkhus, saying it rightly the five obstacles are a mass of demerit a complete waste. What five?

The obstacles sensual desires, anger, sloth and torpor, restlessness and worry and doubts

Bhikkhus, saying it rightly the five obstacles are a mass of demerit a complete waste.

3. Padhaaniyangasutta.m- Characteristics of striving.

53. Bhikkhus, these five are the characteristics of striving. What five?

Here, bhikkhus, the bhikkhu has faith, in the enlightenment of the Thus Gone One. The Blessed One is worthy, rightfully enlightened, endowed with knowledge and conduct, well gone, knower of worlds, the incomparable tamer of those to be tamed, teacher of gods and men, enlightened and blessed. Has few ailments, few sicknesses, has a good digesting order, not too hot nor too cold, suitable for making endeavour, is not crafty or deceitful, manifests to the Teacher or co-associates in the holy life, his real self. Abides with aroused effort to dispel demerit and for the accumulation of merit, firm in the endeavour, not giving up the main aim. Becomes accomplished in the arising and falling of the five holding masses for the rightful penetration of the noble ones. Bhikkhus, these are the five characteristics of striving.

4. Samayasutta.m- The not suitable times to make effort.

54 Bhikkhus, these five are the not suitable times to make effort. What five?

Here, bhikkhus, the bhikkhu is decayed and overcome by decay. This is the first time not suitable to make effort

Again, bhikkhus, the bhikkhu is ill and is overcome by illness. This is the second time not suitable to make effort

Again, bhikkhus there is a famine and grains become rare and it becomes impossible to collect even scraps. This is the third time not suitable to make effort

Again, bhikkhus there is a time of fear from invading forest tribes on wheels. This is the fourth time not suitable to make effort

Again, bhikkhus, the Community of bhikkhus break up. When the Community of bhikkhus break up, they blame each other, debase each other and get enclosed in small sections and reject certain sections. The displeased do not become pleased, some of those pleased go away. This is the fifth time not suitable to make effort

Bhikkhus, these five are the suitable times to make effort. What five?

Here, bhikkhus, the bhikkhu is young, in the prime of youth with black hair. This is the first time, suitable to make effort

Again, bhikkhus, the bhikkhu is with few ailments, endowed with a good digestive system, not too cold, nor too hot, a suitable one to make endeavour This is the second time suitable to make effort

Again, bhikkhus there is a time with plenty of food and grains and it becomes possible to collect food no doubts about scraps. This is the third time suitable to make effort

Again, bhikkhus the people live united seeing each other with friendly eyes, mixing like milk and water. This is the fourth time suitable to make effort

Again, bhikkhus, the united Community of bhikkhus live in concord not blaming each other, not debasing each other and not in small sections rejecting each other. The displeased become pleased and the pleased become more pleased. This is the fifth time

suitable to make effort. Bhikkhus, these are the five suitable times to make effort.

## 5. Maataaputtasutta.m- The mother and son.

55. At one time the Blessed One abode in the monastery offered by Anathapindika in Jeta's grove in Savatthi. At that time both mother and son a bhikkhu and bhikkhuni had observed the rains in Savatthi. They constantly desired each others sight. The mother desired to see the son and the son desired to see the mother. The two seeing each other constantly, a relationship began and with the relationship confidence got established and they approached each other Fallen in love for each other without giving up robes, they secretly had sexual intercourse.

Then many bhikkhus approached the Blessed One, worshipped and sat on a side and those bhikkhus said to the Blessed One:- Here venerable sir, a mother and son a bhikkhu and bhikkhuni had observed the rains in Savatthi. They constantly desired each others sight. The mother desired to see the son and the son desired to see the mother. The two seeing each other constantly, a relationship began and with the relationship confidence got established and they approached each other Fallen in love for each other without giving up robes, they secretly had sexual intercourse.

Bhikkhus, does the foolish man think the mother would not crave for the son or the son for the mother? Bhikkhus, I do not know of any other form so enticing, desirable, intoxicating, binding and causing infatuation and so dangerous for the noble ending of

unpleaantness as the form of the woman. Bhikkhus, sentient beings, attached, swooned, bound, infatuated and clinging to the form of the woman come to grief for a long time become subjective Bhikkhus, I do not know of any other sound, ...re... any other smell,...re...any other taste,...re...any other touch so enticing, desirable, intoxicating, binding and causing infatuation and so dangerous for the noble ending of unpleaantness as the touch of the woman. Bhikkhus, sentient beings, attached, swooned, bound, infatuated and clinging to the touch of the woman come to grief for a long time having become subjective.

Bhikkhus, when the woman is going, she takes hold of the man's mind, when standing, ...re...when sitting, ...re....when lying, ...re..... when laughing, ...re...when talking, ...re...when singing, ...re.... when crying, ...re...when struck,....re... and even when dead she takes hold of the man's mind. Bhikkhus, saying it correctly, the woman is an all round snare of Death. Bhikkhus, I do not know of any other form so enticing, desirable, intoxicating, binding and causing infatuation and so dangerous for the noble ending of unpleaantness as the form of the woman. Bhikkhus, sentient beings, attached, swooned, bound, infatuated and clinging to the form of the woman come to grief for a long time become subjectiveBhikkhus, I do not know of any other form so enticing, desirable, intoxicating, binding and causing infatuation and so dangerous for the noble ending of unpleaantness as the form of the woman. Bhikkhus, sentient beings, attached, swooned, bound, infatuated and clinging to the form of the woman come to grief for a long time become subjectiveBhikkhus, I do not know of any other form so enticing, desirable, intoxicating, binding and causing infatuation and so dangerous for the noble ending of unpleaantness as the form of the woman. Bhikkhus, sentient beings, attached, swooned, bound, infatuated and clinging to the form of the woman come to grief for a long time become subjectiveBhikkhus, I do not know of any other form so enticing, desirable, intoxicating, binding and causing infatuation and so dangerous for the noble ending of unpleaantness as the form of the woman. Bhikkhus, sentient beings, attached, swooned, bound, infatuated and clinging to the form of the woman come to grief for a long time having become subjective

The woman talks to one with sword in hand and even to a sprite,

Gets mixd up even with snake poison, which if stings would die.

A woman does not speak with only one,

Gets hold of the confused with a glance and smile,

Or showing the body or with charming words

Even the very pure are struck and fall

The five strands of sense pleasures are seen in the woman,

As forms, sounds, tastes, smells and touches,

And someone is unknowingly carried away by the floods of sensuality

To go on in existences, in time, in births being and not being

Those who thoroughly know sensuality abide without fear,

They have gone beyond this world, destroying desires.



## 6. Upajjhaayasutta.m- Spiritual teacher.

56. A certain bhikkhu approached his preceptor and said:- Venerable sir, now my body is out of control, the directions are not clearly visible to me. The Teaching does not occur to me. My mind is overcome by sloth and torpor. I lead the holy life discontented and I have doubts about the Teaching.

Then that bhikkhu took his associate bhikkhu to the Blessed One, worshipped sat on a side and said to the Blessed One:- Venerable sir, this bhikkhu says:- Venerable sir, now my body is out of control, the directions are not clearly visible to me. The Teaching does not occur to me. My mind is overcome by sloth and torpor. I lead the holy life discontented and I have doubts about the Teaching.

Bhikkhu, it is so. To one with uncontrolled mental faculties, to one who does not know the right amount to eat, not yoked to wakefulness, not insightful of meritorious things and to one who abides not yoked to development of mind in the enlightenment factors in the late and early hours of the night, it so happens. His body goes out of control, directions do not become clearly visible to him. The Teaching does not occur to him and his mind overcome with sloth and torpor, he leads the holy life discontented and he has doubts. Therefore, bhikkhu you should train thus:- I will control my mental faculties. I will know the right amount to eat. I will yoke myself to wakefulness, will be insightful of meritorious things and I will abide yoked to development of mind in the enlightenment factors in the late and early hours of the night.

That bhikkhu thus advised by the Blessed One, got up from his seat, worshipped and circumambulated the Blessed One and went away. Then that bhikkhu secluded and withdrawing from the crowd abode diligently to dispel. Before long he here and now by himself knew and realized the noble end of the holy life for which sons of clansmen rightfully leave the household and become homeless. He thoroughly knew birth is destroyed, the holy life is lived, what should be done is done, there is nothing more to wish. That bhikkhu became one of the arahants.

Then that bhikkhu, an arahant approached his preceptor and said:- Venerable sir, now my body is not out of control, the directions are clearly visible to me. The Teaching occurs to me. My mind is not overcome by sloth and torpor. I lead the holy life contented and I have no doubts about the Teaching.

Then that bhikkhu took his associate bhikkhu to the Blessed One, worshipped sat on a side and said to the Blessed One:- Venerable sir, this bhikkhu says:- Venerable sir, now my body is not out of control, the directions are clearly visible to me. The Teaching occurs to me. My mind is not overcome by sloth and torpor. I lead the holy life contented and I have no doubts about the Teaching.

Bhikkhu, it is so. To one with controlled mental faculties, to one who knows the right amount to eat, to one yoked to wakefulness, is insightful of meritorious things and to one who abides yoked to development of mind in the enlightenment factors in the late and early hours of the night, it so happens. His body does not go out of control, directions become clearly visible to him. The Teaching occurs to him and his mind not overcome with sloth and torpor, he leads the holy life contented and he has no doubts. Therefore, bhikkhus you should train thus:- We will control our mental faculties. We will know the right amount to eat. We will yoke ourselves to wakefulness, we will be insightful of meritorious things and will abide yoked to development of mind in the enlightenment factors in the late and early hours of the night.

7. Abhi.nhapaccavekkhitabba.thaanasutta.m-Should be constantly reflected upon.

57. Bhikkhus, these five things should be constantly reflected upon by a woman, man, a householder or one gone forth. What five?

I have not gone beyond decay should be constantly reflected by a woman, man, a householder or one gone forth. I have not gone beyond ailing should be constantly reflected by a woman, man, a householder or one gone forth. I have not gone beyond death should be constantly reflected by a woman, man, a householder or one gone forth. All my near and dear ones change and disappear should be constantly reflected by a woman, man, a householder or one gone forth. I'm the owner of actions, the heritage of actions, action is my origin, action is my relation and refuge. Whatever action I do, good or evil, will be my inheritance, should be constantly reflected by a woman, man, a householder or one gone forth.

Bhikkhus, for what reason should I have not gone beyond decay be constantly reflected by a woman, man, a householder or one gone forth?

Bhikkhus, to sentient beings there is the youth, intoxicated by which they misbehave by body, words and mind. To one constantly reflecting, I have not gone beyond decay, the intoxication of youth when young, completely fades or dwindles. Bhikkhus, on account of this I have not gone beyond decay should be constantly reflected by a woman, man, a householder or one gone forth.

Bhikkhus, for what reason should I have not gone beyond ailing be constantly reflected by a woman, man, a householder or one gone forth?

Bhikkhus, to sentient beings there is the intoxication of health, intoxicated by which they misbehave by body, words and mind. To one constantly reflecting, I have not gone beyond ailing, the intoxication of health, completely fades or dwindles. Bhikkhus, on account of this I have not gone beyond ailing should be constantly reflected by a woman, man, a householder or one gone forth.

Bhikkhus, for what reason should I have not gone beyond death be constantly reflected by a woman, man, a householder or one gone forth?

Bhikkhus, to sentient beings there is the intoxication of life, intoxicated by which they misbehave by body, words and mind. To one constantly reflecting, I have not gone beyond death, the intoxication of life, fades completely or dwindles. Bhikkhus, on account of this I have not gone beyond death should be constantly reflected by a woman, man, a householder or one gone forth.

Bhikkhus, for what reason should all my near and dear ones change and disappear be constantly reflected by a woman, man, a householder or one gone forth?

Bhikkhus, to sentient beings there's interest and greed for near and dear ones, delighted by which they misbehave by body, words and mind. To one constantly reflecting, all my near and dear ones change and disappear that interest and greed, completely fades or dwindles. Bhikkhus, on account of this, all my near and dear ones change and disappear should be constantly reflected by a woman, man, a householder or one gone forth.

Bhikkhus, for what reason should, I'm the owner of my actions, the heritage of my actions, action is my origin, action is my relation and refuge. Whatever action I do, good

or evil, will be my inheritance, be constantly reflected by a woman, man, a householder or one gone forth?

Bhikkhus, to sentient beings there is misbehaviour by body, words and mind. To one constantly reflecting, I'm the owner of my actions, the heritage of my actions, action is my origin, action is my relation and refuge. Whatever action I do, good or evil, will be my inheritance, the misbehaviour by body, words and mind completely fades or dwindles. Bhikkhus, on account of this, I'm the owner of my actions, the heritage of my actions, action is my origin, action is my relation and refuge. Whatever action I do, good or evil, will be my inheritance, should be constantly reflected by a woman, man, a householder or one gone forth.

Bhikkhus, the noble disciple reflects, it is not only I, that have not gone beyond decay, yet all sentient beings that have come, gone, disappeared and are born have not gone beyond decay. To one constantly reflecting this, the path appears. Then he develops that path and makes much of it and all his bonds get dispelled and the latent tendencies get destroyed.

Bhikkhus, the noble disciple reflects, it is not only I, that have not gone beyond ailing, yet all sentient beings that have come, gone, disappeared and are born, have not gone beyond ailing. To one constantly reflecting this, the path appears. Then he develops that path and makes much of it and all his bonds get dispelled and the latent tendencies get destroyed.

Bhikkhus, the noble disciple reflects, it is not only I, that have not gone beyond death, yet all sentient beings that have come, gone, disappeared and are born have not gone beyond death. To one constantly reflecting this, the path appears. Then he develops that path and makes much of it and all his bonds get dispelled and the latent tendencies get destroyed.

Bhikkhus, the noble disciple reflects, it is not only my near and dear ones that change and disappear, yet the near and dear ones of all sentient beings that have come, gone, disappeared and are born change and disappear. To one constantly reflecting this the path appears. Then he develops that path and makes much of it and all his bonds get dispelled and the latent tendencies get destroyed.

Bhikkhus, the noble disciple reflects, it is not only I that have the ownership of actions, their heritage, origin, relationship and refuge, yet all sentient beings that have come, gone, disappeared and are born have the ownership of actions, their heritage, origin, relationship and refuge. To one constantly reflecting this the path appears. Then he develops that path and makes much of it and all his bonds get dispelled and the latent tendencies get destroyed.

Ailing, decay and death, these unavoidable things the ordinary folk loathe.

It is not suitable for me, who abide without passion to loathe these.

I'm enlightened about these intoxicants of health, youthfulness and life

And see appeasement in giving up these. Now I cannot enjoy sensual pleasures

I will go non-stop, until the end of the holy life is reached.

## 8. Licchavikumaarasutta.m- The Licchavi princes

58. At one time the Blessed One was living in the gabled hall in the Great Forest in Vesali. The Blessed One putting on robes in the morning and taking bowl and robes wandered for alms in Vesali. After the meal was over, returning from the alms round, entered the Great Forest and sat under a certain tree to spend the day.

At that time many Licchavi princes wandering in the Great Forest with bows, seats and a following of dogs saw the Blessed One seated under a tree. They put down their bows and seats and dismissing the dogs, approached the Blessed One, worshipped and silently waited with clasped hands towards the Blessed One.

At that time the Licchavi Mahanama walking and wandering in the Great Forest for exercise saw the Licchavi princes silently waiting before the Blessed One with clasped hands and approached the Blessed One, worshipped, sat on side and uttered a solemn utterance. There will be Vajjis! There will be Vajjis!

Mahanama, why do you say there will be Vajjis? Venerable sir, these Licchavi princes are rough, talk roughly do not fear loss. They run away with whatever sweetmeats from their homes, whether sugar cane, jujube fruit, oil cakes, or any other sweets, they steal from their homes and eat. They throw them into the laps of girls or women. Here they silently associate the Blessed One with clasped hands.

Mahanama, if these five things are evident in which ever clansman's son, whether the head anointed warrior king's, or an ordinary man's, or an inheritor's, or the general's, or the superintendent's, or the gildman's or the single ruler of a clan's it is increase not decrease that is expected. What five?

Here Mahanama, with the wealth he has earned rightfully, with aroused effort toiling with his hands, while sweat was dripping, he attends to his mother and father with reverence. The mother and father when attended and revered, compassionately wish him long life. The mother and father's compassion to that clansman's son is for his increase.

Again, Mahanama, with the wealth he has earned rightfully, with aroused effort toiling with his hands, while sweat was dripping, he attends with reverence to his wife and children, slaves and workmen. Wife and children, slaves and workmen when attended and revered, compassionately wish him long life. Their compassion to that clansman's son is for his increase.

Again, Mahanama, with the wealth he has earned rightfully, with aroused effort toiling with his hands, while sweat was dripping, he attends with reverence to the people in the neighbourhood of the fields. Those people when attended and revered, compassionately wish him long life. Their compassion to that clansman's son is for his increase.

Again, Mahanama, with the wealth he has earned rightfully, with aroused effort toiling with his hands, while sweat was dripping, he makes offerings with reverence to the gods waiting to accept offerings. Those gods when attended and revered with offerings, compassionately wish him long life. Their compassion to that clansman's son is for his increase.

Again, Mahanama, with the wealth he has earned rightfully, with aroused effort toiling with his hands, while sweat was dripping, he attends reverently on recluses and brahmins. Those recluses and brahmins when attended and revered, compassionately wish him long life. Their compassion to that clansman's son is for his increase.

Mahanama, if these five things are evident in which ever clansman's son, whether the head anointed warrior king's, or an ordinary man's, or an inheritor's, or the general's, or the superintendant's, or the gildman's or the single ruler of a clan's it is increase not decrease that is expected.

Doing the duties of mother and father, he is always considerate to wife and children.

Is virtuous and liberal for the good of his household, co-associates and those dead.

Recluses, brahmins, gods and the wise desire his prosperity,

Of those living a household life according to the Teaching

He is praised here and now for all that good and afterwards he delights in heaven.

9. Pa.thamavu.d.dhapabbajitasutta.m- The first on going forth late.

59.Bhikkhus, someone gone forth late in life, endowed with these five is rare. What five?

Bhikkhus, gone forth late in life a clever one is rare. Gone forth late in life a well dressed one is rare. Gone forth late in life, a learned one is rare. Gone forth late in life, a good teacher and disciplinarian, is rare. Bhikkhus, someone gone forth late in life, endowed with these five things is rare.

10.Dutiyavu.d.dhapabbajitasutta.m- The second on going forth late.

60..Bhikkhus, someone gone forth late in life, endowed with these five things is rare. What five?

Bhikkhus, gone forth late in life, to become one who speaks well is rare. Gone forth late in life, to become one who strives to understand is rare. Gone forth late in life, to become one clever to understand is rare. Gone forth late in life, to become a teacher and disciplinarian, is rare. Bhikkhus, someone gone forth late in life, endowed with these five things is rare.

{7} 2. Sa~n~naavaggo

1. Pa.thamasa~n~naasutta.m- First on Perceptions.

61. Bhikkhus, these five perceptions developed and made much, are very beneficial, developing them, one dives into deathlessness and ends in deathlessness. What five?

The perceptions of loathsomeness, death, dangers, the sign of disagreeability in food and the and non attachment to all the world. Bhikkhus, these five perceptions developed and made much, are very beneficial, developing them, one dives into deathlessness and ends in deathlessness. .

## 2. Dutiyasa~n~naasutta.m- Second on Perceptions.

62. Bhikkhus, these five perceptions developed and much, are very beneficial, developing them, one dives into deathlessness and ends in deathlessness. What five?

The perceptions of impermanence, lack of a self, death, the sign of disagreeability in food and non attachment to all the world. Bhikkhus, these five perceptions developed and made much, are very beneficial, developing them, one dives into deathlessness and ends in deathlessness.

## 3. Pa.thamava.d.dhisutta.m- First on development.

63. Bhikkhus, developing in these five ways the noble disciple develops nobility, acquiring the best and the essential from the body. What five?

Developing in faith, virtues, learnedness, benevolence and wisdom. Bhikkhus, developing in these five ways the noble disciple develops nobility, acquiring the best and the essential from the body.

He develops in faith, virtues, wisdom, benevolence and learning

Such attentive Great Men grasp the essential from oneself.

## 4. Dutiyava.d.dhisutta.m- Second on development.

64. Bhikkhus, developing in these five ways the female noble disciple develops nobility, acquiring the best and the essential from the body. What five?

Developing in faith, virtues, learnedness, benevolence and wisdom. Bhikkhus, developing in these five ways the female noble disciple develops nobility, acquiring the best and the essential from the body.

She develops in faith, virtues, wisdom, benevolence and learning

Such attentive female noble disciples grasp the essential from herself.

## 5. Saakacchasutta.m- Conversing

65. Bhikkhus, the bhikkhu endowed with five things is suitable to converse with co-associates in the holy life. What five?

Here, bhikkhus, the bhikkhu is virtuous, and he settles whatever questions that arise on virtues. The bhikkhu is concentrated, and he settles whatever questions that arise on concentration. The bhikkhu is wise, and he settles whatever questions that arise on wisdom. The bhikkhu is released, and he settles whatever questions that arise on release

The bhikkhu is endowed with knowledge and vision of release, and he settles whatever questions that arise on knowledge and vision of release. Bhikkhus, the bhikkhu endowed with these five things is suitable to converse with co-associates in the holy life.

#### 6. Saajivasutta.m- Living together.

66. Bhikkhus, the bhikkhu endowed with five things is suitable to live together with co-associates in the holy life. What five?

Here bhikkhus, the bhikkhu is virtuous and he settles whatever questions that are asked about the endowment of virtues. The bhikkhu is endowed with concentration and he settles whatever questions that are asked about the endowment of concentration. The bhikkhu is endowed with wisdom and he settles whatever questions that are asked about the endowment of wisdom. The bhikkhu is endowed with release and he settles whatever questions that are asked about the endowment of release. The bhikkhu is endowed with knowledge and vision of release and he settles whatever questions that are asked about the endowment of knowledge and vision of release. Bhikkhus, the bhikkhu endowed with these five things is suitable to live together with co-associates in the holy life.

#### 7. Pa.thama-iddhipaadasutta.m- First on psychic fetes

67. Bhikkhus, whoever bhikkhu or bhikkhuni develops and makes much five things should expect one of these two fruits. Either perfect knowledge here and now or the conscience not to return, with substratum remaining. What five?

Here, bhikkhus, the bhikkhu develops the psychic fete endowed with interest in concentration, endeavour and determinations. The psychic fete endowed with effort in concentration, endeavour and determinations. The psychic fete endowed with mind concentration, endeavour and determinations. The psychic fete endowed with investigating in concentration with endeavour and determinations and the fifth is exertion. Bhikkhus, whoever bhikkhu or bhikkhuni develops and makes much these five things should expect one of these two fruits. Either perfect knowledge here and now or the conscience not to return, with substratum remaining.

#### 8. Dutiya-iddhipaadasutta.m- Second on psychic fetes

68. Bhikkhus, before my enlightenment when I was seeking enlightenment, I developed and made much five things. What five?

Here, bhikkhus, I developed the psychic fete endowed with interest in concentration, endeavour and determinations. The psychic fete endowed with effort in concentration, endeavour and determinations. The psychic fete endowed with mind concentration, endeavour and determinations. The psychic fete endowed with investigating in concentration with endeavour and determinations and the fifth is exertion. Bhikkhus, when I developed and made much of these five, with exertion as the fifth for the realization of whatever thing, I directed my mind the consciousness in that sphere became the eye-witness

If it was my desire I enjoyed the various psychic fetes ....re..... I wield power as far as the world of Brahma, and consciousness in that sphere became the eye witness.

If it was my desire....re..... with the destruction of desires, the mind released from desires and released through wisdom, knowing and realizing by myself I abode and the consciousness in that and other sphere became the eye-witness in the respective mental sphere.

#### 9. Nibbidaasutta.m- Turning away.

69. Bhikkhus, when five things are developed and made much, it conduces to sure turning away, disenchantment, cessation, appeasement, realization, enlightenment and extinction. What five?

Here, bhikkhus, the bhikkhu abides seeing loathsomeness in the body, seeing loathsomeness in food, disenchanted with all the world, seeing impermanence in all determinations, the perception of death becomes thoroughly established to him internally

Bhikkhus, when these five things are developed and made much, it conduces to sure turning away, disenchantment, cessation, appeasement, realization, enlightenment and extinction.

#### 10. ~Asavakkhayasutta.m - Destruction of desires.

70. Bhikkhus, when five things are developed and made much, it conduces to the destruction of desires. What five?

Here, bhikkhus, the bhikkhu abides seeing loathsomeness in the body, seeing loathsomeness in food, disenchanted with all the world, seeing impermanence in all determinations, the perception of death becomes thoroughly established to him internally

Bhikkhus, when these five things are developed and made much, it conduces to the destruction of desires.

#### {8} 3. Yodhaajivavaggo- The Soldier

##### 1. Pa.thamacetovimuttiphalasutta.m- First on the release of mind.

71. Bhikkhus, when five things are developed and made much it results in the release of mind and its fruits and the release through wisdom and its fruits. What five?

Here, bhikkhus, the bhikkhu abides seeing loathsomeness in the body, seeing loathsomeness in food, disenchanted with all the world, seeing impermanence in all determinations, and the perception of death becomes thoroughly established to him internally Bhikkhus, when these five things are developed and made much it results in the release of mind and its fruits and the release through wisdom and its fruits. Bhikkhus,



when the bhikkhu is released in mind and released through wisdom it is said the bhikkhu has removed the obstacle, have filled up the trenches, pulled out desires, is full of results, has lowered the flag, has laid down the burden, and is freed from the world.

Bhikkhus, how does the bhikkhu remove the obstacle? Here the bhikkhu's ignorance is dispelled, pulled with the roots, made palm stumps, made a thing that would not grow again. Thus the bhikkhu has removed the obstacle

Bhikkhus, how does the bhikkhu fill up the trenches? Here the bhikkhu dispels future births in existences, with the roots pulled out, made palm stumps, made a thing that would not grow again. Thus the bhikkhu fills up the trenches.

Bhikkhus, how does the bhikkhu pull out desires? Here the bhikkhu's craving is dispelled, pulled with the roots, made palm stumps, made a thing that would not grow again. Thus the bhikkhu pulls out desires.

Bhikkhus, how does the bhikkhu become full of results? Here the bhikkhu's bonds binding him to the sensual world are dispelled, pulled with the roots, made palm stumps, made a thing that would not grow again. Thus the bhikkhu is full of results.

Bhikkhus, how does the bhikkhu lower the flag, lay down the burden and free himself from the world? Here the bhikkhu's measuring, I be is dispelled, pulled with the roots, made palm stumps, made a thing that would not grow again. Thus the bhikkhu has lowered the flag, laid down the burden and has freed himself from the world.

## 2. Dutiyacetovimuttiphalasutta.m- Second on the release of mind.

72. Bhikkhus, when five things are developed and made much it results in the release of mind and its fruits and the release through wisdom and its fruits. What five?

Here, bhikkhus, the bhikkhu abides with the perception of impermanence, the perception of unpleasantness in impermanence, the perception of no self in unpleasantness, the perception of dispelling and the perception of disenchantment. Bhikkhus, when these five things are developed and made much it results in the release of mind and its fruits and the release through wisdom and its fruits. Bhikkhus, when the bhikkhu is released in mind and released through wisdom it is said the bhikkhu has removed the obstacle, have filled up the trenches, pulled out desires, is full of results, has lowered the flag, has laid down the burden, and is freed from the world.

Bhikkhus, how does the bhikkhu remove the obstacle? Here the bhikkhu's ignorance is dispelled, pulled with the roots, made palm stumps, made a thing that would not grow again. Thus the bhikkhu has removed the obstacle

Bhikkhus, how does the bhikkhu fill up the trenches? Here the bhikkhu dispels future births in existences, has their roots pulled out, made palm stumps, made things that would not grow again. Thus the bhikkhu fills up the trenches.

Bhikkhus, how does the bhikkhu pull out desires? Here the bhikkhu's craving is dispelled, pulled with the roots, made palm stumps, made a thing that would not grow again. Thus the bhikkhu pulls out desires.

Bhikkhus, how does the bhikkhu become full of results? Here the bhikkhu's bonds binding him to the sensual world are dispelled, pulled with the roots, made palm stumps, made things that would not grow again. Thus the bhikkhu is full of results.

Bhikkhus, how does the bhikkhu lower the flag, lay down the burden and free himself from the world? Here the bhikkhu's measuring, I be is dispelled, pulled with the roots, made palm stumps, made a thing that would not grow again. Thus the bhikkhu has lowered the flag, laid down the burden and has freed himself from the world.

### 3. Pa.thamadhammavihaarissutta.m- Living according to the Teaching

73.Then a certain bhikkhu approached the Blessed One, worshipped, sat on side and said:-

Venerable sir, it is said living according to the Teaching. How does a bhikkhu live according to the Teaching?

Here, bhikkhu, the bhikkhu learns the Teaching in the discourses, in prose and verse, in expositions giving questions and answers, in four lines, in solemn utterances, thus said sayings, birth stories, in wonderful things, in a series of questions and answers. He spends the time learning them, neglects seclusions, does not develop internal appeasement. Bhikkhu, to this is said the bhikkhu learns much, does not live according to the Teaching.

Again, bhikkhu the bhikkhu explains the Teaching to others in detail as he has learnt and understood it. He spends the time teaching others, neglects seclusions, does not develop internal appeasement. Bhikkhu, to this is said the bhikkhu makes known the Teaching much, does not live according to the Teaching.

Again, bhikkhu the bhikkhu recites the Teaching as he has learnt and understood it. He spends the time reciting the Teaching, neglects seclusions, does not develop internal appeasement. Bhikkhu, to this is said the bhikkhu recites the Teaching much, does not live according to the Teaching.

Again, bhikkhu the bhikkhu thinks and discursively thinks about the Teaching as he has learnt and understood it. He spends the time thinking about the teaching, neglects seclusions, does not develop internal appeasement. Bhikkhu, to this is said the bhikkhu thinks about the Teaching much, does not live according to the Teaching.

Here, bhikkhu, the bhikkhu learns the Teaching in the discourses, in prose and verse, in expositions giving questions and answers, in four lines, in solemn utterances, thus said sayings, birth stories, in wonderful things, in a series of questions and answers. He does not spend the time learning them, does not neglect seclusions, develops internal appeasement. Bhikkhu, to this is said the bhikkhu lives according to the Teaching.

Bhikkhu, I have taught you how, much learning is done, much teaching is done, much reciting is done, much thinking is done and the living according to the Teaching. Bhikkhu, I have done what a Teacher has to do to his disciples out of compassion. These are roots of trees and these are empty houses. Develop concentration do not be negligent and later regret. This is our advise.

#### 4. Dutiyadhammavihaarissutta.m- Second on living according to the Teaching

74. Then a certain bhikkhu approached the Blessed One, worshipped, sat on side and said:-

Venerable sir, it is said living according to the Teaching. How does a bhikkhu live according to the Teaching?

Here, bhikkhu, the bhikkhu learns the Teaching in the discourses, in prose and verse, in expositions giving questions and answers, in four lines, in solemn utterances, thus said sayings, birth stories, in wonderful things, in a series of questions and answers. He does not know their meanings. Bhikkhu, to this is said the bhikkhu learns much, does not live according to the Teaching.

Again, bhikkhu the bhikkhu explains the Teaching he has learnt and understood, to others in detail. But he does not know anything more than that. Bhikkhu, to this is said the bhikkhu makes known the Teaching much, does not live according to the Teaching.

Again, bhikkhu the bhikkhu recites the Teaching as he has learnt and understood it. He does not wisely understand anything more than that. Bhikkhu, to this is said the bhikkhu recites the Teaching much, does not live according to the Teaching.

Again, bhikkhu the bhikkhu thinks and discursively thinks about the Teaching and touches it with the mind. He does not wisely think about the Teaching. Bhikkhu, to this is said the bhikkhu thinks about the Teaching much, does not live according to the Teaching.

Here, bhikkhu, the bhikkhu learns the Teaching in the discourses, in prose and verse, in expositions giving questions and answers, in four lines, in solemn utterances, thus said sayings, birth stories, in wonderful things, in a series of questions and answers. He wisely thinks about the Teaching. Bhikkhu, to this is said the bhikkhu lives according to the Teaching.

Bhikkhu, I have taught you how, much learning is done, much teaching is done, much reciting is done, much thinking is done and the living according to the Teaching. Bhikkhu, I have done what a Teacher has to do to his disciples out of compassion. There are roots of trees and empty houses. Develop concentration do not be negligent and later regret. This is our advise.

#### 5. Pa.thamayodhaajjivasutta.m- First on a soldier.

75. Bhikkhus, these five soldiers are evident in the world. What five?

Here, bhikkhus, a certain soldier sinks seeing a heap of dust and dejected cannot keep firm and cannot go to the battle field. Bhikkhus, such a soldier is evident. This is the first soldier evident in the world.

Again, bhikkhus, a certain soldier does not sink seeing a heap of dust. Yet seeing the top of the banner he sinks and dejected cannot keep firm and cannot go to the battle field. Bhikkhus, such a soldier is evident. This is the second soldier evident in the world.

Again, bhikkhus, a certain soldier does not sink seeing a heap of dust or the top of the banner. Yet he sinks seeing the tumult and dejected cannot keep firm and cannot go to the battle field. Bhikkhus, such a soldier is evident. This is the third soldier evident in the world.

Again, bhikkhus, a certain soldier neither sinks seeing a heap of dust, the top of the banner or the tumult. Yet is killed and troubled in the battle. Bhikkhus, such a soldier is evident. This is the fourth soldier evident in the world.

Again, bhikkhus, a certain soldier neither sinks seeing a heap of dust, the top of the banner, the tumult or even the impact and winning the battle abides in the battle field. Bhikkhus, such a soldier is evident. This is the fifth soldier evident in the world.

Bhikkhus, in the same manner five bhikkhus comparable to these five soldiers are evident among bhikkhus. What five?

Here, bhikkhus, the bhikkhu seeing a heap of dust sinks, dejected is unable to bear the holy life and manifesting a weakness to keep the precepts comes to the lower life

What is the dust there? The bhikkhu hears, in such a village or hamlet there is a woman or a girl endowed with the highest beauty. Hearing this he sinks and dejected is unable to bear the holy life and manifesting a weakness to keep the precepts he comes to the lower life This is the dust.

Bhikkhus, like the soldier who sinks seeing a heap of dust and dejected cannot keep firm and cannot go to the battle field. Bhikkhus, I say this person is comparable to him. This person evident among bhikkhus, is comparable to the first soldier.

Again, bhikkhus, the bhikkhu does not sink seeing a heap of dust. Yet seeing the top of the banner he sinks and dejected cannot keep firm and cannot lead the holy life and manifesting a weakness to keep the precepts he comes to the lower life. What is the top of the banner there? The bhikkhu does not hear, in such a village or hamlet there is a woman or a girl endowed with the highest beauty. But he himself sees a woman or girl with the highest beauty. Seeing her he sinks and dejected is unable to bear the holy life and manifesting a weakness to keep the precepts he comes to the lower life This is the top of the banner.

Bhikkhus, like the soldier who does not sink seeing a heap of dust but sinks seeing the top of the banner and dejected cannot keep firm and go to the battle field. Bhikkhus, I say this person is comparable to him. This person evident among bhikkhus, is comparable to the second soldier.

Again, bhikkhus, the bhikkhu does not sink seeing a heap of dust or the top of the banner Yet he sinks hearing the tumult and dejected cannot keep firm and cannot lead the holy life and manifesting a weakness to keep the precepts he comes to the lower life. What is the tumult?

Here, a woman approaches the bhikkhu gone to the forest, to the root of a tree or to an empty house and she laughs, calls out and makes fun of him. He laughed at, called out and made fun by the woman sinks and dejected and unable to bear the holy life manifests a weakness to keep the precepts and omes to lower life. This is the tumult.

Bhikkhus, like the soldier who does not sink seeing a heap of dust or the top of the banner. Yet sinks hearing the tumult and dejected cannot keep firm and cannot go to the battle field. Bhikkhus, such a person is evident. This is the third person comparable to the third soldier evident in the world.

Again, bhikkhus, the bhikkhu does not sink seeing a heap of dust or the top of the banner or hearing the tumult yet is killed and troubled. What is killing and troubling?

Here a woman approaches the bhikkhu gone to the forest, to the root of a tree or to an empty house and sits by him, encroaches him and submerges him. He submerged and overcome without giving up the holy life has sexual intercourse with her This is killing and troubling.

Bhikkhus, like the soldier who neither sinks seeing a heap of dust, the top of the banner or hearing the tumult. Yet is killed and troubled in the battle. Bhikkhus, such a person is evident. This is the fourth person comparable to the fourth soldier evident in the world.

Again, bhikkhus, the bhikkhu does not sink seeing a heap of dust or the top of the banner or hearing the tumult and is not killed. He goes to the battle, wins the battle and abides in the battle field. What is his winning the battle?

Here a woman approaches the bhikkhu gone to the forest, to the root of a tree or to an empty house and sits by him, encroaches him and submerges him. He encroached and submerged by her disentangles himself and releases himself and goes wherever he desires. Abides in a solitary dwelling, a forest, the root of a tree, a mountain grotto, a mountain cave, a cemetery, a jungle forest, some open space or a heap of straw.

Gone to the forest, root of a tree or to an empty house, sits cross legged, placing his body straight and mindfulness established in front of him. He dispels covetousness for the world purifies the mind of covetousness and abides with a non coveting mind. Dispelling anger abides with a non-angry mind. He purifies the mind with compassion for all the world. Dispelling sloth and torpor abides with a mind free of sloth and torpor, abides mindful and aware of the perception of light. Dispelling restless and worry abides undisturbed and internally appeased. Dispelling doubts abides without doubts about meritorious things that should be done and not done.

Dispelling these five obstructions of the mind and wisely making the minor defilements of the mind weak, he secludes the mind from sensual desires....re..... with equanimity to joy and disenchantment abides mindful and aware and experiences pleasantness with the body too and attains to the third higher state of the mind. To this the noble ones say 'abiding in pleasantness with equanimity.' Dispelling pleasantness and unpleasantness and earlier having overcome pleasure and displeasure, purifying the mind with equanimity so that there is not unpleasantness or pleasantness and abides in the fourth higher state of mind.

When the mind is concentrated, pure, without blemish and when the minor defilements are removed, when the mind is workable and pliable and made immovable, he directs the mind for the destruction of desires. He knows as it really is, this is unpleasant, this its arising, this its cessation and this is the path leading to the cessation of unpleasantness. He knows, as it really is, these are desires, this is the arising of desires, this is the cessation of desires and he knows as it really is this is the path leading to the cessation

of desires. When he knows and sees in this manner, his mind finds release from sensual desires, from desires 'to be' and finds release from ignorant desires. When released knowledge arises birth is destroyed, the holy life is lived to the end, what should be done is done, there is nothing more to wish. This is his victory at the battle. .

Bhikkhus, like the soldier neither sinking seeing a heap of dust, the top of the banner, the tumult or even the impact, has won the battle and abides in the battle field. Bhikkhus, such a person is evident. This person evident in the world is comparable to the fifth soldier..

Bhikkhus, these five bhikkhus comparable to these five soldiers are evident among bhikkhus.

6. Dutiyayodhaajivasutta.m- Second on a soldier.

76. Bhikkhus, these five soldiers are evident in the world. What five?

Here, bhikkhus, a certain soldier taking sword and shield and arranging bow and arrow plunges into the troops. He makes effort and becomes zealous others wound him and finishes him. Bhikkhus, there is a soldier like that. This is the first soldier evident in the world.

Again, bhikkhus, a certain soldier taking sword and shield and arranging bow and arrow plunges into the troops. He makes effort and becomes zealous others wound him and he is led away and is taken to his relations. On the way he dies. Bhikkhus, there is a soldier like that. This is the second soldier evident in the world

Again, bhikkhus, a certain soldier taking sword and shield and arranging bow and arrow plunges into the troops. He makes effort and becomes zealous others wound him and he is led away and taken to his relations and given to them. While he is being attended by his relations he dies of that ailment. Bhikkhus, there is a soldier like that. This is the third soldier evident in the world

Again, bhikkhus, a certain soldier taking sword and shield and arranging bow and arrow plunges into the troops. He makes effort and becomes zealous others wound him and he is led away and taken to his relations and given to them. Attended by his relations he recovers from that ailment. Bhikkhus, there is a soldier like that. This is the fourth soldier evident in the world

Again, bhikkhus, a certain soldier taking sword and shield and arranging bow and arrow plunges into the troops, wins the battle and abides in the battle field. Bhikkhus, there is a soldier like that. This is the fifth soldier evident in the world.

Bhikkhus, in the same manner these five persons comparable to these five soldiers are evident among bhikkhus. What five? Here, bhikkhus, the bhikkhu lives relying on a certain village or hamlet. He puts on robes in the morning and taking bowl and robes wanders for morsel food, with unprotected body, words and mind, mindfulness not established and mental faculties unrestrained. There he sees a woman sparsely dressed and not well robed. Seeing that sparsely dressed and not well robed woman greed makes persistent requests to him. With the manifestation of weakness in precepts, without giving up the holy life he has sexual intercourse with her.

Bhikkhus, like the soldier taking sword and shield and arranging bow and arrow plunges into the troops, makes effort and becomes zealous and others wound him and finish him. Bhikkhus, I say that this person comparable to the first soldier, is evident among the bhikkhus.

Again, bhikkhus, the bhikkhu lives relying on a certain village or hamlet. He puts on robes in the morning and taking bowl and robes wanders for morsel food with unprotected body, words and mind, mindfulness not established and mental faculties unrestrained. There he sees a woman sparsely dressed and not well robed. Seeing that sparsely dressed and not well robed woman greed makes persistent requests to him. Overcome with greed, with a burning body and mind, it occurs to him:- What if I go to the monastery and inform the bhikkhus: Friends, my mind is overcome with greed and it is not possible to lead the holy life, as there is a weakness in my precepts I will give up robes. and come to the lower life. Even before going to the monastery he gives up robes and comes to lower life. .

Bhikkhus, like the soldier taking sword and shield and arranging bow and arrow and plunging into the troops, makes effort and becomes zealous and others wound him. Being led to his relations and before he comes to his relations he dies on the way. Bhikkhus, I say that this person comparable to the second soldier is evident among the bhikkhus.

Again, bhikkhus, the bhikkhu lives relying on a certain village or hamlet. He puts on robes in the morning and taking bowl and robes wanders for morsel food with unprotected body, words and mind, mindfulness not established and mental faculties unrestrained. There he sees a woman sparsely dressed and not well robed. Seeing that sparsely dressed and not well robed woman greed makes persistent requests to him. Overcome with greed, with a burning body and mind it occurs to him:- What if I go to the monastery and inform the bhikkhus: Friends, my mind is overcome with greed and it is not possible to lead the holy life, as there is a weakness in my precepts I will give up robes. and come to the lower life. He goes to the monastery and informs the bhikkhus:- Friends, my mind is overcome with greed, it is not possible to lead the holy life. There is a weakness in my precepts I will give up robes and come to lower life.

The co-associates in the holy life advise him:- Friend, the Blessed One has said that sense pleasures have little satisfaction and much unpleasantness and trouble. It has many dangers. The Blessed One has said that they are comparable to a skeleton, a piece of flesh, a grass torch, a pit of burning charcoal, a dream, to something borrowed, to a tree full of fruits, a slaughter house, the blade of a sword, the head of a serpent, it brings unpleasantness and trouble the dangers are many. .

Thus advised by the co-associates in the holy life, he says:- Although the Blessed One has said that sensuality has little satisfaction much unpleasantness and trouble , it is not possible for me to lead the holy life and he gives up robes and comes to lower life.

Bhikkhus, like the soldier taking sword and shield and arranging bow and arrow plunges into the troops, makes effort and becomes zealous and others wound him. He being led to his his relations.and attended to, by them, dies on account of that illness. Bhikkhus, I say that this person comparable, to the third soldier is evident among the bhikkhus.

Again, bhikkhus, the bhikkhu lives relying on a certain village or hamlet. He puts on robes in the morning and taking bowl and robes wanders for morsel food with unprotected body, words and mind, mindfulness not established and mental faculties unrestrained. There he sees a woman sparsely dressed and not well robed. Seeing that sparsely dressed and not well robed woman greed makes persistent requests to him. Overcome with greed, with a burning body and mind it occurs to him:- What if I go to the monastery

and inform the bhikkhus: Friends, my mind is overcome with greed and it is not possible to lead the holy life, as there is a weakness in my precepts I will give up robes and come to the lower life. He goes to the monastery and informs the bhikkhus:- Friends, my mind is overcome with greed, it is not possible to lead the holy life. There is a weakness in my precepts I will give up robes and come to lower life.

The co-associates in the holy life advise him:- Friend, the Blessed One has said that sense pleasures have little satisfaction and much unpleasantness and trouble. It has many dangers. The Blessed One has said that they are comparable to a skeleton, a piece of flesh, a grass torch, a pit of burning charcoal, a dream, to something borrowed, to a tree full of fruits, a slaughter house, the blade of a sword, the head of a serpent, it brings unpleasantness and trouble the dangers are many. .

Thus advised by the co-associates in the holy life, he says:- Friends, I will make effort to be delighted in the holy life, I will not give up robes and come to the lower life.

Bhikkhus, like the soldier taking sword and shield and arranging bow and arrow plunges into the troops, makes effort and becomes zealous and others wound him. He being led to his his relations and attended to, recovers from that illness. This person is comparable to that one, there are such people. Bhikkhus, I say that this person comparable, to the fourth soldier is evident among the bhikkhus.

Again, bhikkhus, the bhikkhu lives relying on a certain village or hamlet. He puts on robes in the morning and taking bowl and robes wanders for morsel food with protected body, words and mind, mindfulness established and mental faculties restrained. Seeing a form he does not take the sign or the details. To one abiding with the faculty of the eye unrestrained demeritorious thoughts and displeasure would stream, he protects the faculty of the eye. Hearing a sound, ...re...scenting a smell, ...re...tasting something, ...re....touching something,...re... and cognizing an idea, he does not take the sign or the details. To one abiding with the faculty of the mind unrestrained demeritorious thoughts and displeasure would stream, he protects the faculty of the mind After the meal is over and returning from the alms round he abides in a secluded dwelling, in the forest, the root of a tree, a mountain grotto, a mountain cave, a cemetery, a jungle forest, some open space or a heap of straw. Gone to the forest, to the root of a tree or to an empty house, he sits with legs crossed, the body kept straight and mindfulness established in front of him. He dispels covetousness for the world.....re.....and dispelling these five obstacles of the mind, the things that weaken the mind, secluding the mind from sensual desires, ....re..... abides in the fourth higher state of mind.

When the mind is made pure, freed from blemish and made workable and pliable and made immovable, he directs the mind for the knowledge of the destruction of desires. He knows as it really is, this is unpleasant,....re....there is nothing more to wish. .

Bhikkhus, like the soldier taking sword and shield and arranging bow and arrow plunges into the troops, and wins the battle and abides in the battle field. This person is comparable to that, there are such people. Bhikkhus, I say this person comparable, to the fifth

soldier, is evident among bhikkhus.



77. Bhikkhus, seeing these five future fears the bhikkhu living in the forest should certainly abide diligent to dispel, for the attainment of the not yet attained and the realization of the not yet realized. What five?

Here, bhikkhus the forest bhikkhu reflects:- In the forest, now I live alone. If a serpent or a centipede stings me, I would die and it would be dangerous for me. Therefore I will arouse effort for the attainment of the not yet attained, for the realization of the not yet realized Bhikkhus, seeing this first future fear the bhikkhu living in the forest should abide diligent to dispel, for the attainment of the not yet attained and the realization of the not yet realized.

Again, bhikkhus the forest bhikkhu reflects:- In the forest, now I live alone. If I trip and fall or if the food I eat give trouble, or if the bile is disturbed, or if the phlegm is disturbed or if I experience a cutting pain, then I would die and it would be dangerous for me. Therefore I will arouse effort for the attainment of the not yet attained, for the realization of the not yet realized Bhikkhus, seeing this second future fear the bhikkhu living in the forest should abide diligent to dispel, for the attainment of the not yet attained and the realization of the not yet realized.

Again, bhikkhus the forest bhikkhu reflects:- In the forest, now I live alone. If I be approached by wild beasts such as a lion, a tiger, a leopard, a bear or any other animal they will kill me and it would be dangerous for me. Therefore I will arouse effort for the attainment of the not yet attained, for the realization of the not yet realized Bhikkhus, seeing this third future fear the bhikkhu living in the forest should abide diligent to dispel, for the attainment of the not yet attained and the realization of the not yet realized.

Again, bhikkhus the forest bhikkhu reflects:- In the forest, now I live alone. If I be approached by young men owing to some action done earlier or not and if they kill me, it would be dangerous for me. Therefore I will arouse effort for the attainment of the not yet attained, for the realization of the not yet realized Bhikkhus, seeing this fourth future fear the bhikkhu living in the forest should abide diligent to dispel, for the attainment of the not yet attained and the realization of the not yet realized.

Again, bhikkhus the forest bhikkhu reflects:- In the forest, now I live alone. There are malicious non-humans in the forest if they kill me, it would be dangerous for me. Therefore I will arouse effort for the attainment of the not yet attained, for the realization of the not yet realized Bhikkhus, seeing this fifth future fear the bhikkhu living in the forest should abide diligent to dispel, for the attainment of the not yet attained and the realization of the not yet realized.

Bhikkhus, seeing these five future fears the bhikkhu living in the forest should certainly abide diligent to dispel, for the attainment of the not yet attained and the realization of the not yet realized.

#### 8. Dutiya-anaagatabhayasutta.m- Second on future fear

78. Bhikkhus, seeing these five future fears the bhikkhu should certainly abide diligent to dispel, for the attainment of the not yet attained and the realization of the not yet realized. What five?

Here, bhikkhus, the bhikkhu reflects, now I'm young, youthful, in the prime of life, with black hair. There will be a time when I decay, overcome by decay, it is difficult to think of the dispensation of the enlightened ones. It is not easy to dwell in jungle forests when

decayed. Before that undesirable, disagreeable thing comes, I should quickly arouse effort for the attainment of the not yet attained and the realization of the not yet realized. When I have attained it and realized it, even if decayed, I will have a pleasant abiding Bhikkhus, seeing this first future fear the bhikkhu should certainly abide diligent to dispel, for the attainment of the not yet attained and the realization of the not yet realized.

Again, bhikkhus, the bhikkhu reflects, now I'm with few ailments, healthy, with a balanced digestive system, not too cold, nor too hot. There will be a time when this body will ail, overcome by ailments, it is difficult to think of the dispensation of the enlightened ones. It is not easy to dwell in jungle forests when ailing. Before that undesirable, disagreeable thing comes, I should quickly arouse effort for the attainment of the not yet attained and the realization of the not yet realized. When I have attained it and realized it, even if I had ailments, I will have a pleasant abiding Bhikkhus, seeing this second future fear the bhikkhu should certainly abide diligent to dispel, for the attainment of the not yet attained and the realization of the not yet realized.

Again, bhikkhus, the bhikkhu reflects, now there is no shortage of food, there is plenty of grains, and morsel food is not rare, there are no doubts about scraps. There will be a time of famine, with little grains and morsel food rare there would not be scraps. In times of famine people move to areas where there is food. When they move, there is crowding. Living in a crowded surrounding, it is difficult to think of the dispensation of the enlightened ones. It is not easy to dwell in jungle forests either. Before that undesirable, disagreeable thing comes, I should quickly arouse effort for the attainment of the not yet attained and the realization of the not yet realized. When I have attained it and realized it, even if there be a famine, I will have a pleasant abiding Bhikkhus, seeing this third future fear the bhikkhu should certainly abide diligent to dispel, for the attainment of the not yet attained and the realization of the not yet realized.

Again, bhikkhus, the bhikkhu reflects, now people live united without a dispute, mixing like milk and water, looking at each other with pleasant eyes. There will be a time of disturbance when people from the states go about mounting chariots. When there is such fear, people migrate to places where there is peace. When they move, there is crowding. Living in a crowded surrounding, it is difficult to think of the dispensation of the enlightened ones. It is not easy to dwell in jungle forests either. Before that undesirable, disagreeable thing comes, I should quickly arouse effort for the attainment of the not yet attained and the realization of the not yet realized. When I have attained it and realized it, even when there is fear, I will have a pleasant abiding Bhikkhus, seeing this fourth future fear the bhikkhu should certainly abide diligent to dispel, for the attainment of the not yet attained and the realization of the not yet realized.

Again, bhikkhus, the bhikkhu reflects, now the Community of bhikkhus are united, without a dispute, abiding pleasantly, reciting a single set of rules. There will be a time when the Community splits. When the Community of bhikkhus split, it is difficult to think of the dispensation of the enlightened ones. It is not easy to dwell in jungle forests either. Before that undesirable, disagreeable thing comes, I should quickly arouse effort for the attainment of the not yet attained and the realization of the not yet realized. When I have attained it and realized it, even if the Community splits, I will have a pleasant abiding Bhikkhus, seeing this fifth future fear the bhikkhu should certainly abide diligent to dispel, for the attainment of the not yet attained and the realization of the not yet realized.

Bhikkhus, seeing these five future fears the bhikkhu should certainly abide diligent to dispel, for the attainment of the not yet attained and the realization of the not yet realized.

## 9.Tatiya-anaagatabhayasutta.m- The third on future fear.

79.Bhikkhus, these five are future fears, not yet arisen, they will arise in the future. You should be wakeful to them and make effort to dispel them. What five?

Bhikkhus, in the future there will be bhikkhus, bodily undevelopped, in virtues undevelopped, mentally undevelopped and in wisdom undevelopped. They will give the higher ordination to others, but would not be able to discipline them in higher virtues, mind, and wisdom. Then those bhikkhus too would be bodily undevelopped, in virtues undevelopped, mentally undevelopped and in wisdom undevelopped They too will give the higher ordination to others, but would not be able to discipline them in higher virtues, mind, and wisdom. Then those bhikkhus too would be bodily undevelopped, in virtues undevelopped, mentally undevelopped and in wisdom undevelopped. Thus bhikkhus, it is pollution in the Teaching and as a result pollution in the Discipline, when there is pollution in the Discipline, there is pollution in the Teaching. Bhikkhus, this is the first future fear, not yet arisen, it will arise in the future. You should be wakeful to them and make effort to dispel them.

Again, bhikkhus, in the future there will be bhikkhus, bodily undevelopped, in virtues undevelopped, mentally undevelopped and in wisdom undevelopped. They will give protection to others, but would not be able to discipline them in higher virtues, mind, and wisdom. Then those bhikkhus too would be bodily undevelopped, in virtues undevelopped, mentally undevelopped and in wisdom undevelopped They too will give a protection to others, but would not be able to discipline them in higher virtues, mind, and wisdom. Then those bhikkhus too would be bodily undevelopped, in virtues undevelopped, mentally undevelopped and in wisdom undevelopped. Thus bhikkhus, it is pollution in the Teaching and as a result pollution in the Discipline, when there is pollution in the Discipline, there is pollution in the Teaching. Bhikkhus, this is the second future fear, not yet arisen, it will arise in the future. You should be wakeful to them and make effort to dispel them.

Again,bhikkhus, in the future there will be bhikkhus, bodily undevelopped, in virtues undevelopped, mentally undevelopped and in wisdom undevelopped. When they explained the deeper meanings answering questions coming to dark evil actions, they would not understand them. Thus bhikkhus, it is pollution in the Teaching and as a result pollution in the Discipline, when there is pollution in the Discipline, there is pollution in the Teaching. Bhikkhus, this is the third future fear, not yet arisen, it will arise in the future. You should be wakeful to them and make effort to dispel them.

Again,bhikkhus, in the future there will be bhikkhus, bodily undevelopped, in virtues undevelopped, mentally undevelopped and in wisdom undevelopped. They would not listen to the discourses with deep meanings dealing about the void and beyond this world, would not arouse effort to realize them. Would not think to learn them or practise them. They would listen to discourses in verse form, in decorative language and decorative words. They will think to understand such teachings of other disciples. Thus bhikkhus, it is pollution in the Teaching and as a result pollution in the Discipline, when there is pollution in the Discipline, there is pollution in the Teaching. Bhikkhus, this is the fourth future fear, not yet arisen, it will arise in the future. You should be wakeful to them and make effort to dispel them.

Again,bhikkhus, in the future there will be bhikkhus, bodily undevelopped, in virtues undevelopped, mentally undevelopped and in wisdom undevelopped. Bhikkhus, the elder bhikkhus bodily undevelopped, in virtues undevelopped, mentally undevelopped and in wisdom undevelopped will be lethargic not arousing effort to develop seclusions for the attainment of the not yet attained and the realization of the not yet realized.The later generation too will follow them. They too will become lethargic not arousing effort to

develop seclusions for the attainment of the not yet attained and the realization of the not yet realized. Thus bhikkhus, it is pollution in the Teaching and as a result pollution in the Discipline, when there is pollution in the Discipline, there is pollution in the Teaching. Bhikkhus, this is the fifth future fear, not yet arisen, it will arise in the future. You should be wakeful to them and make effort to dispel them. Bhikkhus, these five are future fears, not yet arisen, they will arise in the future. You should be wakeful to them and make effort to dispel them.

10. Catuttha-anaagatabhaya sutta.m- Fourth on future fear.

80. Bhikkhus, these five are future fears, not yet arisen, they will arise in the future. You should be wakeful to them and make effort to dispel them. What five?

Bhikkhus, in the future there will be bhikkhus, desiring good robes and as a result they would give up looking out for robes cloth in a heap of dirt or outside a shop. They would give up dwelling in jungle forests and would recede to hamlets, villages and kingdoms and would make dwellings in them. For the reason of robes, they would do various improper activities. Bhikkhus, this is the first future fear, not yet arisen, it will arise in the future. You should be wakeful and make effort to dispel it.

Again, bhikkhus, in the future there will be bhikkhus, desiring good morsel food and as a result they would give up going out to collect morsel food. They would give up dwelling in jungle forests and would recede to hamlets, villages and kingdoms and would make dwellings in them. For the reason of tasty food they would do various improper activities. Bhikkhus, this is the second future fear, not yet arisen, it will arise in the future. You should be wakeful and make effort to dispel it.

Again, bhikkhus, in the future there will be bhikkhus, desiring good dwellings and as a result they would give up abiding under roots of trees and jungle forests. They would give up dwelling in jungle forests and would recede to hamlets, villages and kingdoms and would make dwellings in them. For the reason of dwellings, they would do various improper activities. Bhikkhus, this is the third future fear, not yet arisen, it will arise in the future. You should be wakeful and make effort to dispel it.

Again, bhikkhus, in the future there will be bhikkhus, living together with novice bhikkhunis. When this is so, the holy life will be led with disinterest or would come to some defilement. Or would decrease from the holy life and come to lay life. Bhikkhus, this is the fourth future fear, not yet arisen, it will arise in the future. You should be wakeful and make effort to dispel it.

Again, bhikkhus, in the future there will be bhikkhus, living together with monastery attendants. When this is so, this should be expected. They will live accumulating various things for their partaking. They would even do rough things to the greenery on the earth. Bhikkhus, this is the fifth future fear, not yet arisen, it will arise in the future. You should be wakeful and make effort to dispel it.

Bhikkhus, these five are future fears, not yet arisen, they will arise in the future. You should be wakeful to them and make effort to dispel them.

### 1. Rajaniiyasutta.m Exciting things

81. Bhikkhus, endowed with five things the elder bhikkhu becomes unpleasant, disagreeable, undeveloped and not honoured by the co-associates in the holy life. What five?

He becomes excited for things that excite. Offending for things that arouse offensiveness. Becomes deluded for deluding things. Becomes hateful for things that cause hatefulness and intoxicated for things that cause intoxication. Bhikkhus, endowed with these five things the elder bhikkhu becomes unpleasant, disagreeable and undeveloped and not honoured by the co-associates in the holy life.

.Bhikkhus, endowed with five things the elder bhikkhu becomes pleasant, agreeable, developed and honoured by the co-associates in the holy life. What five?

He is not excited for things that excite. Does not get offended for things that arouse offensiveness. Not deluded for deluding things. Not hateful for things that cause hatefulness and not intoxicated for things that cause intoxication. Bhikkhus, endowed with these five things the elder bhikkhu becomes pleasant, agreeable and developed and honoured by the co-associates in the holy life.

### 2. Viitaraagasutta.m- Free from greed.

82. Bhikkhus, endowed with five things the elder bhikkhu becomes unpleasant, disagreeable, undeveloped and not honoured by the co-associates in the holy life. What five?

He has not dispelled greed, has not dispelled hatred, has not dispelled delusion, is concealing and unmerciful. Bhikkhus, endowed with these five things the elder bhikkhu becomes unpleasant, disagreeable and undeveloped and not honoured by the co-associates in the holy life.

.Bhikkhus, endowed with five things the elder bhikkhu becomes pleasant, agreeable, developed and honoured by the co-associates in the holy life. What five?

He has dispelled greed, dispelled hatred, dispelled delusion, is open and merciful. Bhikkhus, endowed with these five things the elder bhikkhu becomes pleasant, agreeable and developed and honoured by the co-associates in the holy life.

### 3. Kuhakasutta.m- Deceitfulness

83. Bhikkhus, endowed with five things the elder bhikkhu becomes unpleasant, disagreeable, undeveloped and not honoured by the co-associates in the holy life. What five?

He is a deceitful one, a mutter, a fortune teller, one who performs jugglery and one who desires gain upon gain. Bhikkhus, endowed with five things the elder bhikkhu becomes unpleasant, disagreeable, undeveloped and not honoured by the co-associates in the holy life.

Bhikkhus, endowed with five things the elder bhikkhu becomes pleasant, agreeable, developed and honoured by the co-associates in the holy life. What five?

He is not deceitful, not a mutter, not a fortune teller, does not perform jugglery and he does not desire gain upon gain. Bhikkhus, endowed with these five things the elder bhikkhu becomes pleasant, agreeable, developed and honoured by the co-associates in the holy life.

#### 4. Assaddhasutta.m- Without faith

84. Bhikkhus, endowed with five things the elder bhikkhu becomes unpleasant, disagreeable, undeveloped and not honoured by the co-associates in the holy life. What five?

He is without faith, without shame, without remorse, lazy and not wise. Bhikkhus, endowed with these five things the elder bhikkhu becomes unpleasant, disagreeable, undeveloped and not honoured by the co-associates in the holy life.

Bhikkhus, endowed with five things the elder bhikkhu becomes pleasant, agreeable, developed and honoured by the co-associates in the holy life. What five?

He is with faith, with shame, with remorse, with aroused effort is wise. Bhikkhus, endowed with these five things the elder bhikkhu becomes pleasant, agreeable, developed and honoured by the co-associates in the holy life.

#### 5. Akkhamasutta.m- Intolerant

85. Bhikkhus, endowed with five things the elder bhikkhu becomes unpleasant, disagreeable, undeveloped and not honoured by the co-associates in the holy life. What five?

.He is intolerant to forms, to sounds, smells, tastes and touches. Bhikkhus, endowed with these five things the elder bhikkhu becomes unpleasant, disagreeable, undeveloped and not honoured by the co-associates in the holy life.

Bhikkhus, endowed with five things the elder bhikkhu becomes pleasant, agreeable, developed and honoured by the co-associates in the holy life. What five?

.He is tolerant to forms, sounds, smells, tastes and touches. Bhikkhus, endowed with these five things the elder bhikkhu becomes pleasant, agreeable, developed and honoured by the co-associates in the holy life.

## 6. Pa.thisambhidaapattasutta.m - Discriminating knowledge

86. Bhikkhus, endowed with five things the elder bhikkhu becomes pleasant, agreeable, developed and honoured by the co-associates in the holy life. What five?

He understands the logical analysis of meanings. He understands the logical analysis of the Teaching. He understands the logical analysis of the roots of words. He gains the confidence of speech and becomes endowed with the ability to do and organize all things small and large for the co-associates in the holy life. Bhikkhus, endowed with these five things the elder bhikkhu becomes pleasant, agreeable, developed and honoured by the co-associates in the holy life.

## 7. Siilavantasutta.m- The virtuous

87. Bhikkhus, endowed with five things the elder bhikkhu becomes pleasant, agreeable, developed and honoured by the co-associates in the holy life. What five?

He becomes virtuous restrained in the higher code of rules. Seeing fear in the slightest fault develops the right behaviour. Becomes learned, bearing and treasuring what he has heard. Of that Teaching good at the beginning, middle and end and explains the complete and pure holy life, he becomes learned, bearing it in mind and experiencing it, sees with penetrating insight. He becomes one endowed with good polite words to explain the meanings. Of the four higher states of the mind, the pleasant abidings he becomes a gainer for nothing, a quick gainer. Having destroyed desires, and releasing the mind and released through wisdom, having realized here and now he abides. Bhikkhus, endowed with these five things the elder bhikkhu becomes pleasant, agreeable, developed and honoured by the co-associates in the holy life.

## 8. Therasutta.m- The elder.

88. Bhikkhus, endowed with five things the elder bhikkhu falls to the method of unsuitability for many, for the ill luck and unpleasantness of many gods and men. What five?

The therā has a long standing, gone forth long since, is well known and famous. Has a large following of householders and those gone forth. Is a gainer of robes, morsel food, dwellings and requisites when ill. He is learned, treasures what he has learned of the Teaching that is good at the beginning, middle and end, full of meaning in words and letters that state the complete and pure holy life. He bears that Teaching, practises it verbally and mentally touches it but does not penetratingly see it; he is one of wrong view, one of perverted view. He pulls out many from right view and establishes them in wrong view. The elder of long standing, gone forth long since, thus comes to an imitation of right view. The well known famous bhikkhu with a following of householders and those gone forth, the gainer of robes, morsel food dwellings and requisites when ill, thus comes to an imitation of right view. Bhikkhus, endowed with these five things the elder bhikkhu falls to the method of unsuitability for many, for the ill luck and unpleasantness of many gods and men.

Again, bhikkhus, endowed with five things the elder bhikkhu falls to the method of suitability for many, for the good luck and pleasantness of many gods and men. What five?

The therā has a long standing, gone forth long since, is well known and famous. Has a large following of householders and those gone forth. Is a gainer of robes, morsel food, dwellings and requisites when ill. He is learned, treasures what he has learned of the Teaching that is good at the beginning, middle and end, full of meanings in words and letters that state the complete and pure holy life. He bears that Teaching, practises it verbally and mentally touches it and penetratingly see it; he is one of right view, not of perverted view. He pulls out many from wrong view and establishes them in right view. The elder of long standing, gone forth long since, thus comes to right view. The well known famous bhikkhu with a following of householders and those gone forth, the gainer of robes, morsel food dwellings and requisites when ill, thus comes to right view. Bhikkhus, endowed with these five things the elder bhikkhu falls to the method of suitability for many, for the good luck and pleasantness of many gods and men

9. Pa.thamasekhasutta.m- First on a trainer.

89. Bhikkhus, five things conduce to the decrease of the trainer. What five?

Fondness for, activity, talk, sleep, company and not reflecting how the mind was released. Bhikkhus, these five things conduce to the decrease of the trainer.

Bhikkhus, five things conduce to the increase of the trainer. What five?

Is not fond of, activity, talking, sleep, company and is reflective as to how the mind was released. Bhikkhus, these five things conduce to the increase of the trainer.

10. Dutiyasekhasutta.m -Second on a trainer.

90. Bhikkhus, these five things conduce to the decrease of the trainer bhikkhu. What five?

Here, bhikkhus, the trainer bhikkhu has much to do, is settled about the many duties he has to do. Neglects seclusions and does not apply himself to internal appeasement. Bhikkhus, this is the first thing that conduces to the decrease of the trainer bhikkhu.

Again, bhikkhus, the trainer bhikkhu spends the day doing innumerable duties. Neglects seclusions and does not apply himself to internal appeasement. Bhikkhus, this is the second thing that conduces to the decrease of the trainer bhikkhu.

Again, bhikkhus, the trainer bhikkhu lives with many associations with householders and those gone forth in order of arrival. Neglects seclusions and does not apply himself to internal appeasement. Bhikkhus, this is the third thing that conduces to the decrease of the trainer bhikkhu.

Again, bhikkhus, the trainer bhikkhu enters the village too early and leaves the village late. Neglects seclusions and does not apply himself to internal appeasement. Bhikkhus, this is the fourth thing that conduces to the decrease of the trainer bhikkhu.



Again, bhikkhus, the trainer bhikkhu does not become a gainer for nothing a quick and easy gainer of the revelations of the higher life such as wanting little, satisfaction, seclusions, no associations, arousing effort, talk on virtues, concentration, wisdom, release and knowledge and vision of release. He neglects seclusions and does not apply himself to internal appeasement. Bhikkhus, this is the fifth thing that conduces to the decrease of the trainer bhikkhu. Bhikkhus, these five things conduce to the decrease of the trainer bhikkhu.

Bhikkhus, these five things conduce to the increase of the trainer bhikkhu. What five?

Here, bhikkhus, the trainer bhikkhu has not much to do, is not settled on many duties he has to do. Does not neglect seclusions and applies himself to internal appeasement. Bhikkhus, this is the first thing that conduces to the increase of the trainer bhikkhu.

Again, bhikkhus, the trainer bhikkhu does not spend the day doing innumeraable duties. He does not neglect seclusions and applies himself to internal appeasement. Bhikkhus, this is the second thing that conduces to the increase of the trainer bhikkhu.

Again, bhikkhus, the trainer bhikkhu does not live with many associations with householders and those gone forth in order of arrival. Does not neglect seclusions and applies himself to internal appeasement. Bhikkhus, this is the third thing that conduces to the increase of the trainer bhikkhu.

Again, bhikkhus, the trainer bhikkhu does not enter the village too early and leave the village late. He does not neglect seclusions and applies himself to internal appeasement. Bhikkhus, this is the fourth thing that conduces to the increase of the trainer bhikkhu.

Again, bhikkhus, the trainer bhikkhu becomes a gainer for nothing a quick and easy gainer of the revelations of the higher life such as wanting little, satisfaction, seclusions, not hving many associations, arousing effort, talk on virtues, concentration, wisdom, release and knowledge and vision of release. He does not neglect seclusions and applies himself to internal appeasement. Bhikkhus, this is the fifth thing that conduces to the increase of the trainer bhikkhu. Bhikkhus, these five things conduce to the increase of the trainer bhikkhu.

(10.) 5. Kakudhavaggo- To Kakudha

1. Pa.thmasampaadaasutta.m- Attainments.

91. Bhikkhus, these five are attainments. What five?

The attainment of faith, virtues, learning, benevolence and wisdom. Bhikkhus, these are the five attainments.

2. Dutiyasampadaasutta.m- Second on Attainments.

92. Bhikkhus, these five are attainments. What five?

The attainment of virtues, concentration, wisdom, release and the knowledge and vision of release. Bhikkhus, these are the five attainments.

### 3. Byaakara.nasutta.m- Declaring

93. Bhikkhus, perfection is declared in these five ways. What five?

Bhikkhus, perfection is declared owing to stupidity, the slowness to grasp. owing to evil desires, owing to derangement of mind, owing to conceit and rightfully perfection is declared. Bhikkhus, perfection is declared in these five ways.

### 4. Phaasuvihaarasutta.m- Pleasant abidings.

94. Bhikkhus, these five are the pleasant abidings. What five?

Here bhikkhus, the bhikkhu secluding the mind from sensual desires, and evil things, with thoughts and discursive thoughts and with joy and pleantness born of seclusion abides in the first higher state of mind. Overcoming thoughts and discursive thoughts...re.... abides in the second higher state of mind. ...re...abides in the third higher state of mind.....re....abides in the fourth higher state of mind. Destroying desires and releasing the mind and released through wisdom, he here and now abides having realized. Bhikkhus, these are the five pleasant abidings.

### 5. Akuppasutta.m- Immovable

95. Bhikkhus, endowed with five things the bhikkhu very quickly penetrates the immovable. What five?

Here, bhikkhus, the bhikkhu arrives at the analysis of logical meanings, the analysis of the Teaching, the analysis of the root of words, arrives at the confidence of speech, and reflects the manner as to how the mind was released. Bhikkhus, endowed with these five things the bhikkhu quickly penetrates and becomes immovable.

### 6. Sutadharasutta.m- Bearing the learning.

96. Bhikkhus, the bhikkhu practising in breaths and out breaths endowed with five things quickly penetrates the immovable. What five?

Here, bhikkhus, the bhikkhu not attending on a pupil, has few duties and could be easily provided. Is happy with the requisites of life. Partaking little food is not greedy. Not sleepy is wakeful. Is learned and bears that Teaching which is good at the beginning, in the middle and the end, which is full of meanings in the words and letters that explain the complete and pure holy life. He knows it by word order and touches it with the mind and sees with penetrating insight. And he reflects the manner his mind was released. The

bhikkhu practising in breaths and out breaths endowed with these five things quickly penetrates the immovable.

#### 7. Kathaasutta.m- Stories

97. Bhikkhus, the bhikkhu practising in breaths and out breaths endowed with five things quickly penetrates the immovable. What five?

Here, bhikkhus, the bhikkhu not attending on a pupil, has few duties and could be easily provided. Is happy with the requisites of life. Partaking little food is not greedy. Not sleepy is wakeful. He becomes a gainer for nothing a quick and easy gainer of stories of the higher life such as wanting little, satisfaction, seclusions, not having many associations, arousing effort, talk on virtues, concentration, wisdom, release and knowledge and vision of release. And he reflects the manner his mind was released. The bhikkhu practising in breaths and out breaths endowed with these five things quickly penetrates the immovable.

#### 8. Aara~n~nakasutta.m- Dwelling in forests

98. Bhikkhus, the bhikkhu making much of in breaths and out breaths endowed with five things quickly penetrates the immovable. What five?

Here, bhikkhus, the bhikkhu not attending on a pupil, has few duties and could be easily provided. Is happy with the requisites of life. Partaking little food is not greedy. Not sleepy is wakeful. He becomes a jungle forest dweller and he reflects the manner his mind was released. The bhikkhu making much of in breaths and out breaths, endowed with these five things quickly penetrates the immovable.

#### 9. Siihasutta.m- The lion.

99. Bhikkhus, the lion, king of animals coming out of his den yawns, looks in the four directions, roars three times and sets out in search of pasture. He gives a careful blow to a horse, a buffalo, a cow, a leopard, even to a very small living thing, such as a hare. he gives a blow. What is the reason? May my purview not be destroyed.

Bhikkhus, lion is a synonym for the rightfully enlightened, Thus Gone One. Bhikkhus, if the Thus Gone One teaches a gathering, it becomes his lion's roar. When the Thus Gone One teaches the bhikkhus, he does it with careful attention. When the Thus Gone One teaches the bhikkhunis, he does it with careful attention. When the Thus Gone One teaches the male lay disciples he does it with careful attention. When the Thus Gone One teaches the female lay disciples he does it with careful attention. When the Thus Gone One teaches the ordinary folk he does it with careful attention. The Thus Gone One teaches even those carrying loads or waiting to hunt, even then he does it, with careful attention. What is the reason? Bhikkhus, the Thus Gone One reveres the Teaching and it is out of reverence for the Teaching.

10. Kakudhatherasutta.m. - The elder Kakudha.

100. I heard thus. At one time the Blessed One was living in Gosita's monastery in Kosambi. At that time a son of the Koliyas named Kakudha attended on venerable Mahamoggallana and he had passed away recently. He was reborn as a spiritual being in the form of two or three Magadhan farmers in a field. With that spiritual form he does not trouble himself or others

Kakudha the son of gods approached venerable Mahamoggallana, worshipped and stood on a side and said to venerable Mahamoggallana:- This desire arose to Devadatta. 'I will conduct the Community of bhikkhus.' Venerable sir, as soon as that desire arose to him his psychic powers vanished. Saying this Kakudha the son of the gods worshipped venerable Mahamoggallana, circumambulated him and vanished. Then venerable Manamoggallana approached the Blessed One, worshipped and sat on a side and said to the Blessed One:- Venerable sir, the son of the Koliyas named Kakudha who attended on me passed away recently. He was reborn as a spiritual being in the form of two or three Magadhan farmers in a field. With that spiritual form he does not trouble himself or others

Kakudha the son of gods approached me, worshipped and stood on a side and said - This desire arose to Devadatta. 'I will conduct the Community of bhikkhus.' Venerable sir, as soon as that desire arose to him his psychic powers vanished. Saying this Kakudha the son of the gods worshipped me circumambulated me and vanished. Moggallana, have you penetrated and seen the mind of Kakudha, the son of the gods with your mind, and are his words the truth or is it different? " Venerable sir, I have penetrated and seen the mind of Kakudha the son of the gods, and his words are real and not false.

Moggallana, be careful of those words. Here, the foolish man makes himself manifest. Moggallana, these five teachers are evident in the world. What five?

Here Moggallana, a certain Teacher is not virtuous and he acknowledges 'I am virtuous, of pure virtues. His disciples know him thus our good teacher is not virtuous but he acknowledges, I am virtuous, my virtues are not blemished. We too will inform this to the lay people without destroying his pleasure. If he be displeased, how shall we abide? How will we get robes, morsel food, dwellings and requisites when ill. Whatever he does, he will be manifested by that. Moggallana, the disciples of such a teacher protect the virtues of the teacher. Such a teacher desires the protection of his virtues through his disciples.

Again, Moggallana, a certain Teacher is of impure livelihood and he acknowledges 'My livelihood is pure and unblemished. His disciples know him thus our good teacher is not of right livelihood but he acknowledges, I am of right livelihood, it is not blemished. We too will inform this to the lay people without destroying his pleasure. If he be displeased, how shall we abide? How will we get robes, morsel food, dwellings and requisites when ill. Whatever he does, he will be manifested by that. Moggallana, the disciples of such a teacher protect the livelihood of the teacher. Such a teacher desires the protection of his livelihood through his disciples.

Again, Moggallana, a certain Teacher is of impure Teaching and he acknowledges 'My teaching is pure. His disciples know him thus our good teacher's way of teaching is impure, he acknowledges, my way of teaching is not impure and not blemished. We too will inform this to the lay people without destroying his pleasure. If he be displeased, how shall we abide? How will we get robes, morsel food, dwellings and requisites when ill. Whatever he does, he will be manifested by that. Moggallana, the disciples of such a

teacher protect his way of teaching. Such a teacher desires the protection of his way of teaching through his disciples.

Again, Moggallana, a certain Teacher's explanations are wrong and he acknowledges 'My explanations are correct and pure. His disciples know him thus our good teacher's explanations are wrong but he acknowledges, my explanations are correct. We too will inform this to the lay people without destroying his pleasure. If he be displeased, how shall we abide? How will we get robes, morsel food, dwellings and requisites when ill. Whatever he does, he will be manifested by that. Moggallana, the disciples of such a teacher protect the teacher's explanations. Such a teacher desires the protection of his explanations through his disciples.

Again, Moggallana, a certain Teacher's knowledge and vision is impure and he acknowledges 'My knowledge and vision is pure. His disciples know him thus our good teacher's knowledge and vision is incorrect but he acknowledges, my knowledge and vision are not incorrect not blemished. We too will inform this to the lay people without destroying his pleasure. If he be displeased, how shall we abide? How will we get robes, morsel food, dwellings and requisites when ill. Whatever he does, he will be manifested by that. Moggallana, the disciples of such a teacher protect the teacher's knowledge and vision. Such a teacher desires the protection of his knowledge and vision through his disciples.

Moggallana, as for me, my virtues are pure, I acknowledge that my virtues are pure and unblemished. I am not protected for my virtues by my disciples and I do not expect that protection of virtues from my disciples. My livelihood is pure, I acknowledge that my livelihood is pure and unblemished. I am not protected for my livelihood by my disciples and I do not expect that protection of livelihood from my disciples. My method of teaching is pure, I acknowledge that my method of teaching is pure and unblemished. I am not protected for my method of teaching by my disciples and I do not expect that protection of the method of teaching from my disciples. My explanations are pure, I acknowledge that my explanations are pure and unblemished. I am not protected for my explanations by my disciples and I do not expect that protection from my disciples. My knowledge and vision is pure, I acknowledge the purity and unblemished nature of my knowledge and vision. I am not protected for my knowledge and vision by my disciples and I do not expect that protection from my disciples.

TATIYA-PA.N.NAASAKO

(11) 1.Phaasuvihaaravaggo- Pleasant abidings.

1. Saarajjasutta.m- Timidity

101. Bhikkhus, these five make the confidence of the trainer bhikkhu. What five?

Here, bhikkhus, the bhikkhu has faith, is virtuous, learned, is with aroused effort and is wise. Bhikkhus, to one without faith, there is timidity, with faith there is not that timidity. Therefore this thing is the confidence of the trainer bhikkhu. To one without virtues, there is timidity, with virtues there is not that timidity. Therefore this thing is the confidence of the trainer bhikkhu. Bhikkhus, lack of learning is timidity, with learning there is not that timidity. Therefore, this thing is the confidence of the trainer bhikkhu. Laziness is timidity, with aroused effort there is not that timidity. Therefore this thing is the confidence of the trainer bhikkhu. Bhikkhus, lack of wisdom is timidity, with wisdom there is not that

timidity. Therefore, this thing is the confidence of the trainer bhikkhu. Bhikkhus, these five make the confidence of the trainer bhikkhu.

## 2. Ussa.nkitasutta.m- Distrustful

102. Bhikkhus, endowed with five things the bhikkhu becomes distrustful and anxious. Even with good intentions, he becomes an evil bhikkhu. What five? The bhikkhu associates whores, lonely women, fat girls, weaklings or bhikkhunis. Bhikkhus, endowed with these five things the bhikkhu becomes distrustful and anxious. Even with good intentions, he becomes an evil bhikkhu.

## 3. Mahaacorasutta.m- Highwayman

103. Endowed with five things the highwayman even cuts limbs, plunders, imprisons, or waits in ambush. What five?

Here, bhikkhus, the highwayman hides in an inaccessible place, in a density, behind the powerful, becomes liberal or behaves alone.

Bhikkhus, how does the highwayman hide in an inaccessible place?

Here, bhikkhus, the highwayman hides in an irregular incline of the river or in an irregular mountain slope. Thus he hides in an inaccessible place.

Bhikkhus, how does the highwayman hide in a density?

Here, bhikkhus, the highwayman hides in a dense growth, of grass, of trees, a cave or in a great forest. Thus he hides in a density.

Bhikkhus, how does the highwayman hide behind the powerful?

Here, bhikkhus, the highwayman seeks protection from kings or kings' ministers. It occurs to him:- If anything was said about me, the king or the king's ministers explain it in my favour. If they said anything, the king or the king's ministers say it in my favour. Thus he hides behind the powerful.

Bhikkhus, how does the highwayman become liberal?

Here, bhikkhus, the highwayman is wealthy he has many resources. It occurs to him:- If they tell anything to me, I will welcome them and give them a kind reception with this wealth. If I tell them anything they will welcome me and give a kind reception with their wealth. Thus he becomes liberal.

Bhikkhus, how does the highwayman behave alone?

Here, bhikkhus, the highwayman makes any seizures by himself. What is the reason? May my hidden treasures be not destroyed by an outsider. Thus the highwayman behaves alone.

Endowed with these five things the highwayman even cuts limbs, plunders, imprisons, or waits in ambush..

Bhikkhus, in the same manner the evil bhikkhu endowed with five things abides with faults and destroys himself and blamed by the wise accrues much demerit. What five?

Here, bhikkhus, the evil bhikkhu hides in an inaccessible place, in a density, behind the powerful, becomes liberal or behaves alone.

Bhikkhus, how does the evil bhikkhu hide in an inaccessible place?

Here, bhikkhus, the evil bhikkhu is endowed with irregular bodily, verbal and mental activity. Thus he hides in an inaccessible place.

Bhikkhus, how does the evil bhikkhu hide in a density?

Here, bhikkhus, the evil bhikkhu is one of wrong view grasping an extremist view. Thus he hides in a density.

Bhikkhus, how does the evil bhikkhu hide behind the powerful?

Here, bhikkhus, the evil bhikkhu seeks protection from kings or kings' ministers. It occurs to him:- If anything was said about me, the king or the king's ministers explain it in my favour. If they said anything, the king or the king's ministers say it in my favour. Thus he hides behind the powerful.

Bhikkhus, how does the evil bhikkhu become liberal?

Here, bhikkhus, the evil bhikkhu is a gainer of robes, morsel food, dwellings and requisites when ill. It occurs to him:- If they tell anything to me, I will welcome them and give them a kind reception with this wealth If I tell them anything they will welcome me and give a kind reception with their wealth Thus he becomes liberal.

Bhikkhus, how does the evil bhikkhu behave alone?

Here, bhikkhus, the evil bhikkhu lives by himself in a distant state. He approaches families there and makes gains. Thus the evil bhikkhu behaves alone.

Endowed with these five things the evil bhikkhu abides with faults and destroys himself and blamed by the wise accrues much demerit..

#### 4. Sama.nasukumaalasutta.m- The most gentle recluse.

104. Bhikkhus, endowed with five things the bhikkhu becomes the most gentle recluse among recluses. What five?

Here, bhikkhus, the bhikkhu requested, partakes many robes and a few without a request. Requested partakes much morsel food and a little without a request. Requested partakes many dwellings and a few without a request. Requested partakes much requisites when ill and a little without a request. Living with co-associates in the holy life most of their bodily actions towards him are agreeable and a few disagreeable. Most of their verbal actions towards him are agreeable and a few disagreeable. Most of their mental actions towards him are agreeable and a few disagreeable. Most of the offerings

are made agreeably and a few disagreeably. Most of those feelings that arise on account of bile, phlegm, air, all three together, the change of seasons, or on account of unfamiliar activity or sudden attacks of acute pain or the results of earlier done actions are not much to him

He has few ailments He is a gainer for nothing, a quick and easy gainer of the four higher states of the mind, the pleasant abidings here and now. Destroying desires, releasing the mind and released through wisdom, here and now he abides having known and realized

Bhikkhus, endowed with these five things the bhikkhu becomes the most gentle recluse among recluses.

Bhikkhus, saying it rightly, I am that most gentle recluse among recluses. Bhikkhus, requested, I partake many robes and a few without a request. Requested I partake much morsel food and a little without a request. Requested I partake many dwellings and a few without a request. Requested I partake much requisites when ill and a little without a request. Living with co-associates in the holy life most of their bodily actions towards me are agreeable and a few disagreeable. Most of their verbal actions towards me are agreeable and a few disagreeable. Most of their mental actions towards me are agreeable and a few disagreeable. Most of the offerings made to me are done agreeably and a few disagreeably. Most of those feelings that arise on account of bile, phlegm, air, all three together, the change of seasons, or on account of unfamiliar activity or sudden attacks of acute pain or the results of earlier done actions do not arise to me so often.

I have few ailments Am a gainer for nothing, a quick and easy gainer of the four higher states of the mind, the pleasant abidings here and now. Destroying desires, releasing the mind and released through wisdom, here and now I abide having known and realized

Bhikkhus, saying it rightly I am that most gentle recluse among recluses..

## 5. Phaasuvihaarasutta.m- Pleasant abidings.

105. Bhikkhus, these five are pleasant abidings. What five?

Here, bhikkhus, the bhikkhu is established in bodily actions of loving kindness, verbal actions of loving kindness and mental actions of loving kindness towards co-associates in the holy life openly and secretly. He comes to equal level with co-associates in the holy life in his virtues that are not broken, not fissured, not spotted, not blemished freed from slavery and praised by the wise as conducive to concentration openly and secretly. He abides on equal level with co-associates in the holy life in the noble view which leads to the beyond, if logically concluded leads to the destruction of unpleasantness openly and secretly. Bhikkhus, these five are the pleasant abidings.

## 6. Aanandasutta.m- Venerable Ananda

106. At one time the Blessed One lived in the monastery offered by Gosita in Kosambi. Venerable Ananda approached the Blessed One worshipped, sat on a side and said to the Blessed One:-Venerable sir, is there a method for the Community of bhikkhus to have a pleasant abiding?



The Blessed One said:-Ananda, when the virtuous bhikkhu does not establish others in higher virtues, it is a pleasant abiding to the Community of bhikkhus. Venerable sir, is there another method for the Community of bhikkhus to have a pleasant abiding?

The Blessed One said:- There is. Ananda, when the virtuous, internally concentrated bhikkhu does not establish others in higher virtues and establish them in internal concentration, it is a pleasant abiding to the Community of bhikkhus. Venerable sir, is there another method for the Community of bhikkhus to have a pleasant abiding?

The Blessed One said:- There is. Ananda, when the virtuous, internally concentrated unknown bhikkhu does not establish others in higher virtues and establish them in internal concentration and does not grieve for his anonymity it is a pleasant abiding to the Community of bhikkhus. Venerable sir, is there another method for the Community of bhikkhus to have a pleasant abiding?

The Blessed One said:- There is. Ananda, when the virtuous, internally concentrated bhikkhu does not establish others in higher virtues or establish them in internal concentration, abides in the four higher states of the mind. The pleasant abidings here and now, gained for nothing, quickly and easily, it is a pleasant abiding to the Community of bhikkhus. Venerable sir, is there another method for the Community of bhikkhus to have a pleasant abiding?

The Blessed One said:- There is. Ananda, when the virtuous, internally concentrated bhikkhu does not establish others in higher virtues or establish them in internal concentration, abides in the four higher states of the mind. The pleasant abidings here and now, gained for nothing, quickly and easily and destroying desires, releases the mind and released through wisdom abides here and now having realized, it is a pleasant abiding to the Community of bhikkhus.

Ananda, there is no other pleasant abiding, more noble and exalted than this.

## 7. Siilasutta.m- Virtues

107.Bhikkhus, the bhikkhu endowed with five things becomes suitable for offerings, hospitality, gifts and veneration with clasped hands, the noble field of merit for the world. What five?

Here, bhikkhus, the bhikkhu is endowed with virtues, concentration, wisdom, release and the knowledge and vision of release Bhikkhus, the bhikkhu endowed with these five things becomes suitable for offerings, hospitality, gifts, veneration with clasped hands, the noble field of merit for the world.

## 8. Asekhasutta.m- Gone beyond the training.

108.Bhikkhus, the bhikkhu endowed with five things becomes suitable for offerings, hospitality, gifts, veneration with clasped hands, the noble field of merit for the world. What five?

Here, bhikkhus, the bhikkhu is endowed with virtues, concentration, wisdom, release and the knowledge and vision of release, of one gone beyond the training. Bhikkhus, the bhikkhu endowed with these five things becomes suitable for offerings, hospitality, gifts, veneration with clasped hands, the noble field of merit for the world.

9 Caatuddisasutta.m- Belong to the four directions.

109. Bhikkhus, the bhikkhu endowed with five things belong to the four directions. What five?

Here, bhikkhus, the bhikkhu is virtuous restrained in the higher code of rules, is endowed with the right conduct, seeing fear in the slightest fault. He is learned, treasures what he has learned of the Teaching that is good at the beginning, middle and end, full of meanings in words and letters that state the complete and pure holy life. He bears that Teaching, practises it verbally and mentally touches it and penetratingly see it. He is satisfied with whatever gain of robes, morsel food, dwellings and requisites when ill. He is a gainer for nothing, a quick and easy gainer of the four higher states of the mind, the pleasant abidings here and now. Destroying desires, releasing the mind and released through wisdom, here and now he abides having known and realized. Bhikkhus, the bhikkhu endowed with these five things belongs to the four directions.

10. Ara~n~nasutta.m- Remote dwellings.

110. Bhikkhus, endowed with five things the bhikkhu is suitable to abide in remote jungle dwellings. What five?

Here, bhikkhus, the bhikkhu is virtuous restrained in the higher code of rules, is endowed with the right conduct, seeing fear in the slightest fault. Is learned and treasures what he has learned, of the Teaching that is good at the beginning, middle and end, full of meanings in words and letters that state the complete and pure holy life. He bears that Teaching, practises it verbally and mentally touches it and penetratingly see it. He abides with aroused effort firm and zealous about meritorious things. He is a gainer for nothing, a quick and easy gainer of the four higher states of the mind, the pleasant abidings here and now. Destroying desires, releasing the mind and released through wisdom, here and now he abides having known and realized. Bhikkhus, the bhikkhu endowed with these five things is suitable to abide in remote dwellings.

(12) 2. Andhakavindavaggo- In Andhakavinda.

1. Kuluupakasutta.m- Frequenting a family.

111. Bhikkhus, endowed with five things the bhikkhu frequenting a family becomes disagreeable to the family members, unwelcome, not reverential and undeveloped. What five?

He becomes an inmate not acquainted, he thinks of a personal creator, he frequents the wise, he whispers and begs too much. Bhikkhus, endowed with these five things the bhikkhu frequenting a family becomes disagreeable to the family members, unwelcome, not reverential and undeveloped.

Bhikkhus, endowed with five things the bhikkhu frequenting a family becomes agreeable to the family members, welcome, reverential and developed. What five?

He is not an unacquainted inmate, he does not think of a personal creator, does not frequent the wise, does not whisper and he does not beg too much. Bhikkhus, endowed with these five things the bhikkhu frequenting a family becomes agreeable to the family members, welcome, reverential and developed.

## 2. Pacchaasama.nasutta.m- An accompanying recluse

112. Bhikkhus, a bhikkhu endowed with five things should not be taken as the accompanying bhikkhu. What five?

He walks either too fast or too slowly, does not take the bowl and other material. Does not stop the conversation when it comes close to ecclesiastical offences. Interrupts the one who is talking, is not wise, is dull, deaf and dumb. Bhikkhus, a bhikkhu endowed with these five things should not be taken as the accompanying bhikkhu.

Bhikkhus, a bhikkhu endowed with five things should be taken as the accompanying bhikkhu. What five?

He neither walks too fast nor too slowly, takes the bowl and other material. Stops the conversation when it comes close to ecclesiastical offences. He does not interrupt the one who is talking, is wise, not dull, not deaf or dumb. Bhikkhus, a bhikkhu endowed with these five things should be taken as the accompanying bhikkhu.

## 3. Sammaasamaadhisutta.m- Right concentration

113. Bhikkhus, it is not possible for the bhikkhu endowed with five things to abide in right concentration. What five?

Here, bhikkhus, the bhikkhu is not patient to forms, sounds, smells, tastes and touches. Bhikkhus, it is not possible for the bhikkhu endowed with these five things to abide in right concentration.

Bhikkhus, it is possible for the bhikkhu endowed with five things to abide in right concentration. What five?

Here, bhikkhus, the bhikkhu is patient to forms, sounds, smells, tastes and touches. Bhikkhus, it is possible for the bhikkhu endowed with these five things to abide in right concentration.

#### 4. Andhakavindasutta.m- At Andhakavinda.

114. At one time the Blessed One lived in Andhakavinda. Then venerable Ananda approached the Blessed One, worshipped and sat on a side and the Blessed One said to him:-

Ananda, the novice bhikkhus, who have come to the dispensation of the Teaching recently should be incited, admonished and established in five things. What five?

Come! Friends, be virtuous abide restrained in the higher code of rules, develop the right conduct, seeing fear in the slightest fault. Thus they should be incited, admonished and established in the higher code of rules.

Come! Friends, abide protecting the doors of mental contact, with mindfulness that is clever and continuous Thus they should be incited, admonished and established to protect the doors of mental contact.

Come! Friends, speak less, limiting your words. Thus they should be incited, admonished and established in the limitation of words.

Come! Friends, abide in forests. Abound forest dwellings and jungle paths. Thus they should be incited, admonished and established in the seclusions of the body.

Come! Friends, rectify your view, be endowed with right view. Thus they should be incited, admonished and established in the right vision.

Ananda, the novice bhikkhus, who have come to the dispensation of the Teaching recently should be incited, admonished and established in these five things.

#### 5. Macchariniisutta.m- The selfish bhikkhuni

115. Bhikkhus, the bhikkhuni endowed with five things, is in hell as though led and lain there. What five?

She is miserly for dwellings, for families, for gains, for beauty and for the Teaching.

Bhikkhus, the bhikkhuni endowed with these five things, is in hell as though led and lain there.

Bhikkhus, the bhikkhuni endowed with five things, is in heaven as though led and lain there. What five?

She is not miserly for dwellings, for families, for gains, for beauty and for the Teaching.

Bhikkhus, the bhikkhuni endowed with these five things, is in heaven as though led and lain there.

6. Va.n.naasutta.m- Praising.

116. Bhikkhus, the bhikkhuni endowed with five things, is in hell as though led and lain there. What five?

Without thoroughly knowing and scrutinizing the fathom praises that which should not be praised ;and depreciates that which should be appreciated. Establishes faith, in which faith should not be established and does not establish faith in which faith should be established and depreciates something given out of faith. Bhikkhus, the bhikkhuni endowed with these five things, is in hell as though led and lain there.

Bhikkhus, the bhikkhuni endowed with five things, is in heaven as though led and lain there. What five?

Thoroughly knowing and scrutinizing the fathom praises that which should be praised and depreciates that which should be depreciated. Establishes faith, in which faith should be established and does not establish faith in which faith should not be established and appreciates something given out of faith. Bhikkhus, the bhikkhuni endowed with these five things, is in heaven as though led and lain there.

7. Issukiniisutta.m- The selfish bhikkhuni.

117. Bhikkhus, the bhikkhuni endowed with five things, is in hell as though led and lain there. What five?

Without thoroughly knowing and scrutinizing the fathom praises that which should not be praised ;and depreciates that which should be appreciated. Is selfish and miserly and depreciates something given out of faith. Bhikkhus, the bhikkhuni endowed with these five things, is in hell as though led and lain there.

Bhikkhus, the bhikkhuni endowed with five things, is in heaven as though led and lain there. What five?

Thoroughly knowing and scrutinizing the fathom praises that which should be praised and appreciates that which should be appreciated. Establishes faith, in which faith should be established and does not establish faith in which faith should not be established and is not selfish and miserly and appreciates something given out of faith. Bhikkhus, the bhikkhuni endowed with these five things, is in heaven as though led and lain there.

8. Micchaadi.t.thikasutta.m- Bhikkhuni with wrong view.

118. Bhikkhus, the bhikkhuni endowed with five things, is in hell as though led and lain there. What five?

Without thoroughly knowing and scrutinizing the fathom, praises that which should not be praised ;and depreciates that which should be appreciated. Is with wrong view and wrong thoughts and depreciates something given out of faith. Bhikkhus, the bhikkhuni endowed with these five things, is in hell as though led and lain there.

Bhikkhus, the bhikkhuni endowed with five things, is in heaven as though led and lain there. What five?

Thoroughly knowing and scrutinizing the fathom, praises that which should be praised and appreciates that which should be appreciated. Establishes faith, in which faith should be established and does not establish faith in which faith should not be established and has right view and right thoughts and appreciates something given out of faith. Bhikkhus, the bhikkhuni endowed with these five things, is in heaven as though led and lain there.

9. Micchaavaacaasutta.m- Bhikkhuni with wrong speech.

119. Bhikkhus, the bhikkhuni endowed with five things, is in hell as though led and lain there. What five?

Without thoroughly knowing and scrutinizing the fathom praises that which should not be praised ;and depreciates that which should be appreciated. Has wrong speech and wrong actions and depreciates something given out of faith. Bhikkhus, the bhikkhuni endowed with these five things, is in hell as though led and lain there.

Bhikkhus, the bhikkhuni endowed with five things, is in heaven as though led and lain there. What five?

Thoroughly knowing and scrutinizing the fathom praises that which should be praised and appreciates that which should be appreciated. Establishes faith, in which faith should be established and does not establish faith in which faith should not be established and has right speech and right actions and appreciates something given out of faith. Bhikkhus, the bhikkhuni endowed with these five things, is in heaven as though led and lain there.

10. Micchaavaayaamasutta.m- The bhikkhuni with wrong effort.

120. Bhikkhus, the bhikkhuni endowed with five things, is in hell as though led and lain there. What five?

Without thoroughly knowing and scrutinizing the fathom praises that which should not be praised ;and depreciates that which should be appreciated. Has wrong effort and wrong mindfulness and depreciates something given out of faith. Bhikkhus, the bhikkhuni endowed with these five things, is in hell as though led and lain there.

Bhikkhus, the bhikkhuni endowed with five things, is in heaven as though led and lain there. What five?

Thoroughly knowing and scrutinizing the fathom praises that which should be praised and appreciates that which should be appreciated. Establishes faith, in which faith should

be established and does not establish faith in which faith should not be established and has right effort and right mindfulness and appreciates something given out of faith. Bhikkhus, the bhikkhuni endowed with these five things, is in heaven as though led and lain there.

### (13) 3. Gilaanavaggo- Ailments

#### 1. Gilaanasutta.m - Ailments

121 At one time the Blessed One was dwelling in the gabled hall in the Great forest in Vesali. The Blessed One getting up from his seclusion in the evening approached the hall for the ailing. There the Blessed One saw a certain bhikkhu weak and ailing and sat on the prepared seat and addressed the bhikkhus:-

Bhikkhus, a weak, ailing bhikkhu not forsaking five things could expect this:- Before long he will destroy desires and releasing the mind and released through wisdom, will abide here and now having realized. What five?

Here, bhikkhus, the bhikkhu abides seeing loathsomeness in the body, seeing loathsomeness in food, with disenchantment for all the world, seeing impermanence in all determinations and the perception of death thoroughly established in him Bhikkhus, a weak, ailing bhikkhu not forsaking these five things could expect this:- Before long he will destroy desires and releasing the mind and released through wisdom, will abide here and now having realized.

#### 2. Satisuupatthitasutta.m- Mindfulness well established

122. Bhikkhus, whoever bhikkhu or bhikkhuni develops and makes much of five things could expect one or the other of these two results. The realization of worthiness here and now or the mindfulness of not returning with a remainder of substratum. What five?

Here, bhikkhus, to the bhikkhu thorough mindfulness is established with wisdom about the arising and fading nature of the five holding masses. He abides seeing loathsomeness in the body, seeing loathsomeness in food, with disenchantment for all the world and seeing impermanence in all determinations. Bhikkhus, whoever bhikkhu or bhikkhuni develops and makes much of these five things could expect one or the other of these two results. The realization of worthiness here and now or the mindfulness of not returning with a remainder of substratum.

#### 3. Pa.thama-upa.t.thaakasutta.m- Attending on the sick.

123. Bhikkhus, a sick one endowed with five things is difficult to attend on. What five?

Does not know the suitable drug and the suitable measure to administer. Does not take the medicine. He does not inform the attendant about the true state of his illness, whether the pains are increasing or decreasing or have stopped. He is not one who

endures arisen bodily feelings that are disagreeable, sharp, rough cutting and ending life. Bhikkhus, a sick one endowed with these five things is difficult to attend on.

Bhikkhus, a sick one endowed with five things is easily attended to. What five?

Knows the suitable drug and the suitable measure to administer. Takes the medicine. He informs the attendant about the true state of his illness, whether the pains are increasing or decreasing or have stopped. He is one who endures arisen bodily feelings that are disagreeable, sharp, rough cutting and even ending life. Bhikkhus, a sick one endowed with these five things is easy to attend on.

4. Dutiya-upa.t.thaakasutta.m- The second on attending on the sick.

124. Bhikkhus, one endowed with five things is not suitable to attend on the sick. What five?

He has no powers to administer the medicine. Does not know the suitable and the unsuitable. He does the unsuitable and does not do the suitable. Attends on the sick for material gains not out of compassion. Loathes to clean up urine, excreta, vomit or spit. He finds it difficult to advise, incite and lighten the heart of the sick from time to time with a righteous talk. Bhikkhus, one endowed with these five things is not suitable to attend on the sick

Bhikkhus, one endowed with five things is suitable to attend on the sick. What five?

He powerfully administers the medicine. Knows the suitable and the unsuitable. He does the suitable and does not do the unsuitable. Attends on the sick out of compassion not for material gains. Does not loathe to clean up urine, excreta, vomit or spit. He advises, incites and lightens the heart of the sick from time to time with a righteous talk. Bhikkhus, one endowed with these five things is suitable to attend on the sick

5. Pa.thama-anaayussaasutta.m- First on short life.

125. Bhikkhus, these five things are for short life. What five?

Doing the unsuitable, not knowing the measure for the suitable. Partaking unsuitable food, going out at untimely hours and leading an unchaste life. Bhikkhus, these five are for short life.

Bhikkhus, these five things are for long life. What five?

Doing the suitable, knowing the measure for the suitable. Partaking suitable food, not going out at timely hours and leading a chaste life. Bhikkhus, these five are for long life.



6. Dutiya-anaayussaasutta.m- Second on short life.

126. Bhikkhus, these five things are for short life. What five?

Doing the unsuitable, not knowing the measure for the suitable. Partaking unsuitable food, becoming unvirtuous and associating evil friends. Bhikkhus, these five are for short life.

Bhikkhus, these five things are for long life. What five?

Doing the suitable, knowing the measure for the suitable. Partaking suitable food, Becoming virtuous and associating good friends. Bhikkhus, these five are for long life.

7. Vapakaasasutta.m- To be drawn away.

127. Bhikkhus, endowed with five things it is not suitable that the bhikkhu should be drawn away from the Community of bhikkhus. What five?

Here, bhikkhus, the bhikkhu is dissatisfied with whatever gains of robes, morsel food, dwellings, requisites when sick and is with many sensual thoughts. Bhikkhus, endowed with these five things it is not suitable that the bhikkhu should be drawn away from the Community of bhikkhus.

Bhikkhus, endowed with five things it is suitable that the bhikkhu should be drawn away from the Community of bhikkhus. What five?

Here, bhikkhus, the bhikkhu is satisfied with whatever gains of robes, morsel food, dwellings, requisites when sick and is with many non-sensual thoughts. Bhikkhus, endowed with these five things it is suitable that the bhikkhu should be drawn away from the Community of bhikkhus.

8. Sama.nasukhasutta.m- The pleasantness of the recluse

128. Bhikkhus, these five are unpleasant to a recluse. What five?

Here, bhikkhus, the bhikkhu is dissatisfied with whatever gains of robes, morsel food, dwellings, requisites when sick and he leads the holy life dissatisfied. Bhikkhus, these five are unpleasant to the recluse

Bhikkhus, these five are pleasant to a recluse. What five?

Here, bhikkhus, the bhikkhu is satisfied with whatever gains of robes, morsel food, dwellings, requisites when sick and he leads the holy life satisfied. Bhikkhus, these five are pleasant to the recluse

9. Parikuppasutta.m- Very disturbing

129. Bhikkhus, these five are hellish misery, disturbing and very troublesome. What five?

Destroying the mother's life, father's life, the noble one's life, splitting the blood of the Thus Gone One with a wicked intention and causing a split in the Community. Bhikkhus, these five are hellish misery, disturbing and very troublesome.

10. Byasanasutta.m- Destruction.

130. Bhikkhus, these five are destructions. What five?

The destruction of relations, wealth, the destruction from illness, the destruction of virtues and the destruction of view. Bhikkhus, sentient beings after death are not born in decrease, in a bad state, in hell as a result of the destruction of relations, wealth or from the destruction from illness. Bhikkhus, sentient beings after death are born in decrease, in a bad state, in hell as a result of the destruction of virtues and the destruction of view.

Bhikkhus, these five are destructions

Bhikkhus, these five are blessings. What five?

The blessing of relations, wealth, the blessing of good health, the blessing of virtues and the blessing of right view. Bhikkhus, sentient beings after death are not born in increase, in a good state, in heaven as a result of the blessing of relations, wealth or from the blessing of good health. Bhikkhus, sentient beings after death are born in increase, in a good state, in heaven as a result of the blessing of virtues and the blessing of right view.

Bhikkhus, these five are the blessings.

(14) 4. Raajavaggo- Kings

1. Pa.thamacakkhanuvattanasutta.m- First on the turning of the wheel.

131. Bhikkhus, endowed with five characteristics the universal monarch, turns the wheel righteously not to be stopped by any adversary human hand. What five?

Here, bhikkhus, the universal monarch knows the profitable, the righteous, the suitable, the right time and the gathering. Bhikkhus, endowed with these five characteristics the universal monarch, turns the wheel righteously not to be stopped by any adversary human hand.

Bhikkhus, in the same manner, the Thus Gone One, worthy and rightfully enlightened, endowed with five characteristics, turns the wheel of the Teaching righteously not to be stopped by anyone in the world, not by a recluse, a brahmin, a god, Mara or even Brahma. What five?

Here, bhikkhus, the Thus Gone One, worthy and rightfully enlightened, knows the profitable, the righteous, the suitable, the right time and the gathering. Bhikkhus, the Thus Gone One, worthy and rightfully enlightened, endowed with these five characteristics, turns the wheel of the Teaching rightfully, not to be stopped by anyone in the world, not by a recluse, a brahmin, a god, Mara or even Brahma.

## 2. Dutiyacakkaanuvattanasutta.m- Second on the turning of the wheel.

132. Bhikkhus, endowed with five characteristics the eldest son of the universal monarch, turns the wheel, turned by his father, righteously not to be stopped by any adversary human hand. What five?

Here, bhikkhus, the eldest son of the universal monarch knows the profitable, the righteous, the suitable, the right time and the gathering. Bhikkhus, endowed with these five characteristics the eldest son of the universal monarch, turns the wheel righteously not to be stopped by any adversary human hand.

Bhikkhus, in the same manner, Sariputta endowed with five characteristics, turns the wheel of the Teaching, turned by the Thus Gone One, righteously not to be stopped by anyone in the world, not by a recluse, a brahmin, a god, Mara or even Brahma. What five?

Here, bhikkhus, Sariputta knows the profitable, the righteous, the suitable, the right time and the gathering. Bhikkhus, Sariputta endowed with these five characteristics, turns the wheel of the Teaching, turned by the Thus Gone One righteously, not to be stopped by anyone in the world, not by a recluse, a brahmin, a god, Mara or even Brahma.

## 3. Dhammaraajaasutta.m-The righteous ruler.

133. Bhikkhus, whoever that righteous universal monarch, he too does not turn the wheel without a leadership. When this was said, a certain bhikkhu said thus to the Blessed One:- Venerable sir, who is the leader of the righteous universal monarch that rules righteously?

The Blessed One said:- Bhikkhu, it is the Teaching.

Here, bhikkhu, the righteous universal monarch, relying on the Teaching, honouring and venerating the righteous Teaching takes protection under the banner and the standard of the righteous Teaching to arrange the protection to his junior staff.

Again, bhikkhu, the righteous universal monarch, relying on the Teaching honouring and venerating the righteous Teaching takes protection under the banner and the standard of the righteous Teaching to arrange the protection to others starting from the warriors, ....re.... to the forces, to the brahmin householders, to hamlets and states, to recluses and brahmins and to wild beasts. Bhikkhu, the righteous universal monarch, relying on the Teaching honouring and venerating the righteous Teaching takes protection under the banner and the standard of the righteous Teaching to arrange the protection to his junior staff.

and the protection to others starting from the warriors, ....re.... to the forces, to the brahmin householders, to hamlets and states, to recluses and brahmins and to wild beasts. He turns the wheel righteously not to be stopped by any adversary human hand

In the same manner bhikkhu, the Thus Gone One, worthy and rightfully enlightened, relying on the Teaching, honouring and venerating the righteous Teaching takes

protection under the banner and the standard of the righteous Teaching to arrange the rightful protection to bhikkhus: says- Bodily actions like these should be practised and bodily actions like these should not be practised. Verbal actions like these should be practised and verbal actions like these should not be practised. Mental actions like these should be practised and mental actions like these should not be practised. A livelihood like this should be practised and a livelihood like this should not be practised. Villages and hamlets like these should be fostered and villages and hamlets like these should not be fostered.

Again, bhikkhu, the Thus Gone One, worthy and rightfully enlightened, relying on the Teaching, honouring and venerating the righteous Teaching takes protection under the banner and the standard of the righteous Teaching to arrange the rightful protection to bhikkhunis, ...re.... to male lay disciples,...re... to female lay disciples says:- Bodily actions like these should be practised and bodily actions like these should not be practised. Verbal actions like these should be practised and verbal actions like these should not be practised. Mental actions like these should be practised and mental actions like these should not be practised. A livelihood like this should be practised and a livelihood like this should not be practised. Villages and hamlets like these should be fostered and villages and hamlets like these should not be fostered.

Bhikkhu, the Thus Gone One, worthy and rightfully enlightened, relying on the Teaching, honouring and venerating the righteous Teaching takes protection under the banner and the standard of the righteous Teaching, and having arranged the protection to bhikkhus, bhikkhunis, lay male disciples and lay female disciples, turns the noble, righteous wheel of the Teaching not to be stopped by anyone in the world not by a recluse, a brahmin, a god, Mara or even Brahma.

4. Yassa.mdisa.msutta.m- In whatever direction.

134. Bhikkhus, the head anointed warrior king endowed with five factors, living in whatever direction lives as though in his own kingdom. What five?

Here, bhikkhus, the head anointed warrior king is pure and unblemished by birth on both the mother's and father's sides up to the seventh great grand father. Has much wealth and resources with completely filled grain houses and a treasury. Is endowed with a powerful fourfold army with attentive advisers. He has a learned, wise, wonderful adviser who has the powers to think of the past, future and present and tell the essential. These four things bring him maturity in fame. Endowed with these things with fame as the fifth living in whatever direction, he lives as though in his own kingdom. What is the reason? It so happens to one who has won the directions.

Bhikkhus, in the same manner, the bhikkhu endowed with five factors, living in whatever direction abides with a released mind. What five?

Here, bhikkhus, the bhikkhu is virtuous restrained in the higher code of rules, develops the right behaviour, seeing fear in the slightest fault, thus he observes the rules just as the head anointed warrior king is accomplished at birth. He is learned, treasures what he has learned of the Teaching that is good at the beginning, middle and end, full of meanings in words and letters that state the complete and pure holy life. He bears that Teaching, practises it verbally and mentally touches it and penetratingly see it, as the head anointed warrior king has much wealth and resources with completely filled grain houses and a treasury. He abides with aroused effort firm and zealous to dispel demeritorious things and to accumulate meritorious things, not giving up the main aim.

Like the powerful head anointed warrior king. Become wise is endowed with wisdom of the arising and fading of the five holding masses, for the noble penetration, for the rightful ending of unpleasantness. Like the head anointed warrior king endowed with the wonderful adviser. These four factors mature to him in release. Endowed with these factors with release as the fifth, in whichever direction he dwells, he is released. What is the reason? Bhikkhus, it so happens to those released in mind.

#### 5. Pa.thamapatthanaasutta.m- First on aspiring

135.Bhikkhus, endowed with five things the eldest son of the head anointed warrior king aspires for the rulership. What five?

Here bhikkhus, the eldest son of the head anointed warrior king is well born on both sides the mother's and father's up to the seventh great grand father, undisturbed and blameless. Is handsome endowed with the highest beauty and has pleasant ways. He is loved by mother and father. He is loved by the people of the hamlets and the state. He becomes skilled in those branches of knowledge and crafts that should be learned by the head anointed warrior kings. Such as riding elephants, horses, chariots, using the bow and arrow and the study of stars.

It occurs to him:- I am well born on both sides the mother's and father's up to the seventh great grand father, undisturbed and blameless. Why shouldn't I aspire the rulership? Am handsome endowed with the highest beauty and have pleasant ways. Why shouldn't I aspire the rulership? Am loved by mother and father and by the people of the hamlets and the state. Why shouldn't I aspire the rulership? Am skilled in those branches of knowledge and crafts that should be learned by the head anointed warrior kings. Such as riding elephants, horses, chariots, using the bow and arrow and the study of stars. Why shouldn't I aspire the rulership? Bhikkhus, endowed with these five things the eldest son of the head anointed warrior king aspires for the rulership.

Bhikkhus, in the same manner the bhikkhu endowed with five things aspires the destruction of desires. What five?

Here, bhikkhus, the bhikkhu has faith. He has faith in the enlightenment of the Thus Gone One:- That Blessed One is worthy, rightfully enlightened, endowed with knowledge and conduct, well gone, knower of the worlds, the incomparable tamer of those to be tamed, the Teacher of gods and men, enlightened and blessed. Has few ailments and a temperate digestive system, neither too cold nor too hot, good for endurance. Not crafty and not deceitful manifests his real self to the Teacher and co-associates in the holy life. Abides with aroused effort for dispelling demerit and for amassing merit. Is zealous with firm effort not giving up meritorious things, endowed with the wisdom of noble one's for the rightful destruction unpleasantness.

It occurs to him:- I have faith in the enlightenment of the Thus Gone One:- That Blessed One is worthy, rightfully enlightened, endowed with knowledge and conduct, well gone, knower of the worlds, the incomparable tamer of those to be tamed, the Teacher of gods and men, enlightened and blessed. Why shouldn't I aspire for the destruction of desires? I have few ailments and a temperate digestive system, neither too cold nor too hot, good for endurance. Why shouldn't I aspire for the destruction of desires? Am not crafty and not deceitful, I manifest my real self to the Teacher and to co-associates in the holy life. Why shouldn't I aspire for the destruction of desires? Why shouldn't I aspire for the destruction of desires? I abide with aroused effort for dispelling demerit and for amassing merit. Why shouldn't I aspire for the destruction of desires? Am zealous with firm effort, I have not

given up meritorious things, am endowed with the wisdom of the noble ones for the rightful destruction unpleasantness. Why shouldn't I aspire for the destruction of desires?

## 6. Dutiyapatthanasutta.m- Second on aspiring

135. Bhikkhus, endowed with five things the eldest son of the head anointed warrior king aspires for second in succession for rulership. What five?

Here bhikkhus, the eldest son of the head anointed warrior king is well born on both sides the mother's and father's up to the seventh great grand father, undisturbed and blameless. Is handsome endowed with the highest beauty and has pleasant ways. He is loved by mother and father. He is loved by the fourfold army. He is wise and learned and has powers to think of the essential examining the past, future and the present. .

It occurs to him:- I am well born on both sides the mother's and father's up to the seventh great grand father, undisturbed and blameless. Why shouldn't I aspire the second in succession to rulership? Am handsome endowed with the highest beauty and have pleasant ways. Why shouldn't I aspire the second in succession to rulership? Am loved by mother and father. Why shouldn't I aspire the second in succession to rulership? Am wise, learned and powerful to think of the essential examining the past, future and the present. Why shouldn't I aspire the second in succession to rulership? Bhikkhus, endowed with these five things the eldest son of the head anointed warrior king aspires for the second in succession to rulership.

Bhikkhus, in the same manner the bhikkhu endowed with five things aspires the destruction of desires. What five?

Here, bhikkhus, the bhikkhu is virtuous, .....re.....restrained in the higher code of rules. Is learned,.....re.. penetratingly seeing have attained right view. He is thoroughly established in the four foundations of mindfulness. Abides with aroused effort for dispelling demerit and for amassing merit. Is zealous with firm effort not giving up meritorious things, endowed with the wisdom of noble ones for the rightful destruction unpleasantness.

It occurs to him:- Am virtuous restrained in the higher code of rules, I develop the right conduct seeing fear in the slightest fault. Why shouldn't I aspire for the destruction of desires? Am learned and bear the Teaching that is good at the beginning, in the middle and the end, full of meanings in the words and letters, explaining the pure and complete holy life. That Teaching I learned verbally practised and penetratingly seeing have attained right view. Why shouldn't I aspire for the destruction of desires? Am thoroughly established in the four foundations of mindfulness. Why shouldn't I aspire for the destruction of desires? I abide with aroused effort for dispelling demerit and for amassing merit. Why shouldn't I aspire for the destruction of desires? Am zealous with firm effort, I have not given up meritorious things, am endowed with the wisdom of the noble ones for the rightful destruction unpleasantness. Why shouldn't I aspire for the destruction of desires? Bhikkhus, the bhikkhu endowed with these five things aspires the destruction of desires.

## 7. Appa.msupatisutta.m- Sleeps little.

137. Bhikkhus, these five sleep little at night and keep awake much. Which five?

Bhikkhus, a woman desiring a man, a man desiring a woman, a robber desiring to steal, a king with royal duties and the bhikkhu desiring to unyoke himself sleep little at night and keep awake much. Bhikkhus, these five sleep little at night and keep awake much.

#### 8. Bhattaadakasutta.m- Eater of nourishment.

138. Bhikkhus, endowed with five characteristics the king's elephant becomes an eater of nourishment, one expanding, one throwing dung and one taking rationed food and royal by the sign. What five?

Here, bhikkhus, the king's elephant does not endure forms, sounds, smells, tastes and touches Bhikkhus, endowed with these five characteristics the king's elephant becomes an eater of nourishment, one expanding, one throwing dung and one taking rationed food and only royal by the sign.

In the same manner bhikkhus, endowed with five characteristics the bhikkhu becomes an eater of nourishment, one expanding, one throwing dung and one taking rationed food and a bhikkhu by the sign. What five?

Here, bhikkhus, the bhikkhu does not endure forms, sounds, smells, tastes and touches Bhikkhus, endowed with these five characteristics the bhikkhu becomes an eater of nourishment, one expanding, one throwing dung and one taking rationed food and only a bhikkhu by the sign.

#### 9. Akkhamasutta.m- Not enduring.

139. Bhikkhus, endowed with five characteristics the king's elephant becomes unsuitable not worthy and not royal for the king's services. What five?

Here, bhikkhus the king's elephant does not endure forms, sounds, smells, tastes and touches.

Bhikkhus, how does the king's elephant not endure forms? Here the king's elephant gone to the battle field, seeing the array of elephants, horses, chariots and the foot soldiers, lose heart, falter, cannot stand firm and cannot enter the battle field. Thus the king's elephant does not endure forms.

How does the king's elephant not endure sounds? Here the king's elephant gone to the battle field, hearing the sounds of elephants, horses, chariots foot soldiers, the sounds drums large and small, conches and bells, lose heart, falter, cannot stand firm and cannot enter the battle field. Thus the king's elephant does not endure sounds.

How does the king's elephant not endure smells? Here the king's elephant gone to the battle field, smells urine and excreta of elephants, of high birth whose home is the battle field and it loses heart, falters, cannot stand firm and cannot enter the battle field. Thus the king's elephant does not endure smells.

How does the king's elephant not endure tastes? Here, the king's elephant gone to the battle field, treats with contempt grass and water given the first time, the second time, the

third time, the fourth time and the fifth time and it loses heart, falters, cannot stand firm and cannot enter the battle field. Thus the king's elephant does not endure tastes.

How does the king's elephant not endure touches? Here, the king's elephant gone to the battle field, shot with an arrow the first time, the second time, the third time, the fourth time and the fifth time loses heart, falters, cannot stand firm and cannot enter the battle field. Thus the king's elephant does not endure touches.

Bhikkhus, endowed with these five characteristics the king's elephant becomes unsuitable not worthy and not royal for the king's services.

Bhikkhus, in the same manner, endowed with five characteristics the bhikkhu becomes not venerable, not suitable for hospitality, gifts and not suitable for veneration with clasped hands. What five?

Here, bhikkhus, the bhikkhu does not endure forms, sounds, smells, tastes and touches.

Bhikkhus, how does the bhikkhu not endure forms?

Here, bhikkhus, the bhikkhu seeing an exciting form is attached, finds it not possible to concentrate. Thus the bhikkhu does not endure forms.

Bhikkhus, how does the bhikkhu not endure sounds?

Here, bhikkhus, the bhikkhu hearing an exciting sound is attached, finds it not possible to concentrate. Thus the bhikkhu does not endure sounds.

Bhikkhus, how does the bhikkhu not endure smells?

Here, bhikkhus, the bhikkhu scenting an exciting smell is attached, finds it not possible to concentrate. Thus the bhikkhu does not endure smells.

Bhikkhus, how does the bhikkhu not endure tastes?

Here, bhikkhus, the bhikkhu tasting an exciting taste is attached, finds it not possible to concentrate. Thus the bhikkhu does not endure tastes.

Bhikkhus, how does the bhikkhu not endure touches?

Here, bhikkhus, the bhikkhu experiencing an exciting touch is attached, finds it not possible to concentrate. Thus the bhikkhu does not endure touches.

Bhikkhus, endowed with these five characteristics the bhikkhu becomes not venerable, not suitable for hospitality, gifts and not suitable for veneration with clasped hands.

Bhikkhus, endowed with five characteristics the king's elephant becomes suitable, worthy and royal for the king's services. What five?

Here, bhikkhus the king's elephant endures forms, sounds, smells, tastes and touches.

Bhikkhus, how does the king's elephant endure forms? Here the king's elephant gone to the battle field, seeing the array of elephants, horses, chariots and the foot soldiers, does not lose heart or falter, stands firm and enters the battle field. Thus the king's elephant endures forms.



How does the king's elephant endure sounds? Here the king's elephant gone to the battle field, hearing the sounds of elephants, horses, chariots foot soldiers, the sounds of drums large and small, conches and bells, does not lose heart or falter, stands firm and enters the battle field. Thus the king's elephant endures sounds.

How does the king's elephant endure smells? Here the king's elephant gone to the battle field, smelling urine and excreta of elephants, of high birth whose home is the battle field does not lose heart or falter stands firm and enters the battle field. Thus the king's elephant endures smells.

How does the king's elephant endure tastes? Here, the king's elephant gone to the battle field, treats with contempt grass and water given the first time, the second time, the third time, the fourth time and the fifth time, but does not lose heart or falter, stands firm and enters the battle field. Thus the king's elephant endures tastes.

How does the king's elephant endure touches? Here, the king's elephant gone to the battle field, shot with an arrow the first time, the second time, the third time, the fourth time and the fifth time, does not lose heart or falter, stands firm and enters the battle field. Thus the king's elephant endures touches.

Bhikkhus, endowed with these five characteristics the king's elephant becomes suitable worthy and royal for the king's services.

Bhikkhus, in the same manner, endowed with five characteristics the bhikkhu becomes venerable, suitable for hospitality, gifts and suitable for veneration with clasped hands. What five?

Here, bhikkhus, the bhikkhu endures forms, sounds, smells, tastes and touches.

Bhikkhus, how does the bhikkhu endure forms?

Here, bhikkhus, the bhikkhu seeing an exciting form is not attached to it, finds it possible to concentrate. Thus the bhikkhu endures forms.

Bhikkhus, how does the bhikkhu endure sounds?

Here, bhikkhus, the bhikkhu hearing an exciting sound is not attached, finds it possible to concentrate. Thus the bhikkhu endures sounds.

Bhikkhus, how does the bhikkhu endure smells?

Here, bhikkhus, the bhikkhu scenting an exciting smell is not attached, finds it possible to concentrate. Thus the bhikkhu endures smells.

Bhikkhus, how does the bhikkhu endure tastes?

Here, bhikkhus, the bhikkhu tasting an exciting taste is not attached, finds it possible to concentrate. Thus the bhikkhu endures tastes.

Bhikkhus, how does the bhikkhu endure touches?

Here, bhikkhus, the bhikkhu experiencing an exciting touch is not attached, finds it possible to concentrate. Thus the bhikkhu endures touches.

Bhikkhus, endowed with these five characteristics the bhikkhu becomes venerable, suitable for hospitality, gifts and suitable for veneration with clasped hands.

## 10. Sotasutta.m- Hearer

140. Bhikkhus, the king's elephant endowed with five things becomes suitable and worthy for the king and royal by the sign. What five?

Here, bhikkhus, the king's elephant becomes a hearer, a destroyer, a protector, a patient one and a goer.

Bhikkhus, how does the king's elephant become a hearer?

Here, bhikkhus, the king's elephant calls to mind whatever the training given to him and whether earlier heard or not heard he attends carefully to the elephant trainer. Thus the king's elephant becomes a hearer.

Bhikkhus, how does the king's elephant become a destroyer?

Here, bhikkhus, the king's elephant gone to the battle field destroys the elephants and the riders on elephants, the horses and riders on horse back, the chariots and those in chariots and those on foot. Thus the king's elephant is a destroyer.

Bhikkhus, how does the king's elephant become a protector?

Here, bhikkhus, the king's elephant gone to the battle field protects the fore part of the body, the hind part of the body, the fore feet, the hind feet, the ears, the tusks, the trunk the tail and the rider on his back. Thus the king's elephant is a protector.

Bhikkhus, how is the king's elephant an endurer?

Here, bhikkhus, the king's elephant gone to the battle field endures blows from weapons, swords, arrows, rough words, the sounds of drums large and small, conches and bells Thus the king's elephant becomes an endurer.

Bhikkhus, how does the king's elephant become a goer?

Here, bhikkhus, in whatever direction the elephant trainer sends him, whether earlier gone or not gone, he quickly goes in that direction. Thus the king's elephant becomes a goer.

Bhikkhus, the king's elephant endowed with these five things becomes suitable and worthy for the king and royal by the sign.

In the same manner bhikkhus, endowed with five things the bhikkhu becomes suitable for veneration, hospitality, gifts and to be venerated with clasped hands, the incomparable field of merit for the world. What five?

Here, bhikkhus, the bhikkhu becomes a hearer, a destroyer, a protector, an endurer and a goer.

Bhikkhus, how does the bhikkhu become a hearer?

Here, bhikkhus the bhikkhu recalling to mind whatever the Teaching and the Discipline of the Thus Gone One, lends ear attentively. Thus the bhikkhu becomes a hearer.

Bhikkhus, how does the bhikkhu become a destroyer?

Here, bhikkhus the bhikkhu destroys arisen sensual desires, does not endure them, makes them such that they will not arise again. Destroys arisen angry thoughts, arisen hurting thoughts and arisen evil thoughts. Does not endure them, makes them such that they will not arise again. Thus the bhikkhu becomes a destroyer.

Bhikkhus, how does the bhikkhu become a protector?

Here, bhikkhus the bhikkhu seeing a form does not take the sign or the detail. To one abiding with the faculty of the eye not controlled there would arise covetousness, displeasure and demeritorious things. He controls the faculty of the eye. Hearing a sound...re....scenting a smell,...re... cognizing a taste,...re.... experiencing a touch and cognizing an idea does not take the sign or the detail. To one abiding with the faculty of the mind not controlled there would arise covetousness, displeasure and demeritorious things. He controls the faculty of the mind Thus the bhikkhu becomes a protector. .

Bhikkhus, how does the bhikkhu become an endurer?

Here, bhikkhus, the bhikkhu endures cold, heat, hunger, thirst, the sting of gad flies and yellow flies, the heat and the hot air the touch of roughly enunciated words. Endures disagreeable rough sharp bodily feelings that ends life. Thus the bhikkhu becomes an endurer.

Bhikkhus, how does the bhikkhu become a goer?

Here, bhikkhus, the bhikkhu quickly goes in that direction, not yet gone in this long line of existences, such as the appeasing of all determinations, giving up all substratum, destroying craving, disenchantment, cessation and extinction. Thus the bhikkhu becomes a goer. Bhikkhus, endowed with these five things the bhikkhu becomes suitable for veneration, hospitality, gifts and to be venerated with clasped hands, the incomparable field of merit for the world.

(15) 5. Tika.n.dakiivaggo-

1. Avajaanaatisutta.m- Belittling.

141. Bhikkhus, these five persons are evident in the world. What five? The one who belittles giving, one who belittles living together, one who comes to quick conclusions, one who takes faith quickly and the foolish one.

Bhikkhus, which one belittles giving?

Here, bhikkhus, a certain person offers robes, morsel food, dwellings and requisites when ill to a person and it occurs to him:- 'I give and he accepts' This person belittles giving

Bhikkhus, which one belittles living together?

Here, bhikkhus, a certain person spends two or three rains with another and belittles him. This person belittles living together.

Bhikkhus, which one comes to a quick conclusion?

Here, bhikkhus, a certain person hearing the praise or blame of another comes to a quick conclusion. This person makes quick conclusions.

Bhikkhus, which one is unsteady and wavering?

Here, bhikkhus, a certain person is unsteady in faith believes and takes into confidence on account of this and that. This person is unsteady and wavering.

Bhikkhus, which one is foolish and stupid?

Here, bhikkhus, a certain person does not know merit and demerit, does not know the right and wrong things, does not know the dark and bright counterparts This person is foolish and stupid. Bhikkhus, these five persons are evident in the world.

## 2. Aarabhatissutta.m- Undertaking

142. Bhikkhus, these five persons are evident in the world. What five?

Here, bhikkhus, a certain person undertakes and becomes remorseful. He does not know as it really is, the release of mind and the release through wisdom, does not know how arisen demeritorious things cease without a remainder.

Here, bhikkhus, a certain person undertakes and does not become remorseful. He does not know as it really is, the release of mind and the release through wisdom, does not know how arisen demeritorious things cease without a remainder.

Here, bhikkhus, a certain person does not undertake he becomes remorseful. He does not know as it really is, the release of mind and the release through wisdom, does not know how arisen demeritorious things cease without a remainder.

Here, bhikkhus, a certain person does not undertake and does not become remorseful. He does not know as it really is, the release of mind and the release through wisdom, does not know how arisen demeritorious things cease without a remainder.

Here, bhikkhus, a certain person does not undertake and does not become remorseful. He knows as it really is, the release of mind and the release through wisdom, he knows how arisen demeritorious things cease without a remainder.

There bhikkhus, that person who undertakes and becomes remorseful and does not know as it really is, the release of mind and the release through wisdom and does not know how arisen demeritorious things cease without a remainder. This is our advise to him:-The venerable one has desires born of the undertaking and desires develop on

account of remorse. Good if he dispels desires born of the undertaking and dispels desires born of remorse and develop the mind and wisdom. Thus he becomes equal to the fifth person.

There, bhikkhus, that person who undertakes and does not become remorseful and does not know as it really is, the release of mind and the release through wisdom and does not know how arisen demeritorious things cease without a remainder. This is our advise to him:-The venerable one has desires born of the undertaking and desires on account of remorse are not evident Good if he dispels desires born of the undertaking and develop the mind and wisdom. Thus he becomes equal to the fifth person.

There, bhikkhus, that person who does not undertake and becomes remorseful and does not know as it really is, the release of mind and the release through wisdom and does not know how arisen demeritorious things cease without a remainder. This is our advise to him:-The venerable one has no desires born of the undertaking and desires develop on account of remorse. Good if he dispels desires born of remorse and develop the mind and wisdom. Thus he becomes equal to the fifth person.

There, bhikkhus, that person who does not undertake and does not become remorseful. Does not know as it really is, the release of mind and the release through wisdom does not know how arisen demeritorious things cease without a remainder. This is our advise to him:-The venerable one has desires born of the undertaking and desires develop on account of remorse. Good if he dispels desires born of the undertaking and dispel desires born of remorse and develop the mind and wisdom. Thus he becomes equal to the fifth person.

Thus bhikkhus, these four persons advised by the fifth in this manner gradually destroy desires.

### 3. Saarandadasutta.m- At the Sarandada monument.

143. At one time the Blessed One was abiding in the gabled hall in the Great Forest in Vesali. The Blessed One putting on robes in the morning and taking bowl and robes entered Vesali for alms. At that time about five hundred Licchavis were assembled and seated at the Sarandada monument and this talk arose among them:- The arising of five jewels are rare in the world. What five?

The jewel of an elephant, the jewel of a horse, the jewel of a jewel, the jewel of a woman and the jewel of a householder. The arising of these five jewels are rare in the world.

Then they placed a man on the path and told him:- Good man, if you see the Blessed One, inform us. That man saw the Blessed One coming in the distance and approached the Licchavis and said:- Sirs, that Blessed One, worthy and rightfully enlightened is coming, and it is time to do the fitting.

The Licchavis approached the Blessed One, worshipped, and standing on a side said to the Blessed One:-

Venerable sir, it is good if you approach the Sarandada monument out of compassion. The Blessed One consented in silence and approached the Sarandada monument and sat on the prepared seat and asked:- Licchavis with what talk were you seated here and what was the other conversation? Venerable sir, we were assembled and seated here and this talk arose among us:- The arising of five jewels are rare in the world. What five?

The jewel of an elephant, the jewel of a horse, the jewel of a jewel, the jewel of a woman and the jewel of a householder. The arising of these five jewels are rare in the world.

To the Licchavis overcome by sensuality, sensuality itself is the topic of conversation. Licchavis, the arising of five things are rare in the world. What five?

The arising of the Thus Gone One, worthy and rightfully enlightened is rare in the world. Persons teaching the doctrine and discipline taught by the Thus Gone One are rare in the world. Persons that understand the doctrine and discipline of the Thus Gone One when taught, are rare in the world. Persons that learn and understand the doctrine and discipline taught by the Thus Gone One and lead a life accordingly are rare in the world and a person who shows gratitude is rare in the world.

Licchavis, the arising of these five things are rare in the world.

#### 4. Tika.n.dakiisutta.m- At the Tikandaki forest.

144. At one time the Blessed One lived in the Tikandaki forest in Saketa. From there the Blessed One addressed the bhikkhus:-Bhikkhus, it is good, if you live from time to time with the perception of loathsomeness in the not loathing. It is good, if you live from time to time with the perception of non-loathsomeness in the not loathing. It is good, if you live from time to time with the perception of loathsomeness in the not loathing and the loathing. It is good, if you live from time to time, with the perception of non-loathsomeness in the not loathing and the loathing. It is good, if you live from time to time, getting rid of both the loathing and the not loathing, abide with equanimity mindful and aware.

Bhikkhus, seeing what good should the bhikkhu abide with the perception of loathsomeness in the not loathing? May greed not arise to me on account of greedy things. Bhikkhus, seeing this benefit the bhikkhu should abide with the perception of loathsomeness in the not loathing.

Bhikkhus, seeing what good should the bhikkhu abide with the perception of non-loathsomeness in the loathing? May anger not arise to me on account of things that arouse anger. Bhikkhus, seeing this benefit the bhikkhu should abide with the perception of non-loathsomeness in the loathing.

Bhikkhus, seeing what good should the bhikkhu abide with the perception of loathsomeness in the not loathing and the loathing? May greed not arise to me on account of things that arouse greed. Bhikkhus, seeing this benefit the bhikkhu should abide with the perception of loathsomeness in the not loathing and the loathing.

Bhikkhus, seeing what good should the bhikkhu abide with the perception of non-loathsomeness in the not loathing and the loathing? May anger not arise to me on account of things that arouse anger. May greed not arise to me on account of things that arouse greed. Bhikkhus, seeing this benefit the bhikkhu should abide with the perception of non-loathsomeness in the loathing and the not loathing

Bhikkhus, seeing what good should the bhikkhu abide in equanimity giving up both the loathing and the not loathing become mindful and aware? For no reason, cause or place should greed arise to me on account of things that arouse greed, anger arise to me on account of things that arouse anger and delusion arise to me on account of things that

arouse delusion. Bhikkhus, seeing this benefit the bhikkhu should abide in equanimity giving up both the loathing and the not loathing become mindful and aware.

#### 5. Nirayasutta.m- In hell

145. Bhikkhus, endowed with five things, as though led and lain is in hell. What five?

Destroying the life of living things, taking the not given, misbehaving in sexual desires, telling lies and taking intoxicating and brewed drinks. Bhikkhus, endowed with these five things, as though led and lain is in hell.

Bhikkhus, endowed with five things, as though led and lain is in heaven. What five?

Abstaining from the destruction of living things, taking the not given, misbehaving in sexual desires, telling lies and taking intoxicating and brewed drinks. Bhikkhus, endowed with these five things, as though led and lain is in heaven.

#### 6. Mittasutta.m- Friendship

146. Bhikkhus, a bhikkhu endowed with five things should not associate a friend What five?

He makes a livelihood, manages affairs, stands aloof from the Community of bhikkhus, is engaged in a long, non-stop tour. From time to time he is not capable to give a talk of inciteful advise to lighten the hearts. Bhikkhus, a bhikkhu endowed with these five things should not associate a friend

Bhikkhus, a bhikkhu endowed with five things should associate a friend What five?

He does not make a livelihood, does not manage affairs, does not stand aloof from the Community of bhikkhus, is not engaged in a long, non-stop tour. From time to time he is capable to give a talk of inciteful advise to lighten the hearts. Bhikkhus, a bhikkhu endowed with these five things should associate a friend.

#### 7. Asappurisadaanasutta.m- Unworthy gifts

147. Bhikkhus, these five are unworthy gifts. What five?

Giving disrespectfully, giving without heart and thought, not giving with one's own hand, giving something which is to be discarded and giving with the view that there are no results for giving. Bhikkhus, these five are unworthy gifts.

Bhikkhus, these five are worthy gifts. What five?

Giving respectfully, giving with heart and thought, giving with one's own hand, giving something which is not to be discarded and giving with the view that there are results for giving. Bhikkhus, these five are worthy gifts.

8. Sappurisadaanasutta.m- Worthy gifts.

148. Bhikkhus, these five are worthy gifts. What five?

Giving gifts out of faith, giving gifts respectfully, giving gifts at the right time, giving gifts with sympathetic feelings and giving gifts without troubling oneself or others.

Bhikkhus, having given gifts out of faith, wherever he is born for the results of those actions, is born wealthy, with much resources. He becomes handsome, with pleasant looks endowed with the highest grace of beauty.

Bhikkhus, having given gifts respectfully, wherever he is born for the results of those actions, is born wealthy, with much resources. If there be his wife, children, slaves, messengers or workmen they too listen and arouse the mind to understand.

Bhikkhus, having given gifts at the right time, wherever he is born for the results of those actions, is born wealthy, with much resources. As time goes the results become various.

Bhikkhus, having given gifts with sympathetic feelings, wherever he is born for the results of those actions, is born wealthy, with much resources. His mind bends to partake of the highest of the five strands of sensual pleasures.

Bhikkhus, having given gifts without troubling oneself or others wherever he is born for the results of those actions, is born wealthy, with much resources. There he does not come to any destruction of wealth and resources from fire, water, from the king, from robbers or from unwanted inheritors. Bhikkhus, these five are worthy gifts.

9. Pa.thamasamayavimuttasutta.m- The first on the times and conditions of release.

149. Bhikkhus, these five things conduce to the decrease of the bhikkhu whose time and conditions are ripe for release. What five? Attachment to activity, attachment to talk, attachment to sleep, attachment to company and not reflecting how the mind was released

Bhikkhus, these five things conduce to the decrease of the bhikkhu whose time and conditions are ripe for release.

Bhikkhus, these five things conduce to the non decrease of the bhikkhu whose time and conditions are ripe for release. What five? Non-attachment to activity, non-attachment to talk, non-attachment to sleep, non-attachment to company and reflecting how the mind was released

Bhikkhus, these five things conduce to the non-decrease of the bhikkhu whose time and conditions are ripe for release.



10. Dutiyasamayavimuttasutta.m- The second on the times and conditions of release.

150.. Bhikkhus, these five things conduce to the decrease of the bhikkhu whose time and conditions are ripe for release. What five? Attachment to activity, attachment to talk, attachment to sleep, not controlled in the mental faculties and not knowing the right amount of food, to partake

Bhikkhus, these five things conduce to the decrease of the bhikkhu whose time and conditions are ripe for release.

Bhikkhus, these five things conduce to the non decrease of the bhikkhu whose time and conditions are ripe for release. What five? Non-attachment to activity, non-attachment to talk, non-attachment to sleep, control of the mental faculties and knowing the right amount of food. to partake.

Bhikkhus, these five things conduce to the non-decrease of the bhikkhu whose time and conditions are ripe for release.

4. Catutthapa.n.naasaka.m- The fourth fifty.

(16) 1. Saddhammavaggo-On the good Teaching

1. Pa.thamasammattaniyaamasutta.m- First on falling to the righteous method.

151. Bhikkhus, endowed with five things by listening to the good Teaching

it is not possible to fall to the righteous method, in meritorious things. What five?

Enjoying talking, enjoying boasting, enjoying life, listening to the Teaching with a scattered mind and not concentrating to think wisely. Bhikkhus, endowed with these five things even by listening to the good Teaching it is not possible to fall to the righteous method, in meritorious things.

Bhikkhus, endowed with five things by listening to the good Teaching

it is possible to fall to the righteous method, in meritorious things. What five?

Not enjoying talking, not enjoying boasting, not enjoying life, listening to the Teaching with the mind concentrated and thinking wisely. Bhikkhus, endowed with these five things by listening to the good Teaching it is possible to fall to the righteous method, in meritorious things.

2. Dutiyasammattaniyaamasutta.m- Second on falling to the righteous method.

152. Bhikkhus, endowed with five things by listening to the good Teaching

it is not possible to fall to the righteous method, in meritorious things. What five?

Enjoying talking, enjoying boasting, enjoying life, is stupid, deaf and dumb and is conceited in his lack of knowledge. Bhikkhus, endowed with these five things even by listening to the good Teaching it is not possible to fall to the righteous method, in meritorious things.

Bhikkhus, endowed with five things by listening to the good Teaching

it is possible to fall to the righteous method, in meritorious things. What five?

Not enjoying talking, not enjoying boasting, not enjoying life, is wise and not deaf or dumb and is not conceited about his lack of knowledge. Bhikkhus, endowed with these five things by listening to the good Teaching it is possible to fall to the righteous method, in meritorious things.

3. Tatiyasammattaniyaamasutta.m- Third on falling to the righteous method.

153. Bhikkhus, endowed with five things by listening to the good Teaching

it is not possible to fall to the righteous method, in meritorious things. What five?

While listening to the teaching is merciless, has a hostile mind. His mind is afflicted to find faults to scorn the teacher. Is stupid, deaf and dumb and is conceited in his lack of knowledge. Bhikkhus, endowed with these five things even by listening to the good Teaching it is not possible to fall to the righteous method, in meritorious things.

Bhikkhus, endowed with five things by listening to the good Teaching

it is possible to fall to the righteous method, in meritorious things. What five?

Listens to the teaching mercifully with a non-hostile mind. His mind is not afflicted to find faults to scorn the teacher. He is wise and not deaf or dumb and is not conceited about his lack of knowledge. Bhikkhus, endowed with these five things by listening to the good Teaching it is possible to fall to the righteous method, in meritorious things.

4. Pa.thamasaddhammasammosasutta.m- First on the confusion of the Teaching.

154. Bhikkhus, these five things conduce to the confusion and disappearance of the good Teaching. What five?

Here, bhikkhus, the bhikkhu does not listen to the Teaching carefully, does not practise it carefully, does not keep it in mind carefully, does not examine the meanings of the teaching in the mind carefully. Knowing the meanings and the Teaching does not fall to the method of practising it carefully. Bhikkhus, these five things conduce to the confusion and disappearance of the good Teaching

Bhikkhus, these five things conduce to the non-confusion and non-disappearance of the good Teaching. What five?

Here, bhikkhus, the bhikkhu listens to the Teaching carefully, practises it carefully, keeps it in mind carefully, examines the meanings of the teaching in the mind carefully.

Knowing the meanings and the Teaching falls to the method of practising it carefully. Bhikkhus, these five things conduce to the non-confusion and non-disappearance of the good Teaching

5. Dutiyasaddhammasammosasutta.m-Second on the confusion of the Teaching.

155. Bhikkhus, these five things conduce to the confusion and disappearance of the good Teaching. What five?

Here, bhikkhus, the bhikkhu does not learn the Teaching in the discourses, in verse and prose sections, in answer-explanation expositions, verses, solemn utterances, Thus said sayings, birth stories, wonderful things and a series of questions and answers. This is the first thing that conduces to the confusion and disappearance of the good Teaching.

Again, bhikkhus the bhikkhu does not teach with explanations to others the Teaching that he has heard and understood. This is the second thing that conduces to the confusion and disappearance of the good Teaching.

Again, bhikkhus the bhikkhu does not repeat with explanations to others the Teaching that he has heard and understood. This is the third thing that conduces to the confusion and disappearance of the good Teaching.

Again, bhikkhus the bhikkhu does not recite with explanations to others the Teaching that he has heard and understood. This is the fourth thing that conduces to the confusion and disappearance of the good Teaching.

Again, bhikkhus the bhikkhu does not think and think discursively and penetratingly see the Teaching that he has heard and understood. This is the fifth thing that conduces to the confusion and disappearance of the good Teaching. Bhikkhus, these five things conduce to the confusion and disappearance of the good Teaching.

Bhikkhus, these five things conduce to the long standing non-confusion and non-disappearance of the good Teaching. What five?

Here, bhikkhus, the bhikkhu learns the Teaching in the discourses, in verse and prose sections, in answer-explanation expositions, verses, solemn utterances, Thus said sayings, birth stories, wonderful things and a series of questions and answers. This is the first thing that conduces to the long standing non-confusion and non-disappearance of the good Teaching.

Again, bhikkhus the bhikkhu teaches with explanations to others the Teaching that he has heard and understood. This is the second thing that conduces to the long standing non-confusion and non-disappearance of the good Teaching.

Again, bhikkhus the bhikkhu repeats with explanations to others the Teaching that he has heard and understood. This is the third thing that conduces to the long standing non-confusion and non-disappearance of the good Teaching.

Again, bhikkhus the bhikkhu recites with explanations to others the Teaching that he has heard and understood. This is the fourth thing that conduces to the long standing non-confusion and non-disappearance of the good Teaching.

Again, bhikkhus the bhikkhu thinks and thinks discursively and penetratingly sees the Teaching that he has heard and understood. This is the fifth thing that conduces to the long standing, non-confusion and non-disappearance of the good Teaching. Bhikkhus, these five things conduce to the long standing, non-confusion and non-disappearance of the good Teaching.

6. Tatiyasaddhammasammosasutta.m-Third on the confusion of the Teaching.

156. Bhikkhus, these five things conduce to the confusion and disappearance of the good Teaching. What five?

Here, bhikkhus, the bhikkhu learns the misinterpreted discourses, with words and letters misplaced. When the words and letters are misplaced the meaning is miscarried. Bhikkhus, this is the first thing that conduces to the confusion and disappearance of the good Teaching.

Again, bhikkhus, the bhikkhu is unruly endowed with unruly things is not patient to advice and not taking up cleverly what is taught. Bhikkhus, this is the second thing that conduces to the confusion and disappearance of the good Teaching.

Again, bhikkhus, the learned bhikkhus who have inherited the Teaching and the Discipline with the headings do not recite the discourses to others carefully and at their demise the discourses have their roots cut and without a refuge Bhikkhus, this is the third thing that conduces to the confusion and disappearance of the good Teaching.

Again, bhikkhus, the elder bhikkhus given to abundance are lethargic giving up seclusions and the main aim do not arouse effort to attain the not yet attained and to realize the not yet realized. By that the later generation follow them and given to abundance become lethargic giving up seclusions and the main aim do not arouse effort to attain the not yet attained or to realize the not yet realized. Bhikkhus, this is the fourth thing that conduces to the confusion and disappearance of the good Teaching.

Again, bhikkhus, the Community of bhikkhus split. When the Community of bhikkhus split they revile and abuse each other, round up a certain one and abandon another. Then the displeased do not pacify and out of the pleased a certain one changes his mind. Bhikkhus, this is the fifth thing that conduces to the confusion and disappearance of the good Teaching.

Bhikkhus, these five things conduce to the long standing, non-confusion and non-disappearance of the good Teaching. What five?

Here, bhikkhus, the bhikkhu learns the rightly grasped discourses, with words and letters rightly placed. When the words and letters are rightly placed the meaning is correctly carried. Bhikkhus, this is the first thing that conduces to the long standing, non-confusion and non-disappearance of the good Teaching.

Again, bhikkhus, the bhikkhu is suave endowed with suave things is patient to advice and cleverly takes what is taught. Bhikkhus, this is the second thing that conduces to the long standing and non-confusion and non-disappearance of the good Teaching.

Again, bhikkhus, the learned bhikkhus who have inherited the Teaching and the Discipline with the headings recite the discourses to others carefully and at their demise the discourses do not have their roots cut and are with refuge Bhikkhus, this is the third thing that conduces to the long standing non-confusion and non-disappearance of the good Teaching.

Again, bhikkhus, the elder bhikkhus do not give to abundance are not lethargic not giving up seclusions and the main aim arouse effort to attain the not yet attained and to realize the not yet realized. By that the later generation follow them and do not give to abundance become lethargic not giving up seclusions and the main aim arouses effort to attain the not yet attained or to realize the not yet realized. Bhikkhus, this is the fourth thing that conduces to the long standing, non-confusion and non-disappearance of the good Teaching.

Again, bhikkhus, the Community of bhikkhus are united, pleasant and without a dispute abiding pleasantly reciting a single code of rules When the Community of bhikkhus are united they do not revile or abuse each other, or round up a certain one or abandon another. Then the displeased pacify and out of the pleased a certain one becomes more pleased. Bhikkhus, this is the fifth thing that conduces to the long standing, non-confusion and non-disappearance of the good Teaching.

## 7. Dukkathaasutta.m- Unpleasant talk.

157. Bhikkhus, five kinds of talks are unpleasant varying from person to person. What five?

Bhikkhus, a talk on faith is unpleasant to one without faith, a talk on virtues is unpleasant to an unvirtuous, a talk on learnedness is unpleasant to one without learning, a talk on benevolence is unpleasant to a miser, a talk on wisdom is unpleasant to a stupid

Bhikkhus, why is a talk on faith unpleasant to one without faith?

Bhikkhus, one without faith hearing a talk on faith becomes ill tempered, angry, retorts angrily and shows aversion. What is the reason? He does not see the attainment of faith in him and does not experience joy and delight on account of faith. Therefore to one without faith a talk on faith is unpleasant.

Bhikkhus, why is a talk on virtues unpleasant to an unvirtuous?

Bhikkhus, an unvirtuous one hearing a talk on virtues becomes ill tempered, angry, retorts angrily and shows aversion. What is the reason? He does not see the attainment of virtues in him and does not experience joy and delight on account of virtues. Therefore to one without virtues a talk on virtues is unpleasant.

Bhikkhus, why is a talk on learnedness unpleasant to one without learning?

Bhikkhus, one without learning hearing a talk on learning becomes ill tempered, angry, retorts angrily and shows aversion. What is the reason? He does not see the attainment of learning in him and does not experience joy and delight on account of learnedness. Therefore to one without learnedness a talk on learnedness is unpleasant.

Bhikkhus, why is a talk on benevolence unpleasant to a miser?

Bhikkhus, a miser hearing a talk on benevolence becomes ill tempered, angry, retorts angrily and shows aversion. What is the reason? He does not see the attainment of benevolence in him and does not experience joy and delight on account of benevolence. Therefore to a miser a talk on benevolence is unpleasant.

Bhikkhus, why is a talk on wisdom unpleasant to a stupid?

Bhikkhus, a stupid one hearing a talk on wisdom becomes ill tempered, angry, retorts angrily and shows aversion. What is the reason? He does not see the attainment of wisdom in him and does not experience joy and delight on account of wisdom. Therefore to a stupid a talk on wisdom is unpleasant.

Bhikkhus, five kinds of talks are pleasant varying from person to person. What five?

Bhikkhus, a talk on faith is pleasant to one with faith, a talk on virtues is pleasant to a virtuous, a talk on learnedness is pleasant to one with learning, a talk on benevolence is pleasant to a benevolent one, a talk on wisdom is pleasant to a wise one.

Bhikkhus, why is a talk on faith pleasant to one with faith?

Bhikkhus, one with faith hearing a talk on faith does not become ill tempered or angry does not retort angrily or show aversion. What is the reason? He sees the attainment of faith in him and experiences joy and delight on account of faith. Therefore to one with faith a talk on faith is pleasant.

Bhikkhus, why is a talk on virtues pleasant to a virtuous?

Bhikkhus, a virtuous one hearing a talk on virtues does not become ill tempered or angry, does not retort angrily or show aversion. What is the reason? He sees the attainment of virtues in him and experience joy and delight on account of virtues. Therefore to one with virtues a talk on virtues is pleasant.

Bhikkhus, why is a talk on learnedness pleasant to one with learning?

Bhikkhus, one with learning hearing a talk on learning does not become ill tempered or angry, does not retort angrily or show aversion. What is the reason? He sees the attainment of learning in him and experiences joy and delight on account of learnedness. Therefore to one with learnedness a talk on learnedness is pleasant.

Bhikkhus, why is a talk on benevolence pleasant to a benevolent one?

Bhikkhus, a benevolent one hearing a talk on benevolence does not become ill tempered or angry, does not retort angrily and show aversion. What is the reason? He sees the attainment of benevolence in him and experiences joy and delight on account of benevolence. Therefore to a benevolent one a talk on benevolence is pleasant.

Bhikkhus, why is a talk on wisdom pleasant to a wise one?

Bhikkhus, a wise one hearing a talk on wisdom does not become ill tempered or angry, does not retort angrily or show aversion. What is the reason? He sees the attainment of wisdom in him and experiences joy and delight on account of wisdom. Therefore to a wise one a talk on wisdom is pleasant. Bhikkhus, these five kinds of talks are pleasant varying from person to person.

#### 8. Saarajjasutta.m- Timidity

158. Bhikkhus, the bhikkhu endowed with five things becomes timid. What five?

Here, bhikkhus, the bhikkhu lacks faith, is not virtuous, has little learning, is lazy and is stupid. Bhikkhus, the bhikkhu endowed with these five things becomes timid.

Bhikkhus, the bhikkhu endowed with five things becomes confident. What five?

Here, bhikkhus, the bhikkhu has faith, is virtuous, has much learning, is with aroused effort and is wise. Bhikkhus, the bhikkhu endowed with these five things becomes confident.

#### 9. Udaayisutta.m- Venerable Udayi

159. At one time the Blessed One was living in Gosita's monastery in Kosambi. At that time venerable Udayi surrounded by a huge gathering of lay disciples, seated was teaching them. Venerable Ananda saw venerable Udayi surrounded by a huge gathering of lay disciples, seated and teaching them, he approached the Blessed One, worshipped, sat on a side and said:- Venerable sir, venerable Udayi is surrounded by a huge gathering of lay disciples and he is teaching them.

Ananda, it is not easy to teach the doctrine to others. One teaching others should establish in himself five things to teach others. What five?

He should teach thinking I will teach in a gradual sequence. I should teach giving reasons and matter. I will teach out of compassion. I will not teach others with material interests. I will tell words that do not hurt me or others Ananda, it is not easy to teach the doctrine to others. One teaching others should establish in himself these five things to teach others.

#### 10. Duppa.tivinodayasutta.m- Difficult to dispel

160. Bhikkhus, these five when arisen are difficult to dispel. What five?

Arisen greed is difficult to dispel, arisen anger is difficult to dispel, arisen delusion is difficult to dispel, arisen understanding is difficult to dispel and the arisen intention to go is difficult to dispel. Bhikkhus, these five when arisen are difficult to dispel.

(17) 2. Aagaatavaggo. On hurtfulness.

1. Pa.thama-aaghaatapa.tivinayasutta.m- First on repression of hurtfulness.

161. Bhikkhus, these are five ways of repressing anger through which the bhikkhu should repress all arisen anger. What five?

Bhikkhus, when anger has arisen towards a certain person, loving kindness should be developed towards that person. Thus that anger should be repressed. When anger has arisen towards a certain person, compassion should be developed towards that person. Thus that anger should be repressed. When anger has arisen towards a certain person, equanimity should be developed towards that person. Thus that anger should be repressed. When anger has arisen towards a certain person, not thinking of him, forgetting him should be developed towards that person. Thus that anger should be repressed. When anger has arisen towards a certain person, the heredity of actions should be thought of that person- This good one is the owner of actions. He is the inheritor, origin, relation and refuge of actions. Whatever actions good or bad he does, will be his heritage. Thus that anger should be repressed. Bhikkhus, these are five ways of repressing anger through which the bhikkhu should repress all arisen anger.

2. Dutiya-aaghaatapa.tivinayasutta.m- Second on repression of hurtfulness.

162. Then venerable Sariputta addressed the bhikkhus:-

Friends, bhikkhus, these are five ways of repressing anger through which the bhikkhu should repress all arisen anger. what five?

Here, friends, a certain person is with impure bodily behaviour and pure verbal behaviour, hurtfulness towards such a person should also be repressed. A certain person is with impure verbal behaviour and pure bodily behaviour, hurtfulness towards such a person should also be repressed. A certain person is with impure bodily behaviour and impure verbal behaviour, from time to time he gains a rare purity, a brightness, hurtfulness towards such a person should also be repressed. A certain person is with impure bodily behaviour and impure verbal behaviour, from time to time he does not gain a rare purity, a brightness, hurtfulness towards such a person should also be repressed. A certain person is with pure bodily behaviour and pure verbal behaviour, from time to time he gains a rare purity, a brightness, hurtfulness towards such a person should also be repressed. Friends,

how should the hurtfulness towards a person with impure bodily behaviour and pure verbal behaviour be repressed?

Friends, like a rag robe bhikkhu seeing a worn out cloth in the street would pull it with the left foot, spread it out with the right foot and tearing the essential would take it away. Friends it is like that person's impure bodily behaviour and pure verbal behaviour. At such time his impure bodily behaviour should not be thought of, his pure verbal behaviour should be thought of. In this manner hurtfulness towards this person should be repressed. Friends, how should the hurtfulness towards a person with impure verbal behaviour and pure bodily behaviour be repressed?



Friends, there is a pond covered with moss and water plants, a man comes to it overcome with thirst, faintish. He ascends and removing the moss and the water plants with his hands, drinks that water and goes away. Friends it is like that person's impure verbal behaviour and pure bodily behaviour. At such time his impure verbal behaviour should not be thought of, his pure bodily behaviour should be thought of. In this manner hurtfulness towards this person should be repressed. Friends, how should the hurtfulness towards a person with impure bodily behaviour and impure verbal behaviour and from time to time who gains a purity a brightness be repressed?

Friends, in the rut made by the hoof of cattle, there is a little water. Then a man tired and overcome by thirst comes and it occurs to him:- What if I drink this little water in the cattle rut with my hands, or with a cup. If it is shaken or disturbed, it will not be drinkable. What if I go down on my fours, drink like cattle and go away. Then he goes down on his fours and drinks the water in the cattle rut and goes away. In the same manner friends, it is like that person with impure bodily behaviour, impure verbal behaviour, from time to time gaining a rare purity, a brightness. At such times his impure bodily behaviour should not be thought of, his impure verbal behaviour should not be thought of. The rare gain of purity and brightness that rises from time to time should be thought of. The hurtfulness towards that person should be repressed in this manner. . .

Friends, how should the hurtfulness towards a person with impure bodily behaviour and impure verbal behaviour and who from time to time does not gain a purity a brightness be repressed?

Friends, it is like a gravely sick man who has come on the highway. In front of him or behind his back a village is far away. He would not get suitable food, suitable medicine, a suitable attendant nor a village headman. A certain man seeing him on the highway, arouses compassion for him and out of compassion he attends on him- Oh! if this person gets the suitable food, medicine, a suitable attendant or even a village headman! What is the reason? May this person not fall to destruction here itself. Friends, a person like this too should be attended to, out of compassion- Oh! this good person should dispel bodily misbehaviour, develop bodily good behaviour. Should dispel verbal misbehaviour, develop verbal good behaviour, should dispel mental misbehaviour, develop mental good behaviour. What is the reason? May this good person after death not go to loss, to a bad state, be born in hell. The hurtfulness towards that person should be repressed in this manner. . .

Friends, how should the hurtfulness towards a person with pure bodily behaviour and pure verbal behaviour and who from time to time gains a purity a brightness be repressed?

Friends, there is a pond with pure, clear water in a pleasant surrounding with several trees bordering it. Then a certain person comes tired and overcome by thirst. He descends into the pond, bathes, drinks water and ascending from the pond sits or lies under the shadow of the trees.

Friends, in the same manner this person's pure bodily behaviour and pure verbal behaviour and from time to time his gains of a purity, a brightnesses should be considered thus:- At that time his pure bodily behaviour should be thought of, his pure verbal behaviour should be thought of and his gains of purity and brightness from time to time should be thought of. The hurtfulness towards that person should be repressed in this manner.

Friends, an entirely appeased person comes and appeases his mind. Friends, bhikkhus, these are five ways of repressing anger through which the bhikkhu should repress all arisen anger.

### 3. Saakacchasutta.m- On conversing

163. Then venerable Sariputta addressed the bhikkhus:-

Friends, bhikkhus, the bhikkhu endowed with five things is suitable to converse with co-associates in the holy life. What five?

Here, bhikkhus the bhikkhu is virtuous and explains whatever questions that arise on virtues. The bhikkhu is concentrated and explains whatever questions that arise on concentration. The bhikkhu is wise and explains whatever questions that arise on wisdom. The bhikkhu is released and explains whatever questions that arise on release. The bhikkhu is endowed with knowledge and vision of release and explains whatever questions that arise on knowledge and vision of release. Friends, bhikkhus, the bhikkhu endowed with these five things is suitable to converse with co-associates in the holy life.

### 4. Saajivasutta.m- Living together.

164. Then venerable Sariputta addressed the bhikkhus:-

Friends, bhikkhus, the bhikkhu endowed with five things is suitable to live with co-associates in the holy life. What five?

Here, bhikkhus the bhikkhu is virtuous and explains whatever questions that arise on virtues. The bhikkhu is concentrated and explains whatever questions that arise on concentration. The bhikkhu is wise and explains whatever questions that arise on wisdom. The bhikkhu is released and explains whatever questions that arise on release. The bhikkhu is endowed with knowledge and vision of release and explains whatever questions that arise on knowledge and vision of release. Friends, bhikkhus, the bhikkhu endowed with these five things is suitable to live with co-associates in the holy life.

### 5. Pa~nhapucchaasutta.m- Asking questions

165. Then venerable Sariputta addressed the bhikkhus:- Friends, whoever asks a question from another, asks it on account of one or the other of these five. What five?

A question is asked on account of stupidity and delusion. A question is asked with an evil desire. To betittle the other a question is asked. To know something a question is asked

from another. Or else with this intention a question is asked from another- It is good if my question is answered correctly. If it is not correctly answered I will explain it. Friends, whoever asks a question from another, asks it on account of one or the other of these five. Friends, I ask a question with this intention. It is good if my question is answered correctly. If it is not correctly answered I will explain it.

## 6. Nirodhasutta.m- Cessation.

166. Then venerable Sariputta addressed the bhikkhus...re.....

Here, friends a bhikkhu endowed with virtues, concentration and wisdom, if he abides attaining to and rising from the cessation of perceptions and feelings, he here and now realizes worthiness, or else is born a mental being with the gods who have gone beyond partaking material food and abides attaining to and rising from the cessation of perceptions and feelings.

Then venerable Udayi said to venerable Sariputta:- Friend, Sariputta, it is impossible, it could not happen that the bhikkhu be born a mental being with the gods who have gone beyond partaking material food and could abide, attaining to and rising from the cessation of perceptions and feelings.

For the second time ...re....for the third time venerable Sariputta addressed the bhikkhus...re.....

Here, friends a bhikkhu endowed with virtues, concentration and wisdom, if he abides attaining to and rising from the cessation of perceptions and feelings, he here and now realizes worthiness, or else is born a mental being with the gods who have gone beyond partaking material food and abides attaining to and rising from the cessation of perceptions and feelings.

Up to the third time venerable Udayi said to venerable Sariputta:- Friend, Sariputta, it is impossible, it could not happen that the bhikkhu be born a mental being with the gods who have gone beyond partaking material food and could abide attaining to and rising from the cessation of perceptions and feelings.

Then it occurred venerable Sariputta up to the third time venerable Udayi has rejected me and no other bhikkhu appreciates it. What if I approach the Blessed One. Then venerable Sariputta approached the Blessed One, worshipped and sat on a side and addressed the bhikkhus:- Here, friends a bhikkhu endowed with virtues, concentration and wisdom, if he abides attaining to and rising from the cessation of perceptions and feelings, he here and now realizes worthiness, or else is born a mental being with the gods who have gone beyond partaking material food and abides attaining to and rising from the cessation of perceptions and feelings.

Then venerable Udayi said to venerable Sariputta:- Friend, Sariputta, it is impossible, it could not happen that the bhikkhu be born a mental being with the gods who have gone beyond partaking material food, could abide attaining to and rising from the cessation of perceptions and feelings.

For the second time ...re....for the third time venerable Sariputta addressed the bhikkhus...re.....

Here, friends a bhikkhu endowed with virtues, concentration and wisdom, if he abides attaining to and rising from the cessation of perceptions and feelings, he here and now realizes worthiness, or else is born a mental being with the gods who have gone beyond partaking material food and abides attaining to and rising from the cessation of perceptions and feelings.

Up to the third time venerable Udayi said to venerable Sariputta:- Friend, Sariputta, it is impossible, it could not happen that the bhikkhu be born a mental being with the gods who have gone beyond partaking material food and he could abide attaining to and rising from the cessation of perceptions and feelings.

Then it occurred venerable Sariputta even before the Blessed One venerable Udayi has rejected me up to the third time and no other bhikkhu appreciates it. I should keep silence and kept silent.

Then the Blessed One addressed venerable Udayi:- Udayi, do you know mental beings? Venerable sir, I know immaterial perceptual gods. Udayi, what is the use of your foolish words. You think, I too should speak. Then the Blessed One addressed venerable Ananda:- Ananda, there are those who worry the elders. Be on the look out! They show no compassion when worrying the elders.

Then the Blessed One addressed the bhikkhus:- Bhikkhus, a bhikkhu endowed with virtues, concentration and wisdom, if he abides attaining to and rising from the cessation of perceptions and feelings, he here and now realizes worthiness, or else is born a mental being with the gods who have gone beyond partaking material food and abides attaining to and rising from the cessation of perceptions and feelings. Having said that the Blessed One got up from his seat and went into the monastery.

Soon after the Blessed One had gone, venerable Ananda approached venerable Upavana and said:- Here, friend, Upavana, the elder bhikkhus who have attained worthiness are worried. We are not free from that accusation . There is no surprise friend, Upavana. to see the Blessed One addressing the bhikkhus on this, as to how venerable ones like Upavana should reply. We should be frightened on this. Then the Blessed One getting up from his seclusion in the evening. approached the attendance hall and sat on the prepared seat and addressed venerable Upavana:-

Upavana, endowed with what things is an elder bhikkhu pleasing, agreeable, honourable and developed to the co-associates in the holy life?

Venerable sir, endowed with five things the elder bhikkhu becomes pleasing, agreeable, honourable and developed to the co-associates in the holy life. What five?

Here, venerable sir, the elder bhikkhu is virtuous, ...re.... restrained in the code of rules. Is learned ...re...and penetratingly seeing have rectified his view. Endowed with good words is polite and could explain to others the deep meanings. He is a gainer for nothing, a quick and easy gainer of the four higher states of the mind, the pleasant abidings here and now. Having destroyed desires, ....re..... having realized abides. Venerable sir, endowed with these five things the elder bhikkhu becomes pleasing, agreeable, honourable and developed to the co-associates in the holy life.

Upavana, good! That you know them. The elder bhikkhu endowed with these five things becomes pleasing, agreeable, honourable and developed to the co-associates in the holy life. Upavana, if these five things are not evident in the elder bhikkhu the co-associates in the holy life should not venerate him, esteem him honour him, because of his grey hair and wrinkled skin. Upavana, if these five things are evident in the elder

bhikkhu, then the co-associates in the holy life venerate him, esteem him and honour him. .

## 7. Codanaasutta.m- Making accusations

167.Venerable Sariputta addressed the bhikkhus:- Friends, a bhikkhu desiring to accuse another should internally establish himself in these five things and then accuse another. What five?

I will talk at the right time not out of time. I will tell the truth not the untruth. I will talk politely, not roughly. I will tell the essential not the useless. I will talk with loving kindness not with anger. Friends, a bhikkhu desiring to accuse another should internally establish himself in these five things and then accuse another.

Friends, I see a certain person accused angrily at the inappropriate time. Accused untruthfully and angrily. Accused roughly with anger in the mind. Accused not for the welfare with an angry.mind Accused angrily, without loving kindness.

Friends, to the bhikkhu accused not according to the Teaching non-remorse should be furnished in five ways. The venerable one was accused untimely, it is suitable for your non-remorse. The venerable one was accused untruthfully, it is suitable for your non-remorse. The venerable one was accused harshly, it is suitable for your non-remorse.

The venerable one was accused without essence, it is suitable for your non-remorse. The venerable one was accused without loving kindnss, it is suitable for your non-remorse. Friends, to the bhikkhu accused not according to the Teaching non-remorse should be furnished in these five ways.

Friends, to the bhikkhu accusing not according to the Teaching remorse should be furnished in five ways. The venerable one accused untimely, it is suitable for your remorse. The venerable one accused untruthfully, it is suitable for your remorse. The venerable one accused harshly, it is suitable for your remorse. The venerable one accused without essence, it is suitable for your remorse. The venerable one accused without loving kindnss, it is suitable for your remorse. Friends, to the bhikkhu accusing not according to the Teaching remorse should be furnished in these five ways.

Friends, the bhikkhu accusing not according to the Teaching should arouse remorse in these five ways. What is the reason? He should think not to accuse other bhikkhus untruthfully.

Friends, I see a certain person accused at the appropriate time without anger, Accused truthfully without anger. Accused gently without anger. Accused for the welfare without anger.Accused with a mind of loving kindness.

Friends, to the bhikkhu accused according to the Teaching remorse should be furnished in five ways. The venerable one was accused timely, it is suitable for your remorse. The venerable one was accused truthfully, it is suitable for your remorse. The venerable one was accused gently, it is suitable for your remorse.

The venerable one was accused with an essence, it is suitable for your remorse. The venerable one was accused with loving kindness, it is suitable for your remorse. Friends, to the bhikkhu accused according to the Teaching remorse should be furnished in these five ways.

Friends, to the bhikkhu accusing according to the Teaching non-remorse should be furnished in five ways. The venerable one accused timely, it is suitable for your non-remorse. The venerable one accused truthfully, it is suitable for your non-remorse. The venerable one accused gently, it is suitable for your non-remorse. The venerable one accused in the essence, it is suitable for your non-remorse. The venerable one accused with loving kindness, it is suitable for your non-remorse. Friends, to the bhikkhu accusing according to the Teaching non-remorse should be furnished in these five ways.

Friends, to the bhikkhu accusing according to the Teaching non-remorse should be furnished in these five ways. What is the reason? He should think to accuse other bhikkhus too, truthfully.

Friends, the accused person should be established in two things. In truth and non-aversion. Even if I accuse others at the appropriate time or inappropriate time, truthfully or untruthfully, gently or roughly, for his welfare or not for his welfare, with loving kindness or with anger. I too should be established in two things in truth and non-aversion. If I know these things are present in me and if I tell them I have those qualities and if they know those things are present in me. Or if I know those things are not present in me and I tell them, these things are not evident in me.

Sariputta, even when you say thus, why does not a certain foolish man take advice?

Venerable sir, a certain person leaves home and becomes homeless for the sake of a living without faith, crafty, deceitful, cheating, puffed up, takative, with loose talk, with unprotected mental faculties, not knowing the right amount to partake, not engaged in wakefulness, without desires of recluseship, not honouring the precepts, given to abundance and lethargic, having given up seclusions and the main aim, is lazy and without effort, not mindful and aware, not concentrated with scattered mind, stupid with saliva dripping. Such people even when advised do not take advice quickly

Venerable sir, as for those sons of clansmen who leave home and become homeless with faith, not crafty, not deceitful, not cheating, not puffed up, not takative, without loose talk, with protected mental faculties, knowing the right amount to partake, engaged in wakefulness, with desires of recluseship, honouring the precepts, not given to abundance and not lethargic, not giving up seclusions and the main aim, are with aroused effort, mindful and aware, concentrated with the mind in a single point, wise without saliva dripping. Such people when advised, take my advice quickly

Sariputta, those persons who leave home and become homeless for the sake of a living without faith, crafty, deceitful, cheating, puffed up, takative, with loose talk, with unprotected mental faculties, not knowing the right amount to partake, not engaged in wakefulness, without desires of recluseship, not honouring the precepts, given to abundance and lethargic, having given up seclusions and the main aim, are lazy and without effort, not mindful and aware, not concentrated with scattered mind, stupid with saliva dripping. Let them alone!

Sariputta, as for those sons of clansmen who leave home and become homeless with faith, not crafty, not deceitful, not cheating, not puffed up, not takative, without loose talk, with protected mental faculties, knowing the right amount to partake, engaged in wakefulness, with desires of recluseship, honouring the precepts, not given to abundance and not lethargic, not giving up seclusions and the main aim, are with aroused effort, mindful and aware, concentrated with the mind in a single point, wise without saliva dripping. Sariputta, they tell you:- Sariputta, advise the co-associates in the holy life, pull them out of the wrong teaching and establish them in the right Teaching. Sariputta, you should train thus.

## 8. Siillasutta.m- On virtues.

168. Venerable Sariputta addressed the bhikkhus:- Friends, the unvirtuous, with virtues destroyed, destroy the supportive condition for right concentration. When right concentration is not present, the supportive condition for knowledge and vision of things as they really are, get destroyed. When knowledge and vision of things as they really are, is not present, the supportive condition for giving up and disenchantment, gets destroyed. When giving up and disenchantment is not present, the supportive condition for knowledge and vision of release, gets destroyed. Friends it is like a tree devoid of branches and foliage. Its shoots do not grow completely, neither do its bark, sap wood and essence grow completely. Friends, in the same manner the unvirtuous, with virtues destroyed, destroy the supportive condition for right concentration. When right concentration is not present, the supportive condition for knowledge and vision of things as they really are, get destroyed. When knowledge and vision of things as they really are, is not present, the supportive condition for giving up and disenchantment, gets destroyed. When giving up and disenchantment is not present, the supportive condition for knowledge and vision of release, gets destroyed.

Friends, the virtuous one, with his endowment of virtues is supported for right concentration. When right concentration is present, the supportive condition for knowledge and vision of things as they really are, gets supported. When knowledge and vision of things as they really are, is present, the supportive condition for giving up and disenchantment, gets supported. When giving up and disenchantment is present, the supportive condition for knowledge and vision of release, gets supported. Friends it is like a tree endowed with branches and foliage. Its shoots grow to completion, its bark, sap wood and essence grow to completion. Friends, in the same manner the virtuous one with his endowment of virtues is supported for right concentration. When right concentration is present, the supportive condition for knowledge and vision of things as they really are, get supported. When knowledge and vision of things as they really are, is present, the supportive condition for giving up and disenchantment, gets supported. When giving up and disenchantment is present, the supportive condition for knowledge and vision of release, gets supported.

## 9. Khippanisantisutta.m - Quick observation.

169. Venerable Ananda approached venerable Sariputta, exchanged friendly greetings, sat on a side and said:-

Friend, Sariputta, how does the bhikkhu become a quick observer of meritorious things, thoroughly grasping a lot of them and not forget them.

Venerable Ananda is learned. Could venerable Ananda himself explain this?

Then, friend Sariputta, listen carefully and attend!

Here, friend, Sariputta the bhikkhu becomes clever in meanings, clever in the Teaching, clever in words, clever in roots and clever in the past and the future. Friend, with this much the bhikkhu becomes a quick observer of meritorious things, thoroughly grasping a lot of them does not forget them.

Friend, it is wonderful and surprising . These are good words of venerable Ananda. We will remember venerable Ananda as endowed with these five things. Venerable Ananda is clever in meanings, clever in the Teaching, clever in words, clever in roots and clever in the past and the future.

#### 10. Bhaddajisutta.m- Venerable Bhaddaji

170. At one time venerable Ananda was living in Ghosita's monastery in Kosambi. Then venerable Bhaddaji approached venerable Ananda exchanged friendly greetings, sat on a side and venerable Ananda said thus:-

Friend, Bhaddaji, of sights what is the foremost, of sounds what is the foremost, of pleasantnesses what is the foremost, of perceptions what is the foremost and of the states of being what is the foremost?

Friend, there is brahma the overlord who is not overcome who pervades the directions and is the authority. If someone sees that brahma, that is the foremost sight. Friends, there are gods emitting streaks of light like lightening from their bodies. Overcome and drenched in pleasantness one day or other, they utter a solemn utterance:- Ah! this is pleasant! This is pleasant! If someone hears that sound, that is the foremost of sounds. Friends, there are gods who are drenched in happiness and they abide appeased in the heaven of happiness. This is the foremost happiness. Friend, there are gods who abide in the sphere, where there is nothing. That is the foremost of perceptions. Friend, there are gods in the sphere of neither perception nor non-perception. That is the foremost state of being[1]. Does venerable Bhaddaji agree with this explanation as the general populace does?

Venerable Ananda is learned, let venerable Ananda explain. Friend, Bhaddaji, then listen and attend carefully:- Friend, when looking on, without an interval, desires get destroyed. That is the foremost sight. When listening without an interval, desires get destroyed. That is the foremost hearing. When pleasantness is without an interval, desires get destroyed. That is the foremost pleasantness. When the perception is without an interval, desires get destroyed. That is the foremost perception. When being[1] is without an interval, desires get destroyed. That is the foremost being.

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Notes. 1. Being 'bhavaana.m': This is maintaining the mind in a single position, without any intrusions of good or evil.

#### (18) 3. Upaasakavaggo- Lay disciples

##### 1. Saarajjasutta.m- Timidity.

171. I heard thus:- At one time the Blessed One was abiding in the monastery offered by Anathapindika in Jeta's grove in Savatthi and the Blessed One addressed the bhikkhus.



Bhikkhus, endowed with five things the lay disciples become timid. What five?

Destroying living things, taking the not given, misbehaving in sensual desires, telling lies and taking intoxicated and brewed drinks Bhikkhus, endowed with these five things the lay disciples become timid.

Bhikkhus, endowed with five things the lay disciples become confident. What five?

Abstaining, from destroying living things, taking the not given, misbehaving in sexual desires, telling lies and taking intoxicated and brewed drinks Bhikkhus, endowed with these five things the lay disciples become confident.

2. Visaaradasutta.m- With confidence.

172. Bhikkhus, endowed with five things the lay disciples become timid and live a household life..What five?

Destroying living things, taking the not given, misbehaving in sexual desires, telling lies and taking intoxicated and brewed drinks Bhikkhus, endowed with these five things the lay disciples become timid and live a household life

Bhikkhus, endowed with five things the lay disciples become confident and live a household life.What five?

Abstaining, from destroying living things, taking the not given, misbehaving in sexual desires, telling lies and taking intoxicated and brewed drinks Bhikkhus, endowed with these five things the lay disciples become confident and live a household life.

3. Nirayasutta.m- In hell.

173 Bhikkhus, endowed with five things the lay disciple is in hell as though led and lain. What five?

Destroying living things, taking the not given, misbehaving in sexual desires, telling lies and taking intoxicated and brewed drinks Bhikkhus, endowed with these five things the lay disciple is in hell as though led and lain there.

Bhikkhus, endowed with five things the lay disciple is in heaven as though led and lain there. What five?

Abstaining, from destroying living things, taking the not given, misbehaving in sexual desires, telling lies and taking intoxicated and brewed drinks Bhikkhus, endowed with these five things the lay disciple is in heaven as though led and lain there.

4. Verasutta.m- Animosity

174. The householder Anathapindika approached the Blessed One, worshipped and sat on a side. The Blessed One said thus:- Householder, without dispelling five fears and animosities, it is said he is unvirtuous and is born in hell. What five?

Destroying living things, taking the not given, misbehaving in sexual desires, telling lies and taking intoxicated and brewed drinks. Householder, without dispelling these five fears and animosities, it is said he is unvirtuous and is born in hell.

Householder, dispelling five fears and animosities, it is said he is virtuous and is born in heaven. What five?

Abstaining from destroying living things, taking the not given, misbehaving in sexual desires, telling lies and taking intoxicated and brewed drinks. Householder, dispelling these five fears and animosities, it is said he is virtuous and is born in heaven.

Householder, the destroyer of living things on account of that, here and now, develops fear and animosity and feels unpleasant and displeased. The one who abstains from destroying living things does not develop fear and animosity, here and now or here after. That fear and animosity is appeased in one who abstains from destroying living things.

.Householder, the one who takes the not given,...re.... the one who misbehaves in sexual desires,...re... the one who tells lies, ...re..... and the one who takes intoxicating and brewed drinks, on account of that here and now, develops fear and animosity and feels unpleasant and displeased. The one who abstains from taking intoxicating and brewed drinks does not develop fear and animosity here and now or here after. That fear and animosity is appeased in one who abstains from intoxicating and brewed drinks.

He that destroys living things, tells lies, takes the not given,

Goes to others' wives and takes intoxicating and brewed drinks,

The foolish unvirtuous one without dispelling these five animosities,

After death will be born in hell. .

Abstaining from destroying living things, telling lies, taking the not given,

Going to others' wives and taking intoxicating and brewed drinks,

The wise virtuous one dispels the five animosities,

And after death he will be born in heaven.

##### 5. Ca.n.daalasutta.m- The outcaste

175. Endowed with five things the lay disciple becomes an outcaste of lay disciples, a stained lay disciple, a miserable lay disciple. What five?

Lacking in faith, unvirtuous, fond of festivals, takes for granted the auspicious, searches for outside gifts, and does the preliminary things for it. Endowed with these five things the lay disciple becomes an outcaste of lay disciples, a stained lay disciple, a miserable lay disciple.

Endowed with five things the lay disciple becomes a jewel of lay disciples, a lotus of lay disciples, and a lotus of lay disciples with a hundred petals. What five?

Has faith, is virtuous, is not fond of festivals, takes for granted the action not the auspicious, does not search for outside gifts, and does the preliminary things for it. Endowed with these five things the lay disciple becomes a jewel of lay disciples, a lotus of lay disciples and a lotus of lay disciples with a hundred petals.

#### 6. Piitisutta.m- Joy.

176. Then the householder Anathapindika approached the Blessed One with about five hundred lay disciples, worshipped and sat on a side. Then Blessed One said:-

Householder, you attend on the Community of bhikkhus with robes, morsel food, dwellings, requisites when ill. You should not be satisfied thinking, I attend on the Community of bhikkhus with robes, morsel food, dwellings and requisites when ill. You should train to think why shouldn't I abide in joy, secluded from time to time?

When this was said, venerable Sariputta said to the Blessed One:-It is wonderful and surprising venerable sir, these are good words of the Blessed One- Householder, you attend on the Community of bhikkhus with robes, morsel food, dwellings, requisites when ill. You should not be satisfied thinking, I attend on the Community of bhikkhus with robes, morsel food, dwellings and requisites when ill. You should train to think why shouldn't I abide in joy, secluded from time to time.

Venerable sir, when the noble disciple abides secluded in joy, five thoughts do not arise to him. At that time, unpleasantness and displeasure accompanied by sensual desires do not arise to him. At that time, pleasantness and pleasure accompanied by sensual desires do not arise to him. At that time, unpleasantness and displeasure accompanied by demerit do not arise to him. At that time, pleasantness and pleasure accompanied by demerit do not arise to him. At that time, unpleasantness and displeasure accompanied by merit do not arise to him. When the noble disciple abides secluded in joy, these five thoughts do not arise to him.

Good! Sariputta, when the noble disciple abides secluded in joy, five thoughts do not arise to him. At that time, unpleasantness and displeasure accompanied by sensual desires do not arise to him. At that time, pleasantness and pleasure accompanied by sensual desires do not arise to him. At that time, unpleasantness and displeasure accompanied by demerit do not arise to him. At that time, pleasantness and pleasure accompanied by demerit do not arise to him. At that time, unpleasantness and displeasure accompanied by merit do not arise to him. When the noble disciple abides secluded in joy, these five thoughts do not arise to him.

#### 7. Va.nijjaasutta.m- Trading.

177. Bhikkhus, the disciple of the Blessed One should not trade in these five. What five?

Trading in swords, humans, flesh, intoxicants and poison. Bhikkhus, the disciple of the Blessed One should not trade in these five.

## 8. Raajaasutta.m- The king.

178. Bhikkhus, would a man who abstained from destroying living things, for that reason be sued by the king, killed, bound, exiled or done, what he liked for the reason of abstaining from destroying living things? No, venerable sir.

Good! Bhikkhus, I too have not seen or heard of a man who abstained from destroying living things, for that reason, sued by the king, killed, bound, exiled or done what he liked for the reason of abstaining from destroying living things. Yet when this evil action is brought to his notice:- This man has killed a woman or man, for that reason would that man be taken by the king, killed, bound, exiled or done what he liked. Bhikkhus, have you seen or heard of such a thing? Yes, venerable sir. We have seen and heard such things and will hear of such things.

Bhikkhus, would a man who abstained from taking the not given, for that reason be sued by the king, killed, bound, exiled or done, what he liked for the reason of abstaining from taking the not given? No, venerable sir.

Good! Bhikkhus, I too have not seen or heard of a man who abstained from taking the not given, for that reason, sued by the king, killed, bound, exiled or done what he liked for the reason of abstaining from taking the not given. Yet when this evil action is brought to his notice:- This man has taken the not given in the village or forest, with a thievish mind, for that reason would that man be taken by the king, killed, bound, exiled or done what he liked. Bhikkhus, have you seen or heard of such a thing? Yes, venerable sir. We have seen and heard of such things and will hear of such things.

Bhikkhus, would a man who abstained from sexual misbehaviour, for that reason be sued by the king, killed, bound, exiled or done, what he liked for the reason of abstaining from sexual misbehaviour? No, venerable sir.

Good! Bhikkhus, I too have not seen or heard of a man who abstained from sexual misbehaviour, for that reason, sued by the king, killed, bound, exiled or done what he liked for the reason of abstaining from sexual misbehaviour. Yet when this evil action is brought to his notice:- This man misbehaves with others' wives and girls, for that reason would that man be taken by the king, killed, bound, exiled or done what he liked. Bhikkhus, have you seen or heard of such a thing? Yes, venerable sir. We have seen and heard of such things and will hear of such things.

Bhikkhus, would a man who abstained from telling lies, for that reason be sued by the king, killed, bound, exiled or done, what he liked for the reason of abstaining from telling lies? No, venerable sir.

Good! Bhikkhus, I too have not seen or heard of a man who abstained from telling lies, for that reason, sued by the king, killed, bound, exiled or done what he liked for the reason of abstaining from telling lies. Yet when this evil action is brought to his notice:- This man has destroyed the essential of a householder or the son of a householder telling lies, for that reason would that man be taken by the king, killed, bound, exiled or done what he liked. Bhikkhus, have you seen or heard of such a thing? Yes, venerable sir. We have seen and heard of such things and will hear of such things.

Bhikkhus, would a man who abstained from taking intoxicating and brewed drinks, for that reason be sued by the king, killed, bound, exiled or done, what he liked for the reason of abstaining from taking intoxicating and brewed drinks? No, venerable sir.

Good! Bhikkhus, I too have not seen or heard of a man who abstained from taking intoxicating and brewed drinks, for that reason, sued by the king, killed, bound, exiled or done what he liked, for the reason of abstaining from taking intoxicating and brewed drinks. Yet when this evil action is brought to his notice:-This man has killed a woman or man or has taken the not given with a thievish mind in the village and forest or has gone to others' wives or girls or has destroyed the essence of a householder or a householders son by telling lies, having taken intoxicating and brewed drinks, for that reason would that man be taken by the king, killed, bound, exiled or done what he liked. Bhikkhus, have you seen or heard of such a thing? Yes, venerable sir. We have seen and heard of such things and will hear of such things.

## 9. Gihisutta.m- The laity

179.The householder Anathapindika with about five hundred lay disciples approached the Blessed One, worshipped and sat on a side. Then the Blessed One addressed venerable Sariputta:- The laity wearing white clothes, if they abide self controlled guarding their activities controlled in the five precepts and gain for nothing, quickly and easily the four higher states of the mind, the pleasant abidings here and now, could themselves predict:- I will not be born in hell, in the animal kingdom, in the sphere of ghosts. I will not go to loss, I have entered the stream of the Teaching, I'm sure of enlightenment.

Controlled in which five precepts is there a guarding of activities?

Here, Sariputta, the noble disciple abstains from, destroying living things, taking the not given, misbehaving in sexual desires, telling lies and taking intoxicating and brewed drinks.

Controlled in these five precepts there is a guarding of activities.

What are the four higher states of the mind, the pleasant abidings here and now gained for nothing, quickly and easily?

Here, Sariputta, the noble disciple is endowed with unwavering faith in the Blessed One:- That Blessed One is worthy, rightfully enlightened, endowed with knowledge and conduct well gone, knower of the worlds, the incomparable tamer of those to be tamed, teacher of gods and men, enlightened and blessed. This is the first higher state of mind, the pleasant abiding here and now, for the purity and cleanliness of the impure defiled mind

Again, Sariputta, the noble disciple is endowed with unwavering faith in the Teaching:- The Teaching of the Blessed One is well declared, here and now, it is not a matter of time, inviting to inspection, leading inwards, to be realized by the wise by themselves. This is the second higher state of mind, the pleasant abiding here and now, for the purity and cleanliness of the impure, defiled mind

Again, Sariputta, the noble disciple is endowed with unwavering faith in the Community of bhikkhus:- The disciples of the Blessed One have come to the good path, straight path, the wise path and the path of mutual understanding. They are the four pairs of eight Great Men, who are venerable, suitable for hospitality and gifts and to be revered with

clasped hands, the incomparable field of merit for the world. This is the third higher state of mind, the pleasant abiding here and now, for the purity and cleanliness of the impure defiled mind

Again, Sariputta, the noble disciple is endowed with virtues desired by the noble ones. Virtues, that are not broken, not defective, not spotted, consistent, praised by the wise as leading to freedom, not to corruption and conducive to concentration. This is the fourth higher state of mind, the pleasant abiding here and now, for the purity and cleanliness of the impure defiled mind He becomes a quick and easy gainer a gainer for nothing of the four higher states of the mind, the pleasant abidings here and now.

Sariputta:- The laity wearing white clothes, if they abide self controlled guarding their activities, controlled in the five precepts, gaining for nothing, quickly and easily the four higher states of the mind, the pleasant abidings here and now, could predict:- I will not be born in hell, in the animal kingdom, in the sphere of ghosts. I will not go to loss, I have entered the stream of the Teaching, I'm sure of enlightenment.

Knowing the noble teaching and fearing hell,

The wise avoid demerit, not hurting living things knowingly,

Not telling lies, nor touching others' belongings

Happy with one's wife not delighting in others' wives

Avoiding intoxicants that delude the mind,

Recalling the good Teaching, they think discursively about it.

With a non angry mind they develop heavenly bliss

Giving gifts with careful attention, they acquire merit.

The first gifts given to the appeased bring good results.

Sariputta, I will tell about the appeased. Listen!

Of the dark and white things carried away by Rohinie,

There are cattle that are spotted, beautiful and dove coloured.

Of them the young tamed ones are the best.

They are powerful, can bear the load and have speed.

Their colour does not matter, the load is given to them.

In the same manner those born human, wherever they are born

As warriors, brahmins, ordinary or outcastes

Of them the tamed, gentle are the best

Righteous, virtuous, truthful and shameful,

Having dispelled birth and death and done the duties of the holy life

Unyoked from the load are without desires.

Gone beyond all things are extinguished without desires.

Gifts given in that field are full of results.

The foolish not learned attend outside this field.

They that attend on the appeased, wise,

Get their roots of faith well established in the well gone one.

They are either born in heaven, or in a high clan here

And those wise gradually reach extinction.

10. Gavesiisutta.m- Gavesi the lay disciple.

180. At one time the Blessed One was touring the country of Kosala with a large Community of bhikkhus. On the way seeing a certain Sala forest the Blessed One deviating from the path entered that Sala forest and reaching a certain place smiled.

It occurred to venerable Ananda:- What is the reason that the Blessed One should smile?

Without a reason Thus gone Ones do not smile. Then venerable Ananda said to the Blessed One; - Venerable sir, what is the reason for the Blessed One to smile. Thus Gone Ones do not smile without a reason?

Ananda, in the past, in this place there was a prosperous and populated city. The Blessed One Kassapa, worthy and rightfully enlightened abode relying on that city. There was a lay disciple named, Gavesi incomplete in virtues, to the Blessed One Kassapa, worthy and rightfully enlightened. The lay disciple Gavesi was advising about five hundred other lay disciples, who were also incomplete in virtues. Then it occurred to Gavesi the lay disciple:- I have been of much help to these five hundred lay disciples. Of them I am the foremost. I am incomplete in my virtues, so also these five hundred lay disciples. We are on equal grounds, there is no super quality in me; how could I be superior.

Ananda, then the lay disciple Gavesi approached the five hundred lay disciples and said:- Friends, from today know me as complete in my virtues.

Then it occurred to those five hundred lay disciples:- Our master Gavesi has been of great help to us, advising us. He is going to be complete in virtues. Why shouldn't we. Then the five hundred lay disciples approached the lay disciple Gavesi and said:- Master Gavesi, from today these five hundred lay disciples will be complete in virtues. Then it occurred to Gavesi the lay disciple:- I have been of much help to these five hundred lay disciples. Of them I am the foremost. I am complete in my virtues, so also these five hundred lay disciples. We are on equal grounds, there is no super quality in me; how could I be superior.

Ananda, then the lay disciple Gavesi approached the five hundred lay disciples and said:- Friends, from today I will give up low behaviour and sexual intercourse

Then it occurred to those five hundred lay disciples:- Our master Gavesi has been of great help to us, advising us. He will give up low behaviour and sexual intercourse. Why shouldn't we. Then the five hundred lay disciples approached the lay disciple Gavesi and said:- Master Gavesi, from today these five hundred lay disciples will give up low behaviour and sexual intercourse. Then it occurred to Gavesi the lay disciple:- I have been of much help to these five hundred lay disciples. Of them I am the foremost. I am complete in my virtues, so also these five hundred lay disciples. I lead a holy life away from low sexual intercourse. These five hundred lay disciples too lead a holy life away from low sexual intercourse. We are on equal grounds, there is no super quality in me; how could I be superior.

Ananda, then the lay disciple Gavesi approached the five hundred lay disciples and said:- Friends, from today I will abide on one meal, refraining from food at night and untimely hours.

Then it occurred to those five hundred lay disciples:- Our master Gavesi has been of great help to us, advising us. He is going to abide on one meal per day refraining from food at night and untimely hours. Why shouldn't we. Then the five hundred lay disciples approached the lay disciple Gavesi and said:- Master Gavesi, from today these five hundred lay disciples will abide on one meal per day refraining from food at night and untimely hours. Then it occurred to Gavesi the lay disciple:- I have been of much help to these five hundred lay disciples. Of them I am the foremost. I am complete in my virtues, so also these five hundred lay disciples. I lead a holy life away from low sexual intercourse, so too these five hundred lay disciples. I abide on one meal per day refraining from food at night and untimely hours. We are on equal grounds, there is no super quality in me; how could I be superior.

Ananda, then the lay disciple Gavesi approached the blessed one Kassapa, worthy and rightfully enlightened and said:- Venerable sir, may I gain the going forth and the higher ordination in the presence of the Blessed One. Then Ananda, the lay disciple Gavesi gained the going forth and the higher ordination in the presence of the Blessed One Kassapa, worthy and rightfully enlightened. Soon after his higher ordination, withdrawn from the crowd and secluded abiding with aroused effort to dispel, he attained the noble aim for which sons of clansmen rightfully leave the household and become homeless

He here and now knowing realized the end of the holy life and abode. He thoroughly knew birth is destroyed, the holy life is lived to the end, what should be done is done, there is nothing to wish. Ananda, Gavesi became one of the arahants.

Then, Ananda, to those five hundred lay disciples it occurred:- Our master Gavesi has been of great help to us, advising us. He has shaved head and beard, wearing yellow robes has gone forth and become homeless Why shouldn't we. Then the five hundred lay disciples approached the Blessed One Kassapa, worthy and rightfully enlightened and said:- Venerable sir, may we gain the going forth and the higher ordination in the presence of the Blessed One. Then Ananda, the five hundred lay disciples gained the going forth and the higher ordination in the presence of the Blessed One Kassapa, worthy and rightfully enlightened.

Then, Ananda, to the bhikkhu Gavesi it occurred:- I am a gainer for nothing, a quick and easy gainer of the pleasantness of release. Oh! these five hundred bhikkhus too should be gainers for nothing, quick and easy gainers of the pleasantness of release. Then Ananda, those five hundred bhikkhus, withdrawn from the crowd and secluded, abiding with aroused effort to dispel, attained the noble aim for which sons of clansmen rightfully leave the household and become homeless



They here and now knowing realized the end of the holy life and abode. They thoroughly knew birth is destroyed, the holy life is lived to the end, what should be done is done, there is nothing to wish.

Thus Ananda, those five hundred bhikkhus headed by the bhikkhu Gavesi realized the noble release by putting forth effort. Ananda, you should train thus:- We should realize noble release, by putting forth more and more exalted effort

(19) 4. Ara ~n~navaggo- In the forests.

1. Aara~n~nikasutta.m- In the forest.

181. Bhikkhus, these five live in the forest. What five?

Owing to stupidity and delusion one lives in the forest. owing to evil desires one lives in the forest, owing to derangement of mind one lives in the forest, as it is praised by the Blessed Ones and the disciples of the Blessed One someone lives in the forest. On account of having few desires, satisfaction, to observe the higher penances, for want of seclusion and thinking this is enough one lives in the forest. Bhikkhus, these are the five that live in the forest. Of those five who live in the forest, the one who has few desires, satisfaction, to observe the higher penances, for want of seclusion and thinking this is enough is the foremost, noble and released. one who lives in the forest.

Like milk is obtained from the cow, curd from milk, butter from curd, ghee from butter and the cream of ghee from ghee and it is the most exalted. In the same manner of those living in the forest, the one who lives on account of having few desires, satisfaction, to observe the higher penances, for want of seclusion, thinking this is enough is the foremost, noble and released. one who lives in the forest.

2. Ciivarasutta.m- Robes.

182. Bhikkhus, these five are rag robe wearers. What five?

Owing to stupidity and delusion one wears rag robes, owing to evil desires one wears rag robes, owing to derangement of mind one wears rag robes, as it is praised by the Blessed Ones and the disciples of the Blessed One someone wears rag robes. On account of having few desires, satisfaction, to observe the higher penances, for want of seclusion and thinking this is enough one wears rag robes. Bhikkhus, these are the five who wear rag robes.

3 Rukkhamuulikasutta.m- The roots of trees

183. Bhikkhus, these five abound roots of trees. What five?

Owing to stupidity and delusion one abounds roots of trees, owing to evil desires one abounds roots of trees, owing to derangement of mind one abounds roots of trees, as it is praised by the Blessed Ones and the disciples of the Blessed One someone abounds

roots of trees. On account of having few desires, satisfaction, to observe the higher penances, for want of seclusion and thinking this is enough one abounds roots of trees. Bhikkhus, these are the five who abound roots of trees.

#### 4. Sosaanikasutta.m- Cemeterys

184. Bhikkhus, these five abound cemeterys. What five?

Owing to stupidity and delusion one abounds cemeterys, owing to evil desires one abounds cemeterys, owing to derangement of mind one abounds cemeterys, as it is praised by the Blessed Ones and the disciples of the Blessed One someone abounds cemeterys. On account of having few desires, satisfaction, to observe the higher penances, for want of seclusion and thinking this is enough one abounds cemeterys. Bhikkhus, these are the five who abound cemeterys.

#### 5. Abbhokaasikasutta.m - Open spaces

185. Bhikkhus, these five abound open spaces. What five?

Owing to stupidity and delusion one abounds open spaces, owing to evil desires one abounds open spaces, owing to derangement of mind one abounds open spaces, as it is praised by the Blessed Ones and the disciples of the Blessed One someone abounds open spaces. On account of having few desires, satisfaction, to observe the higher penances, for want of seclusion and thinking this is enough one abounds open spaces. Bhikkhus, these five abound open spaces.

#### 6. Nesajjikasutta.m- Remain in a sitting position.

186. Bhikkhus, these five remain in a sitting position. What five?

Owing to stupidity and delusion one maintains a sitting position, owing to evil desires one maintains a sitting position, owing to derangement of mind one maintains a sitting position, as it is praised by the Blessed Ones and the disciples of the Blessed One someone one maintains a sitting position. On account of having few desires, satisfaction, to observe the higher penances, for want of seclusion and thinking this is enough one maintains a sitting position. Bhikkhus, these five remain in a sitting position.

#### 7. Yathaasanthatikasutta.m -Accepting whatever seat.

187. Bhikkhus, these five accept whatever offered seat. What five?

Owing to stupidity and delusion one accepts whatever offered seat, owing to evil desires one accepts whatever offered seat, owing to derangement of mind one accepts whatever offered seat, as it is praised by the Blessed Ones and the disciples of the Blessed One

one accepts whatever offered seat.. On account of having few desires, satisfaction, to observe the higher penances, for want of seclusion and thinking this is enough one accepts whatever offered seat. Bhikkhus, these five accept whatever offered seats. .

8. Ekaasanikasutta.m- Living alone.

188. Bhikkhus, these five live alone. What five?

Owing to stupidity and delusion one lives alone. Owing to evil desires one lives alone. Owing to derangement of mind one lives alone. As it is praised by the Blessed Ones and the disciples of the Blessed One one lives alone. On account of having few desires, satisfaction, to observe the higher penances, for want of seclusion and thinking this is enough one lives alone. Bhikkhus, these five live alone.

9. Khalupacchaabhattikasutta.m- Refusing offered food after the normal time.

189. Bhikkhus, these five refuse food offered after the normal time. What five?

Owing to stupidity and delusion one refuses offered food after the normal time. Owing to evil desires one refuses food offered after the normal time. Owing to derangement of mind one refuses to accept offered food after the normal time. As it is praised by the Blessed Ones and the disciples of the Blessed One, one refuses to accept offered food after the normal time.. On account of having few desires, satisfaction, to observe the higher penances, for want of seclusion and thinking this is enough one refuses to accept food offered after the normal time. Bhikkhus, these five refuse to accept food offered after the normal time.

10. Pattapi.n.dikasutta.m Partaking morsel food.

190. Bhikkhus, these five partake morsel food. What five?

Owing to stupidity and delusion one partakes morsel food. Owing to evil desires one partakes morsel food. Owing to derangement of mind one partakes morsel food. As it is praised by the Blessed Ones and the disciples of the Blessed One one partakes morsel food. On account of having few desires, satisfaction, to observe the higher penances, for want of seclusion and thinking this is enough one partakes morsel food. Bhikkhus, these five partake morsel food. .

Like milk is obtained from the cow, curd from milk, butter from curd, ghee from butter and the cream of ghee from ghee and it is the most exalted. In the same manner of those partaking morsel food, the one who partakes on account of having few desires, satisfaction, to observe the higher penances, for want of seclusion, thinking this is enough is the foremost, noble and released. one who partakes morsel food.

(20) 5. Braahma.navaggo- Brahmins.

1. So.nasutta.m -To Sona

191.Bhikkhus, these five were ancient qualities of brahmins, now evident among dogs, but not among brahmins.What five?

Bhikkh us, in the past brahmins went to brahmin women only, now they go to brahmin women and to non-brahmin women.also. At present dogs go to bitches only and not to any others Bhikkhus, this is the first ancient quality of the brahmins, which is evident among dogs now, but not among brahmins. ..

Bhikkhus, in the past brahmins went to brahmin women when it was the season, now they go to brahmin women when it is not the season. At present dogs go to bitches when it is their season not out of season. Bhikkhus, this is the second ancient quality of the brahmins, which is evident among dogs now, but not among brahmins.

Bhikkhus, in the past brahmins did not buy or sell brahmin women with mutual understanding, they came together and lived together. At present dogs do not buy or sell bitches, with mutual understanding they come together and live together. Bhikkhus, this is the third ancient quality of the brahmins, which is evident among dogs now, but not among brahmins...

Bhikkhus, in the past brahmins did not amass wealth, grains, silver or pure gold. At present dogs do not amass wealth, grains, silver or pure gold. Bhikkhus, this is the fourth ancient quality of the brahmins, which is evident among dogs now, but not among brahmins.

Bhikkhus, in the past brahmins went in search of food in the evening to eat in the morning. At present they eat.whatever is given until the stomach is full and go away carrying whatever is left. At present dogs go in search of food in the evening to eat in the morning. Bhikkhus, this is the fifth ancient quality of the brahmins, which is evident among dogs now, but not among brahmins. Bhikkhus, these five were ancient qualities of brahmins, now evident among dogs, but not among brahmins.

2. Do.nabrahma.nasutta.m- The brahmin Dona.

192. The brahmin Dona approached the Blessed One and exchanged friendly greetings, sat on a side and said to the Blessed One:-

Good Gotama, we have heard that the recluse Gotama does not honour, attend or offer a seat to decayed aged brahmins who have come to the end of life. Good Gotama, is this so? Good Gotama is it the right conduct, to not honour, attend or offer a seat to decayed aged brahmins who have come to the end of life?

Dona, do you recognize a brahmin?

Good Gotama, to say it correctly -a brahmin is well born on both sides- on the mother's and father's side. He is of pure descent up to the seventh great grand father, not spoilt and and not censured. He is a scholar of the three Vedic scriptures.and learned in the

rules as an officiating priest, knows the words together with the letters with the History as the fifth. Knows the words and their grammar and is complete with the marks of a great man.

Good Gotama, saying it correctly I am that brahmin, well born on both sides- on the mother's and father's side. I am of pure descent up to the seventh great grand father, not spoilt and and not censured. I am a scholar of the three Vedic scriptures and am learned in the rules as an officiating priest. I know the words together with the letters with the History as the fifth. I know the words and their grammar and am complete with the marks of a great man.

Dona, those ancient sages the makers, those handing down the tradition of the scriptures, which at present are sung, handed down, collected and are re-sung and recited now, are the following. Such as A.t.thaka, Vaamaka, Vaamadeva, Vessaamitta, Yamtaggi, Angiirasa, Bhaaradvaja, Vaase.t.tha, Kassapa and Bhagu. They specify these five kinds of brahmins- The one similar to Brahma, the one similar to gods, the one on the boundary, the one who has split the boundary and the brahmin outcaste. Dona, of them to which do you belong?

Good Gotama, I do not know of five kinds of brahmins, I know them as brahmins only. It is good if good Gotama, teach me the five kinds of brahmins. Then brahmin listen and attend carefully, I will tell. The Blessed One said:-.

Dona, who is the brahmin similar to Brahma?

Here, Dona, the brahmin is well born on both sides- on the mother's and father's side. He is of pure descent up to the seventh great grand father, not spoilt and and not censured..

He observes holy chastity for forty eight years. These forty eight years he observes holy chastity, learns the scriptures and searches the wealth of the teacher, righteously.

Dona, what is righteousness there?

Neither farming, nor trading, nor cattle rearing. Not archery, not soldiery, neither a certain skill but to lead the complete life of a bhikkhu begging with bowl in hand to dispel measuring and conceit. He taking charge of the teacher's wealth, shaves head and beard and wearing yellow clothes leave home and becomes homeless.

Having gone forth, he abides pervading one direction with thoughts of loving kindness. So also the second, third, fourth, above, below and across, in every respect, on the whole, the entire world. He abides with thoughts of loving kindness grown great and immeasurable without enmity. He abides pervading one direction with thoughts of compassion,...re...intrinsic joy, ...re.... with equanimity...re... So also the second, third, fourth, above, below and across, in every respect, on the whole, the entire world. He abides with thoughts of equanimity grown great and immeasurable without enmity. He develops these four divine abidings. After death he is born in the world of brahma. Dona, thus the brahmin is similar to brahma. Dona, who is the brahmin similar to a god?

Here, Dona, the brahmin is well born on both sides- on the mother's and father's side. He is of pure descent up to the seventh great grand father, not spoilt and not censured..

He observes holy chastity for forty eight years. These forty eight years he observes holy chastity, learns the scriptures and searches the wealth of the teacher righteously.

Dona, what is righteousness there?

Neither farming, nor trading, nor cattle rearing. Not archery, not a soldier, neither a certain skill but to lead the complete life of a bhikkhu begging with bowl in hand to dispel measuring and conceit. He taking charge of the teacher's wealth then goes in search of a wife righteously. Dona, what is righteousness there?

Not buying one, nor selling one, choosing only a brahmin woman taking charge of her with water. He goes only to brahmin women. Not to warrior women, or to the ordinary caste women or the outcaste women, not to women of such castes as of basket weavers, chariot makers, rubbish collectors. He does not go to a woman bearing a child, or giving suck, does not go to a woman when it is not her season. Why does the brahmin not go to a woman bearing child? Dona, if the brahmin goes to a woman bearing child, the boy or girl that will be born will be named one born in dirty water. Therefore he does not go to one bearing child. Why does the brahmin not go to a woman giving suck? Dona, if the brahmin goes to a woman giving suck, the boy or girl that will be born will be named, one pressed with excreta. Therefore he does not go to one giving suck. Thus he goes to a brahmin woman not for sensual pleasures, not for play, not for passion but for the sake of humanity. He does sexual intercourse and arousing birth, shaves head and beard and wearing yellow clothes leaves home becomes homeless.

Gone forth thus, secluding the mind from sensual desires,....re..... abides in the fourth higher state of the mind. Developing these four higher states of the mind, after death he goes to heaven. Thus, Dona, the brahmin is similar to a god. Dona, how is the brahmin on the border?

Here, Dona, the brahmin is well born on both sides- on the mother's and father's side. He is of pure descent up to the seventh great grand father, not spoilt and not censured..

He observes holy chastity for forty eight years. These forty eight years he observes holy chastity, learns the scriptures and searches the wealth of the teacher righteously.

Dona, what is righteousness there?

Neither farming, nor trading, nor cattle rearing. Not archery, not soldiery, neither a certain skill but to lead the complete life of a bhikkhu begging with bowl in hand to dispel measuring and conceit. He taking charge of the teacher's wealth then goes in search of a wife righteously. Dona, what is righteousness there?

Not buying one, nor selling one, choosing only a brahmin woman taking charge of her with water. He goes only to brahmin women not to warrior women, nor to the ordinary caste women nor the outcaste women, nor to women of such castes as of basket weavers, chariot makers, rubbish collectors. He does not go to a woman bearing a child, or giving suck, does not go to a woman when it is not her season. Why does the brahmin not go to a woman bearing child? Dona, if the brahmin goes to a woman bearing child, the boy or girl that will be born will be named one born in dirty water. Therefore he does not go to one bearing child. Why does the brahmin not go to a woman giving suck? Dona, if the brahmin goes to a woman giving suck, the boy or girl that will be born will be named, one pressed with excreta. Therefore he does not go to one giving suck. Thus he goes to a brahmin woman not for sensual pleasures, not for play, not for passion but for the sake of humanity. He does sexual intercourse and arousing birth, takes delight in his wife lives as husband, does not leave home and become homeless. According to the border of the ancient brahmins, he stands there does not go beyond. Therefore the brahmin is said to stand on the border. Dona, thus the brahmin stands on the border.

Dona, how does the brahmin go beyond the border?

Here, Dona, the brahmin is well born on both sides- on the mother's and father's side. He is of pure descent up to the seventh great grand father, not spoilt and not censured..

He observes holy chastity for forty eight years. These forty eight years he observes holy chastity, learns the scriptures and searches the wealth of the teacher righteously.

Dona, what is righteousness there?

Neither farming, nor trading, nor cattle rearing. Not archery, not soldiery, neither a certain skill but to lead the complete life of a bhikkhu begging with bowl in hand to dispel measuring and conceit. He taking charge of the teacher's wealth then goes in search of a wife righteously.or unrighteously, either buying one, or selling one, or choosing one taking charge of her with water. He goes to brahmin women, to warrior women, to the ordinary caste women or to the outcaste women, or to women of such castes as of basket weavers, chariot makers, rubbish collectors. He goes to a woman bearing a child, or giving suck, or to a woman when it is not her season. He goes to a brahmin woman for sensual pleasures, for play, for passion and for the sake of humanity. As told by the ancient brahmins, he does not stand on the border. He breaks through the border and it is said he has gone beyond the border. Thus Dona, the brahmin goes beyond the border.

Dona, how does the brahmin become an outcaste of a brahmin?

Here, Dona, the brahmin is well born on both sides- on the mother's and father's side. He is of pure descent up to the seventh great grand father, not spoilt and not censured..

He observes holy chastity for forty eight years. These forty eight years he observes holy chastity, learns the scriptures and searches the wealth of the teacher righteously.and unrighteously

Either by farming, or by trading, or by cattle rearing. Or by archery, or soldiery, or learning a certain skill, to lead the complete life of a bhikkhu begging with bowl in hand to dispel measuring and conceit.

Having taken charge of the teacher's wealth he goes in search of a wife righteously.or unrighteously, either buying one, or selling one, or choosing one taking charge of her with water. He goes to brahmin women, to warrior women, to the ordinary caste women or to the outcaste women, or to women of such castes as of basket weavers, chariot makers, rubbish collectors. He goes to a woman bearing a child, or giving suck, or to a woman, during her season and out of her season. He goes to a brahmin woman for sensual pleasures, for play, for passion and for the sake of humanity. He makes a living with all kinds of livelihood. The ancient brahmins told him:- How shall we make you known when you make a living doing all kinds of livelihood? He said, just as fire burns the pure and the impure and by that the fire is not soiled. In the same manner the brahmin makes a living with all kinds of livelihood and is not soiled on account of it. On account of making a livelihood with all kinds of activity he is known as a brahmin outcaste.Thus Dona, the brahmin becomes a brahmin outcaste.

Dona, those ancient sages the makers, those handing down the tradition of the scriptures, which at present are sung, handed down, collected and are re -sung and recited now, are the following. Such as A.t.thaka, Vaamaka, Vaamadeva, Vessaamitta, Yamtaggi, Angiirasa, Bhaaradvaja, Vaase.t.tha, Kassapa and Bhagu. They specify these five kinds of brahmins- The one similar to Brahma, the one similar to gods, the one on the boundary, the one who has split the boundary and the brahmin outcaste. Dona, of them to which do you belong?

Good Gotama, when this is so, I do not qualify to be even the brahmin outcaste. Good Gotama, I understand! ....re..... am a lay disciple of good Gotama. I take refuge in good Gotama, from today until life lasts.

### 3. Sa.ngaaravasutta.m- The brahmin Sangarava.

193.Then the brahmin Sangarava approached the Blessed One, exchanged friendly greetings sat on a side and said:- Good Gotama, for what reason do I not remember to recite scriptures I recited long ago, more so those that I did not recite? For what reason do I remember to recite scriptures I did not recite for a long time and more so those that I recited?.

Brahmin, at a time when your mind is overwhelmed with sensual desires, you do not know or see the escape from arisen sensual desires as it really is, you do not know your own good, the good of others, or the good of either as it really is. At such times you do not remember to recite scriptures recited long ago, more so those, that you did not recite.

Brahmin, like a water surface mixed with lacquer and dye of colours red, yellow, blue and brown, in which a man wanting to see his face, would neither know his face or see it. In the same manner brahmin, at a time when your mind is overwhelmed with sensual desires, you do not know or see the escape from arisen sensual desires as it really is, you do not know your own good, the good of others, or the good of either as it really is. At such times you do not remember to recite scriptures recited long ago, more so those, that you did not recite.

Brahmin, at a time when your mind is overwhelmed with hate, you do not know or see the escape from arisen hate as it really is, you do not know your own good, the good of others, or the good of either as it really is. At such times you do not remember to recite scriptures recited long ago, more so those, that you did not recite.

Brahmin, like a heated water surface which has expanded, in which a man wanting to see his face, would neither know his face or see it. In the same manner brahmin, at a time when your mind is overwhelmed with hate, you do not know or see the escape from arisen hate as it really is, you do not know your own good, the good of others, or the good of either as it really is. At such times you do not remember to recite scriptures recited long ago, more so those, that you did not recite.

Brahmin, at a time when your mind is overwhelmed with sloth and torpor, you do not know or see the escape from arisen sloth and torpor as it really is, you do not know your own good, the good of others, or the good of either as it really is. At such times you do not remember to recite scriptures recited long ago, more so those, that you did not recite.

Brahmin, like a water surface covered up with moss and leaves, in which a man wanting to see his face, would neither know his face or see it. In the same manner brahmin, at a time when your mind is overwhelmed with sloth and torpor, you do not know or see the escape from loth and torpor as it really is, you do not know your own good, the good of others, or the good of either as it really is. At such times you do not remember to recite scriptures recited long ago, more so those, that you did not recite.

Brahmin, at a time when your mind is overwhelmed with restlessness and worry, you do not know or see the escape from arisen restlessness and worry as it really is, you do not know your own good, the good of others, or the good of either as it really is. At such



times you do not remember to recite scriptures recited long ago, more so those, that you did not recite.

Brahmin, like a water surface moved by the wind would be swaying and arousing waves, in which a man wanting to see his face, would neither know his face or see it. In the same manner brahmin, at a time when your mind is overwhelmed with restlessness and worry, you do not know or see the escape from arisen restlessness and worry as it really is, you do not know your own good, the good of others, or the good of either as it really is. At such times you do not remember to recite scriptures recited long ago, more so those, that you did not recite.

Brahmin, at a time when your mind is overwhelmed with doubts, you do not know or see the escape from arisen doubts, as it really is, you do not know your own good, the good of others, or the good of either as it really is. At such times you do not remember to recite scriptures recited long ago, more so those, that you did not recite.

Brahmin, like a water surface disturbed stirred made muddy and with darkness setting, in which a man wanting to see his face, would neither know his face or see it. In the same manner brahmin, at a time when your mind is overwhelmed with doubts, you do not know or see the escape from arisen doubts as it really is, you do not know your own good, the good of others, or the good of either as it really is. At such times you do not remember to recite scriptures recited long ago, more so those, that you did not recite.

Brahmin, at a time when your mind is not overwhelmed with sensual desires and you know and see the escape from arisen sensual desires as it really is, you know your own good, the good of others and the good of either as it really is. At such times you remember to recite scriptures not recited, there is nothing to talk of those recited.

Brahmin, like a water surface not mixed with lacquer and dye of colours red, yellow, blue and brown, in which a man wanting to see his face, would know his face or see it. In the same manner brahmin, at a time when your mind is not overwhelmed with sensual desires, and know or see the escape from arisen sensual desires as it really is, you know your own good, the good of others and the good of either as it really is. At such times you remember to recite scriptures not recited, there is nothing to talk of those recited.

Brahmin, at a time when your mind is not overwhelmed with hate, you know and see the escape from arisen hate as it really is, you know your own good, the good of others, or the good of either as it really is. At such times you remember to recite scriptures not recited there is nothing to speak of those recited..

Brahmin, like a not heated water surface which has not expanded, in which a man wanting to see his face, would know his face and see it. In the same manner brahmin, at a time when your mind is not overwhelmed with hate, you know and see the escape from arisen hate as it really is, you know your own good, the good of others, and the good of either as it really is. At such times you remember to recite scriptures not recited and there is nothing to speak of those recited.

Brahmin, at a time when your mind is not overwhelmed with sloth and torpor and you know and see the escape from arisen sloth and torpor as it really is, you know your own good, the good of others and the good of either as it really is. At such times you remember to recite scriptures not recited and there is nothing to speak of those recited.

Brahmin, like a water surface not covered up with moss and leaves, in which a man wanting to see his face, would know and see his face. In the same manner brahmin, at a time when your mind is not overwhelmed with sloth and torpor, you know and see the escape from sloth and torpor as it really is, you know your own good, the good of others,

and the good of both as it really is. At such times you remember to recite scriptures not recited and there is nothing to speak of those recited.

Brahmin, at a time when your mind is not overwhelmed with restlessness and worry and know and see the escape from arisen restlessness and worry as it really is, you know your own good, the good of others and the good of both as it really is. At such times you remember to recite scriptures not recited and there is nothing to speak of those recited.

Brahmin, like a water surface not moved by the wind would not sway or arouse waves, in it a man wanting to see his face, would know and see his face. In the same manner brahmin, at a time when your mind is not overwhelmed with restlessness and worry and you know and see the escape from arisen restlessness and worry as it really is, you know your own good, the good of others and the good of both as it really is. At such times you remember to recite scriptures not recited and there is nothing to speak of those recited.

Brahmin, at a time when your mind is not overwhelmed with doubts and you know and see the escape from arisen doubts, as it really is, you know your own good, the good of others and the good of both as it really is. At such times you remember to recite scriptures not recited and there is nothing to speak of those recited.

Brahmin, like a water surface not disturbed and with light setting, in it a man wanting to see his face, would know and see his face. In the same manner brahmin, at a time when your mind is not overwhelmed with doubts, you know and see the escape from arisen doubts as it really is, then you know your own good, the good of others, and the good of both as it really is. At such times you remember to recite scriptures not recited and there is nothing to speak of those recited.

Good Gotama, I understand...re..... I am a lay disiple of good Gotama who has taken refuge from today until life lasts.

#### 4. Kaara.napaalisutta.m - Brahmin Karanapali

194. At one time the Blessed One lived in the gabled hall in the Great Forest in Vesali. At that time the brahmin Karanapali was doing some work of the Licchavis and saw the brahmin Pingiya coming in the distance and said thus to the brahmin pingiya:-

Where, does good Pingiya go during the day time?

Here, I am returning from the presence of the recluse Gotama.

Good Pingiya, how is the wisdom of the recluse Gotama, do you think he is wise?

Who am I to know the extent of wisdom of the recluse Gotama? Someone like him should know the extent of wisdom of the recluse Gotama.

Good Pingiya praises the recluse Gotama very highly.

Among gods and men good Gotama deserves the highest praise

Why is good Pingiya so pleased in the recluse Gotama?

Like a man who has tasted the highest taste, would not be pleased with other lesser tastes in like manner those who have heard good Gotama's Teaching - in discourses, in prose and verse sections, in explanation discourses or the wonderful things - would not be pleased with views of other recluses and brahmins

Like a man overwhelmed with hunger. coming across a honey comb, in whichever way he tastes it, he becomes pleased in like manner those who have heard good Gotama's Teaching - in discourses, in prose and verse sections, in explanation discourses or the wonderful things-gains a pleasure and gains an appeasement

Like a man who has come across a sandal wood stick, whether white or red, in whatever manner he smells it, near the root in the middle or top it gives a heavenly bliss in like manner in whatever way good Gotama's Teaching is heard- in discourses, in prose and verse sections, in explanation discourses or the wonderful things-gains a pleasure and gains an appeasement.

Like a man gravely ill, in great unpleasantness is attended by a clever physician. Who attends on him at the right moment and dismisses his ailment, in like manner in whatever way good Gotama's Teaching is heard- in discourses, in prose and verse sections, in explanation discourses or the wonderful things-in that and other manner his grief, lament, unpleasantness displeasure and distress vanishes.

There is a pond with pure, good, cool and transparent water in a pleasant surrounding. A man overwhelmed by thirst and faint on account of thirst comes to it Ascends it bathes, quenches his thirst and appeases all his tired limbs. in like manner those who have heard good Gotama's Teaching - in discourses, in prose and verse sections, in explanation discourses or the wonderful things-gains a pleasure and gains an appeasement giving up all their troubles and worries.

When this was said the brahmin Karanapali got up from his seat, arranged his shawl on one shoulder put his right knee on the ground, clasped his hands towards the direction in which the Blessed One was, and made this solemn utterance three times.

I worship that Blessed One, worthy and rightfully enlightened!

Good Pingiya, now I understand. Good Pingiya has reinstated something that was overturned. Has made manifest something that was covered. Has told the way to someone who was lost. Has lighted an oil lamp for the darkness, so that forms could be seen in the darkness. Good Pingiya has explained the Teaching in various ways. Now I take refuge in good Gotama, in the Teaching and the Community of bhikkhus. I am a lay disciple who has taken refuge from today until life lasts.

##### 5. Pingiyaanisutta.m- The brahmin Pingiya.

195. At one time the Blessed One was living in the gabled hall in the Great Forest in Vesali. At that time about five hundred Licchavis were attending on the Blessed One. Some of the Licchavis were dressed and adorned in blue, some in yellow, some in red and others in white. Among them the Blessed One shone more and more brightly in fame and beauty.

Then the brahmin Pingiya got up from his seat, arranged the shawl on one shoulder, clasped his hands towards the Blessed One and said:- Blessed One I should say something.

The Blessed One said:- Say it Pingiya.

Then the brahmin Pingiya eulogized the Blessed One saying this meaningful verse.

Like the Kokanada lotus, blooming in the morning and pervading the scent,

Look at the shining Angirasa (one sweet in every limb)

Like the sun spreading radiance in the sky.

Then those five hundred Licchavis put their five hundred shawls in front of the brahmin Pingiya. Then the brahmin Pingiya put those five hundred shawls in front of the Blessed One.

Then the Blessed One said to those Licchavis:-

Licchavis, the arising of five jewels are rare in the world. What five?

The arising of the Thus Gone One, worthy and rightfully enlightened, is rare in the world.

Those who preach the Teaching and discipline proclaimed by the Thus Gone One are rare in the world. Those who understand the Teaching and discipline of the Thus Gone One when it is taught are rare in the world. Those who understand the Teaching and discipline of the Thus Gone One and fall to that method, are rare in the world. A grateful person who shows gratitude is rare in the world. Licchavis, the arising of these five jewels are rare in the world.

## 6. Mahaasupinasutta.m- The wonderful dreams

196. When the Thus Gone One, worthy and rightfully enlightened, was aspiring enlightenment five wonderful dreams appeared to him. What five?

When the Thus Gone One, worthy and rightfully enlightened, was aspiring enlightenment this first wonderful dream appeared to him:-The earth was his bed, the Himalaya mountains his pillow, left hand was immersed in the eastern ocean, the right hand in the western ocean and the two feet in the southern ocean. When the Thus Gone One, worthy and rightfully enlightened, was aspiring enlightenment this first wonderful dream appeared to him:

Again, when the Thus Gone One, worthy and rightfully enlightened, was aspiring enlightenment this second wonderful dream appeared to him:-A kind of grass called Tiriya sprang from his navel and grew up high into space. When the Thus Gone One, worthy and rightfully enlightened, was aspiring enlightenment this second wonderful dream appeared to him:

Again, when the Thus Gone One, worthy and rightfully enlightened, was aspiring enlightenment this third wonderful dream appeared to him:- Some white worms with black heads crept up from his feet and covered his feet up to the knees. When the Thus

Gone One, worthy and rightfully enlightened, was aspiring enlightenment this third wonderful dream appeared to him:

Again, when the Thus Gone One, worthy and rightfully enlightened, was aspiring enlightenment this fourth wonderful dream appeared to him:- Four crows of different colours came from the four directions sat at his feet and all became white. When the Thus Gone One, worthy and rightfully enlightened, was aspiring enlightenment this fourth wonderful dream appeared to him:

Again, when the Thus Gone One, worthy and rightfully enlightened, was aspiring enlightenment this fifth wonderful dream appeared to him:- On a huge mountain of excreta the Blessed One walked to and fro not touched by that excreta. When the Thus Gone One, worthy and rightfully enlightened, was aspiring enlightenment this fifth wonderful dream appeared to him:

When the Thus Gone One, worthy and rightfully enlightened, was aspiring enlightenment this first wonderful dream appeared to him:-The earth was his bed, the Himalaya mountains his pillow.the left hand was immersed in the eastern ocean, the right hand in the western ocean, the two feet in the southern ocean. Bhikkhus, by the Thus Gone One, the noble rightful enlightenment was realized, for that noble and rightful attainment of enlightenment this first wonderful dream appeared to him:

Again, when the Thus Gone One, worthy and rightfully enlightened, was aspiring enlightenment this second wonderful dream appeared to him:-A kind of grass called Tiriya sprang from his navel and grew up high into space. Bhikkhus, by the Thus Gone One, worthy and rightfully enlightened, the Noble Eightfold path was realized and it became known among gods and men for that realization this second wonderful dream appeared to him:

Again, when the Thus Gone One, worthy and rightfully enlightened, was aspiring enlightenment this third wonderful dream appeared to him:- Some white worms with black heads crept up from his feet and covered his feet up to the knees. Bhikkhus, many lay disciples who wear white clothes has taken refuge in the Thus Gone One until life lasts, for that realization this third wonderful dream appeared to him:

Again, when the Thus Gone One, worthy and rightfully enlightened, was aspiring enlightenment this fourth wonderful dream appeared to him:- Four crows of different colours came from the four directions sat at his feet and all became white. Bhikkhus, those from all these four castes; warrior, brahmin, ordinary and outcaste leave home and become homeless and realize noble release. Bhikkhus, for that realization this fourth wonderful dream appeared to him:

Again, when the Thus Gone One, worthy and rightfully enlightened, was aspiring enlightenment this fifth wonderful dream appeared to him:- On a huge mountain of excreta the Blessed One walked to and fro not touched by that excreta. Bhikkhus, the Thus Gone One is a gainer of robes, morsel food, dwellings and requisites when ill . He partakes them not enslaved, not swooned and not attached, seeing the danger and knowing the escape. For that realization this fifth wonderful dream appeared to him:

When the Thus Gone One, worthy and rightfully enlightened, was aspiring enlightenment these five wonderful dreams appeared to him.

7. Vassasutta.m- Rains.

197.Bhikkhus, these five are dangerous for rains, those that forecaste rains do not know or see them. What five?

Bhikkhus, in space, high above, the fire element gets disturbed and a storm rising on account of it comes to earth. Bhikkhus, this is the first danger for rains, which those that forecaste rains do not know or see.

Again, bhikkhus, in space, high above, the air element gets disturbed and a storm rising on account of it comes to earth. Bhikkhus, this is the second danger for rains, which those that forecaste rains do not know or see.

Again, bhikkhus, the king of demons receives some water in the hand and throws it into the ocean. Bhikkhus, this is the third danger for rains, which those that forecaste rains do not know or see.

Again, bhikkhus, the clouds that bring rain get belated. Bhikkhus, this is the fourth danger for rains, which those that forecaste rains do not know or see.

Again, bhikkhus the people become unrighteous. Bhikkhus, this is the fifth danger for rains, which those that forecaste rains do not know or see.

Bhikkhus, these five are dangerous for rains, those that forecaste rains do not know or see them.

## 8. Vaacaasutta.m- Speech

198. Bhikkhus, endowed with five characteristics, words are well said, not badly enunciated, not faulty and not found faulty by the wise. What five?

Words told at the right time, truthful, words said politely, the essential words and words told with loving kindness. Bhikkhus, endowed with these five characteristics, words are well said, not badly enunciated, not faulty and not found faulty by the wise.

## 9. Kulasutta.m- Families

199. Bhikkhus, when a virtuous one, gone forth approaches a certain family, the people there accrue much merit in five instances. What five?

Bhikkhus, seeing the virtuous bhikkhu approaching the people there, gladden and reconcile their minds. At that time that family falls to the method conducive to heavenly bliss.

Bhikkhus, seeing the virtuous bhikkhu approaching the people there, attend on the bhikkhu, venerate him and offer a seat. At that time that family falls to the method conducive to a high birth.

Bhikkhus, seeing the virtuous bhikkhu approaching the people there, dispel their miserliness and avarice. At that time that family falls to the method conducive to possessing high authority.

Bhikkhus, seeing the virtuous bhikkhu approaching the people there, to the best of their ability divide their wealth. At that time that family falls to the method conducive to gaining great wealth.

Bhikkhus, seeing the virtuous bhikkhu approaching the people there, listen to the Teaching and ask questions. At that time that family falls to the method conducive to great wisdom. Bhikkhus, when a virtuous one, gone forth approaches a certain family, the people there accrue much merit in five instances.

10. Nissaraniiyasutta.m- Elements to be driven out.

200. Bhikkhus, these five are elements to be driven out. What five?

Here, bhikkhus, when the bhikkhu attends to sensuality the mind does not rejoice, does not brighten up, does not get established and is not released. When the bhikkhu attends to non-sensuality the mind rejoices, brightens up, gets established and is released. To him that mind is well gone, well developed, well established, thoroughly released and unyoked from sensuality. He is released from desires, troubles and worries that arise on account of sensuality. He has no feelings for them. This is driving out sensuality.

Again, bhikkhus, when the bhikkhu attends to hurtfulness, the mind does not rejoice, does not brighten up, does not get established and is not released. When the bhikkhu attends to non-hurtfulness the mind rejoices, brightens up, gets established and is released. To him that mind is well gone, well developed, well established, thoroughly released and unyoked from hurtfulness. He is released from desires, troubles and worries that arise on account of hurtfulness. He has no feelings for them. This is driving out hurtfulness.

Again, bhikkhus, when the bhikkhu attends to vexation, the mind does not rejoice, does not brighten up, does not get established and is not released. When the bhikkhu attends to non-vexation, the mind rejoices, brightens up, gets established and is released. To him that mind is well gone, well developed, well established, thoroughly released and unyoked from vexation. He is released from desires, troubles and worries that arise on account of vexation. He has no feelings for them. This is driving out of vexation.

Again, bhikkhus, when the bhikkhu attends to matter, the mind does not rejoice, does not brighten up, does not get established and is not released. When the bhikkhu attends to non-matter the mind rejoices, brightens up, gets established and is released. To him that mind is well gone, well developed, well established, thoroughly released and unyoked from matter. He is released from desires, troubles and worries that arise on account of matter. He has no feelings for them. This is driving out matter.

Again, bhikkhus, when the bhikkhu attends to self, the mind does not rejoice, does not brighten up, does not get established and is not released. When the bhikkhu attends to non-self the mind rejoices, brightens up, gets established and is released. To him that mind is well gone, well developed, well established, thoroughly released and unyoked from self. He is released from desires, troubles and worries that arise on account of self. He has no feelings for them. This is driving out self.

His mind does not get filled up persistently with interests of sensuality, with hurting interests, with interests to annoy, with material interests and with interests of self. On account of the mind not getting persistently filled up with interests of sensuality, hurting, annoying, material interests and interests of the self, he has no persistent fillings. Has

destroyed craving, diverted the bonds, rightfully overcoming measuring has put an end to unpleasantness. Bhikkhus, these five are elements to be driven out. .

## 5. Pa~ncamapa.n.naasaka.m -The fifth fifty

(21) 1. Kimbilavaggo.

### 1. Kimbilasutta.m-

201. At one time the Blessed One was living with venerable Kimbila in the bamboo grove and venerable Kimbila approached the Blessed One, worshipped and sat on a side. Then venerable Kimbila said to the Blessed One:-

Venerable sir, what is the reason for the good Teaching, not to stand long after the demise of the Thus Gone One?

Here, Kimbila, after the demise of the Teacher, the bhikkhus, bhikkhunis, lay disciples male and female lead a rebellious life disrespecting the Teacher, the Teaching, the Community of bhikkhus, the training and rebelliously disrespecting each other. Kimbila, this is the reason for the good Teaching, not to stand long after the demise of the Thus Gone One. .

Venerable sir, what is the reason for the good Teaching, to stand long after the demise of the Thus Gone One?

Here, Kimbila, after the demise of the Teacher, the bhikkhus, bhikkhunis, lay disciples male and female lead a docile life respecting the Teacher, the Teaching, the Community of bhikkhus, the training and becoming docile respecting each other. Kimbila, this is the reason for the good Teaching, to stand long after the demise of the Thus Gone One.

### 2. Dhammassavanasutta.m- The results of listening to the Teaching.

202. Bhikkhus, these five are the results of listening to the Teaching. What five?

Hears what has not been heard, the heard is refreshed, doubts are dispelled, the view is rectified and the mind becomes pleased. Bhikkhus, these five are the results of listening to the Teaching.

### 3. Assaajaaniyasutta.m- The thoroughbred

203. Bhikkhus, endowed with five qualities the king's thoroughbred horse becomes justified and qualified for the services of the king. What five?

By his uprightness, speed, gentleness, patience and docility. Bhikkhus, endowed with these five qualities the king's thoroughbred horse becomes justified and qualified for the services of the king.



Bhikkhus, in the same manner the bhikkhu endowed with five things becomes suitable for veneration, hospitality, gifts and to be revered with clasped hands, the incomparable field of merit for the world. What Five?

By the uprightness, speed, gentleness, patience and docility. Bhikkhus, the bhikkhu endowed with these five things becomes suitable for veneration, hospitality, gifts and to be revered with clasped hands, the incomparable field of merit for the world.

#### 4. Balasutta.m- Power

204. Bhikkhus, these five are powers. What five?

The power of faith, shame, remorse, effort and wisdom. Bhikkhus, these five are powers.

#### 5. Cetokhilasutta.m- An arrow in the mind.

205. Bhikkhus, these five are arrows in the mind. What five?

Here, bhikkhus, the bhikkhu has doubts about the Teacher, he does not feel inclined towards the Teacher, is not reassured, the mind does not apply to become tranquil, to persevere, to dispel and make endeavour. The mind's lack of assurance, lack of application to become tranquil, to persevere, to dispel and make endeavour is the first arrow in the mind.

Again, bhikkhus, the bhikkhu has doubts about the Teaching, ...re.... about the Community of bhikkhus,...re.... about the training, ...re... and abides with an angry afflicted mind towards the co-associates in the holy life, he does not feel inclined towards them, is not reassured, the mind does not apply to become tranquil, to persevere, to dispel and make endeavour. The mind's lack of assurance, lack of application to become tranquil, to persevere, to dispel and make endeavour is the fifth arrow in the mind.

#### 6. Vinibandhasutta.m- Bondages

206. Bhikkhus, these five are bonds of the mind. What five?

Here, bhikkhus, the bhikkhu is not free from greed, interest, love, thirst, longings and craving for sensuality. Bhikkhus, when the bhikkhu is not free from greed, interest, love, thirst, longings and craving for sensuality, his mind does not become tranquil, to persevere, to dispel and make endeavour. The mind's lack of assurance, lack of application to become tranquil, to persevere, to dispel is the first bondage of the mind.

Again, bhikkhus, the bhikkhu is not free from greed, interest, love, thirst, longings and craving for the body....re.... for matter, ...re.... or eating as much as the stomach holds abides in the pleasure of sleep and laziness....re.....or he leads the holy life aspiring to be

born with a certain company of gods. By these virtues, austerities, may I be born a god or born in the company of certain gods. Bhikkhus, when the bhikkhu is not free from greed, interest, love, thirst, longings and craving thinking by these virtues, austerities may I be born a god or born in their company, his mind does not become tranquil, to persevere, to dispel and make endeavour The mind's lack of assurance, lack of application to become tranquil, to persevere, to dispel is the fifth bondage of the mind. Bhikkhus, these five are bonds of the mind.

#### 7. Yaagusutta.m- Porridge

207. Bhikkhus, these five are the benefits of drinking porridge. What five?

Hunger is appeased, thirst is appeased, the winds behave accordingly, the bladder gets washed out, the digested gets pushed out. Bhikkhus, these five are the benefits of drinking porridge.

#### 8. Dantaka.t.thasutta.m- Toothpic

208. Bhikkhus, these five are the dangers for not partaking the toothpic. What five?

It becomes unpleasant to the sight, the mouth smells, the taste conductors do not get a cleansing, bile and phlegm does not cover up the food, food becomes disagreeable to him.

Bhikkhus, these five are the dangers for not partaking the toothpic.

#### 9. Giitassarasutta.m - Musical sounds.

209. Bhikkhus, these five are the dangers for reciting the teaching in a musical tone. What five?

Oneself gets attached to the tone, others too get attached to the tone, householders laugh at it: In the manner that we sing, the sons of the recluse Gotama sing, the concentration of those who do not like musical notes gets destroyed. The later generation copy it.

Bhikkhus, these five are the dangers for reciting the teaching in a musical tone.

#### 10. Mu.t.thassatisutta.m- Without mindfulness

210. Bhikkhus, these five are the dangers for falling to sleep without mindful awareness. What five?

Sleeps unpleasantly, gets up unpleasantly, sees evil dreams, gods do not protect him, he strews excreta. Bhikkhus, these five are the dangers for falling to sleep without mindful awareness.

Bhikkhus, these five are the benefits for falling to sleep with mindful awareness. What five?

Sleeps pleasantly, gets up pleasantly, does not see evil dreams, gods protect him, he does not strew excreta. Bhikkhus, these five are the benefits for falling to sleep with mindful awareness.

## (22) 2. Akkoskavaggo- Rebuking

### 1. Akkosakasutta.m- Rebuking

211. Bhikkhus, these five dangers could be expected by the bhikkhu who rebukes and finds faults with noble co-associates in the holy life. What five?

Either it becomes a grave offence going beyond limits, or he falls to a certain offence, or he suffers from a grave illness, or he dies deluded, or after death he goes to decrease and hell. Bhikkhus, these five dangers could be expected by the bhikkhu who rebukes and finds faults with noble co-associates in the holy life.

### 2. Bha.n.danakaarakasutta.m- Arousing quarrels

212. Bhikkhus, the bhikkhu who arouses quarrels, strifes, disputes, gossip and causes a discussion among the Community should expect five dangers. What five?

Does not attain the not yet attained, decreases in what is already attained, ill fame spreads about him, he dies a deluded death, and goes to decrease and hell after death. Bhikkhus, the bhikkhu who arouses quarrels, strifes, disputes, gossip and causes a discussion among the Community should expect these five dangers.

### 3. Siilasutta.m- Virtues

213. Bhikkhus, these five are the dangers for an unvirtuous one, for failing in virtues. What five?

Bhikkhus, the unvirtuous one on account of failing in virtues and negligence, comes to great loss of wealth. Bhikkhus, this is the first danger for an unvirtuous one, for failing in virtues.

Again, bhikkhus the unvirtuous one on account of failure in virtues spreads ill fame. Bhikkhus, this is the second danger for the unvirtuous for failing in virtues.

Again, bhikkhus, the unvirtuous one on account of failing in virtues, whatever gathering he approaches, whether of warriors, brahmins, ordinary householders or recluses and

brahmins he approaches confused and without confidence. Bhikkhus, this is the third danger for an unvirtuous one, for failing in virtues.

Again, bhikkhus, the unvirtuous one on account of failing in virtues dies a deluded death. Bhikkhus, this is the fourth danger for an unvirtuous one, for failing in virtues.

Again, bhikkhus, the unvirtuous one on account of failing in virtues after death is born in decrease in hell. Bhikkhus, this is the fifth danger for an unvirtuous one, for failing in virtues.

Bhikkhus, these five are the benefits for the virtuous one, for his attainment of virtues. What five?

Bhikkhus, the virtuous one on account of his virtues and diligence, comes to great gain of wealth. Bhikkhus, this is the first benefit for the virtuous one, for his attainment of virtues. Again, bhikkhus the virtuous one on account of his attainment of virtues spreads a good fame. Bhikkhus, this is the second benefit for the virtuous for his attainment of virtues.

Again, bhikkhus, the virtuous one on account of his attainment of virtues, whatever gathering he approaches, whether of warriors, brahmins, ordinary householders or recluses and brahmins he approaches unconfused with confidence. Bhikkhus, this is the third benefit for the virtuous one, for his attainment of virtues.

Again, bhikkhus, the virtuous one on account of his virtues dies an undeluded death. Bhikkhus, this is the fourth benefit for the virtuous one, for his attainment of virtues.

Again, bhikkhus, the virtuous one on account of his attainment of virtues after death is born in increase in heaven. Bhikkhus, this is the fifth benefit for the virtuous one, for his attainment of virtues.

Bhikkhus, these five are the benefits for the virtuous one, for his attainment of virtues.

#### 4. Bahubhaanisutta.m- Speaking much.

214. Bhikkhus, these five are the dangers for a person who speaks much. What five?

He tells lies, slanders, talks roughly, talks frivolously and after death goes to loss, to decrease, to hell. Bhikkhus, these five are the dangers for a person who speaks much.

Bhikkhus, these five are the benefits for a person who speaks little. What five?

He does not tell lies, does not slander, does not talk roughly, does not talk frivolously and after death goes to increase, is born in heaven. Bhikkhus, these five are the benefits for a person who speaks little.

#### 5. Pa.thama-akkhantisutta.m- First on Impatience.

215. Bhikkhus, these five are the dangers for impatience. What five?

He becomes not pleasing to many, becomes one full of hate, becomes one full of faults, he dies a deluded death and after death he is born in loss, in decrease in hell. Bhikkhus, these five are the dangers for impatience.

Bhikkhus, these five are the benefits for patience. What five?

He becomes pleasing to many, he is not hateful, he is not full of faults, he does not die a deluded death and after death he is born in increase, is born in heaven.

Bhikkhus, these five are the benefits for patience.

6. Dutiya-akkhantisutta.m- Second on Impatience.

216. Bhikkhus, these five are the dangers for impatience. What five?

He becomes disagreeable and not pleasing to many, becomes a fierce one, becomes a remorseful one, he dies a deluded death and after death he is born in loss, in decrease in hell. Bhikkhus, these five are the dangers for impatience.

Bhikkhus, these five are the benefits for patience. What five?

He becomes agreeable and pleasing to many, not fierce, he has no remorse, he does not die a deluded death and after death he is born in increase, is born in heaven.

Bhikkhus, these five are the benefits for patience. .

7. Pa.thama-apaasaadikasutta.m- The first on disagreeability.

217. Bhikkhus, these five are the dangers for being disagreeable. What five?

Oneself disapproves it, the wise considering blame it, an evil fame spreads, he dies a deluded death, and after death goes to decrease, is born in hell. Bhikkhus, these five are the dangers for being disagreeable.

Bhikkhus, these five are the benefits for being agreeable. What five?

Oneself does not disapprove it, the wise considering praise it, good fame spreads, he does not die a deluded death, and after death goes to increase, is born in heaven. Bhikkhus, these five are the benefits for being agreeable.

8. Duiya-apaasaadikasutta.m- The second on disagreeability.

218. Bhikkhus, these five are the dangers for being disagreeable. What five?

The displeased do not become amiable, some of the amiable change their minds, the duties of the Teacher's dispensation are not done, the later generation follow him. and his mind is not appeased. Bhikkhus, these five are the dangers for being disagreeable.

Bhikkhus, these five are the benefits for being agreeable. What five?

The displeased become amiable, the amiable become more pleased, the duties of the Teacher's dispensation are done, the later generation follow him and his mind is appeased. Bhikkhus, these five are the benefits for being agreeable.

9. Aggisutta.m- On fire.

219. Bhikkhus these five are the dangers of fire. What five?

It is not suitable for the eyes, it destroys the colour, it lessens the power, it grows up as a mass and it becomes a place for low wild talk. Bhikkhus these are the five dangers of fire.

10. Madhuraasutta.m- Intoxicants.

220. Bhikkhus, these five are the dangers of intoxicants. What five?

Becomes unusual, collects defilements, becomes like rough dogs, or like troublesome demons and morsel food becomes rare. Bhikkhus, these five are the dangers of intoxicants.

(23) 3. Diighacaarikavaggo- Going on long tours.

1. Pa.thamadiighacaarikasutta.m- The first on long tours.

221. Bhikkhus, these five are the dangers for those engaged in long non-stop tours. What five?

Does not get a chance to hear the not heard, does not get a chance to practise the heard, does not become confident of the heard, is attacked by serious illnesses and he has no friends. Bhikkhus, these five are the dangers for those engaged in long non-stop tours.

Bhikkhus, these five are the benefits for those engaged in their usual tours. What five?

Gets a chance to hear the not heard, gets a chance to practise the heard, becomes confident of the heard, is not attacked by serious illnesses and he has friends. Bhikkhus, these five are the benefits for those engaged in their usual tours.

2. Dutiyadiighacaarikasutta.m- The second on long tours.

221. Bhikkhus, these five are the dangers for those engaged in long non-stop tours. What five?

Does not attain the not attained, the attained decreases, a certain one does not become confident of the heard, is attacked by serious illnesses and he has no friends. Bhikkhus, these five are the dangers for those engaged in long non-stop tours.

Bhikkhus, these five are the benefits for those engaged in their usual tours. What five?

Attains to the not yet attained, the attained does not deteriorate, a certain one becomes confident of the heard, is not attacked by serious illnesses and he has friends. Bhikkhus, these five are the benefits for those engaged in their usual tours.

### 3. Atinivaasasutta.m- Extensive dwellings

223. Bhikkhus, these five are the dangers for living in extensive dwellings. What five?

Has too many household articles, accumulates household articles, has much requisites when ill and accumulates them, has many duties to be done, householders and the gone forth live associating each other attending to them as they come. Those who go away from the monastery go with desires. Bhikkhus, these five are the dangers for having extensive dwellings.

Bhikkhus, these five are the benefits for having a suitable dwelling. What five?

Does not have too many household articles, does not accumulate household articles, does not have much requisites when ill and does not accumulate them, has few duties, householders and the gone forth, live associating each other attending to them as they come. Those who go away from the monastery go without desires. Bhikkhus, these five are the benefits for having a suitable dwelling.

### 4. Maccharisutta.m- Selfishness.

224. Bhikkhus, these five are the dangers for dwelling in extensive dwellings. What five?

Becomes selfish for dwellings, for families, for gains, for beauty and selfish for the Teaching Bhikkhus, these five are the dangers for dwelling in extensive dwellings.

Bhikkhus, these five are the benefits for dwelling in a suitable dwelling. What five?

Is not selfish for dwellings, for families, for gains, for beauty and is not selfish for the Teaching Bhikkhus, these five are the benefits for dwelling in suitable dwellings.

### 5. Pa.thamakuluupakasutta.m- First on frequenting families.

225. Bhikkhus, these five are the dangers for frequenting families. What five?

Behaves in uninvited places, falls to the habit of sitting secretly, sitting in covered seats, falls to the habit of speaking more than five or six words to a woman, abides with many sensual thoughts. Bhikkhus, these five are the dangers for frequenting families.

6. Dutiyakuluupakasutta.m- Second on frequenting families.

226. Bhikkhus, these five are the dangers for frequenting families, for associating families. What five?

The bhikkhu sees women frequently, with frequent seeing there is association. With association there is confidence. With confidence there is approaching and when the mind descends this should be expected. - Either the holy life is lived without attachment or he becomes defiled on account of something or he gives up the holy life and comes to the lower life. Bhikkhus, these five are the dangers for frequenting families, for associating families.

7. Bhogasutta.m- Wealth.

227. Bhikkhus, these five are the dangers for wealth. What five?

Wealth is nothing uncommon to fire, to water, to the king, to robbers and to unwanted inheritors. Bhikkhus, these five are the dangers for wealth.

Bhikkhus, these five are the benefits for wealth. What five?

On account of wealth one pleases the self and maintains the self pleasantly. On account of wealth one pleases his mother and father and maintains them pleasantly. On account of wealth one pleases his wife and children and maintains them pleasantly. On account of wealth one pleases his friends and co-associates and maintains them pleasantly. On account of wealth one offers the highest gifts to recluses and brahmins which conduces to heavenly bliss and heavenly birth. Bhikkhus, these five are the benefits for wealth.

8. Ussuabhattasutta.m- Eating after mid-day

228. Bhikkhus, these five are the dangers for families eating after the mid-day. What five?

Those guests who need hospitality are not offered food in time. The gods awaiting merit are not offered merit in time. Those recluses and brahmins who take one meal per day and avoid food at night and untimely hours are not offered food at the right time. Slaves and workmen work hungrily, food eaten late does not absorb all the nourishment. Bhikkhus, these five are the dangers for families eating after the mid-day.

Bhikkhus, these five are the benefits for families eating at the right time. What five?

Those guests who need hospitality are offered food in time. The gods awaiting merit are offered merit in time. Those recluses and brahmins who take one meal per day and avoid food at night and untimely hours are offered food at the right time. Slaves and workmen do not work hungrily, food eaten at the right time absorbs all the nourishment. Bhikkhus, these five are the benefits for families eating at the right time. .



9. Pa.thamaka.nhasappasutta.m- First on the poisonous black snake.

229.Bhikkhus, these five fears are from black poisonous snakes. What five?

They are impure, give a bad smell, are timid, arouse fear and pretend friendship.

Bhikkhus, these five fears are from black poisonous snakes.

In the same manner bhikkhus, these five fears are from women. what five?

They are impure, give a bad smell, are timid, arouse fear and pretend friendship.

Bhikkhus, these five fears are from women.

10. Dutiyaka.nhasappasutta.m- Second on the poisonous black snake.

229.Bhikkhus, these five fears are from black poisonous snakes. What five?

They are hateful, bear grudge, are poisonous, live in difficult circumstances and pretend friendship.

Bhikkhus, these five fears are from black poisonous snakes.

In the same manner bhikkhus, these five fears are from women. what five?

They are hateful, bear grudge, are poisonous, live in difficult circumstances and pretend friendship. Bhikkhus, this is women's poison:- For most of the time women are passionate and lustful. This is their life in difficult circumstances. -For most of the time women slander. This is their pretence of friendship:- For most of the time women overdo in their behavioural patterns. Bhikkhus, these five fears are from women.

(24) 4. Aavaasikavaggo- Dwellings.

1. Aavaasikasutta.m - Monastery bhikkhus..

231.Bhikkhus, the monastery bhikkhu endowed with these five things is not developed. What five?

He does not have good manners, does not observe the rules, he is not learned and does not bear the learning, does not observe the higher austerities, is not attached to

seclusions, does not have polite speech, is stupid deaf and dumb. Bhikkhus, the monastery bhikkhu endowed with these five things is not developed.

Bhikkhus, the bhikkhu endowed with these five things is developed. What five?

He has good manners, observes the rules, he is learned and bears the learning, observes the higher austerities, is attached to seclusions, has polite speech, is wise not deaf or dumb. Bhikkhus, the bhikkhu endowed with these five things is developed.

## 2. Piyasutta.m- Pleasant

232. Bhikkhus, the monastery bhikkhu endowed with five things becomes pleasing, agreeable, honourable and developed to the co-associates in the holy life. What five?

He is virtuous restrained in the higher code of rules, abides seeing fear in the slightest fault, thus he observes the rules. Learned, bears that Teaching good at the beginning, middle and end, full of meanings even in the letters completely declaring the pure holy life. He learns that Teaching, practises reciting it and experiencing it in the mind penetratingly sees it and rectifies the view. He is polite, and explains the Teaching kindly with words that flow freely. He is a gainer for nothing, a quick and easy gainer of the four higher states of the mind, the pleasant abidings here and now. Destroying desires, and releasing the mind from desires and released through wisdom, he abides here and now knowing and having realized. Bhikkhus, the monastery bhikkhu endowed with these five things becomes pleasing, agreeable, honourable and developed to the co-associates in the holy life

## 3. Sobhanasutta.m- Decorates.

233. Endowed with five things the monastery bhikkhu decorates the monastery. What five?

He is virtuous restrained in the higher code of rules, abides seeing fear in the slightest fault, thus he observes the rules. Learned, bears that Teaching good at the beginning, middle and end, full of meanings even in the letters completely declaring the pure holy life. He learns that Teaching, practises reciting it and experiencing it in the mind penetratingly sees it and rectifies the view. He is polite, and explains the Teaching kindly with words that flow freely. Confidently approaches to advise, incite, to lighten the hearts of co-associates in the holy life. He is a gainer for nothing, a quick and easy gainer of the four higher states of the mind, the pleasant abidings here and now. Bhikkhus, the monastery bhikkhu endowed with these five things decorates the monastery.

## 4. Bahuupakaarasutta.m- Is of much help.

234. Bhikkhus, the bhikkhu endowed with five things is of much help to the monastery. What five?

He is virtuous restrained in the higher code of rules, abides seeing fear in the slightest fault, thus he observes the rules. Learned, bears that Teaching good at the beginning, middle and end, full of meanings even in the letters completely declaring the pure holy life. He learns that Teaching, practises reciting it and experiencing it in the mind penetratingly sees it and rectifies his view. He repairs dilapidated parts. When a huge Community of bhikkhus approach he approaches the lay disciples and tells them: The time has come for you to do merit. He is a gainer for nothing, a quick and easy gainer of the four higher states of the mind, the pleasant abidings here and now. Bhikkhus, the monastery bhikkhu endowed with these five things is of much help to the monastery.

#### 5. Anukampasutta.m - With compassion.

235. Bhikkhus, the monastery bhikkhu endowed with five things has compassion for the laity. What five?

He establishes the laity in higher virtues, helps them to penetrate the Teaching, approaches the sick to arouse awareness- Good one, establish your mind on extinction. When a huge Community of bhikkhus approach from various states, he approaches the lay disciples and tells them: The time has come for you to do merit. Whatever kind of food you offer them unexalted or exalted it will be for your enjoyment. There is no decrease for something given out of faith. Bhikkhus, the monastery bhikkhu endowed with these five things is compassionate towards the laity. .

#### 6. Pa.thama-ava.n.naarahasutta.m- Merits blame.

236. Bhikkhus, the monastery bhikkhu endowed with five things is in hell as though led and lain there. What five?

Without scrutinizing and knowing the fathom, speaks in praise of the not praiseworthy and blames the praiseworthy. Without scrutinizing and thoroughly knowing establishes faith in which faith should not be established and does not establish faith in which faith should be established. Belittles something offered out of faith Bhikkhus, the monastery bhikkhu endowed with these five things is in hell as though led and lain there.

Bhikkhus, the monastery bhikkhu endowed with five things is in heaven as though led and lain there. What five?

Scrutinizing and knowing the fathom, he blames the blameworthy and praises the praiseworthy. Scrutinizing and thoroughly knowing does not establish faith in which faith should not be established and establishes faith in which faith should be established. Does not belittle something offered out of faith Bhikkhus, the monastery bhikkhu endowed with these five things is in heaven as though led and lain there.

#### 7. Dutiya-ava.n.naarahasutta.m- Second which merits blame.

237. Bhikkhus, the monastery bhikkhu endowed with five things is in hell as though led and lain there. What five?

Without scrutinizing and knowing the fathom, he speaks in praise of the not praiseworthy and blames the praiseworthy. Without scrutinizing and thoroughly knowing establishes faith in which faith should not be established and does not establish faith in which faith should be established. Is conceited and selfish about dwellings and is conceited and selfish of families. Belittles something offered out of faith Bhikkhus, the monastery bhikkhu endowed with these five things is in hell as though led and lain there.

Bhikkhus, the monastery bhikkhu endowed with five things is in heaven as though led and lain there. What five?

Scrutinizing and knowing the fathom he blames the blameworthy and praises the praiseworthy. Scrutinizing and thoroughly knowing does not establish faith in which faith should not be established and establishes faith in which faith should be established. Is not conceited or selfish about dwellings or families. Does not belittle something offered out of faith Bhikkhus, the monastery bhikkhu endowed with these five things is in heaven as though led and lain there.

8. Tatiya-ava.n.naarahasutta.m- Third that merits blame.

238.Bhikkhus, the monastery bhikkhu endowed with five things is in hell as though led and lain there. What five?

Without scrutinizing and knowing the fathom he speaks in praise of the not praiseworthy and blames the praiseworthy. Without scrutinizing and thoroughly knowing establishes faith in which faith should not be established and does not establish faith in which faith should be established. Is selfish for dwellings, families and gains Bhikkhus, the monastery bhikkhu endowed with these five things is in hell as though led and lain there.

Bhikkhus, the monastery bhikkhu endowed with five things is in heaven as though led and lain there. What five?

Scrutinizing and knowing the fathom, blames the blameworthy and praises the praiseworthy. Scrutinizing and thoroughly knowing does not establish faith in which faith should not be established and establishes faith in which faith should be established. Is not selfish for dwellings, families or gains. Bhikkhus, the monastery bhikkhu endowed with these five things is in heaven as though led and lain there.

9. Pa.thamamacchariyasutta.m- First on selfishness..

239.Bhikkhus, the monastery bhikkhu endowed with five things is in hell as though led and lain there. What five?

He is selfish of dwellings, families, gains and beauty. Belittles something offered out of faith Bhikkhus, the monastery bhikkhu endowed with these five things is in hell as though led and lain there.

Bhikkhus, the monastery bhikkhu endowed with five things is in heaven as though led and lain there. What five?

Is not selfish of dwellings, families, gains or beauty. Does not belittle something offered out of faith Bhikkhus, the monastery bhikkhu endowed with these five things is in heaven as though led and lain there.

10..Dutiyamacchariyasutta.m- Second on selfishness..

239.Bhikkhus, the monastery bhikkhu endowed with five things is in hell as though led and lain there. What five?

Is selfish of dwellings, families, gains, beauty and the Teaching. Bhikkhus, the monastery bhikkhu endowed with these five things is in hell as though led and lain there.

Bhikkhus, the monastery bhikkhu endowed with five things is in heaven as though led and lain there. What five?

Is not selfish of dwellings, families, gains, beauty or the Teaching. Bhikkhus, the monastery bhikkhu endowed with these five things is in heaven as though led and lain ther .

(25) 5. Duccatitavaggo

1. Pa.thamaduccaritasutta.m- First on evil behaviour.

241.Bhikkhus, these five are the dangers for misbehaviour. What five?

One blames oneself, the wise considering blame him, ill fame spreads, he dies a deluded death, after death he decreases and is born in hell. Bhikkhus, these five are the dangers for misbehaviour.

Bhikkhus, these five are the benefits for right behaviour. What five?

One does not blame oneself, the wise considering praise him, his fame spreads, he dies a non-deluded death, after death he increases and is born in heaven. Bhikkhus, these five are the benefits for right behaviour.

2. Pa.thamakaayaduccaritasutta.m- First on bodily misbehaviour

242.Bhikkhus, these five are the dangers for bodily misbehaviour. What five?

One blames oneself, the wise considering blame him, ill fame spreads, he dies a deluded death, after death he decreases and is born in hell. Bhikkhus, these five are the dangers for bodily misbehaviour.

Bhikkhus, these five are the benefits for bodily right behaviour. What five?

One does not blame oneself, the wise considering praise him, his fame spreads, he dies a non-deluded death, after death he increases and is born in heaven. Bhikkhus, these five are the benefits for bodily right behaviour.

3. Pa.thamavaciiduccaritasutta.m- First on verbal misbehaviour

243.Bhikkhus, these five are the dangers for verbal misbehaviour. What five?

One blames oneself, the wise considering blame him, ill fame spreads, he dies a deluded death, after death he decreases and is born in hell. Bhikkhus, these five are the dangers for verbal misbehaviour.

Bhikkhus, these five are the benefits for verbal right behaviour. What five?

One does not blame oneself, the wise considering praise him, his fame spreads, he dies a non-deluded death, after death he increases and is born in heaven. Bhikkhus, these five are the benefits for verbal right behaviour.

4.Pa.thamamanoduccaritasutta.m- First on mental misbehaviour.

244.Bhikkhus, these five are the dangers for mental misbehaviour. What five?

One blames oneself, the wise considering blame him, ill fame spreads, he dies a deluded death, after death he decreases and is born in hell. Bhikkhus, these five are the dangers for mental misbehaviour.

Bhikkhus, these five are the benefits for mental right behaviour. What five?

One does not blame oneself, the wise considering praise him, his fame spreads, he dies a non-deluded death, after death he increases and is born in heaven. Bhikkhus, these five are the benefits for mental right behaviour.

5. Dutiyaduccaritasutta.m - Second on misbehaviour.

245.Bhikkhus, these five are the dangers for misbehaviour. What five?

One blames oneself, the wise considering blame him, ill fame spreads. He disturbs those established in right behaviour and establishes them in wrong behaviour. Bhikkhus, these five are the dangers for misbehaviour.

Bhikkhus, these five are the benefits for right behaviour. What five?

One does not blame oneself, the wise considering praise him, his fame spreads. He pulls out many from misbehaviour and establishes them in right behaviour. Bhikkhus, these five are the benefits for right behaviour.

6. Dutiyakaayaduccaritasutta.m- Second on bodily misbehaviour

246. Bhikkhus, these five are the dangers for bodily misbehaviour. What five?

One blames oneself, the wise considering blame him, ill fame spreads. He disturbs those established in right behaviour and establishes them in wrong behaviour. Bhikkhus, these five are the dangers for bodily misbehaviour.

Bhikkhus, these five are the benefits for bodily right behaviour. What five?

One does not blame oneself, the wise considering praise him, his fame spreads. He pulls out many from misbehaviour and establishes them in right behaviour. Bhikkhus, these five are the benefits for bodily right behaviour

7. Dutiyavaciiduccaritasutta.m- Second on verbal misbehaviour.

247. Bhikkhus, these five are the dangers for verbal misbehaviour. What five?

One blames oneself, the wise considering blame him, ill fame spreads. He disturbs those established in right behaviour and establishes them in wrong behaviour. Bhikkhus, these five are the dangers for verbal misbehaviour.

Bhikkhus, these five are the benefits for verbal right behaviour. What five?

One does not blame oneself, the wise considering praise him, his fame spreads. He pulls out many from misbehaviour and establishes them in right behaviour. Bhikkhus, these five are the benefits for right verbal behaviour

8. Dutiyamanoduccaritasutta.m- Second on mental misbehaviour.

248. Bhikkhus, these five are the dangers for mental misbehaviour. What five?

One blames oneself, the wise considering blame him, ill fame spreads. He disturbs those established in right behaviour and establishes them in wrong behaviour. Bhikkhus, these five are the dangers for mental misbehaviour.

Bhikkhus, these five are the benefits for right mental behaviour. What five?

One does not blame oneself, the wise considering praise him, his fame spreads. He pulls out many from misbehaviour and establishes them in right behaviour. Bhikkhus, these five are the benefits for right mental behaviour

9. Siivathikasutta.m- A cemetery

249. Bhikkhus, these five are the dangers of a cemetery. What five?

It is impure, has evil smells, it is with fear, it is the dwelling of troublesome non-humans, it is the wailing place for many. Bhikkhus, these five are the dangers of a cemetery.

Bhikkhus, in the same manner these are the five dangers of a person comparable to a cemetery. What five?

Here, bhikkhus, a certain person is endowed with impure bodily, verbal and mental activity. This I say, is his impurity. Bhikkhus, just as that cemetery is impure, so also is this person.

Ill fame spreads of that person who has impure bodily, verbal and mental activity. This I say, is his evil smell. As the cemetery smells, so too this person.

The well behaved bhikkhus avoid this one endowed with impure bodily, verbal and mental activities from a distance, to that I say he is with fear. As the cemetery is with fear, so also this person.

This person with impure bodily, verbal and mental activity associates a person, of the same category. This I say, is the troublesome living together. As the cemetery is dwelling of troublesome non-humans, so also this person's dwelling.

The well behaved bhikkhus, seeing this person with impure bodily, verbal and mental activities turn away from him -thinking O! it is unpleasant to live with such a person. That I say, is the wailing. Bhikkhus, just as the cemetery is the wailing place of many, so also is this person. Bhikkhus, these five are the dangers of a person comparable to a cemetery.

10. Puggalappasaadasutta.m- Favourism.

250. Bhikkhus, these five are the dangers for favouring a person. What five?

Bhikkhus, if a certain person is favoured by a person he falls to a certain ecclesiastical offence, on account of which the Community has to suspend him. Then it occurs to him:- That person favoured by us, is suspended by the Community. Displeasure arises among the bhikkhus and they do not associate other bhikkhus. As a result they do not hear the Teaching and they deteriorate in the Teaching. Bhikkhus, this is the first danger in favouring a person. ..

Again, bhikkhus, if a certain person is favoured by a person he falls to a certain ecclesiastical offence, on account of which the Community makes him sit at the end. Then it occurs to him:- That person favoured by us, is suspended by the Community. Displeasure arises among the bhikkhus and they do not associate other bhikkhus. As a result they do not hear the Teaching and they deteriorate in the Teaching. Bhikkhus, this is the second danger in favouring a person.

Again, bhikkhus, if a certain person is favoured by a person and he becomes unsteady, ...re... confused in mind, ...re.... or dies. Then it occurs:- That person favoured by us, has died. Displeasure arises among the bhikkhus and they do not associate other bhikkhus. As a result they do not hear the Teaching and they deteriorate in the Teaching. Bhikkhus, this is the fifth danger in favouring a person. Bhikkhus, these five are the dangers for favouring a person.



(26) 6. Upasampadaavaggo- The higher ordination.

1. Upasampaadetabbasutta.m- Should give the higher ordination.

251. Bhikkhus, a bhikkhu endowed with five things should give the higher ordination. What five?

Here, bhikkhus, the bhikkhu should be endowed with the mass of virtues, ...re.... the mass of concentration, ...re... the mass of wisdom, ..re.... the mass of release, ...re.... and the mass of knowledge and vision of release of one gone beyond the training. Bhikkhus, a bhikkhu endowed with these five things should give the higher ordination.

2. Nissayasutta.m- Protection.

252. Bhikkhus, a bhikkhu endowed with five things should help in the protection. What five?

Here, bhikkhus, the bhikkhu should be endowed with the mass of virtues, ...re.... the mass of concentration, ...re... the mass of wisdom, ..re.... the mass of release, ...re.... and the mass of knowledge and vision of release of one gone beyond the training. Bhikkhus, a bhikkhu endowed with these five things should help in the protection. .

3. Saamanerasutta.m- Novices.

253 Bhikkhus, a bhikkhu endowed with five things should ordain a novice. What five?

Here, bhikkhus, the bhikkhu should be endowed with the mass of virtues, ...re.... mass of concentration, ...re... mass of wisdom, ..re.... mass of release, ...re.... and the mass of knowledge and vision of release of one gone beyond the training. Bhikkhus, a bhikkhu endowed with these five things should ordain a novice.

4. Pa~ncamacchariyasutta.m- Five kinds of selfishness.

254. Bhikkhus, these five are kinds of selfishness. What five?

Selfishness for dwellings, families, gains, beauty and the Teaching. Of these five kinds of selfishness the most miserable one is selfishness for the Teaching.

5. Maccharyappahaanasutta.m- To dispel selfishness.

255. Bhikkhus, for dispelling, for the complete cutting up, of the five kinds of selfishness the holy life is lived. What five?

For dispelling, for the complete cutting up of selfishness for dwellings,...re... for families,...re... for gains,...re.... for beauty and ...re...for the Teaching the holy life is lived.

Bhikkhus, for dispelling, for the complete cutting up, of the five kinds of selfishness the holy life is lived.

6. Pa.thamajhaanasutta.m - First higher state of mind.

256. Bhikkhus, it is not possible to abide in the first higher state of mind without dispelling these five things. What five?

The selfishness for dwellings, families, gains, beauty and the Teaching.Bhikkhus, it is not possible to abide in the first higher state of mind without dispelling these five things.

Bhikkhus, it is possible to abide in the first higher state of mind having dispelled these five things. What five?

The selfishness for dwellings, families, gains, beauty and the Teaching.Bhikkhus, it is possible to abide in the first higher state of mind, having dispelled these five things.

7-13 Dutiyajhaanasuttaadisattaka.m-

Seven suttas with the second higher state of the mind .

257-263 Bhikkhus, it is not possible to abide in the second higher state of mind, ...re... in the third higher state of mind,...re.... in the fourth higher state of mind, ...re... in the fruits of stream entry, ...re... in the fruits of returning once, ...re...in the fruits of not returning, ...re... in the realization of worthiness without dispelling these five things. What five?

The selfishness for dwellings, families, gains, beauty and the Teaching.Bhikkhus, it is not possible to abide in realization of worthiness without dispelling these five things.

Bhikkhus, it is possible to abide in the second higher state of mind,...re... in the third higher state of mind, ....re....in the fourth higher state of mind, ...re..... in the fruits of stream entry, ...re...in the fruits of returning once, ...re...in the fruits of not returning, ...re...in the realization of worthiness having dispelled these five things. What five?

The selfishness for dwellings, families, gains, beauty and the Teaching.Bhikkhus, it is possible to abide in the first higher state of mind, having dispelled these five things.

14. Aparapa.thamajhaanasutta.m - Another on the first higher state of mind.

264.Bhikkhus, it is not possible to abide in the first higher state of mind without dispelling these five things. What five?

The selfishness for dwellings, families, gains, beauty and without gratitude and gratefulness Bhikkhus, it is not possible to abide in the first higher state of mind without dispelling these five things.

Bhikkhus, it is possible to abide in the first higher state of mind having dispelled these five things. What five?

The selfishness for dwellings, families, gains, beauty and developing gratitude and gratefulness. Bhikkhus, it is possible to abide in the first higher state of mind, having dispelled these five things.

15-21. Aparadutiyaajhaanasuttaadisattaka.m-

Seven others from the second higher state of mind.

265-271. Bhikkhus, it is not possible to abide in the second higher state of mind, ...re... in the third higher state of mind, ...re... in the fourth higher state of mind, ...re... in the fruits of stream entry, ...re... in the fruits of returning once, ...re...in the fruits of not returning, ...re... in the realization of worthiness without dispelling these five things. What five?

The selfishness for dwellings, families, gains, beauty and without gratitude and gratefulness .Bhikkhus, it is not possible to abide in realization of worthiness without dispelling these five things.

Bhikkhus, it is possible to abide in the second higher state of mind, ...re... in the third higher state of mind, ....re....in the fourth higher state of mind, ...re..... in the fruits of stream entry, ...re...in the fruits of returning once, ...re...in the fruits of not returning, ...re...in the realization of worthiness having dispelled these five things. What five?

The selfishness for dwellings, families, gains, beauty and with gratefulness and gratitude. Bhikkhus, it is possible to abide in the realization of worthiness having dispelled these five things.

1. Sammutipeyyaala.m- The accepted repeats.

1. Bhattuddesakasutta.m - The superintendent of meals

272. Bhikkhus, the superintendent of food endowed with five things should not be rightfully taken to consideration. What five?

When gone to extremes, in interest, in anger, in delusion, in fear and when pointed out and codified and does not know, what it is Bhikkhus, the superintendent of food endowed with these five things should not be rightfully taken to consideration.

Bhikkhus, the superintendent of food endowed with these five things should be rightfully taken to consideration. What five?

When not gone to extremes, in interest, in anger, in delusion, in fear and when not pointed out and codified and knows, what to do. Bhikkhus, the superintendent of food endowed with these five things should be rightfully taken to consideration.

Bhikkhus, The superintendent of food, endowed with five things should be rightfully taken to consideration....re....should be taken for granted,....re...should not be sent away, ...re... should be sent away with the consent of all,...re... should be known as foolish,..re... should be known as wise, ...re... conducts himself as destroyed, ...re... is in hell as though led and lain there, ...re... is in heaven as though led and lain there. What five?

When not gone to extremes, in interest, in anger, in delusion, in fear and when not pointed out and codified and knows, what to do. Bhikkhus, the superintendent of food endowed with these five things is in heaven as though led and lain there.

2-14 Senaasanapa~n~naapakasuttaaditerasaka.m- Thirteen suttas with the one who prepares beds and seats.

273-285.Bhikkhus, the one preparing beds and seats endowed with five things should not be rightfully taken to consideration.....re..... should be taken to consideration,...re...when he does not know what should be prepared and not prepared,...re....when he knows what should be prepared and not prepared

.....re.... The treasurer should not be rightfully taken to consideration...re.... should be taken to consideration,...re....when he does not know what should and should not be protected, ..re..... when he knows what should and should not be protected.

....re.... The recipient of robes should not be rightfully taken to consideration, ...re.... should be rightfully taken to consideration, .....re..... when he does not know who and who should be considered, ....re.... when he knows who and who should be considered.

....re.... The distributor of robes should not be rightfully taken to consideration, ...re.... should be rightfully taken to consideration, .....re..... when he does not know who and who should be considered, ....re.... when he knows who and who should be considered.

....re.... The distributor of porridge should not be rightfully taken to consideration, ...re.... should be rightfully taken to consideration, .....re..... when he does not know who and who should be considered, ....re.... when he knows who and who should be considered.

....re.... The distributor of fruits, should not be rightfully taken to consideration, ...re.... should be rightfully taken to consideration, .....re..... when he does not know who and who should be considered, ....re.... when he knows who and who should be considered.

....re.... The distributor of eatables, should not be rightfully taken to consideration, ...re.... should be rightfully taken to consideration, .....re..... when he does not know, who and who should be considered, ....re.... when he knows who and who should be considered.

....re.... The diligent distributor, should not be rightfully taken to consideration, ...re.... should be rightfully taken to consideration, .....re..... when he does not know, who and who should be considered, ....re.... when he knows who and who should be considered.

....re.... The pleasant acceptor ....re..... The acceptor, ...re... the monastery messenger ....re.... the novice messenger, ...re... should not be rightfully taken to consideration,

...re.... should be rightfully taken to consideration, .....re..... when he does not know who and who should be considered, ....re.... when he knows who and who should be considered.

...re....should not be sent away with the consent of all, ....re...should be sent away with the consent of all, ....re...should be known as foolish, ...re...should be known as wise,.....re... should be known as destroyed, ...re..., should be known to maintain himself well, ....re...is in hell as led and lain, ...re... should be known as in heaven as though led and lain there. What five?

When not gone to extremes, in interest, in anger, in delusion, in fear and when not pointed out and codified and knows, what to do. Bhikkhus, the novice messenger endowed with these five things should be rightfully taken to consideration.

Bhikkhus, the novice messenger endowed with these five things is in heaven as though led and lain there.

## 2. Repeats of the precepts.

### 1. Bhikkhusutta.m- The bhikkhu.

286. Bhikkhus, the bhikkhu endowed with five things, is in hell as though led and lain there. What five?

Destroying living things, taking the not given, misbehaving in sexual desires, telling lies and taking intoxicating and brewed drinks. Bhikkhus, the bhikkhu endowed with these five things, is in hell as though led and lain there.

Bhikkhus, the bhikkhu endowed with five things, is in heaven as though led and lain there. What five?

Abstaining from, destroying living things, taking the not given, misbehaving in sexual desires, telling lies and taking intoxicating and brewed drinks. Bhikkhus, the bhikkhu endowed with these five things, is in heaven as though led and lain there.

### 2-7. Bhikkhuniisuttaadichakka.m- Six together with the bhikkhuni sutta.

287-292. Bhikkhus, the bhikkhuni,...re...the novice in training, ...re... the novice for higher ordination, ...re...the female novice for higher ordination, ...re...the lay disciple male, ...re... the lay disciple female endowed with five things, is in hell as though led and lain there. What five?

Destroying living things, taking the not given, misbehaving in sexual desires, telling lies and taking intoxicating and brewed drinks. Bhikkhus, the lay disciple female endowed with these five things, is in hell as though led and lain there.

Bhikkhus, the bhikkhuni, ...re.... the lay disciple female endowed with five things, is in heaven as though led and lain there. What five?

Abstaining from, destroying living things, taking the not given, misbehaving in sexual desires, telling lies and taking intoxicating and brewed drinks. Bhikkhus, the lay disciple female endowed with these five things, is in heaven as though led and lain there.

8. Aajivakasutta.m- Wandering ascetic.

293. Bhikkhus, the wandering ascetic endowed with five things, is in hell as though led and lain there. What five?

Destroying living things, taking the not given, misbehaving in sexual desires, telling lies and taking intoxicating and brewed drinks. Bhikkhus, the wandering ascetic endowed with these five things, is in hell as though led and lain there.

9-17. Niga.n.thasuttaadinavaka.m- Nine together with the Niganta sutta.

294-302 Bhikkhus, one free from all ties,...re.... the shaved disciple, ..re... disciple with matted hair, ...re.... the wandering ascetic, ....re... one who says do not go, ...re... gone to the extreme in the fire element, ...re...not a fearful demon, ...re... disciples of Gotama ...re....and those who think are divine, endowed with five things, are in hell as though led and lain there. What five?

Destroying living things, taking the not given, misbehaving in sexual desires, telling lies and taking intoxicating and brewed drinks. Bhikkhus, those who think are divine endowed with these five things, are in hell as though led and lain there.

3. Raagapeyyaala.m- Repeats on greed.

303. Bhikkhus, thoroughly knowing greed five things should be developed. What five?

The perception of loathsomeness, the perception of death, the perception of dangers, the perception of loathsomeness in food and non-attachment to all the world. Bhikkhus, thoroughly knowing greed these five things should be developed.

304. Bhikkhus, thoroughly knowing greed five things should be developed. What five?

The perception of impermanence, the perception of lacking a self, the perception of death, the perception of loathsomeness in food and non-attachment to all the world. Bhikkhus, thoroughly knowing greed these five things should be developed.

305. Bhikkhus, thoroughly knowing greed five things should be developed. What five?

The perception of impermanence, the perception of unpleasantness in impermanence, the perception of lacking a self in unpleasantness, the perception of dispelling and the perception of disenchantment. Bhikkhus, thoroughly knowing greed these five things should be developed.

306. Bhikkhus, thoroughly knowing greed five things should be developed. What five?

The faculty of faith, effort, mindfulness, concentration and wisdom. Bhikkhus, thoroughly knowing greed these five things should be developed.

307. Bhikkhus, thoroughly knowing greed five things should be developed. What five?

The power of faith, effort, mindfulness, concentration and wisdom. Bhikkhus, thoroughly knowing greed these five things should be developed.

308- 1151. Bhikkhus, for the accurate understanding, ...re...exhaustion, ...re...dispelling, ...re...wasting, ...re... fading, ...re... disenchantment, ...re... cessation, ...re... and giving up of greed five things should be developed. What five?

The power of faith, effort, mindfulness, concentration and wisdom.

Bhikkhus, for the accurate understanding, ...re...exhaustion, ...re...dispelling, ...re...wasting, ...re... fading, ...re... disenchantment, ...re... cessation, ...re... and giving up of wickedness, ...re... delusion, ...re...hate, ...re...malice, ...re...grudge, ...re... smearing, ...re...envy, ...re... miserliness, ...re... craftiness, ...re... deceitfulness, ...re... immobility, ...re...measuring, ...re... conceit, ...re... intoxication, and negligence these five things should be developed. What five?

The power of faith, effort, mindfulness, concentration and wisdom.

Chakka- Nipaata

Pa.thama-Pannaasako

Aahuneyyavaggo.

1. Pa.thama-aahuneyyasutta.m- First on worshipfulness

1. I heard thus. At one time the Blessed One was living in the monastery offered by Anathapindika in Jeta's grove in Savatthi. The Blessed One addressed the bhikkhus:-

Bhikkhus, the bhikkhu endowed with these six things is worshipful, suitable for hospitality, gifts and to honour with clasped hands the incomparable field of merit for the world. What six?

Here, bhikkhus, the bhikkhu seeing a form is neither pleased or displeased abides mindful and aware with equanimity. Hearing a sound, ....re... scenting a smell, ...re...tasting a taste, ...re... cognizing a touch with the body, ...re... and cognizing an idea, is neither pleased nor displeased, abides mindful and aware with equanimity.

Bhikkhus, the bhikkhu endowed with these six things is worshipful, suitable for hospitality, gifts and to honour with clasped hands, the incomparable field of merit for the world. The Blessed One said thus and those bhikkhus delighted in the words of the Blessed One.

## 2. Dutiya-aahuneyyasutta.m- Second on worshipfulness.

2.Bhikkhus, the bhikkhu endowed with these six things is worshipful, suitable for hospitality, gifts and to honour with clasped hands, the incomparable field of merit for the world. What six?

Here, bhikkhus, the bhikkhu partakes various psychic powers. One becomes many and many becomes one. Evidently goes across walls, embankments, rocks without obstructions as though going in space. Dives in and comes out of earth as though in water. Goes unbroken on water as though on earth. Sits in a cross legged position, in space as birds large and small do. He touches the moon and sun, as powerful as they are and wields power with the body as far as the world of Brahma.

With the purified ear element beyond human, hears sounds both human and heavenly , far and near.

Penetrating the minds of other beings, other persons he knows and sees the mind with greed, without greed, with anger and without anger, with delusion, and without delusion, the contracted mind and the distracted mind, the mind that has grown great and the mind that has not grown great, the mind with a compare, and the mind without a compare, the concentrated mind and the unconcentrated mind, the released mind and the not released mind.

He recollects manifold previous births such as one birth, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand, an innumerable forward cycle of births, an innumerable backward cycle of births and an innumerable forward and backward cycle of births. There I was of such name, clan, disposition, supports, experiencing such pleasant and unpleasant feelings and such a life span. Disappearing from there I was born here. Thus with all details the manifold previous births are recollected.

With the purified heavenly eye beyond human sees beings disappearing and appearing unexalted and exalted, in good and evil states, knows how beings are born according to their actions. These good beings endowed with bodily, verbal and mental misbehaviour, rebuking noble ones, with wrong view and with the wrong view of actions, after death are born in loss, in a bad state in hell. As for these good beings endowed with bodily, verbal and mental good behaviour, not rebuking noble ones, with right view and the right view of actions, after death are born in increase, in a good state in heaven.

With the purified heavenly eye beyond human sees beings disappearing and appearing unexalted and exalted, in good and evil states, knows how beings are born according to



their actions. Destroying desires, releasing the mind from desires and released through wisdom, here and now abides having known and realized.

Bhikkhus, the bhikkhu endowed with these six things is worshipful, suitable for hospitality, gifts and to honour with clasped hands, the incomparable field of merit for the world.

### 3. Indriyasutta.m-Faculties

3 Bhikkhus, the bhikkhu endowed with these six things is worshipful, suitable for hospitality, gifts and to honour with clasped hands, the incomparable field of merit for the world. What six?

Endowed with the faculty of faith, effort, mindfulness, concentration, wisdom and destroying desires, the mind released and released through wisdom, having realized here and now he abides.

Bhikkhus, the bhikkhu endowed with these six things is worshipful, suitable for hospitality, gifts and to honour with clasped hands, the incomparable field of merit for the world.

### 4. Balasutta.m- Powers.

4.Bhikkhus, the bhikkhu endowed with these six things is worshipful, suitable for hospitality, gifts and to honour with clasped hands, the incomparable field of merit for the world. What six?

Endowed with the powers of faith, effort, mindfulness, concentration, wisdom and destroying desires, the mind released and released through wisdom, having realized here and now he abides.

Bhikkhus, the bhikkhu endowed with these six things is worshipful, suitable for hospitality, gifts and to honour with clasped hands, the incomparable field of merit for the world.

### 5. Pa.thama-aajaaniiyasutta.m- First on thoroughbreds.

5.Bhikkhus, the king's thoroughbred, endowed with six things is suitable and worthy for the king and royal by the sign. What six?

Here, bhikkhus, the king's thoroughbred endures, forms, sounds, smells, tastes and touches and he is attractive

Bhikkhus, the king's thoroughbred, endowed with these six things is suitable and worthy for the king and royal by the sign.

In the same manner bhikkhus, the bhikkhu endowed with six things is worshipful, ....re..... the incomparable field of merit for the world. What six?

Here, bhikkhus, the bhikkhu endures, forms, sounds, smells, tastes touches and thoughts

Bhikkhus, the bhikkhu endowed with these six things is worshipful, ....re..... the incomparable field of merit for the world.

6. Dutiya-aajaaniiyasutta.m- Second on thoroughbreds.

6.Bhikkhus, the king's thoroughbred, endowed with six things is suitable and worthy for the king and royal by the sign. What six?

Here, bhikkhus, the king's thoroughbred endures, forms, sounds, smells, tastes and touches and is powerful

Bhikkhus, the king's thoroughbred, endowed with these six things is suitable and worthy for the king and royal by the sign.

In the same manner bhikkhus, the bhikkhu endowed with six things is worshipful, ....re..... the incomparable field of merit for the world. What six?

Here, bhikkhus, the bhikkhu endures, forms, sounds, smells, tastes touches and thoughts

Bhikkhus, the bhikkhu endowed with these six things is worshipful, ....re..... the incomparable field of merit for the world.

7. Tatiya-aajaaniiyasutta.m- Third on thoroughbreds.

7.Bhikkhus, the king's thoroughbred, endowed with six things is suitable and worthy for the king and royal by the sign. What six?

Here, bhikkhus, the king's thoroughbred endures, forms, sounds, smells, tastes, touches and he has speed.

Bhikkhus, the king's thoroughbred, endowed with these six things is suitable and worthy for the king and royal by the sign.

In the same manner bhikkhus, the bhikkhu endowed with six things is worshipful, ....re..... the incomparable field of merit for the world. What six?

Here, bhikkhus, the bhikkhu endures, forms, sounds, smells, tastes, touches and thoughts

Bhikkhus, the bhikkhu endowed with these six things is worshipful, ....re..... the incomparable field of merit for the world.

8. Anuttariiyasutta.m- The ideal

8. Bhikkhus, these six are the most excellent. What six?

The ideal sight, the ideal hearing, the ideal gain, the ideal training, the ideal waiting and the ideal recollection. Bhikkhus, these six are the most excellent.

9. Anussati.t.thaanassutta.m- Things to be recollected.

9. Bhikkhus, these six are things to be recollected. What six?

Recollecting, the Blessed One, the Teaching, the Community of bhikkhus, virtues, benevolence and gods. Bhikkhus, these six are things to be recollected.

10. Mahaanaamasutta.m- Mahanama, the Sakya.

10. At one time the Blessed One was living in Nigrodha's monastery in Kapilavatthu in the country of the Sakyas. Then Mahanama the Sakya approached the Blessed One worshipped, sat on one side and said to the Blessed One:- Venerable sir, in what abiding should the noble disciple who has come to fruition and knows the dispensation abide mostly?

Mahanama, the noble disciple who has come to fruition and knows the dispensation abides in this abiding mostly:-

Here, Mahanama, the noble disciple recollects the Thus Gone One:- The Blessed One is worthy, rightfully enlightened, endowed with knowledge and conduct, well gone, knows the worlds, is the incomparable tamer of those to be tamed, the Teacher of gods and men, enlightened and blessed. Mahanama, at the time the noble disciple recollects the Thus Gone One, his mind is not prepossessed by greed, hate or delusion, his mind is directly bent on the Thus Gone One. When the noble disciple's mind is straightforward, he realizes the meanings, realizes the Teaching and gains joy on account of understanding the Teaching. To the joyful there is delight. The delighted mind appeases the body. The appeased body experiences pleasantness. The pleasant mind concentrates.

Mahanama, to this is said the noble disciple abides successfully with the disharmonious populace. With the troubled populace, lives untroubled, entering the stream of the Teaching developing recollections of the Enlightened One.

Again, Mahanama, the noble disciple recollects the Teaching:- The Teaching of the Blessed One is here and now, not a matter of time, inviting to inspection, leading inwards and to be realized by the wise by themselves. Mahanama, at the time the noble disciple recollects the Teaching, his mind is not prepossessed by greed, hate or delusion, his mind is directly bent on the Teaching. When the noble disciple's mind is straightforward, he realizes the meanings, realizes the Teaching and gains joy on account of understanding the Teaching. To the joyful there is delight. The delighted mind appeases the body. The appeased body experiences pleasantness. The pleasant mind concentrates.

Mahanama, to this is said the noble disciple abides successfully with the disharmonious populace. With the troubled populace, lives untroubled, entering the stream of the Teaching developing recollections of the Teaching

Again, Mahanama, the noble disciple recollects the Community of bhikkhus:- The Community of bhikkhus of the Blessed One have fallen to the right path, the straight path, the wise path, the path of mutual understanding. Such as the four pairs of eight Great Men. They are the disciples of the Blessed One that are worshipful, suitable for hospitality, gifts and veneration with clasped hands. The incomparable field of merit for the world. Mahanama, at the time the noble disciple recollects the Community of bhikkhus, his mind is not prepossessed by greed, hate or delusion, his mind is directly bent on the Community of bhikkhus. When the noble disciple's mind is straightforward, he realizes the meanings, realizes the Teaching and gains joy on account of understanding the Teaching. To the joyful there is delight. The delighted mind appeases the body. The appeased body experiences pleasantness. The pleasant mind concentrates.

Mahanama, to this is said the noble disciple abides successfully with the disharmonious populace. With the troubled populace, lives untroubled, entering the stream of the Teaching developing recollections of the Community of bhikkhus.

Again, Mahanama, the noble disciple recollects his virtues- That are not broken, not defective, not spotted, consistent free from slavery and praised by the wise as not corrupted and conducive to concentration. Mahanama, at the time the noble disciple recollects his virtues, his mind is not prepossessed by greed, hate or delusion, his mind is directly bent on his virtues. When the noble disciple's mind is straightforward, he realizes the meanings, realizes the Teaching and gains joy on account of understanding the Teaching. To the joyful there is delight. The delighted mind appeases the body. The appeased body experiences pleasantness. The pleasant mind concentrates.

Mahanama, to this is said the noble disciple abides successfully with the disharmonious populace. With the troubled populace, lives untroubled, entering the stream of the Teaching developing recollections of his virtues.

Again, Mahanama, the noble disciple recollects his benevolence:- It is great gain for me that I abide in a home having given up stains of miserliness. I abide released and benevolent with open hands attached to giving up and making arrangements to give to the needy. Mahanama, at the time the noble disciple recollects his benevolence, his mind is not prepossessed by greed, hate or delusion, his mind is directly bent on benevolence. When the noble disciple's mind is straightforward, he realizes the meanings, realizes the Teaching and gains joy on account of understanding the Teaching. To the joyful there is delight. The delighted mind appeases the body. The appeased body experiences pleasantness. The pleasant mind concentrates.

Mahanama, to this is said the noble disciple abides successfully with the disharmonious populace. With the troubled populace, lives untroubled, entering the stream of the Teaching developing recollections of his benevolence.

Again, Mahanama, the noble disciple recollects the gods:- There are gods born with the guardian gods, with the thirty three gods, with the Titanic gods, with those of happiness, those attached to creation, those attached to the creation of others, with Brahma, and gods even above them. With whatever faith, virtues, learning, benevolence and wisdom, they disappeared from here and appeared there, that same faith, virtues, learning, benevolence and wisdom is evident in me. Mahanama, at the time the noble disciple recollects the gods, his mind is not prepossessed by greed, hate or delusion, his mind is directly bent on the gods. When the noble disciple's mind is straightforward, he realizes

the meanings, realizes the Teaching and gains joy on account of understanding the Teaching. To the joyful there is delight. The delighted mind appeases the body. The appeased body experiences pleasantness. The pleasant mind concentrates.

Mahanama, to this is said the noble disciple abides successfully with the disharmonious populace. With the troubled populace, lives untroubled, entering the stream of the Teaching developing recollections of the gods.. . . .

Mahanama, the noble disciple who has come to fruition and knows the dispensation abides in this abiding mostly:

2 Saaraniiyavaggo- For fraternal living

1. Pa.thamasaaraniiyasutta.m- First on gladness

11.Bhikkhus, these six things are for inner gladness. What six?

Here, bhikkhus, the bhikkhu is established in bodily thoughts of loving kindness [1] towards the co-associates in the holy life, openly and secretly. This is for inner gladness.

Again, bhikkhus, the bhikkhu is established in verbal thoughts of loving kindness[2] towards the co-associates in the holy life, openly and secretly. This is also for inner gladness.

Again, bhikkhus, the bhikkhu is established in mental thoughts of loving kindness [3] towards the co-associates in the holy life, openly and secretly. This is also for inner gladness.

Again, bhikkhus, the bhikkhu does not partake of whatever gains rightfully obtained, so far as what is put in the bowl, without dividing it equally among virtuous co-associates in the holy life. This is also for inner gladness.

Again, bhikkhus, the bhikkhu abides openly and secretly on equal level with co-associates in the holy life, in his virtues that are not broken, defective, spotted, consistent, free from slavery and praised by the wise, as not corrupted, leads to concentration. This is also for inner gladness.

Again, bhikkhus, the bhikkhu abides openly and secretly on equal level with co-associates in the holy life, in the noble view, which logically concluded leads to the rightful ending of unpleasantness. This is also for inner gladness.

Bhikkhus, these six things are for inner gladness.

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Notes. [1]. Bodily thoughts of loving kindness. 'metta.m kaayakamma.m' In the body are the six doors of mental contact. It is through them that all activity start, such as through seeing, hearing, smelling, tasting, touch and the mind. [2] When thoughts arise on account of these activities they should be with loving kindness 'metta.m vacikamma.m' Thoughts are words. [3] On account of this procedure, there are feelings and perceptions which are related to 'metta.m manokamma.m' And those feelings and perceptions should be with loving kindness. Feelings and perceptions are connected with the mind.

## 2. Dutiyasaaraniiyasutta.m- Second on gladness

12. Bhikkhus, these six things are for inner gladness, friendliness, for respecting each other, for collectiveness, for freedom from disputes and for unity. What six?

Here, bhikkhus, the bhikkhu is established in bodily thoughts of loving kindness [1] towards the co-associates in the holy life, openly and secretly. This is for inner gladness, friendliness, for respecting each other, for collectiveness, for freedom from disputes and for unity.

Again, bhikkhus, the bhikkhu is established in verbal thoughts of loving kindness [2] towards the co-associates in the holy life, openly and secretly. This is also for inner gladness, friendliness, for respecting each other, for collectiveness, for freedom from disputes and for unity.

Again, bhikkhus, the bhikkhu is established in mental thoughts of loving kindness [3] towards the co-associates in the holy life, openly and secretly. This is also for inner gladness, friendliness, for respecting each other, for collectiveness, for freedom from disputes and for unity.

Again, bhikkhus, the bhikkhu does not partake of whatever gains rightfully obtained, so far as what is put in the bowl, without dividing it equally among virtuous co-associates in the holy life. This is also for inner gladness, friendliness, for respecting each other, for collectiveness, for freedom from disputes and for unity.

Again, bhikkhus, the bhikkhu abides openly and secretly on equal level with co-associates in the holy life, in his virtues that are not broken, defective, spotted, consistent, free from slavery and praised by the wise, as not corrupted, leads to concentration. This is also for inner gladness, friendliness, for respecting each other, for collectiveness, for freedom from disputes and for unity.

Again, bhikkhus, the bhikkhu abides openly and secretly on equal level with co-associates in the holy life, in the noble view, which logically concluded leads to the rightful ending of unpleasantness. This is also for inner gladness, friendliness, for respecting each other, for collectiveness, for freedom from disputes and for unity.

Bhikkhus, these six things are for inner gladness, friendliness, for respecting each other, for collectiveness, for freedom from disputes and for unity.

## 3. Nissaaaraniiyasutta.m- Driven out.

13. Bhikkhus, these six are elements to be driven out. What six?

Here, bhikkhus, a bhikkhu would say, 'The release of mind in loving kindness is developed in me, made a habit, thoroughly practised, experienced, scrutinized and well undertaken, yet anger overwhelms my mind and stays.' He should be advised: Venerable one, do not say that. Do not accuse the Blessed One. It is not good to accuse the

Blessed One. He has not said that. It is impossible friend, that the mind released in loving kindness, developed, made a habit, thoroughly practised, experienced, scrutinized and well undertaken should be overwhelmed with anger. Friend, anger is driven out when the mind is released in loving kindness.

Here, bhikkhus, a bhikkhu would say, 'The release of mind in compassion is developed in me, made a habit, thoroughly practised, experienced, scrutinized and well undertaken, yet annoyance overwhelms my mind and stays.' He should be advised: Venerable one, do not say that. Do not accuse the Blessed One. It is not good to accuse the Blessed One. He has not said that. It is impossible friend, that the mind released in compassion, developed, made a habit, thoroughly practised, experienced, scrutinized and well undertaken should be overwhelmed with annoyance. Friend, annoyance is driven out when the mind is released in compassion.

Here, bhikkhus, a bhikkhu would say, 'The release of mind in intrinsic joy is developed in me, made a habit, thoroughly practised, experienced, scrutinized and well undertaken, yet aversion overwhelms my mind and stays.' He should be advised: Venerable one, do not say that. Do not accuse the Blessed One. It is not good to accuse the Blessed One. He has not said that. It is impossible friend, that the mind released in intrinsic joy, developed, made a habit, thoroughly practised, experienced, scrutinized and well undertaken should be overwhelmed with aversion. Friend, aversion is driven out when the mind is released in intrinsic joy.

Here, bhikkhus, a bhikkhu would say, 'The release of mind in equanimity is developed in me, made a habit, thoroughly practised, experienced, scrutinized and well undertaken, yet greed overwhelms my mind and stays.' He should be advised: Venerable one, do not say that. Do not accuse the Blessed One. It is not good to accuse the Blessed One. He has not said that. It is impossible friend, that the mind released in equanimity, developed, made a habit, thoroughly practised, experienced, scrutinized and well undertaken should be overwhelmed with greed. Friend, greed is driven out when the mind is released in equanimity.

Here, bhikkhus, a bhikkhu would say, 'The release of mind in no sign is developed in me, made a habit, thoroughly practised, experienced, scrutinized and well undertaken, yet consciousness arises on account of a sign and overwhelms my mind and stays.' He should be advised: Venerable one, do not say that. Do not accuse the Blessed One. It is not good to accuse the Blessed One. He has not said that. It is impossible friend, that the mind released in no sign, developed, made a habit, thoroughly practised, experienced, scrutinized and well undertaken should follow up a sign consciously. Friend, all signs are driven out when the mind is released in signlessness..

Here, bhikkhus, a bhikkhu would say, 'To me 'I am' has disappeared. It does not occur to me, this is me and mine. Yet doubtful thoughts of what should and should not be done overwhelm my mind and stay ' He should be advised: Venerable one, do not say that. Do not accuse the Blessed One. It is not good to accuse the Blessed One. He has not said that. It is impossible friend, that when 'I be' has disappeared and when there is no me and mine, that doubts should arise, about what should and should not be done. Friend, doubts are driven out when 'I be' is driven out. .

Bhikkhus, these six are elements to be driven out.

14. Then venerable Sariputta addressed the bhikkhus:-

Friends, bhikkhus, the bhikkhu arranges an abiding, in which abiding, his death and his spending the time would not be auspicious. Bhikkhus, what is that abiding, which would not be auspicious for the bhikkhus's death and abiding in time?

Here, bhikkhus, the bhikkhu delights in activity, delights in his sphere of activity. As a result he becomes fond of talking and attached to talk. As a result he becomes fond of sleep and attached to sleep. As a result he becomes fond of company and attached to company. As a result he becomes fond of association and attached to associations. As a result he becomes fond of worldliness and attached to worldliness. Thus, the bhikkhu abiding in this and other ways arranges his abiding, so that his death and abiding in time would not be auspicious. Friends, bhikkhus, to this is said the bhikkhu indulges in the self does not dispel it for the rightful destruction of unpleasalntness.

Friends, bhikkhus, the bhikkhu arranges an abiding, in which abiding, his death and abiding in time would be auspicious. Bhikkhus, what is that abiding, abiding in which the bhikkhus's death and abiding in time would be auspicious?

Here, bhikkhus, the bhikkhu does not delight in activity, does not delight in his sphere of activity. As a result he does not become fond of talking and is not attached to talk. As a result he does not become fond of sleep and is not attached to sleep. As a result he does not become fond of company and is not attached to company. As a result he does not become fond of association and is not attached to associations. As a result he does not become fond of worldliness and is not attached to worldliness. Thus, the bhikkhu abiding in this and other ways arranges his abiding, so that his death and abiding in time would be auspicious. Friends, bhikkhus, to this is said the bhikkhu indulges in extinction dispels the self for rightful destruction of unpleasalntness.

The stupid one, attached to worldliness,

Has missed extinction, the noble end of the yoke,

He that is attached to non-worldliness,

Is convinced of extinction, the noble end of the yoke.

5. Anutappiyasutta.m- Causes remorse.

15. Then venerable Sariputta addressed the bhikkhus:-

Friends, bhikkhus, the bhikkhu arranges an abiding, so that his death and abiding in time would be remorseful. Bhikkhus, what is that abiding, which causes remorse to the bhikkhus's death and his abiding in time?

Here, bhikkhus, the bhikkhu delights in activity, delights in his sphere of activity. As a result he becomes fond of talking and attached to talk. As a result he becomes fond of sleep and attached to sleep. As a result he becomes fond of company and attached to company. As a result he becomes fond of association and attached to associations. As a result he becomes fond of worldliness and attached to worldliness. Thus, the bhikkhu abiding in this and other ways arranges his abiding, so that his death and abiding in time would be a cause for remorse. Friends, bhikkhus, to this is said the bhikkhu indulges in the self does not dispel it, for the rightful destruction of unpleasalntness.



Friends, bhikkhus, the bhikkhu arranges an abiding, in which abiding, his death and abiding in time would cause no remorse. Bhikkhus, what is that abiding, abiding in which the bhikkhus's death and abiding in time would cause no remorse?

Here, bhikkhus, the bhikkhu does not delight in activity, does not delight in his sphere of activity. As a result he does not become fond of talking and is not attached to talk. As a result he does not become fond of sleep and is not attached to sleep. As a result he does not become fond of company and is not attached to company. As a result he does not become fond of association and is not attached to associations. As a result he does not become fond of worldliness and is not attached to worldliness. Thus, the bhikkhu abiding in this and other ways arranges his abiding, so that his death and abiding in time would be not remorseful. Friends, bhikkhus, to this is said the bhikkhu indulges in extinction dispels the self for rightful destruction of unpleasalntness.

The stupid one, attached to worldliness,

Has missed extinction, the noble end of the yoke,

He that is attached to non-worldliness,

Is convinced of extinction, the noble end of the yoke.

#### 6. Nakulapitusutta.m- The householder Nakula.

16. At one time the Blessed One was living in the deer park in the Bhesakala forest among the Sumsumara peaks. At that time the householder Nakula was gravely ill. Then the householder's wife told him thus:-

Householder, do not die with wishes Death is unpleasant to one with wishes. The Blessed One has blamed, death with wishes. Householder, it might occur to you; It would not be possible for my wife to feed the children and bear the household expenses after my demise. Householder, am clever at making thread out of cotton and weaving bamboo baskets. After your demise I will feed the children and meet the household expenses. Therefore, householder do not die with wishes. Death is unpleasant to one with wishes. The Blessed One has blamed death with wishes.

Householder, it might occur to you: After my demise, my wife will go with another man. You should not think in that manner. You know and I too, how we have observed household chastity since our sixteenth year. Therefore, householder do not die with wishes. Death is unpleasant to one with wishes. The Blessed One has blamed death with wishes.

Householder, it might occur to you, after my demise my wife will not desire to see the Blessed One and the Community of bhikkhus. Householder, you should not think in that way. I will go to see the Blessed One and the Community of bhikkhus more often, after your demise. Therefore, householder do not die with wishes. Death is unpleasant to one with wishes. The Blessed One has blamed death with wishes.

Householder, it might occur to you, after my demise my wife will not be complete in her virtues. It should not be thought in that manner. Among the female lay disciples who wear white clothes, am one. If you have any doubts about that, there is the Blessed One, worthy and rightfully enlightened in the deer park in the Bhesakala forest among the

Sumsumara peaks. You should approach and dispel doubts. Therefore, householder do not die with wishes. Death is unpleasant to one with wishes. The Blessed One has blamed death with wishes.

Householder, it might occur to you, my wife is not a gainer of internal appeasement. Householder it should not be thought in that manner Among the female lay disciples who wear white clothes, am one who has gained internal appeasement. If you have any doubts about that, there is the Blessed One, worthy and rightfully enlightened in the deer park in the Bhesakala forest among the Sumsumara peaks. You should approach and dispel doubts. Therefore, householder do not die with wishes. Death is unpleasant to one with wishes. The Blessed One has blamed death with wishes.

Householder, it might occur to you, my wife has not fathomed the depths of this dispensation and Teaching. She is not confident of it, has not dispelled doubts, abides seeking another Teacher. Householder it should not be thought in that manner. Among the female lay disciples who wear white clothes, am one, who has fathomed the depths of the dispensation and the Teaching, am confident and have dispelled doubts. I do not seek another Teacher. If you have any doubts about that, there is the Blessed One, worthy and rightfully enlightened in the deer park in the Bhesakala forest among the Sumsumara peaks. You should approach and dispel doubts. Therefore, householder do not die with wishes. Death is unpleasant to one with wishes. The Blessed One has blamed death with wishes.

The householder Nakula thus advised by his wife overcame that illness and got better momentarily Then the householder Nakula soon after that illness subsided with the help of a walking stick approached the Blessed One. He worshipped the Blessed One and sat on a side, then the Blessed One said to him:-

Householder, it is great gain for you that your wife advised you, out of compassion, wishing your welfare. Among the female lay disciples who wear white clothes, she is one, who is complete in virtues, has the gain of internal appeasement, has fathomed the depths of the dispensation and the Teaching, is confident, has dispelled doubts, she does not seek another Teacher..Householder, it is great gain for you that your wife advised you, out of compassion, wishing your welfare

## 7. Soppasutta.m- Sleeping.

17. At one time the Blessed One lived in the monastery offered by Anathapindika in Jeta's grove in Savatthi. The Blessed One getting up from his seclusion in the evening approached the attendance hall and sat on the prepared seat. Venerable Sariputta too getting up from his seclusion approached the attendance hall, worshipped the Blessed One and sat on a side. So too venerables Mahamoggallana, Mahakassapa, Mahakaccana, Mahakotthita, Mahacunda, Mahakappina, Anuruddha, Revata and Ananda. The Blessed One sat there deep into the night and getting up late in the night entered the monastery. Those venerable ones too, soon after the Blessed One had left got up and went into their dwellings. As for the novice bhikkhus, who had come to the dispensation recently were groaning and sleeping. The Blessed One with his purified heavenly eye, beyond human saw those bhikkhus groaning and sleeping until day break and approached the attendance hall, and sat on the prepared seat and addressed them:

Bhikkhus, where is Sariputta, where is Mahamoggallana, where is Mahakassapa, where is Mahakaccana, where is Mahakotthita, where is Mahacunda, where is Mahakappina,

where is Anuruddha, where is Revata and where is Ananda? Where have those elders gone?

Venerable sir, those venerable ones, soon after the Blessed One went away to the dwelling went to their dwellings. Then you elders and novices did you sleep and groan until day break?

Bhikkhus, have you seen or heard of a head anointed warrior king, who ate as much as he could and enjoying the pleasures of sleep and laziness ruling the country as long as he lived, being loved by his subjects?

No, venerable sir.

Good! Bhikkhus, I too have not heard of a head anointed warrior king, who ate as much as he could and while he enjoyed the pleasures of sleep and laziness, ruling the country as long as he lived, being loved by his subjects.

Bhikkhus, have you seen or heard of an ordinary citizen, an inheritor of his father's wealth, a general, a headman, the head of a guild, who ate as much as he could and enjoying the pleasures of sleep and laziness so long as he lived, being loved by the members of the guild?

No, venerable sir.

Good! Bhikkhus, I too have not heard of a head of a guild, who ate as much as he could and while he enjoyed the pleasures of sleep and laziness, so long as he lived, being loved by the members of the guild.

Bhikkhus, have you seen or heard of a recluse or brahmin who ate as much as he could and enjoying the pleasures of sleep and laziness, the mental faculties unprotected, not knowing the right amount to partake, not yoked to wakefulness, not reflective of meritorious things, not developing enlightenment factors in the early and late hours of the night to have destroyed desires, released the mind from desires, and released through wisdom, here and now abiding having realized ?

No, venerable sir.

Good! Bhikkhus, I too have not heard of a recluse or brahmin who ate as much as he could and enjoying the pleasures of sleep and laziness, the mental faculties unprotected, not knowing the right amount to partake, not yoked to wakefulness, not reflective of meritorious things, not developing enlightenment factors in the early and late hours of the night to have destroyed desires, released the mind from desires, and released through wisdom, here and now abiding having realized. Therefore, bhikkhus, you should train thus:-

We will protect our mental faculties, know the right amount to partake, will be reflective of meritorious things, we will develop the enlightenment factors, in the early and late hours of the night. Bhikkhus, it is in this manner, that you should train.

18. At one time the Blessed One was touring the country of Kosala with a large community of bhikkhus and on the wayside, saw some fishermen catching and selling fish.

The Blessed One deviated from his path sat on the prepared seat at the root of a certain tree and addressed the bhikkhus:-

Bhikkhus, do you see those fishermen catching and selling fish? Yes, venerable sir.

Bhikkhus, have you seen or heard of fishermen making a livelihood by catching and selling fish, become wealthy, ride on the back of elephants, horses, or go in chariots, on account of their amassed wealth? No, venerable sir.

Good! Bhikkhus, I too have not seen or heard of fishermen making a livelihood by catching and selling fish, become wealthy, ride on the back of elephants, horses, or go in chariots, on account of their amassed wealth. What is the reason? Bhikkhus, those fish subjected to suffer, die with evil in their minds, as a result it becomes impossible that they go on the back of elephants, horses or in chariots or enjoy their amassed wealth.

Bhikkhus, have you seen or heard of cattle slaughterers making a livelihood by killing and selling meat, become wealthy, ride on the back of elephants, horses, or go in chariots, on account of their amassed wealth? No, venerable sir.

Good! Bhikkhus, I too have not seen or heard of cattle slaughterers making a livelihood by killing and selling meat, become wealthy, ride on the back of elephants, horses, or go in chariots, on account of their amassed wealth. What is the reason? Bhikkhus, the cattle subjected to suffer, die with evil in their minds, as a result it becomes impossible that they go on the back of elephants, horses or in chariots or enjoy their amassed wealth.

Bhikkhus, have you seen or heard of the slaughterers of sheep, ...re.... slaughterers of pigs, ...re... bird trappers, ...re... killers of wild animals, making a livelihood by killing wild animals and selling flesh, become wealthy, ride on the back of elephants, horses, or go in chariots, on account of their amassed wealth? No, venerable sir.

Good! Bhikkhus, I too have not seen or heard of those making a livelihood by killing wild animals and selling flesh, become wealthy, ride on the back of elephants, horses, or go in chariots, on account of their amassed wealth. What is the reason? Bhikkhus, those wild animals subjected to suffer, die with evil in their minds, as a result it becomes impossible that they go on the back of elephants, horses or in chariots or enjoy their amassed wealth.

Bhikkhus, there is nothing to talk about, if humans are subjected to suffer and are killed, they die with evil in their minds. and it becomes the cause for unpleasantness for a long time, and birth in hell after death. .

9. Pa.thamamara.nasatisutta.m- First on mindfulness of death.

19. At one time the Blessed One lived in Nadika in a dwelling of bricks. The Blessed One addressed the bhikkhus from there:-

Bhikkhus, mindfulness of death developed and made much is very beneficial and ends in deathlessness. Bhikkhus, do develop mindfulness of death

When this was said, a certain bhikkhu said to the Blessed One:- Venerable sir, I develop mindfulness of death.

Bhikkhu, how do you develop mindfulness of death?

Venerable sir, it occurs to me thus:- Oh! If I live this night and day, I would attend to the dispensation of the Blessed One, and that would be much done by me. I attend to mindfulness of death in this manner.

Then another bhikkhu said to the Blessed One:- Venerable sir, I too develop mindfulness of death.

Bhikkhu, how do you develop mindfulness of death?

Venerable sir, it occurs to me thus:- Oh! If I live this day, I would attend to the dispensation of the Blessed One, and that would be much done by me. I attend to mindfulness of death in this manner.

Then another bhikkhu said to the Blessed One:- Venerable sir, I too develop mindfulness of death.

Bhikkhu, how do you develop mindfulness of death?

Venerable sir, it occurs to me thus:- Oh! If I live until I partake my meal of morsel food, I would attend to the dispensation of the Blessed One, and that would be much done by me. I attend to mindfulness of death in this manner.

Another bhikkhu said to the Blessed One:- Venerable sir, I too develop mindfulness of death.

Bhikkhu, how do you develop mindfulness of death?

Venerable sir, it occurs to me thus:- Oh! If I live until I chew and partake four or five morsels of food, I would attend to the dispensation of the Blessed One, and that would be much done by me. I attend to mindfulness of death in this manner.

Another bhikkhu said to the Blessed One:- Venerable sir, I too develop mindfulness of death.

Bhikkhu, how do you develop mindfulness of death?

Venerable sir, it occurs to me thus:- Oh! If I live until I chew and partake one morsel of food, I would attend to the dispensation of the Blessed One, and that would be much done by me. I attend to mindfulness of death in this manner.

Another bhikkhu said to the Blessed One:- Venerable sir, I too develop mindfulness of death.

Bhikkhu, how do you develop mindfulness of death?

Venerable sir, it occurs to me thus:- Oh! If I live until I breathe in and breathe out, or until I breathe out and breathe in, I would attend to the dispensation of the Blessed One, and that would be much done by me. I attend to mindfulness of death in this manner.

When this was said the Blessed One addressed the bhikkhus:- Bhikkhus, those who said I will do the dispensation of the Blessed One, if I lived one night and day, if I lived one

day, if I lived until I partook my meal, if I live until I chewed and partook four or five morsels, lead a life of negligence and their mindfulness on death is slow

Bhikkhus, the one who said, if I live until I chewed and swallowed one morsel and the one who said, if I lived until I breathed in and breathed out or breathed out and breathed in are diligent and develop sharp mindfulness of death for the destruction of desires. Therefore bhikkhus, you should train thus:-

We should abide diligently, develop sharp mindfulness of death for the destruction of desires.

10. Dutiyamara.nasatisutta.m- Second on mindfulness of death.

20. At one time the Blessed One lived in Nadika in a dwelling of bricks. The Blessed One addressed the bhikkhus from there:-

Bhikkhus, mindfulness of death developed and made much is very beneficial and ends in deathlessness. Bhikkhus, how does mindfulness of death developed and made much become beneficial and end up in deathlessness?

Here, bhikkhus, when the day is over and the night is falling, the bhikkhu reflects, my death may come about owing to many reasons, a serpent might sting me, a scorpion might sting me or a centipede might sting me, if I die on account of it, it would be dangerous for me; or I might slip and fall, or the food I eat would disagree, or my bile or phlegm would get disordered, or a cutting pain would hurt me by that I would meet death and that would be dangerous to me. Then that bhikkhu should reflect thus:- Are there any evil things not dispelled in me, which would be a danger if I die tonight. When the bhikkhu reflects if he knows, there are evil demerit not dispelled in me, which would be a danger if I die tonight. Then that bhikkhu should arouse a lot of interest, effort, strength and unhindered exertion and mindful awareness to dispel them. Bhikkhus, like one with head or clothes on fire would arouse a lot of interest, effort, strength and unhindered exertion and mindful awareness to put out that fire. If the bhikkhu reflecting knows, I have no evil demerit in me, even if I die tonight there would be no danger. Then that bhikkhu should abide in joy and delight, engaged day and night in those same meritorious things

Here, bhikkhus, when the day is over and the night is falling, the bhikkhu reflects, my death may come about owing to many reasons, a serpent might sting me, a scorpion might sting me or a centipede might sting me, if I die on account of it, it would be dangerous for me; or I might slip and fall, or the food I eat would disagree, or my bile or phlegm would get disordered, or a cutting pain would hurt me by that I would meet death and that would be dangerous to me. Then that bhikkhu should reflect thus:- Are there any evil things not dispelled in me, which would be a danger if I die this day? When the bhikkhu reflects if he knows, there are evil demerit not dispelled in me, which would be a danger if I die this day. Then that bhikkhu should arouse a lot of interest, effort, strength and unhindered exertion and mindful awareness to dispel them. Bhikkhus, like one with head or clothes on fire would arouse a lot of interest, effort, strength and unhindered exertion and mindful awareness to put out that fire. If the bhikkhu reflecting knows, I have no evil demerit in me, even if I die this day, there would be no danger. Then that bhikkhu should abide in joy and delight engaged day and night in those same meritorious things

Bhikkhus, mindfulness of death developed and made much in this manner is very beneficial and ends in deathlessness.

### 3. Anuttariiyavaggo- The Ideal

#### 1. Saamakasutta.m- At Samagama

21. At one time the Blessed One was living at the pond in the village Samagama in the country of the Sakyas. Then a certain deity, when the night was waning illuminating the whole of the pond with a resplendent light approached the Blessed One, worshipped, stood on a side and said to the Blessed One:- Venerable sir, these three things conduce to the decrease of the bhikkhu. What three?

Becoming fond of activity, becoming fond of talk and becoming fond of sleep. Venerable sir, these three things conduce to the decrease of the bhikkhu. Saying it stood, waiting for the approval. Knowing that the Blessed One has approved, worshipped and circumambulated the Blessed One and vanished.

The Blessed One at the end of that night addressed the bhikkhus:-

Bhikkhus, last night a certain deity, when the night was waning illuminating the whole of the pond with a resplendent light approached me, worshipped, stood on a side and said to me:- Venerable sir, these three things conduce to the decrease of the bhikkhu. What three?

Becoming fond of activity, becoming fond of talk and becoming fond of sleep. Venerable sir, these three things conduce to the decrease of the bhikkhu. Saying it she stood, waiting for my approval. Knowing that I approved, she worshipped and circumambulated me and vanished.

Bhikkhus, it is no gain for you, it is rare, even the gods know these decreasing things. Bhikkhus, I will give three other decreasing things listen carefully and attend. What are the three things?

Fondness of company, unruliness and evil friendship. Bhikkhus, these three are decreasing things.

Bhikkhus, if any bhikkhus decreased in meritorious things, in the past, they did so on account of these six things. If any bhikkhus, decrease in meritorious things in the future, they will do so, on account of these six things. If any bhikkhus, decrease in meritorious things at present, they do so on account of these six things.

#### 2. Aparihaaniyasutta.m- Not decreasing

22. Bhikkhus, I will tell the six not decreasing things, listen and attend carefully. Bhikkhus, what are the six not decreasing things?

Not fond of activity, not fond of talk, not fond of sleep, not fond of company, suave and associating good friends. Bhikkhus, these six are not decreasing things

Bhikkhus, if bhikkhus increased in meritorious things, in the past, they did so on account of these six things. If bhikkhus, increase in meritorious things in the future, they will do so, on account of these six things. If bhikkhus, increase in meritorious things at present, they do so on account of these six things.

### 3. Bhayasutta.m- Fear

23.Bhikkhus, fear is a synonym for sensuality, unpleasantness is a synonym for sensuality, sickness is a synonym for sensuality, a knot is a synonym for sensuality, clinging is a synonym for sensuality and mud is a synonym for sensuality.

Bhikkhus, why is fear a synonym for sensuality?

Bhikkhus, someone burning with sensual greed, bound with interest and greed, is not free from fear here and now, nor is he free from fear here after. Therefore fear is a synonym for sensuality.

Bhikkhus, why is unpleasantness,...re.... sickness, ...re.... a knot, ...re... clinging,...re....and why is mud a synonym for sensuality?

Bhikkhus, someone burning with sensual greed, bound with interest and greed, is not free from mud here and now, nor is he free from greed here after. Therefore mud is a synonym for sensuality.

Fear, unpleasantness, sickness, knot, clinging and mud,

These are called sensuality, in which the ordinary folk cling.

They that are appeased see fear in birth, death and being

And are released with the destruction of birth, death and being

They are pleasant here and now, having overcome anger and fear

They have put an end to all unpleasantness.

### 4. Himavantasutta.m- The Himalayas

24.Bhikkhus, the bhikkhu endowed with six things splits asunder the Himalaya mountains, there is nothing to talk about its skeleton, ignorance. What six?

Here, bhikkhus, the bhikkhu becomes clever in the attainments of concentration,...re... in getting established in the attainments of concentration,...re...in rising from the attainments of concentration,...re... in the pleasantness of attainments of concentration..re... in finding pastures for attainments of concentration and making resolutions for the attainments of concentration Bhikkhus, the bhikkhu endowed with these six things splits asunder the Himalaya mountains, there is nothing to talk about its skeleton, ignorance.

### 5. Anussati.t.thaanassutta.m- Things to be recollected



25. Bhikkhus, these six are things to be recollected. What six?

Here, bhikkhus, the noble disciple recollects the Thus Gone One:- The Blessed One is worthy, rightfully enlightened, endowed with knowledge and conduct, well gone, knows the worlds, is the incomparable tamer of those to be tamed, the Teacher of gods and men, enlightened and blessed. At the time the noble disciple recollects the Thus Gone One, his mind is not prepossessed by greed, hate or delusion, his mind is directly bent on the Thus Gone One. When the noble disciple's mind is straightforward, it's gone out and released, it is raised from greed. Bhikkhus, greed is a synonym for the five strands of sense pleasures. Bhikkhus, there is a certain person who purifies making this same, the sign. .

Again, the noble disciple recollects the Teaching:- The Teaching of the Blessed One is here and now, not a matter of time, inviting to inspection, leading inwards and is to be realized by the wise by themselves. At the time the noble disciple recollects the Teaching, his mind is not prepossessed by greed, hate or delusion, his mind is directly bent on the Teaching. When the noble disciple's mind is straightforward, it's gone out and released, it is raised from greed. Bhikkhus, greed is a synonym for the five strands of sense pleasures. Bhikkhus, there is a certain person who purifies making this same, the sign.

Again, the noble disciple recollects the Community of bhikkhus:- The Community of bhikkhus of the Blessed One have fallen to the right path, the straight path, the wise path, the path of mutual understanding. Such as the four pairs of eight Great Men. They are the disciples of the Blessed One that are worshipful, suitable for hospitality gifts and veneration with clasped hands. The incomparable field of merit for the world. At the time the noble disciple recollects the Community of bhikkhus, his mind is not prepossessed by greed, hate or delusion, his mind is directly bent on the Community of bhikkhus. When the noble disciple's mind is straightforward, it's gone out and released, it is raised from greed. Bhikkhus, greed is a synonym for the five strands of sense pleasures. Bhikkhus, there is a certain person who purifies making this same, the sign.

Again, the noble disciple recollects his virtues- That are not broken, not defective, not spotted, consistent free from slavery and praised by the wise as not corrupted and conducive to concentration. At the time the noble disciple recollects his virtues, his mind is not prepossessed by greed, hate or delusion, his mind is directly bent on his virtues. When the noble disciple's mind is straightforward, it's gone out, released, raised from greed. Bhikkhus, greed is a synonym for the five strands of sense pleasures. Bhikkhus, there is a certain person who purifies making this same, the sign.

Again, the noble disciple recollects his benevolence:- It is great gain for me that I having given up stains of miserliness, abide released and benevolent with open hands attached to giving up and making arrangements to give to the needy. At the time the noble disciple recollects his benevolence, his mind is not prepossessed by greed, hate or delusion, his mind is directly bent on benevolence. When the noble disciple's mind is straightforward, it's gone out and released, it is raised from greed. Bhikkhus, greed is a synonym for the five strands of sense pleasures. Bhikkhus, there is a certain person who purifies making this same, the sign.

Again, the noble disciple recollects the gods:- There are gods born with the guardian gods, with the thirty three gods, with the Titanic gods, with those of happiness, those attached to creation, those attached to the creation of others, with Brahma, and gods even above them. With whatever faith, virtues, learning, benevolence and wisdom, they disappeared from here and appeared there, that same faith, virtues, learning, benevolence and wisdom is evident in me. At the time the noble disciple recollects the

gods, his mind is not prepossessed by greed, hate or delusion, his mind is directly bent on the gods. When the noble disciple's mind is straightforward, it's gone out and released, it is raised from greed. Bhikkhus, greed is a synonym for the five strands of sense pleasures. Bhikkhus, there is a certain person who purifies making this same, the sign.

.Bhikkhus, these six are things to be recollected.

6. Mahakaccanasutta.m- Venerable Mahakaccana,

26. Then venerable Mahakaccana addressed the bhikkhus:-

Friends, it is wonderful and surprising, the Blessed One, worthy and rightfully enlightened knowing and seeing has made it possible for sentient beings to be enlightened, to overcome grief and lament, to overcome unpleasantness and displeasure and realize extinction in these six recollections. What six?

Here, bhikkhus, the noble disciple recollects the Thus Gone One:- The Blessed One is worthy, rightfully enlightened, endowed with knowledge and conduct, well gone, knows the worlds, is the incomparable tamer of those to be tamed, the Teacher of gods and men, enlightened and blessed. At the time the noble disciple recollects the Thus Gone One, his mind is not prepossessed by greed, hate or delusion, his mind is directly bent on the Thus Gone One. Then the noble disciple's mind is straightforward, it's gone out, released and raised from greed. Friends, greed is a synonym for the five strands of sense pleasures. Friends, the noble disciple abides with a mind in all respects, similar to space, grown great, immeasurable, without anger and aversion. Friends, there is a certain person who develops purity making this same, the sign. .

Again, the noble disciple recollects the Teaching:- The Teaching of the Blessed One is here and now, not a matter of time, inviting to inspection, leading inwards and is to be realized by the wise by themselves. At the time the noble disciple recollects the Teaching, his mind is not prepossessed by greed, hate or delusion, his mind is directly bent on the Teaching .Then the noble disciple's mind is straightforward, it's gone out, released and raised from greed. Bhikkhus, greed is a synonym for the five strands of sense pleasures. Friends, the noble disciple abides with a mind in all respects, similar to space, grown great, immeasurable, without anger and aversion. Friends, there is a certain person who develops purity making this same, the sign.

Again, the noble disciple recollects the The Community of bhikkhus:- The Community of bhikkhus of the Blessed One have fallen to the right path, the straight path, the wise path, the path of mutual understanding. Such as the four pairs of eight Great Men. They are the disciples of the Blessed One that are worshipful, suitable for hospitality gifts and veneration with clasped hands. The incomparable field of merit for the world. At the time the noble disciple recollects the Community of bhikkhus, his mind is not prepossessed by greed, hate or delusion, his mind is directly bent on the Community of bhikkhus. Then the noble disciple's mind is straightforward, it's gone out, released and raised from greed. Bhikkhus, greed is a synonym for the five strands of sense pleasures. Friends, the noble disciple abides with a mind in all respects, similar to space, grown great, immeasurable, without anger and aversion. Friends, there is a certain person who develops purity making this same, the sign.

Again, the noble disciple recollects his virtues- That are not broken, not defective, not spotted, consistent free from slavery and praised by the wise as not corrupted and

conducive to concentration. At the time the noble disciple recollects his virtues, his mind is not prepossessed by greed, hate or delusion, his mind is directly bent on his virtues. Then the noble disciple's mind is straightforward, it's gone out, released and raised from greed. Bhikkhus, greed is a synonym for the five strands of sense pleasures. Friends, the noble disciple abides with a mind in all respects, similar to space, grown great, immeasurable, without anger and aversion. Friends, there is a certain person who develops purity making this same, the sign.

Again, the noble disciple recollects his benevolence:- It is great gain for me that I having given up stains of miserliness, abide released and benevolent with open hands attached to giving up and making arrangements to give to the needy. At the time the noble disciple recollects his benevolence, his mind is not prepossessed by greed, hate or delusion, his mind is directly bent on benevolence. Then the noble disciple's mind is straightforward, it's gone out, released and raised from greed. Bhikkhus, greed is a synonym for the five strands of sense pleasures. Friends, the noble disciple abides with a mind in all respects, similar to space, grown great, immeasurable, without anger and aversion. Friends, there is a certain person who develops purity making this same, the sign.

Again, the noble disciple recollects the gods:- There are gods born with the guardian gods, with the thirty three gods, with the Titanic gods, with those of happiness, those attached to creation, those attached to the creation of others, with Brahma, and gods even above them. With whatever faith, virtues, learning, benevolence and wisdom, they disappeared from here and appeared there, that same faith, virtues, learning, benevolence and wisdom is evident in me. At the time the noble disciple recollects the gods, his mind is not prepossessed by greed, hate or delusion, his mind is directly bent on the gods. Then the noble disciple's mind is straightforward, it's gone out, released and raised from greed. Bhikkhus, greed is a synonym for the five strands of sense pleasures. Friends, the noble disciple abides with a mind in all respects, similar to space, grown great, immeasurable, without anger and aversion. Friends, there is a certain person who develops purity making this same, the sign. Friends, the noble disciple abides with a mind in all respects, similar to space, grown great, immeasurable, without anger and aversion. Friends, there is a certain person who develops purity making this same, the sign.

.Friends, it is wonderful and surprising, the Blessed One, worthy and rightfully enlightened knowing and seeing has made it possible for sentient beings to be enlightened, to overcome grief and lament, to overcome unpleasantness and displeasure and realize extinction in these six recollections.

7. Pa.thamasamayassutta.m- First right time to approach the advisory bhikkhu

27. Then a certain bhikkhu approached the Blessed One, worshipped and sat on side and said:- Venerable sir, how many instances are there to approach the bhikkhu who advises for mental development?

Bhikkhus, these six are the instances on which the bhikkhu should approach the bhikkhu who advises for mental development. What six?

Here, bhikkhus, when the bhikkhu abides with a mind overwhelmed with sensual greed, not knowing as it really should be, the escape from sensual greed, he should approach the bhikkhu who advises for mental development and advice should be asked in this manner:- Friend, I abide with a mind overwhelmed with sensual greed and I do not know the escape from the arisen sensual greed as it really should be. Good! if the venerable

one teach me how to dispel sensual greed. Then the bhikkhu who advises for mental development advises him, as to how he should dispel sensual greed. Bhikkhus, this is the first instance to approach the bhikkhu who advises for mental development.

Again, bhikkhus, when the bhikkhu abides with a mind overwhelmed with hate, not knowing as it really should be, the escape from arisen hate, he should approach the bhikkhu who advises for mental development and advice should be asked in this manner:- Friend, I abide with a mind overwhelmed with hate and do not know the escape from arisen hate as it really should be. Good! if the venerable one teach me how to dispel hate Then the bhikkhu who advises for mental development advises him, as to how he should dispel hate. Bhikkhus, this is the second instance to approach the bhikkhu who advises for mental development.

Again, bhikkhus, when the bhikkhu abides with a mind overwhelmed with sloth and torpor, not knowing as it really should be, the escape from arisen sloth and torpor, he should approach the bhikkhu who advises for mental development and advice should be asked in this manner:- Friend, I abide with a mind overwhelmed with sloth and torpor and I do not know the escape from the arisen sloth and torpor, as it really should be. Good! If the venerable one teach me how to dispel sloth and torpor. Then the bhikkhu who advises for mental development advises him, as to how he should dispel sloth and torpor. Bhikkhus, this is the third instance, to approach the bhikkhu who advises for mental development.

Again, bhikkhus, when the bhikkhu abides with a mind overwhelmed with restlessness and worry, not knowing as it really should be, the escape from arisen restlessness and worry, he should approach the bhikkhu who advises for mental development and advice should be asked in this manner:- Friend, I abide with a mind overwhelmed with restlessness and worry and do not know the escape from the arisen restlessness and worry as it really should be. Good! If the venerable one teach me how to dispel restlessness and worry Then the bhikkhu who advises for mental development advises him, as to how he should dispel restlessness and worry. Bhikkhus, this is the fourth instance to approach the bhikkhu who advises for mental development.

Again, bhikkhus, when the bhikkhu abides with a mind overwhelmed with doubts, not knowing as it really should be, the escape from arisen doubts, he should approach the bhikkhu who advises for mental development and advice should be asked in this manner:- Friend, I abide with a mind overwhelmed with doubts and do not know the escape from the arisen doubts as it really should be. Good! If the venerable one teach me how to dispel doubts. Then the bhikkhu who advises for mental development advises him, as to how he should dispel doubts. Bhikkhus, this is the fifth instance to approach the bhikkhu who advises for mental development.

Again, bhikkhus, when the bhikkhu does not know or see the sign to attend to, without an interval for the destruction of desires, he should approach the bhikkhu who advises for mental development and advice should be asked in this manner:- Friend, I do not know or see the sign to attend to, without an interval for the destruction of desires, Good! If the venerable one teach me for the destruction of desires. Then the bhikkhu who advises for mental development advises him for the destruction of desires. Bhikkhus, this is the sixth instance to approach the bhikkhu who advises for mental development. .

Bhikkhus, these six are the instances on which the bhikkhu should approach the bhikkhu who advises for mental development.

## 8. Dutiyasamayasutta.m- Second on the right time

28. At one time, many elder bhikkhus were residing in Benares in the deer park in Isipathana. Those elder bhikkhus were gathered and seated in the circular hall after the meal was over, on returning from the alms round, this was their topic of conversation. Friends, what is the correct time to approach the bhikkhu who advises for mental development?

A certain elder bhikkhu said, friends, when the advisory bhikkhu had had his meal, returning from the alms round, having washed his feet is seated legs crossed, body straight and mindfulness established in front of him, that is the right time to see the advisory bhikkhu for mental development.

When this was said, a certain bhikkhu said friends, when the advisory bhikkhu had had his meal, returning from the alms round, having washed his feet is seated legs crossed, body straight and mindfulness established in front of him, that is not the right time to see the advisory bhikkhu for mental development. At that time, he is lazy on account of fullness and it is not the correct time to see the advisory bhikkhu for mental development. Friends, when the advisory bhikkhu for mental development gets up from his seclusion in the evening and sits in the shadow of the monastery, legs crossed, body straight and mindfulness established in front of him, that is the right time to approach him.

When this was said, another bhikkhu said, friends, when the advisory bhikkhu for mental development gets up from his seclusion in the evening and sits in the shadow of the monastery, legs crossed, body straight and mindfulness established in front of him, that is not the right time to approach him. At that time he attends to the sign of concentration for the day time, therefore it is not the right time to approach the advisory bhikkhu for mental development. Friends, when the advisory bhikkhu for mental development sits cross legged, the body straight and mindfulness established in front of him in the last watch of the night, that is the right time to approach the advisory bhikkhu for mental development.

When this was said another bhikkhu said, friends, when the advisory bhikkhu for mental development sits cross legged, the body straight and mindfulness established in front of him in the last watch of the night, that is not the right time to approach the advisory bhikkhu for mental development. At that time his strength has decreased and is likely that he could recollect the Blessed One. Therefore it is not the right time to approach the advisory bhikkhu for mental development.

When this was said, venerable Mahakaccana said to the elder bhikkhus:- Friends, I have heard this from the Blessed One himself and the Blessed One acknowledges them.

Here, bhikkhus, when the bhikkhu abides with a mind overwhelmed with sensual greed, not knowing as it really should be, the escape from sensual greed, he should approach the bhikkhu who advises for mental development and advice should be asked in this manner:- Friend, I abide with a mind overwhelmed with sensual greed and do not know the escape from the arisen sensual greed as it really should be. Good! If the venerable one teach me how to dispel sensual greed. Then the bhikkhu who advises for mental development advises him, as to how he should dispel sensual greed. Bhikkhus, this is the first instance to approach the bhikkhu who advises for mental development.

Again, bhikkhus, when the bhikkhu abides with a mind overwhelmed with hate, not knowing as it really should be, the escape from arisen hate, he should approach the bhikkhu who advises for mental development and advice should be asked in this manner:- Friend, I abide with a mind overwhelmed with hate and do not know the escape from arisen hate as it really should be. Good! If the venerable one teach me how to

dispel hate Then the bhikkhu who advises for mental development advises him, as to how he should dispel hate. Bhikkhus, this is the second instance to approach the bhikkhu who advises for mental development.

Again, bhikkhus, when the bhikkhu abides with a mind overwhelmed with sloth and torpor, not knowing as it really should be, the escape from arisen sloth and torpor, he should approach the bhikkhu who advises for mental development and advice should be asked in this manner:- Friend, I abide with a mind overwhelmed with sloth and torpor and do not know the escape from the arisen sloth and torpor as it really should be. Good! If the venerable one teach me how to dispel sloth and torpor. Then the bhikkhu who advises for mental development advises him, as to how he should dispel sloth and torpor. Bhikkhus, this is the third instance to approach the bhikkhu who advises for mental development.

Again, bhikkhus, when the bhikkhu abides with a mind overwhelmed with restlessness and worry, not knowing as it really should be, the escape from arisen restlessness and worry, he should approach the bhikkhu who advises for mental development and advice should be asked in this manner:- Friend, I abide with a mind overwhelmed with restlessness and worry and do not know the escape from the arisen restlessness and worry as it really should be. Good! If the venerable one teach me how to dispel restlessness and worry Then the bhikkhu who advises for mental development advises him, as to how he should dispel restlessness and worry. Bhikkhus, this is the fourth instance to approach the bhikkhu who advises for mental development.

Again, bhikkhus, when the bhikkhu abides with a mind overwhelmed with doubts, not knowing as it really should be, the escape from arisen doubts, he should approach the bhikkhu who advises for mental development and advice should be asked in this manner:- Friend, I abide with a mind overwhelmed with doubts and do not know the escape from arisen doubts as it really should be. Good! If the venerable one teach me how to dispel doubts. Then the bhikkhu who advises for mental development advises him, as to how he should dispel doubts. Bhikkhus, this is the fifth instance to approach the bhikkhu who advises for mental development.

Again, bhikkhus, when the bhikkhu does not know or see the sign to attend to, without an interval for the destruction of desires, he should approach the bhikkhu who advises for mental development and advice should be asked in this manner:- Friend, I do not know or see the sign to attend to, without an interval for the destruction of desires, Good! If the venerable one teaches me for the destruction of desires. Then the bhikkhu who advises for mental development advises him for the destruction of desires. Bhikkhus, this is the sixth instance to approach the bhikkhu who advises for mental development. .

Bhikkhus, these six are the instances on which the bhikkhu should approach the bhikkhu who advises for mental development.

9. Udayisutta.m- To venerable Udayi.

29. The Blessed One addressed venerable Udayi:- Udayi, how many are the things to be recollected? When asked, venerable Udayi was silent. For the second time, the Blessed One addressed venerable Udayi:- Udayi, how many are the things to be recollected? For the second time venerable Udayi was silent. For the third time, the Blessed One addressed venerable Udayi:- Udayi, how many are the things to be recollected? For the third time venerable Udayi was silent. Then venerable Ananda said thus to venerable

Udayi:- Friend, Udayi, the Teacher addresses you:- Friend, Ananda, I hear the Blessed One.

Here, venerable sir, the bhikkhu recollects the manifold previous births such as one birth, two, ...re.... thus with all details he recollects the manifold previous births. Venerable sir, these are the recollections. Then the Blessed One addressed venerable Ananda:- Ananda I knew that the foolish man Udayi, does not live yoked to the higher development of the mind. Ananda, how many are the recollections?

Venerable sir, there are five recollections -What five?

Here, venerable sir, the bhikkhu secluding the mind from sensual desires ....re.... abides in the third higher state of mind. Venerable sir, these are the things to be recollected. When they are made much they conduce to pleasantness here and now.

Again, venerable sir the bhikkhu attends to the sign of light, the sign of day, as the day, so also the night. Thus with an open mind not encompassed develops the mind of radiance. When they are made much they conduce to gain of knowledge and vision.

Again, venerable sir, the bhikkhu reflects this same body up, from the feet and down from the hairs of the head, surrounded by the skin as full of impurities. There's in this body, hairs of the head and body, nails, teeth, skin, flesh, nerves, bones, bone marrow, bladder, heart, liver, pleura, spleen, lungs, intestines, small intestines, stomach, excreta, bile, phelgm, pus, blood, sweat, oil of the body, tears, fat, spit, snot, synovic fluid and urine. When reflected and made much it conduce to dispel seusual greed.

Again, venerable sir, the bhikkhu reflects a body thrown in the charnel ground, when dead, after one day, or two days, or three days, or swollen, or turned blue, or festering and reflects, it will be the same with this body too. This body has not gone beyond that. Or he looks at a body thrown in the charnel ground eaten by, crows, hawks, vultures, dogs, foxes, or eaten by various living things and reflects it will be the same with this body too. This body has not gone beyond that. Or he looks at a body thrown in the charnel ground, a skeleton with flesh, smeared with blood and bound with veins, a skeleton without flesh smeared with blood and bound with veins, a skeleton without flesh not smeared with blood and bound with veins, a skeleton with disconnected bones, thrown here and there, the bones of the hand in one place, of the feet in another place, of the knee in another place, of the thigh in one place, of the hips in another place, the backbone in one place and scull in another place.and reflects it will be the same with this body too. This body has not gone beyond that. Or he reflects a body thrown in the charnel ground the bones turned white, like white pearls, decayed bones, bones decayed for three years, turned to dust and reflects it will be the same with this body too. This body has not gone beyond that. When reflected and made much it conduces to root out the conceit 'I am'

Again, venerable sir, dispelling pleasantness and unpleasantness ...re.... abides in the fourth higher state of mind. When reflected and made much it conduces for the realization of various elements. Venerable sir, these five are to be recollected.

Good! Ananda, bear in mind these six recollections too. The bhikkhu proceeds mindfully, recedes mindfully, stands mindfully, sits mindfully, lies mindfully, intends activity mindfully. Ananda, when these are recollected it conduces to mindful awareness .

10. Anuttariyasutta.m- Ideal things

30. Bhikkhus, these six are ideal things. What six?

An excellent sight, an excellent hearing, an excellent gain, an excellent training, an excellent attendance and to recollect the most excellent recollection

Bhikkhus, what is the most excellent sight?

Here, bhikkhus, a certain one goes to see the jewel of elephants, the jewel of horses, the jewel of jewels, goes to see high and low things. Goes to see recluses or brahmins or those of wrong view and taken the wrong path. Bhikkhus, are they sights? I do not say, they are not, they are low, vile and for the non noble, not conducive to turning away, for disenchantment, for cessation, for appeasement, for knowledge, for enlightenment and extinction. If they go to see the Thus Gone One or the disciples of the Thus Gone One, get established in faith, get established in them, directly in favour, bhikkhus that is the most excellent sight for the purification of beings, for the overcoming of grief and lament for the ending of unpleasantness and displeasure, for realization of knowledge and extinction. Such as to see the Thus Gone One or the disciples of the Thus Gone One and get established in faith, get established in them directly pleasantly. Bhikkhus this is the most excellent sight. What is the most excellent hearing?

Here, bhikkhus, a certain one goes to hear the the sound of drums, the sound of the violin, songs, and other high and low sounds. They go to hear from recluses or brahmins or those of wrong view and taken the wrong path. Bhikkhus, is there such a hearing,? I do not say, there isn't. They are low, vile and for the non noble, not conducive to turning away, for disenchantment, for cessation, for appeasement, for knowledge, for enlightenment and extinction. If they go to hear the Teaching from Thus Gone One or the disciples of the Thus Gone One, get established in faith, get established in them, directly, pleasantly, bhikkhus that is the most excellent hearing for the purification of beings, for the overcoming of grief and lament for the ending of unpleasantness and displeasure, for realization of knowledge and extinction. Such as listening to the Teaching from the Thus Gone One or the disciples of the Thus Gone One and get established in faith, get established in them directly, pleasantly. Bhikkhus this is the most excellent hearing. Thus is the most excellent sight and the most excellent hearing, what is the most excellent gain?

Here, bhikkhus, a certain one becomes a gainer of sons, a wife, wealth and becomes a gainer of high and low things. Or gains faith in recluses or brahmins with wrong view and taken the wrong path. Bhikkhus, is that a gain? I do not say, they are not, they are low, vile and for the non noble ones, not conducive to turning away, for disenchantment, for cessation, for appeasement, for knowledge, for enlightenment and extinction. If they gain faith in the Thus Gone One or the disciples of the Thus Gone One, get established in faith, gets established in them, directly, pleasantly, that is the most excellent of gains for the purification of beings, for the overcoming of grief and lament for the ending of unpleasantness and displeasure, for realization of knowledge and extinction. Such as to gain faith in the Thus Gone One or the disciples of the Thus Gone One and get established in faith, get established in them directly, pleasantly. Bhikkhus, this is the most excellent gain. Bhikkhus thus is the most excellent sight, the most excellent hearing and the most excellent gain. What is the most excellent training?

Here, bhikkhus, a certain one trains elephants, trains horses, gets the training as a charioteer, in shooting and trains in the study of stars, and gets trained in high and low things. Or gets a training from recluses or brahmins or those of wrong view and taken the wrong path. Bhikkhus, is it a training? I do not say, they are not, they are low, vile and for the non noble ones, not conducive to turning away, for disenchantment, for cessation, for



appeasement, for knowledge, for enlightenment and extinction. If they train in the higher virtues, higher mind and higher wisdom in the Teaching and Discipline declared by the Thus Gone One and get established in faith, get established in them pleasantly, directly in favour, bhikkhus that is the most excellent training for the purification of beings, for the overcoming of grief and lament for the ending of unpleasantness and displeasure, for realization of knowledge and extinction. Such as the higher virtues, higher mind and higher wisdom in the Teaching and Discipline declared by the Thus Gone One. Bhikkhus that is the most excellent training. Thus is the most excellent sight, hearing, gain and training. What is the most excellent attendance?

Here, bhikkhus, a certain one attends on warriors, on brahmins, on householders, or attends on the high and low .Or attends on recluses or brahmins or those of wrong view and taken the wrong path. Bhikkhus, is that attendance? I do not say, they are not, they are low, vile and for the non noble ones, not conducive to turning away, for disenchantment, for cessation, for appeasement, for knowledge, for enlightenment and extinction. If they attend on the Thus Gone One or the disciples of the Thus Gone One, get established in faith, get established in them pleasantly, directly in favour, bhikkhus that is the most excellent attendance for the purification of beings, for the overcoming of grief and lament for the ending of unpleasantness and displeasure, for realization of knowledge and extinction. Such as attending on the Thus Gone One or the disciples of the Thus Gone One. Bhikkhus this is the most excellent attendance. Thus is the most excellent sight, hearing, gain, training and attendance. What is the most excellent collection?

Here, bhikkhus, a certain one recalls the gain of sons, the gain of wife and recalls other high and low things. Recalls recluses or brahmins or those of wrong view and taken the wrong path. Bhikkhus, are they recollections? I do not say, they are not, they are low, vile and for the non noble ones, not conducive to turning away, for disenchantment, for cessation, for appeasement, for knowledge, for enlightenment and extinction. If they recall the Thus Gone One or the disciples of the Thus Gone One, gets established in faith, gets established in them, directly in favour, bhikkhus that is the most excellent of recollections for the purification of beings, for the overcoming of grief and lament for the ending of unpleasantness and displeasure, for realization of knowledge and extinction. Such as the recollection of the Thus Gone One or the disciples of the Thus Gone One. Bhikkhus this is the most excellent recollection. Bhikkhus, these six are the most excellent recollections.

They that gain the most noble sight, the most excellent hearing

The most excellent gain and attached to the excellent training

Attending on those to be attended to, develop their recollections

Secluded, appeased going in the direction of deathlessness

. Are diligent, delighted, clever and restrained in virtues

As time goes they realize how unpleasantness ceases.

4. Devataavaggo- Gods.

1. Sekhasutta.m- The trainer

31. Bhikkhus, these six things conduce to the decrease of the trainer bhikkhu. What six?

Attachment to, activity, talk, sleep, company, unprotected mental faculties and not knowing the right amount to eat. Bhikkhus, these six things conduce to the decrease of the trainer bhikkhu.

Bhikkhus, these six things conduce to the non-decrease of the trainer bhikkhu. What six?

Non-attachment to, activity, talk, sleep, company, protected mental faculties and knowing the right amount to eat. Bhikkhus, these six things conduce to the non decrease of the trainer bhikkhu.

2. Pa.thama-aparihaanasutta.m- First for non- decrease.

32. When the night was waning, a certain god illuminated the whole of Jeta's grove and approached the Blessed One, worshipped, stood on a side and said:-

Venerable sir, these six things conduce to the non-decrease of the bhikkhu. What six?

Revering the Teacher, the Teaching, the Community of bhikkhus, the training, diligence and friendly welcome. Venerable sir, these six things conduce to the non-decrease of the bhikkhu. Saying that, that god waited for the approval of the Teacher. Knowing the Teacher approves me she worshipped, circumambulated and disappeared.

The Blessed One, at the end of that night addressed the bhikkhus:-

Bhikkhus, last night a certain god illuminated the whole of Jeta's grove and approached me, worshipped, stood on a side and said:-

Venerable sir, these six things conduce to the non-decrease of the bhikkhu. What six?

Revering the Teacher, the Teaching, the Community of bhikkhus, the training, diligence and friendly welcome. Venerable sir, these six things conduce to the non-decrease of the bhikkhu. Saying that, that god waited for my approval. Knowing that I approve her words worshipped, circumambulated and disappeared.

With devout reverence to the Teacher, Teaching, the Community, diligence

And friendly welcome, it is not possible, the bhikkhu should decrease

He is in the vicinity of extinction.

3. Dutiya-aparihaaniyasutta.m- Second on non-decrease

33. Bhikkhus, last night a certain god illuminated the whole of Jeta's grove and approached me, worshipped, stood on a side and said:-

Venerable sir, these six things conduce to the non-decrease of the bhikkhu. What six?

Revering the Teacher, the Teaching, the Community of bhikkhus, the training, shame and remorse. Venerable sir, these six things conduce to the non-decrease of the bhikkhu. Saying that, that god waited for my approval. Knowing that I approve her words worshipped, circumambulated and disappeared.

With devout reverence to the Teacher, Teaching, the Community,

Endowed with shame, remorse and mindfulness it is not possible,

The bhikkhu should decrease, he is in the vicinity of extinction.

#### 4. Mahamoggallaanasutta.m- Venerable Mahamoggallana

34. At one time the Blessed One was abiding in the monastery offered by Anathapindika in Jeta's grove in Savatthi. At that time to venerable Mahamoggallana this thought arose, when he was in seclusion:- 'To which gods does the knowledge arise, I have entered the stream of the Teaching, I do not fall from it. I am directly intent on extinction.? At that time a bhikkhu named Tissa who had passed away recently had appeared in a certain Brahma world. That Brahma Tissa is very powerful, he should know it.

Then venerable Mahamoggallana disappeared from Jeta's grove and appeared in the world of Brahma as a strong man would stretch his bent arm or bend his stretched arm. Brahma Tissa saw venerable Mahamoggallana approaching in the distance and said:- Welcome! Sir, Mahamoggallana, it's after a long time that venerable Mahamoggallana found a chance to come here. Sir, Mahamoggallana take a seat. Venerable Mahamoggallana sat on the prepared seat and Brahma Tissa worshipped venerable Mahamoggallana and sat on a side. Venerable Mahamoggallana said:- Tissa, to which gods does the knowledge arise, 'I have entered the stream of the Teaching, I do not fall from it. I am directly intent on extinction'? Venerable sir, to the four guardian gods such knowledge arises. Tissa, does this knowledge, 'I have entered the stream of the Teaching, I do not fall from it. I am directly intent on extinction,' arise to all four guardian gods? Venerable sir, Mahamoggallana, it does not occur to the four guardian gods, who are not endowed with, unwavering faith in the Blessed One, in the Teaching, in the Community of bhikkhus and virtues desired by the noble ones. Venerable sir, Mahamoggallana, it occurs to the four guardian gods, who are endowed with, unwavering faith in the Blessed One, in the Teaching, in the Community of bhikkhus and virtues desired by the noble ones. Tissa, is it only to the four guardian gods, that this knowledge arise? 'I have entered the stream of the Teaching, I do not fall from it. I am directly intent on extinction' does it not arise to the gods of the thirty-three ...re.... the Titanic gods, ....re....gods of happiness, ...re... gods attached to creation, ...re.... gods attached to the creation of others. Venerable sir, Moggallana, it occurs to gods attached to creation of others also. Tissa, does it occur to all gods attached to the creation of others? Venerable sir, Moggallana, it does not occur to all gods attached to the creation of others. Of the gods attached to the creation of others, it occurs to those endowed with, unwavering faith in the Blessed One, in the Teaching, in the Community of bhikkhus and virtues desired by the noble ones.

Then venerable Mahamoggallana, delighting in the words of Brahma Tissa, like a strong man would stretch his bent arm or bend his stretched arm disappeared from the world of Brahma and appeared in Jeta's grove.

5. Vijjaabhaagiyasutta.m- Conducive to wisdom.

35. Bhikkhus, these six are conducive to wisdom. What six?

Perception of impermanence, unpleasantness in impermanence, lack of a self in unpleasantness, the perception of dispelling, the perception of disenchantment and the perception of cessation. Bhikkhus, these six are conducive to wisdom.

6. Vivaadamuulasutta.m- The cause of disputes.

36. Bhikkhus, these six are causes of disputes. What six?

Here, bhikkhus, the bhikkhu is angry and grudging. When the bhikkhu is angry and grudging, not mindful and does not revere the Teacher, the Teaching, and the Community of bhikkhus and is incomplete in virtues, he arouses a dispute in the Community. That dispute is for the bad luck and unpleasantness of many. It is for the bad luck and unpleasantness of many gods and men. Bhikkhus, if you see such a cause for disputes internally or externally you should arouse effort to dispel that evil cause for disputes. Bhikkhus, if you do not see such a cause for disputes internally or externally you should fall to the method, that the causes for disputes do not come down again. In this manner the evil cause of disputes does not come down again, is dispelled.

Again, bhikkhus, the bhikkhu is merciless and spiteful, ...re... selfish and envious, ...re...crafty and deceitful, ...re...with evil view and wrong view, ...re...holding on to his view and giving it up with difficulty . When the bhikkhu is holding on to his view and giving it up with difficulty he is not mindful and does not revere the Teacher, the Teaching, and the Community of bhikkhus and is incomplete in virtues, he arouses a dispute in the Community. That dispute is for the bad luck and unpleasantness of many. It is for the bad luck and unpleasantness of many gods and men. Bhikkhus, if you see such a cause for disputes internally or externally you should arouse effort to dispel that evil cause for disputes. Bhikkhus, if you do not see such a cause for disputes internally or externally you should fall to the method, that the causes for disputes do not come down again. In this manner the evil cause of disputes does not come down again, is dispelled. Bhikkhus, these six are causes of disputes.

7. Chalangadaanasutta.m- Gifts endowed with six factors.

37. At one time the Blessed One was abiding in the monastery offered by Anathapindika in Jeta's grove in Savatthi. At that time Velukandaki Nandamata was offering gifts endowed with six factors to the Community of bhikkhus headed by Sariputta and Maggallana. The Blessed One with his purified heavenly eye, which is beyond human saw Velukandaki Nandamata offering gifts endowed with six factors to the Community of bhikkhus headed by Sariputta and Moggallana and addressed the bhikkhus.- Here, bhikkhus, Velukandaki Nandamata is offering gifts endowed with six factors to the Community of bhikkhus headed by Sariputta and Moggallana. Bhikkhus, what are gifts endowed with six factors?

Here, bhikkhus, there are three factors to the giver and three factors to the acceptor. Bhikkhus, what are the three factors of the giver? Even before giving the giver has a

pleasant mind, while giving the mind is pleased and having given the mind is pleased. These are the three factors of the giver. What are the three factors of the acceptor? Here bhikkhus the acceptor is free of greed, free of anger and free of delusion. Bhikkhus, these are the three factors of the acceptor. Bhikkhus, thus it becomes a gift endowed with six factors.

Bhikkhus, it is not easy to account for the merits of a gift endowed with these six factors as, it is a yield of merit, a yield of good, a bringer of pleasantness and heavenly bliss that is conducive to agreeability and pleasantness of such a measure. It becomes a mass of pleasantness that is immeasurable. As the water in the great ocean cannot be measured as it is a hundred vessels full of water, or a thousand vessels full of water or a hundred thousand vessels full of water, yet it becomes a mass of water that is immeasurable. In the same manner bhikkhus, it is not easy to account for the merits of a gift endowed with these six factors as, it is a yield of merit, a yield of good, a bringer of pleasantness and heavenly bliss that is conducive to agreeability and pleasantness of such a measure. It becomes a mass of pleasantness that is immeasurable.

Even before giving the mind is pleased, while giving is pleased,

Having given is pleased, this is the accomplishment in giving a gift.

The restrained, leading a holy life, free of greed, hate and delusion

Are the field for offering gifts.

By oneself cooked and offering with one's own hands

One's belongings offered to others is of great fruit.

The wise offering with faith and released mind

Are reborn in a world of pleasantness without troubles

8. Attakaarisutta.m- The one who is doing.

38. Then a certain brahmin approached the Blessed One exchanged friendly greetings, sat on a side and said:-

Good Gotama I am of this view and say: Nothing is done by the self, nothing is done by others. Brahmin, I have not seen or heard of such a view: How could someone by himself approaching and receding say 'Nothing is done by the self, nothing is done by others.'

Brahmin, is there an occasion for making effort,

Yes, good one.

Brahmin, when there is an occasion for making effort, when there is a sentient being making effort, this is the being doing and the otherness. Brahmin, when there is a going forth....re...., when there is a going forward, ...re.... when there is firmness, ...re... when there is uprightness ....re.... when there is endurance, ....re.... when there is a sentient

being enduring, this is the being doing and the otherness. Brahmin, I have not seen or heard of such a view: How could someone by himself approaching and receding say 'Nothing is done by the self, nothing is done by others.'

Good Gotama, I understand....re.... from today, until life lasts I take refuge in good Gotama.

9. Nidaanasutta.m- The origin.

39. Bhikkhus, these three are the origins for the arising of action. What three?

Greed is an origin for the arising of action, hate is an origin for the arising of action and delusion is an origin for the arising of action. Bhikkhus, non-greed does not arise from greed, greed itself arises from greed Bhikkhus, non-hate does not arise from hate, hate itself arises from hate. Bhikkhus, non-delusion does not arise from delusion, delusion itself arises from delusion. Bhikkhus, a god, a human or any other good state would not be evident from actions born of greed, hate and delusion. Yet, bhikkhus, from actions born of greed, hate and delusion a hellish being, an animal birth a ghostly birth or some other bad state would be evident. Bhikkhus, these three are the origins for the arising of actions.

Bhikkhus, these three are the origins for the arising of actions. What three?

Non-greed is an origin for the arising of action, non-hate is an origin for the arising of action and non-delusion is an origin for the arising of action. Bhikkhus, greed does not arise from non-greed, non-greed itself arises from non-greed Bhikkhus, hate does not arise from non-hate, non-hate itself arises from non-hate. Bhikkhus, delusion does not arise from non-delusion, non-delusion itself arises from non-delusion. Bhikkhus, a hellish being, an animal birth a ghostly birth or some other bad state, would not be evident from actions born of non-greed, non-hate and non-delusion. Yet, bhikkhus, from actions born of non-greed, non-hate and non-delusion a god, a human or any other good state would be evident Bhikkhus, these three are the origins for the arising of actions.

10. Kimbilasutta.m- Venerable Kimbila.

40. At one time the Blessed One was living with venerable Kimbila in the bamboo grove. Then venerable Kimbila approached the Blessed One, worshipped, sat on a side and said:-

Venerable sir, what is the reason for the good Teaching not to stand long after the demise of the Thus Gone One.

Here, Kimbila, after the demise of the Thus Gone One, the bhikkhus, bhikkhunis, lay disciples, male and female live without mindfulness, not revering the Teacher, the Teaching, the Community of bhikkhus, the training, diligence and the friendly relationship.

Kimbila, this is the reason for the good Teaching not to stand long after the demise of the Thus Gone One..

Venerable sir, what is the reason for the good Teaching to stand long after the demise of the Thus Gone One.

Here, Kimbila, after the demise of the Thus Gone One, the bhikkhus, bhikkhunis, lay disciples, male and female live mindful and aware, revering the Teacher, the Teaching, the Community of bhikkhus, the training, diligence and the friendly relationship.

Kimbila, this is the reason for the good Teaching to stand long after the demise of the Thus Gone One..

#### 11. Dhaarukkhandasutta.m- A mass of firewood

41. At one time venerable Sariputta lived in the Gijjha peak in Rajagaha. Then venerable Sariputta putting on robes in the morning and taking bowl and robes and descending the Gijja mountain with many bhikkhus saw a mass of firewood in a certain area and addressed the bhikkhus:- Friends, do you see this mass of firewood? Yes, friend, we do.

Friends, if a bhikkhu desires he could, mastering his mind feel attached to that mass of fire-wood, as to earth. What is the reason? Friends, in that mass of firewood, there are elements of earth and the bhikkhu mastering his mind could feel attached to it as though to earth.

Friends, if a bhikkhu desires he could, mastering his mind feel attached to that mass of fire-wood, as to water,...re...as to fire, ...re....as to air,...re..... as agreeable, ...re... as disagreeable What is the reason? Friends, in that mass of firewood, there are disagreeable elements and the bhikkhu mastering his mind could feel attached to it, as to disagreeable things.

#### 12. Naagitasutta.m- Venerable Nagita..

42 I heard thus. At one time the Blessed One was touring the country of Kosala with a large Community of bhikkhus and entered the brahmin hamlet Icchanagala and lived in the forest stretch of Icchanagala. The brahmin householders of Icchanagala heard that the good recluse Gotama, the son of the Sakyas gone forth from the Sakya clan has come to Icchanagala and lives in the forest stretch there. The good name, spread about that good Gotama- That Blessed One is worthy, rightfully enlightened, endowed with knowledge and conduct, well gone, the incomparable tamer of those to be tamed, teacher of gods and men, enlightened and Blessed. He teaches to this world together with its gods, Mara, Brahma and the community of recluses and brahmins, the Teaching he had known and realized, good at the beginning, in the middle and the end, purely and completely explaining the holy life. It is good to see such worthy ones. Then the brahmin householders of Icchanagala at the end of that night carrying a lot of eatables and nourishments approached the forest stretch of Icchanagala, and they stood outside the entrance making a lot of noise. .

At that time venerable Nagita attended on the Blessed One and the Blessed One addressed venerable Nagita:- Nagita, who makes such great noise, like hauling a catch of fish. Venerable sir, they are the brahmin householders of Icchanagala standing outside, come with a lot of eatables and nourishments for the Blessed One and the Community of bhikkhus Nagita, I do not tolerate that eminent fame, the enjoyment of

gain, honour and fame. May it not come to me. It is vile and sluggish pleasure in comparison to this emancipation from worldliness, the pleasures of seclusion, appeasement, enlightenment, non sensual pleasure gained for nothing and gained quickly.

Venerable sir, may the Blessed One tolerate. Well Gone One, it is the right time to give consent. Wherever the Blessed One inclines now, whether hamlet or state, the brahmin householders too would bend, to that hamlet or state. Like huge drops of rain that fall would turn towards the inclines. In the same manner, wherever the Blessed One inclines now, whether hamlet or state, the brahmin householders too would bend, to that hamlet or state. What is the reason? It is on account of the virtues and wisdom of the Blessed One.

Nagita, I do not tolerate that eminent fame, the enjoyment of gain, honour and fame. May it not come to me. It is vile and sluggish pleasure in comparison to this emancipation from worldliness, the pleasures of seclusion, appeasement, enlightenment, non sensual pleasure gained for nothing and gained quickly. The enjoyment of gain, honour and fame is a vile and sluggish pleasure.

Nagita, I see bhikkhus, living in the out skirts of the village, seated distracted, then it occurs to me:- These venerable ones either offend forest bhikkhus or novices, therefore they fall from their concentration. Nagita, then I am not pleased with their living in the out skirts of the village

Nagita, I see bhikkhus, living in the forest dozing away seated, then it occurs to me:- These venerable ones dispelling their sleepiness should develop the perceptilone of forest, attending to the perception of solidarity Nagita, then I am pleased with their living in the forest.

Nagita, I see bhikkhus, living in the forest seated distracted, then it occurs to me:- These venerable ones either should concentrate their minds or should protect their concentrated minds Nagita, then I am not pleased with their living in the forest.

Nagita, I see bhikkhus, living in the forest, seated and concentrated, then it occurs to me:- These venerable ones should either release their unreleased minds or protect their released minds. Nagita, then I am not pleased with their living in the forest.

Nagita, I see bhikkhus, living in the out skirts of the village, the gainers of robes, morsel food, dwellings and requisites when ill .They desiring that gain honour and fame give up forest dwellings and jungle paths and come to hamlets, villages and states and make their dwellings. Nagita, then I am not pleased with their living in the out skirts of the village

Nagita, I see bhikkhus, living in the forest, the gainers of robes, morsel food, dwellings and requisites when ill They turn away that gain, honour and fame and do not give up seclusions, do not give up forest dwellings and jungle paths. Nagita, then I am pleased with their living in the forest.

Nagita, when I come to the highway, if I do not see anyone in front or behind, at that time I find it pleasant, at least for the purpose of urinating and excreting.



## 1. Naagasutta.m- The great elephant.

43. At one time the Blessed One was abiding in the monastery offered by Anathapindika in Jeta's grove in Savatthi. 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 Ananda:- Ananda, let us approach the Pubba monastery, the palace of Migara's mother, to spend the day. Venerable Ananda agreed and the Blessed One approached the Pubba monastery with venerable Ananda. The Blessed One getting up from his evening seclusion addressed venerable Ananda: Ananda, let us go to the eastern pond to wash the body. The Blessed One approached the eastern pond with venerable Ananda. Having washed the body in the eastern pond, ascending from the pond stood in one robe to dry the body.

At that time king Pasenadi Kosala's great elephant named Seta with much musical sounds and dancing ascended from the eastern pond and the people there seeing it said:- Friends, the king's elephant is beautiful! It is attractive! It is pleasing! It has a beautiful body! Indeed, the king's elephant is an elephant of elephants. Then venerable Udayi said to the Blessed One. Venerable sir, is it only for an elephant that is huge, well built and beautiful that people seeing it say:: It is an elephant of elephants? Udayi, they say. It is an elephant of elephants to an elephant,...re..... to a horse, ....re....to a bull, ...re....to a snake,...re... to a tree and....re.... even to a human. Udayi, seeing humans well built and attractive people say he is an elephant of elephants. Yet Udayi, I call him that does no evil in the world together with its gods, men, Mara, Brahma, recluses and brahmins by body, word or mind an elephant. These are excellent words of the Blessed One. I eulogize the Blessed One with these verses.

A human, enlightened, tamed and concentrated,

Abides in the path of Brahma attached to appeasing the mind.

He has gone beyond all things, humans and gods worship that arahant

Destroying all bonds he has attained extinction

Not attached to sensuality, is released like a rock of gold

The elephant has climbed to the top of the Himalaya mountains

Of all names of the elephant incomparable is the best.

Elephant, I eulogize you. You do no evil.

Gentleness and not doing harm are your two feet

The other two are austerities and the holy life

Faith is the trunk, and equanimity the white tusks

Mindfulness is the neck and wisdom, investigation,

And righteous thinking are the top

The Teaching is the stomach and seclusion and dispelling is the tail

Concentrates attached to in breaths, goes, stands, lies and sits concentrated

The elephant is restrained in every way, these are his attainments

He does not partake food, with a fault,

Gaining food and clothes does not accumulate

Giving up bonds large and small, he goes without wishes

Like the scent of the lotus born in the water is not soiled by water

Likewise the well born Blessed One is not soiled in the world.

Like a great fire that extinguishes in want of fuel

When determinations are appeased, is extinguished

To explain this a comparison is said

A great man describes a Great Man

Free from greed, hate and delusion I dispel the body

And extinguish without desires

## 2. Migasaalasutta.m - The lay female disciple Migasala

44. Venerable Ananda putting on robes in the morning, taking bowl and robes approached the house of the female lay disciple Migasala and sat on the prepared seat. The lay female disciple Migasala approached venerable Ananda, worshipped, sat on a side and said:-

Venerable sir, Ananda, knowing in what manner does the Blessed One declare the one who led the holy life and the one who lived the lay life gone to the same destiny after death? Venerable sir, my father Purana, led the holy life, abstaining from low sexual intercourse, after he died the Blessed One declared he is born in the world of happiness and is a once returner. My father's brother Isidatta led a happy lay life contented with his wife and children, after he died the Blessed One declared he is born in the world of happiness and is a once returner. Venerable sir, Ananda, knowing in what manner does the Blessed One declare the one who led the holy life and the one who lived the lay life gone to the same destiny after death? Sister, the Blessed One has declared this in this manner.

Venerable Ananda, partaking the meal at the lay female disciple Migasala's house, getting up from his seat, went away. After the meal venerable Ananda approached the Blessed One, worshipped, sat on a side and said:-

Here, venerable sir, I put on robes in the morning, taking bowl and robes approached the house of the female lay disciple Migasala and sat on the prepared seat. The lay female disciple Migasala approached me worshipped, sat on a side and said:-

Venerable sir, Ananda, knowing in what manner does the Blessed One declare the one who led the holy life and the one who lived the lay life gone to the same destiny after

death? Venerable sir, my father Purana, led the holy life, abstaining from low sexual intercourse, after he died the Blessed One declared he is born in the world of happiness and is a once returner. My father's brother Isidatta led a happy lay life contented with his wife and children, after he died the Blessed One declared he is born in the world of happiness and is a once returner. Venerable sir, Ananda, knowing in what manner does the Blessed One declare the one who led the holy life and the one who lived the lay life gone to the same destiny after death? Venerable sir, then I said. Sister, the Blessed One has declared this in this manner.

Ananda, who is this foolish lay female disciple with low wisdom? What does she know about the human character and everything that comes into the range of the mental faculties? Ananda, six beings are evident in the world. What six?

Here, Ananda, a certain person is gentle, co-exists happily, if living the holy life enjoys living alone. He has not heard something fruitful, has not learnt something, has not straightened his view and he personally has not gained any release. After death he goes to loss does not gain any distinction.

Here, Ananda, a certain person is gentle co-exists happily, if living the holy life, enjoys living alone. He has heard something fruitful, has learnt something, has straightened his view and he personally has gained some release. After death he does not go to loss gains some distinction. There Ananda, those who measure say. The same things were evident in this one and the other. Why did one go to decrease and the other go to increase. Ananda, it is for their unpleasantness for a long time. There, Ananda, that person who is gentle co-exists happily, if living the holy life enjoys living alone. Has heard something fruitful, has learnt something, has straightened his view and he personally has gained some release. This one is superior and exalted than the previous said person. What is the reason? This one has entered the stream of the Teaching Who would know this difference other than the Thus Gone One? Therefore Ananda, do not measure persons. They that measure people do it, lop sidedly. Either I should measure people or one like me should do it.

Here, Ananda, a certain person is overwhelmed with hate and from time to time greed arises to him. He has not heard something fruitful, has not learnt something, has not straightened his view and he personally has not gained any release. After death he goes to loss does not gain any distinction.

Here, Ananda, a certain person is overwhelmed with hate and from time to time greed arises to him. He has heard something fruitful, has learnt something, has straightened his view and he personally has gained some release. After death he does not go to loss gains some distinction.

Here, Ananda, a certain person is overwhelmed with hate and from time to time, verbal determinations arise to him. He has not heard something fruitful, has not learnt something, has not straightened his view and he personally has not gained any release. After death he goes to loss does not gain any distinction.

Here, Ananda, a certain person is overwhelmed with hate and from time to time verbal determinations arise to him. He has heard something fruitful, has learnt something, has straightened his view and he personally has gained some release. After death he does not go to loss gains some distinction.

There Ananda, those who measure say. The same things were evident in this one and the other. Why did one go to decrease and the other go to increase. Ananda, it is for their unpleasantness for a long time. There, Ananda, that person overwhelmed with hate and has verbal determinations rising to him from time to time, has heard something fruitful,

has learnt something, has straightened his view and he personally has gained some release. This one is superior and exalted than the previous said person. What is the reason? This one has entered the stream of the Teaching Who would know this difference other than the Thus Gone One? Therefore Ananda, do not measure persons. They that measure people do it, lop sidedly. Either I should measure people or one like me should do it.

Ananda, who is this foolish lay female disciple with low wisdom? What does she know about the human character and everything that comes into the range of the mental faculties? Ananda, these six beings are evident in the world.

Ananda, whatever virtues Purna had developed, those virtues were evident in Isidatta too. Whatever wisdom Purna had developed, that wisdom was evident in Isidatta too. There is no other birth for Purana other than, that of Isidatta. Therefore, Ananda, both these persons are in the same category.

### 3. I.nasutta.m- Debts

45.Bhikkhus, is poverty unpleasant to worldlings enjoying sensual pleasures? Yes, venerable sir. Bhikkhus, the poor, incapable, miserable take a loan.to pay the interest. Is paying the interest unpleasant to worldlings enjoying sensual pleasures? Yes, venerable sir.

Bhikkhus, the poor, incapable, miserable take a loan.to pay the interest, and not paying the interest is pursued Is pursuit for the interest, unpleasant to worldlings enjoying sensual pleasures? Yes, venerable sir. Bhikkhus, the poor, incapable, miserable take a loan.to pay the interest, and pursued for the interest evade Is evasion from pursuit unpleasant to worldlings enjoying sensual pleasures? Yes, venerable sir. Bhikkhus, the poor, incapable, miserable take a loan.to pay the interest, when evading to pay the interest, is caught Is that round up, unpleasant to worldlings enjoying sensual pleasures? Yes, venerable sir. Thus bhikkhus, poverty is unpleasant to worldlings enjoying sensual pleasures. ....re....a debt,....re.... paying an interest, ....re....pursuit,....re.... evasion, ....re...and the round up is unpleasant to worldlings enjoying sensual pleasures.

In the same manner bhikkhus to whomever there is no faith in meritorious things, no shame in meritorious things, no remorse for meritorious things, no effort for meritorious things, no wisdom for meritorious things. Bhikkhus, this is poverty, incapacity misery in the dispensation of the noble ones.

Bhikkhus, the poor, incapable, miserable one, without faith in meritorious things, ...re..shame...re...remorse,....re... effort and without wisdom in meritorious things misbehaves by body, words and mind .I say, this is the loan that he takes. To conceal his bodily misbehaviour, he wishes evil, thinks may I be not known and makes effort with the body. I say, this is the interest he pays. Then well behaved co-associates tell him. Venerable one this is the right behaviour. I say, this is the pursuit. Then gone to the forest, the root of a tree or an empty house remorseful evil thoughts pursue him. I say, this is the evasion.

Bhikkhus, that poor, incapable, miserable one, misbehaving by body, words and mind, after death is rounded up in hell or is bound in animal birth, I do not see any other bond so dangerous and evil as the bond of hell or the animal birth for the ending of unpleasantness.

Poverty and indebtedness are unpleasant, the poor eating on a loan worry.  
They evade repaying and get rounded up. It is unpleasant for those seeking pleasure.  
This same happens to those who have no faith in the noble one's dispensation.  
The shameless ones, without remorse judged on their evil actions  
Having done evil by body, words and mind, wish may I, be not known  
Those thoughts develop activity by body, words and mind  
Creeping low by body, words or mind they grow evil actions there and there  
By his actions, the fool knows, I have done evil  
It is like the poor taking a loan and worrying  
Remorseful evil thoughts pursue him to village or forest  
By his actions the fool knows, I have done evil.  
He goes to some womb, or even to hell.  
This bond is unpleasant, the wise are released from it.  
They give out of their righteously earned wealth and are pleased  
Both throws of those householders with faith are lucky.  
Here and now and here after  
The benevolence of those householders develop merit.  
Likewise placing faith in the noble dispensation,  
The shameful, remorseful, virtuous wise ones,  
Live happily in the noble dispensation,  
Gaining immaterial pleasantness get established in equanimity  
Dispelling the five obstructions are constantly with aroused effort  
Attaining to higher states of the mind, are clever and mindful  
Knowing as it really is, has destroyed all bonds  
Without holding to anything the mind is rightfully released  
My release is unshakeable, the bond to be, is destroyed  
This is the highest knowledge, the incomparable pleasantness  
It is the non-grieving unstained appeasement the noble freedom from debts.

#### 4. Mahacundasutta.m- Venerable Mahacunda.

46. I heard thus. At one time venerable Mahacunda was living in Ceti, in his native place and venerable Mahacunda addressed the bhikkhus:-

Friends, the bhikkhus, who study the Teaching depreciate the bhikkhus who develop the mind to higher states. 'These say, we raise the mind to a higher state. They concentrate, what do they concentrate and how do they concentrate?' By that the bhikkhus studying the Teaching are displeased and the bhikkhus raising the mind to a higher state are displeased. It is not for the good and pleasantness of many, not for the welfare and happiness of gods and men

Friends, the bhikkhus, who raise the mind to a higher state depreciate the bhikkhus who study the Teaching 'These say, we study the Teaching, they are unbalanced, haughty, wavering, talkative, with loose talk, without mindful awareness, not concentrating scatter brained and with uncontrolled mental faculties. What Teaching do they study and how do they study?' By that the bhikkhus raising their minds to higher states are displeased and the bhikkhus studying the Teaching are displeased. It is not for the good and pleasantness of many, not for the welfare and happiness of gods and men

Here, bhikkhus, the bhikkhus studying the Teaching praise the bhikkhus studying the Teaching and does not praise the bhikkhus raising the mind to a higher degree By that the bhikkhus studying the Teaching are displeased and the bhikkhus raising the mind to a higher state are displeased. It is not for the good and pleasantness of many, not for the welfare and happiness of gods and men

Here, bhikkhus, the bhikkhus raising the mind to a higher degree praise the bhikkhus raising the mind to a higher degree and does not praise the bhikkhus studying the Teaching. By that the bhikkhus raising the mind to a higher degree are displeased and the bhikkhus studying the Teaching are displeased. It is not for the good and pleasantness of many, not for the welfare and happiness of gods and men

Therefore, friends, you should train in this manner.:-

We who study the Teaching will praise the bhikkhus that raise the mind to a higher degree. What is the reason?

Friends, it is surprising and rare to find persons in the world, who abide experiencing the deathless element with the body. Therefore you should train thus:-

We who raise the mind to a higher degree should praise the bhikkhus studying the Teaching. What is the reason? It is surprising and rare to find persons who understand the deep meanings in the Teaching and penetratingly see it with wisdom.

#### 5. Pa.thamasandi.t.thikasutta.m - First, on the Teaching is here and now

47. Then the wandering ascetic Moliyasivaka approached the Blessed One, exchanged friendly greetings sat on a side and said:- Venerable sir, it is said, the Teaching is here and now. How much is the Teaching here and now, not a matter of time, inviting to inspect, leading inwards and to be realized by the wise by themselves?

Sivaka, on this, I will cross question you, explain it as it pleases you.

Sivaka, when there is greed in your mind do you know there's greed in my mind and when there is no greed in your mind, do you know, there's no greed in my mind? Yes, venerable sir. Sivaka, when there is greed in your mind your knowing, there's greed in my mind and when there is no greed in your mind, your knowing, there's no greed in my mind. Sivaka, in this manner the teaching is here and now

Sivaka, when there is hate in your mind do you know there's hate in my mind and when there is no hate in your mind, do you know, there's no hate in my mind? Yes, venerable sir. Sivaka, when there is hate in your mind your knowing, there's hate in my mind and when there is no hate in your mind your knowing, there's no hate in my mind. Sivaka, in this manner the teaching is here and now

Sivaka, when there is delusion in your mind do you know there's delusion in my mind and when there is no delusion in your mind, do you know, there's no delusion in my mind? Yes, venerable sir. Sivaka, when there is delusion in your mind your knowing, there's delusion in your mind and when there is no delusion in your mind, your knowing, there's no delusion in my mind. Sivaka, in this manner the Teaching is here and now, not a matter of time, inviting to inspect, leading inwards and to be realized by the wise by themselves.

I understand venerable sir, bear me as a disciple who has taken refuge from today until life lasts.

6. Dutiyasandi.t.thikasutta.m - Second, on the Teaching is here and now

48. Then a certain brahmin approached the Blessed One, exchanged friendly greetings sat on a side and said:- Venerable sir, it is said, the Teaching is here and now. How much is the Teaching here and now, not a matter of time, inviting to inspect, leading inwards and to be realized by the wise by themselves?

Brahmin, on this, I will cross question you, explain it as it pleases you.

Brahmin, when there is lust in your mind do you know there's lust in my mind and when there is no lust in your mind, do you know, there's no lust in my mind? Yes, venerable sir. Brahmin, when there is lust in your mind your knowing, there's lust in my mind and when there is no lust in your mind your knowing, there's no lust in my mind, says the Teaching is here and now

Brahmin, when there is hate in your mind do you know there's hate in my mind and when there is no hate in your mind, do you know, there's no hate in my mind? Yes, venerable sir. Brahmin, when there is hate in your mind your knowing, there's hate in your mind and when there is no hate in your mind your knowing, there's no hate in my mind, says the Teaching is here and now

Brahmin, when there is delusion .....re.... bodily pollution....re.... verbal pollution, ...re... mental pollution, ...re... in your mind do you know there's mental pollution in my mind and when there is no mental pollution in your mind, do you know, there's no mental pollution in my mind? Yes, venerable sir. Brahmin, when there is mental pollution in your mind your knowing, there's mental pollution in my mind and when there is no mental pollution in your mind your knowing, there's no mental pollution in my mind, says the Teaching is

here and now, not a matter of time, inviting to inspect, leading inwards and to be realized by the wise by themselves.

I understand venerable sir, bear me as a disciple who has taken refuge from today until life lasts.

## 7. Khemasutta.m- Venerable Khema.

49. At one time the Blessed One was abiding in the monastery offered by Anathapindika in Jeta's grove in Savatthi. At that time venerable Khema and venerable Sumana lived in the dark forest in Savatthi. Venerable Khema and venerable Sumana approached the Blessed One, worshipped, sat on side and venerable Khema said:-

Venerable sir, to the bhikkhu who is worthy, has destroyed desires, lived the holy life, done what should be done, abandoned the burden, attained the highest good, destroyed the bond to be and is released rightfully knowing, it does not occur, there is a superior, there is an equal and there is an inferior. Having said that venerable Khema waited for the approval of the Teacher. Venerable Khema knowing, the Teacher approves me, got up from his seat worshipped circumambulated the Blessed One and went away. Soon after venerable Khema had gone away venerable Sumana said:- Venerable sir, to the bhikkhu who is worthy, has destroyed desires, lived the holy life, done what should be done, abandoned the burden, attained the highest good, destroyed the bond to be and is released rightfully knowing, it does not occur, there is no superior, there is no equal and there is no inferior. Having said that venerable Sumana waited for the approval of the Teacher. Venerable Sumana knowing, the Teacher approves me, got up from his seat worshipped circumambulated the Blessed One and went away.

Soon after venerable Khema and venerable Sumana had gone away the Blessed One addressed the bhikkhus:-

Bhikkhus, the sons of clansmen declare their worthiness thus. The meaningful is told and the self is not superceeded. Yet some foolish men making others laugh at them declare worthiness, later they fall into trouble.

Is not superior, nor inferior and does not go beyond the self,

Rebirth is destroyed, the holy life is lived and abides released from bonds.

## 9. Indriyanvarasutta.m- Control of the mental faculties.

50. Bhikkhus, without control of the mental faculties, gone wrong in the mental faculties, virtues are destroyed. Without virtues, gone wrong in virtues, right concentration is destroyed. Without right concentration, gone wrong in right concentration, seeing things as they really are, is destroyed. Without seeing things as they really are, gone wrong in seeing things as they really are, knowledge and vision of seeing things as they really are is destroyed. Without knowledge and vision of seeing things as they really are, gone wrong in knowledge and vision of seeing things as they really are, turning away and disenchantment is destroyed. Without turning away and disenchantment, gone wrong in turning away and disenchantment, knowledge and vision of release is destroyed.



Bhikkhus, like a tree devoid of branches and foliage does not grow its shoots completely. Does not grow its bark completely, does not grow its sapwood completely, does not grow the heartwood completely. In the same manner bhikkhus without control of the mental faculties...re....knowledge and vision of release is destroyed.

Bhikkhus, when there is control of the mental faculties, endowed with control of the mental faculties, there are virtues Endowed with virtues, there is right concentration. Endowed with right concentration, there is seeing things as they really are. Endowed with seeing things as they really are, there is knowledge and vision of seeing things as they really are. Endowed with knowledge and vision of seeing things as they really are, there is turning away and disenchantment. Endowed with turning away and disenchantment, there is knowledge and vision of release.

Bhikkhus, like a tree endowed with of branches and foliage grows its shoots completely. Grows its bark completely, grows its sapwood completely, grows the heartwood completely. In the same manner bhikkhus endowed with control of the mental faculties...re....there is knowledge and vision of release .

## 9. Anandasutta.m- Venerable Ananda.

51.Venerable Ananda approached venerable Sariputta, exchanged friendly greetings, sat on a side and said: -

Friend, Sariputta in which manner does the bhikkhu hear the unheard Teaching, not be confounded in the Teaching already heard, recall the realized Teaching and know the not known Teaching? Venerable Ananda is learned, let venerable Ananda himself explain it. Then, friend, Sariputta, listen and attend carefully. Venerable Sariputta agreed and venerable Ananda said thus: -

Here, friend, Sariputta the bhikkhu learns the Teaching in discourses, in verse and prose sections, questions and answers, in verses of four lines, solemn utterances, thus said sayings, birth stories, wonderful things and a series of questions and answers, as he had heard and explains it to others; or tells it to others, or recites it to others; or discursively thinks about the Teaching and realizes it. In whatever monastery elder learned bhikkhus who know the headings of the Teaching and Discipline, observe the rains, he observes the rains, and from time to time he approaches those elders and asks venerable sir, what is the meaning of this? Those venerable ones explain to him the hidden meanings, and calls attention where attention should be called. They dispel the various doubts. Friend, Sariputta, in this manner the bhikkhu hears the unheard Teaching, is not confused in the Teaching already heard, recalls the realized Teaching and knows the not known Teaching. :These words of venerable Ananda are wonderful and surprising. I think venerable Ananda is endowed with these six things.

Venerable Ananda learns the Teaching in discourses, in verse and prose sections, questions and answers, in verses of four lines, solemn utterances, thus said sayings, birth stories, wonderful things and a series of questions and answers, as he had heard he explains it to others; or tells it to others, or recites it to others; or discursively thinks about the Teaching and realizes it. In whatever monastery elder learned bhikkhus who know the headings of the Teaching and Discipline, observe the rains, he observes the rains there and from time to time he approaches those elders and asks venerable sir, what is the meaning of this? Those venerable ones explain to him the hidden meanings, and calls attention where attention should be called. They dispel the various doubts. Friend, Ananda, in this manner the bhikkhu hears the unheard Teaching, is not confused

in the Teaching already heard, recalls the realized Teaching and knows the not known Teaching.

#### 10. Khattiyasutta.m- Warriors

52. Then the brahmin Jaanusso.ni approached the Blessed One, exchanged friendly greetings, sat on a side and said:-

Good Gotama, what is the intention of the warriors, ...re... discrimination, ....re.... resolution,..re...inclination....re.... and conclusion of the warriors?

Brahmin, the intention of the warriors is wealth. They discriminate wisely. Their resolve is power. Their inclination is for lands and they conclude with rulership.

Good Gotama, what is the intention of the brahmins, ...re... discrimination, ....re.... resolution, ..re...inclination....re.... and conclusion of the brahmins?

Brahmin, the intention of the brahmins is wealth. They discriminate wisely. Their resolve is the mantras. Their inclination is sacrifices and they conclude with birth in the world of Brahma. .

Good Gotama, what is the intention of the householders, ...re... discrimination, ....re.... resolution, ..re...inclination....re.... and conclusion of the householders?

Brahmin, the intention of the householders is wealth. They discriminate wisely. Their resolve is a skill. Their inclination is an activity and they conclude completing that activity.

Good Gotama, what is the intention of the woman, ...re... discrimination, ....re.... resolution, ..re...inclination....re.... and conclusion of the woman?

Brahmin, the intention of the woman is a man. Her discrimination is adornment. Her resolve is for sons. Her inclination is to be without a rival and her conclusion is to be overpowering.

Good Gotama, what is the intention of robbers, ...re... discrimination, ....re.... resolution, ..re...inclination....re.... and conclusion of the robbers?

Brahmin, the intention of robbers is snatching. They discriminate seizing. Their resolve is with weapons. Their inclination is darkness and their conclusion is not to be seen. .

Good Gotama, what is the intention of recluses, ...re... discrimination, ....re.... resolution, ..re...inclination....re.... and conclusion of the recluses?

Brahmin, the intention of recluses is patience and gentleness They discriminate wisely. Their resolve is virtues. Their inclination is the sphere of nothingness and they conclude extinguishing.

Good Gotama, it is wonderful and surprising. Good Gotama knows the intentions, discriminations, resolutions, inclinations and conclusions of the warriors, brahmins, householders, women, robbers and recluses.

I understand good Gotama, I take refuge as a lay disciple of good Gotama, from today until life lasts.

## 11. Appamaadasutta.m - Diligence.

53. A certain brahmin approached the Blessed One, exchanged friendly greetings, sat on a side and said:-

Good Gotama, is there a single thing developed and made much, would reach up to both the good, of here and now and here after?

Brahmin, there is a thing which developed and made much reaches up to both the good, here and now and here after.

Good Gotama, what is that one thing which developed and made much reaches up to both the good, here and now and here after?

Brahmin, diligence is the one thing, developed and made much reaches up to both the good, here and now and here after. Brahmin, just as all other foot prints of moving animals get included in the foot print of the elephant and of them the foot print of the elephant is the biggest, in the same manner diligence developed and made much reaches up to both the good, here and now and here after. Brahmin, just as of a peaked roof the beam supporting the framework of the roof is the most important. All other beams meet there and lie low in the same manner diligence developed and made much reaches up to both the good, here and now and here after. Brahmin, like a grass cutter would cut the grass and holding from the top would shake and throw away the others in the same manner diligence developed and made much reaches up to both the good, here and now and here after. Brahmin, like a bunch of mangoes stand together on account of the stem, in the same manner diligence developed and made much reaches up to both the good, here and now and here after. Brahmin, like all other kings are under the universal monarch and of them the universal monarch is the most prominent, in the same manner diligence developed and made much reaches up to both the good, here and now and here after. Brahmin, like the radiance of all stars is not worth one sixteenth the radiance of the moon in the same manner diligence developed and made much reaches up to both the good, here and now and here after. Brahmin, this is the one thing developed and made much reaches up to both the good here and now and here after.

I understand good Gotama, I take refuge as a lay disciple of good Gotama, from today until life lasts.

## 12. Dhammikasutta.m- Venerable Dhammika.

54. At one time the Blessed One lived among the Gijja peaks in Rajagaha. At that time venerable Dhammika lived in seven monasteries of his native land. At that time venerable Dhammika rebuked and scolded visiting bhikkhus, hurt them and aroused them. They too rebuked, scolded, hurt and aroused him and went away. It occurred to the lay disciples of that village:- We attend on the community of bhikkhus with robes, morsel food, dwellings and requisites when ill. Yet the visiting bhikkhus do not stay, they go away, they desert the monastery. What is the reason for these bhikkhus to go away? Then it occurred to the lay disciples of the village:- Venerable Dhammika rebukes and scolds visiting bhikkhus, hurts them and arouses them. They too rebuke, scold, hurt and arouse him and go away. What if we send away venerable Dhammika. They approached

venerable Dhammika and said:- Venerable one go away from this monastery, it is of no use your staying here.

Then venerable Dhammika went to another monastery of his native land. There too venerable Dhammika rebuked and scolded visiting bhikkhus, hurt them and aroused them. They too rebuked, scolded, hurt and aroused him and went away. It occurred to the lay disciples of that village:- We attend on the community of bhikkhus with robes, morsel food, dwellings and requisites when ill. Yet the visiting bhikkhus do not stay, they go away, they desert the monastery. What is the reason for these bhikkhus to go away? Then it occurred to the lay disciples of the village:- Venerable Dhammika rebukes and scolds visiting bhikkhus, hurts them and arouses them. They too rebuke, scold, hurt and arouse him and go away. What if we send away venerable Dhammika. They approached venerable Dhammika and said:- Venerable one go away from this monastery, it is of no use your staying here. .

Then venerable Dhammika went to another monastery of his native land. There too venerable Dhammika rebuked and scolded visiting bhikkhus, hurt them and aroused them. They too rebuked, scolded, hurt and aroused him and went away. It occurred to the lay disciples of that village:- We attend on the community of bhikkhus with robes, morsel food, dwellings and requisites when ill. Yet the visiting bhikkhus do not stay, they go away, they desert the monastery. What is the reason for these bhikkhus to go away? Then it occurred to the lay disciples of the village:- Venerable Dhammika rebukes and scolds visiting bhikkhus, hurts them and arouses them. They too rebuke, scold, hurt and arouse him and go away. What if we send away venerable Dhammika. They approached venerable Dhammika and said:- Venerable one go away from this monastery, it is of no use your staying here.

Then it occurred to venerable Dhammika: I am dismissed from all seven monasteries of my native land, where shall I go now? Then it occurred to venerable Dhammika. What if I go to the Blessed One:- Then venerable Dhammika taking his bowl and robes went to Rajagaha and gradually going to the Gijja peaks approached the Blessed One, worshipped sat on a side and said to the Blessed One:- I am dismissed by the lay disciples from all seven monasteries of my native land

Truly, brahmin, what has happened to you? When you were dismissed from there and there, you came to my presence.

Dhammika, in the past when traders were going in the sea, they took birds with them. When a beach is not visible they release a bird. The bird goes to the east, to the west, to the north and south, up and the inter directions. If it sees the coast some where it flies there, if it does not see the coast any where, it returns to the ship. Dhammika in the same manner, when you were dismissed from there and there, you came to my presence.

Brahmin Dhammika, in the past to king Koravya there was a banyan tree named Suppatitthita it supported an area of about eighty four miles. It had roots running down to a depth of thirty five miles. Suppatitthita had fruits as large as huge vessels and fruits that are small, sweet and fresh. One of the shoots of Suppatitthita supported the king and the women in the palace. One shoot supported the forces. another shoot supported the people in the hamlets, villages and the state. Recluses and brahmins partook from one branch and animals and birds ate from another shoot. They did not disturb each others fruits. A certain man ate fruits from Suppatitthita as much as he liked, broke down the branches and went away. Then it occurred to the goddess living in the banyan tree, Suppatitthita:- It is surprising this evil man eating as many fruits as he liked, has broken the branches and gone away. What if the banyan tree Suppatitthita should not produce any more fruits in the future. Then brahmin Dhammika, the banyan tree, Suppatitthita did not bear fruit any more. Then Dhammika, king Koravya approached Sakka the king of

gods. 'Sir, know this, the banyan tree Suppatitthita does not bear fruits any more. Then Sakka, the king of gods performed a supernormal fete, where a forceful great wind blew and the banyan tree Suppatitthita fell on the ground, completely uprooted. Then the goddess living in the banyan tree displeased, crying with tears in the eyes stood on a side. The king of gods approached the goddess living in the banyan tree Suppatitthita and asked her 'Goddess, why are you displeased crying with tears in the eyes and standing on a side? Sir, a forceful great wind blew and the banyan tree Suppatitthita in which I live fell on the ground completely uprooted. Goddess, did a forceful great wind blow and fell the banyan tree Suppatitthita, your dwelling when you were observing the rules of trees? Sir, what are the rules of trees to be observed? Here, goddess, those who need take away the roots of a tree, the bark of the tree, the leaves and flowers. On account of that the goddess should not be displeased or undesirable. Goddess, in this manner the tree observes the rules of trees. Sir, when I did not observe the rules of trees a forceful great wind blew and the banyan tree Suppatitthita fell on the ground completely uprooted. Goddess, if you observe the rules of trees your dwelling will be as it was before. Sir, I observe the rules of trees and my dwelling should be as it was before. Then Sakka, the king of gods performed a supernormal fete, which caused a forceful great wind to blow and caused the banyan tree Suppatitthita to be established again fixing the roots back, on to earth. In the same manner brahmin Dhammika, were you observing the rules of recluses when the lay disciples of your native country dismissed you? Venerable sir, how does the recluse observe the rules of recluses? Here, Dhammika the recluse when scolded does not scold, when aroused does not arouse in return, when quarrelling does not quarrel Venerable sir, even if I had considered the rules of a recluse the lay disciples of my native land would dismiss me from all the seven monasteries. .

Brahmin, Dhammika, in the past there was a Teacher a ford maker named Sunetta he was free of sensual greed. He had innumerable thousands of disciples. He taught his disciples to be born with Brahma. Dhammika, those who were not pleased with the Teaching of Sunetta, to be born in the Brahma world, after death went to loss, were born in hell. Those who were pleased with the Teaching of Sunetta, to be born in the Brahma world, after death went to gain, were born in heaven.

Brahmin, Dhammika, in the past there was a Teacher a ford maker named Mugapakka..re... Aranemi,...re.... Kuddalada,...re...Hatthipala ...re.... Jotipala he was free of sensual greed. He had innumerable thousands of disciples. He taught his disciples to be born with Brahma. Dhammika, those who were not pleased with the Teachings of Jotipala to be born in the Brahma world, after death went to loss, were born in hell. Those who were pleased with the Teachings of Jotipala to be born in the Brahma world, after death went to gain, were born in heaven.

Brahmin Dhammika, these six teachers, ford makers, free of sensual greed, who had an innumerable following, with a community of bhikkhus if someone with a defiled mind was to scold and abuse would he accrue much demerit? Yes, venerable sir.

Brahmin Dhammika, these six teachers, ford makers, free of sensual greed, had an innumerable following, with a community of bhikkhus if someone with a defiled mind was to scold and abuse them, they would accrue much demerit. It would be worse if a single one who has attained right view is scolded and abused, he would accrue much more demerit. What is the reason? I do not see this patience outside, other than among the co-associates in this holy life. Therefore brahmin, you should train:-

We will not defile our minds towards co-associates in the holy life.

The brahmins Sunetta, Mugapakka, Aranemi, Kuddalaka, the teacher

Hatthipala the young man and Jotipala and Govinda the seventh advisor,

The famous non hurting six teachers in the past  
Free of the smell of raw flesh, released in compassion.  
Detached from sensual lust, are born in the world of Brahma  
They had innumerable hundreds of disciples released in compassion  
Detached from sensual lust, born in the world of Brahma  
They are sages outside this dispensation, free of lust and concentrated  
If someone with a defiled mind abuses them, he accrues much demerit.  
If a noble disciple of the Blessed One is abused with a defiled mind,  
He accrues much more demerit, so never hurt a respectable one,  
Aspiring right view, he holds the seventh place in the Community of bhikkhus .  
Free from sensual lust, but mental faculties are immature  
Has faith, mindfulness, effort, is appeased and introspective  
Having hurt such a bhikkhu you have hurt your self and now hurt others.  
If someone protects himself, by that he protects others  
Therefore the wise firmly say protect yourself.

2 Dutiya.p.n.naasa-The second fifty.

6. Mahavagga.-The longer section

1. So.nasutta.m-Venerable Sona.

55. I heard thus. At one time the Blessed One was living among the Gijja peaks in Rajagaha. At that time venerable Sona lived in the cool forest in Rajagaha. This thought and discursive thought arose to venerable Sona in his seclusion. 'I am one of the disciples of the Blessed One who abide with aroused effort. Yet my mind is not released from desires without a hold. There is wealth in my family. I could partake that wealth, do merit . What if I give up the holy life and come to the lower life, partake my wealth and do merit.' The Blessed One knowing the discursive thought in venerable Sona's mind, as a strong man would stretch his bent arm or bend his stretched arm, disappeared from the peaks of Gijja and appeared before venerable Sona in the cool forest. The Blessed One sat on the prepared seat and venerable Sona worshipped the Blessed One and sat on a side. The Blessed One said:- Sona, did this discursive thought arise to you in your seclusion 'I am one of the disciples of the Blessed One who abide with aroused effort. Yet my mind is not released from desires without a hold. There is wealth in my family. I could partake that wealth, do merit . What if I give up the holy life and come to the lower life, partake my wealth and do merit.'? Yes, venerable sir.

When you were a householder, were you clever at the violin to arouse music? Yes, venerable sir.

Sona, when the strings of the violin were too tight, was it workable and did it produce the right music? No, venerable sir.

Sona, when the strings of the violin were too loose, was it workable and did it produce the right music? No, venerable sir.

Sona, when the strings of the violin were not too tight, nor too loose, and adjusted accordingly, was it workable and did it produce the right music? Yes, venerable sir.

Sona, in the same manner too much aroused effort conduces to distraction, too little aroused effort conduces to laziness. Therefore Sona intend an evenness in arousing effort and an evenness of the mental faculties to penetrate and take up the sign. Venerable Sona accepted that advice and the Blessed One having advised venerable Sona left the cool forest as a strong man would stretch his bent arm or bend his stretched arm and appeared among the peaks of Gijja.

Then venerable Sona intended an evenness in arousing effort and an evenness of the mental faculties to penetrate and took up the sign. Then venerable Sona withdrawing from the crowd and abiding diligent to dispel before long here and now by himself realized and abode, the noble end of the holy life for which sons of clansmen rightfully leave the household and become homeless. He knew, birth is destroyed, the holy life is lived, what should be done is done, there is nothing more to wish. Venerable Sona became one of the arahants. Then it occurred to venerable Sona:-What if I approach the Blessed One and declare my attainment. Venerable Sona approached the Blessed One, worshipped, sat on side and said:-

Venerable sir, a worthy one, who has destroyed desires, has lived the holy life, done what should be done, put down the weight, come to the highest good, has destroyed the bond to be and is released rightfully knowing, is inclined to six things:- He is inclined to non-sensuality, to seclusion, to non-oppression, to destruction of craving, to destruction of holdings and non-delusion.

It might occur to a certain venerable one, that the venerable one is inclined to non-sensuality completely founded on faith. Venerable sir, it should not be known in that manner. Venerable sir, the bhikkhu has destroyed desires, has lived the holy life, has done what should be done, has made it such that the self is not seen. Much is done for the destruction of greed and on account of freedom from greed, is inclined to non-sensuality Much is done for the destruction of hate and on account of freedom from hate, is inclined to non-sensuality. Much is done for the destruction of delusion and on account of freedom from delusion, is inclined to non-sensuality.

It might occur to a certain venerable one, that the venerable one does not desire gain honour and fame inclined to seclusion. Venerable sir, it should not be known in that manner. Venerable sir, the bhikkhu has destroyed desires, has lived the holy life, has done what should be done, has made it such that the self is not seen. Much is done for the destruction of greed and on account of freedom from greed, is inclined to seclusion Much is done for the destruction of hate and on account of freedom from hate, is inclined to seclusion. Much is done for the destruction of delusion and on account of freedom from delusion, is inclined to seclusion.

It might occur to a certain venerable one, that the venerable one is inclined to freedom from oppression hemmed in by the observance of virtues. Venerable sir, it should not be

known in that manner. Venerable sir, the bhikkhu has destroyed desires, has lived the holy life, has done what should be done, has made it such that the self is not seen. Much is done for the destruction of greed and on account of freedom from greed, is inclined to freedom from oppression. Much is done for the destruction of hate and on account of freedom from hate, is inclined to freedom from oppression. Much is done for the destruction of delusion and on account of freedom from delusion, is inclined to freedom from oppression. Much is done for the destruction of greed and on account of freedom from greed, is inclined to destruction of craving. Much is done for the destruction of hate and on account of freedom from hate, is inclined to the destruction of craving. Much is done for the destruction of delusion and on account of freedom from delusion, is inclined to the destruction of craving.. .

Much is done for the destruction of greed and on account of freedom from greed, is inclined to destruction of holding. Much is done for the destruction of hate and on account of freedom from hate, is inclined to the destruction of holding. Much is done for the destruction of delusion and on account of freedom from delusion, is inclined to the destruction of holding.

Much is done for the destruction of greed and on account of freedom from greed, is inclined to destruction of delusion. Much is done for the destruction of hate and on account of freedom from hate, is inclined to the destruction of delusion. Much is done for the destruction of delusion and on account of freedom from delusion, is inclined to the destruction of delusion.

Venerable sir, to the bhikkhu with a mind thus rightfully released, even if a lot of forms come to the purview of the eye, they do not take hold of the mind and stay. They do not get mixed up and the mind stays unmoved and sees how they fade. Even if a lot of sounds come to the sphere of the ear, ...re.... even if a lot of smells come to the sphere of the nose, ...re.... even if a lot of tastes come to the range of the tongue, ...re.... even if a lot of touches come to the range of the body, ...re.... even if a lot of ideas come to the purview of the mind, they do not take hold of the mind and stay. They do not get mixed up and the mind stays unmoved and sees how they fade

Venerable sir, like a huge storm with rain coming from the east, to a rock not broken or fissured of equal thickness everywhere, would not shake or move ....re.... coming from the west, ...re...from the north, ...re..... from the south. Likewise venerable sir, to the bhikkhu with a mind thus rightfully released, even if a lot of forms come to the purview of the eye, they do not take hold of the mind and stay. They do not get mixed up and the mind stays unmoved and sees how they fade. Even if a lot of sounds come to the sphere of the ear, ...re.... even if a lot of smells come to the sphere of the nose, ...re.... even if a lot of tastes come to the range of the tongue, ...re.... even if a lot of touches come to the range of the body, ...re.... even if a lot of ideas come to the purview of the mind, they do not take hold of the mind and stay. They do not get mixed up and the mind stays unmoved and sees how they fade

The secluded mind inclined to non-sensuality and non-oppression,

The not deluded mind inclined to destruction of holding and craving. ...

Seeing the non arising of the mental faculties, is released rightfully.

Such a rightfully released bhikkhu has no duties to do or to be done.

A rock of equal thickness would not move with the wind

Likewise forms, tastes, sounds, scents, touches or anything



Agreeable or disagreeable would not change him

The steady released mind, reflects the fading.

## 2. Paggunasutta.m- Venerable Pagguna

56. At that time venerable Pagguna was gravely ill and venerable Ananda approached the Blessed One, worshipped, sat on a side and said:-

Venerable sir, venerable Pagguna is gravely ill, it's good if the Blessed One would approach him out of compassion. The Blessed One accepted in silence. The Blessed One getting up from his evening seclusion, approached venerable Pagguna. Venerable Pagguna seeing the Blessed One coming in the distance, tried to get down from the bed, and the Blessed One said, do not move from the bed, there are seats prepared in front, I will sit there. The Blessed One sat on the prepared seat and said to venerable Pagguna:- Pagguna, how are you, are things agreeable, would you survive. Are unpleasant feelings receding or proceeding? Is the receding end or the proceed end that is evident?

Venerable sir, things are not agreeable, I would not survive. I feel grave unpleasant feelings proceeding not receding. The proceeding end is evident not the receding end. Venerable sir, it is like a strong man cleaving my top with the edge of a sharp knife. In like manner, venerable sir, my top is crushed with a lot of air

Venerable sir, things are not agreeable, I would not survive. I feel grave unpleasant feelings proceeding not receding. The proceeding end is evident not the receding end. Venerable sir, it is like a strong man giving a tight head wrap. In like manner, venerable sir, there is a lot of pain in my head.

Venerable sir, things are not agreeable, I would not survive. I feel grave unpleasant feelings proceeding not receding. The proceeding end is evident not the receding end. Venerable sir, it is like a butcher were cleaving my stomach with a butcher's cleaving knife. In like manner, venerable sir, my stomach is crushed with a lot of air.

Venerable sir, things are not agreeable, I would not survive. I feel grave unpleasant feelings proceeding not receding. The proceeding end is evident not the receding end. Venerable sir, it is like two strong men taking a weaker one by his limbs and scorching him in a pit of charcoal. In like manner, venerable sir, there is a lot of burning in my body.

Venerable sir, things are not agreeable, I would not survive. I feel grave unpleasant feelings proceeding not receding. The proceeding end is evident not the receding end. Then the Blessed One advising, inciting and making the heart light of venerable Pagguna, got up from his seat and went away,

Soon after the Blessed One was gone, venerable Pagguna passed away. At the time of his passing away his faculties became bright. Then venerable Ananda approached the Blessed One, worshipped, sat on side and said. Venerable sir, soon after the Blessed One had gone, venerable Pagguna passed away. At the time of his passing away his faculties became bright.

Ananda, why shouldn't the bhikkhu Pagguna's faculties not brighten up. The bhikkhu Pagguna's mind was not released from the five bonds that bound him to the sensual world, hearing the Teaching his mind was released from the bonds that bound him to the

sensual world. Ananda, there are six benefits for hearing the Teaching at the correct time, and investigating the meaning. What six?

Here, Ananda the bhikkhu's mind is not released from the five bonds binding him to the sensual world. He gets a chance at the time of death to see the Thus Gone One. The Thus Gone One teaches him the Teaching good at the beginning, middle and end, full of meanings in words and letters, completely stating the holy life. Hearing that Teaching his mind is released from the bonds binding him to the sensual world. Ananda, this is the first benefit for hearing the Teaching at the correct time.

Again, Ananda the bhikkhu's mind is not released from the five bonds binding him to the sensual world. He does not get a chance, at the time of death to see the Thus Gone One. Yet he sees a disciple of The Thus Gone One who teaches him the Teaching good at the beginning, middle and end, full of meanings in words and letters, completely stating the holy life. Hearing that Teaching his mind is released from the bonds binding him to the sensual world. Ananda, this is the second benefit for hearing the Teaching at the correct time.

Ananda the bhikkhu's mind is not released from the five bonds binding him to the sensual world. He does not get a chance at the time of death to see the Thus Gone One, or a disciple of the Thus Gone One. Yet he discursively thinks about the Teaching, he had heard and learnt and touches the meanings. When he touches the meanings his mind is released from the bonds binding him to the sensual world. Ananda, this is the third benefit for hearing the Teaching and investigating the Teaching at the correct time.

Ananda the bhikkhu's mind is released from the five bonds binding him to the sensual world. His mind is not released with the noble destruction of substratum. He gets a chance at the time of death to see the Thus Gone One. The Thus Gone One teaches him the Teaching good at the beginning, middle and end, full of meanings in words and letters, completely stating the holy life. Hearing that Teaching his mind is released, with the noble destruction of substratum. Ananda, this is the fourth benefit for hearing the Teaching at the correct time.

Again, Ananda the bhikkhu's mind is released from the five bonds binding him to the sensual world. His mind is not released with the noble destruction of substratum. He does not get a chance at the time of death to see the Thus Gone One. Yet he gets a chance to see a disciple of the Thus Gone One, who teaches him the Teaching good at the beginning, middle and end, full of meanings in words and letters, completely stating the holy life. Hearing that Teaching his mind is released with the noble destruction of substratum. Ananda, this is the fifth benefit for hearing the Teaching at the correct time.

Ananda the bhikkhu's mind is released from the five bonds binding him to the sensual world. He does not get a chance at the time of death to see the Thus Gone One, or a disciple of the Thus Gone One. Yet he discursively thinks about the Teaching, he had heard and learnt and touches the meanings. When he touches the meanings his mind is released with the noble destruction of substratum. Ananda, this is the sixth benefit for hearing the Teaching and investigating the Teaching at the correct time.

Ananda, these six are the benefits for hearing the Teaching at the correct time, and investigating the meaning.

57. At one time the Blessed One was living among the Gijja peaks in Rajagaha. Venerable Ananda approached the Blessed One, worshipped, sat on a side and said:-

Venerable sir, Purana Kassapa appoints six species, such as the dark species, the blue species, the red species, the turmeric species, the pleasant species and the highly pleasant species. Venerable sir, Purana Kassapa's dark species are the slaughterers of sheep, pigs, killers of birds, hunters, rough fishermen, killers of robbers keepers of prisons and any others doing fierce activities. Venerable sir, Purana Kassapa's blue species are the bhikkhus inconsistent in observing virtues and others with the view of actions and results. Venerable sir, Purana Kassapa's red species are the Niganthas and those wearing a single robe. Venerable sir, Purana Kassapa's yellow species are the lay disciples wearing white clothes and the disciples who do not wear clothes. Venerable sir, Purana Kassapa's pure species are the ascetics male and female who make a living in a peculiar way. Venerable sir, Purana Kassapa's highest pure species are Nanda Vaccha, Kisa Sankicca, Makkhali Gosala. Venerable sir, these are the six species appointed by Purana Kassapa.

Ananda, are the six species appointed by Purana Kassapa accepted by the whole world? No, venerable sir.

Ananda, like a poor incapable man against his wish is made to observe saying 'Good man, you should eat flesh and not earn money for it. In the same manner, Purana Kassapa without the acknowledgement of these recluses and brahmins has appointed these six species foolishly, not knowing the manner to do it. Ananda, I too appoint the six species. Listen carefully and attend to it Yes venerable sir. Ananda, what are the six species?

Here, Ananda, a certain one of dark species produces dark things Here, Ananda, a certain one of dark species produces pure things. Here, Ananda, a certain one of dark species produces the not dark, not pure extinction. Here, Ananda, a certain one of pure species produces dark things. Here, Ananda, a certain one of pure species produces pure things. Here, Ananda, a certain one of pure species produces the not dark, not pure extinction.

Ananda, how does the dark species, produce dark things? . .

Here, Ananda, a certain one is born in a low family, in the family of, an outcaste, or a hunter, or a basket weaver, or a chariot maker, or a rubbish collector, not easily provided with eatables and drinks and nourishments. Is not attractive, not with pleasant looks, is ugly and out of shape, with many ailments, blind, lame, or with disabled limbs. He is not a gainer of eatables, drinks, clothes, conveyances, flowers, scents, ointments, beds, dwellings and lights. He misbehaves by body, words and mind. Having misbehaved by body, words and mind, after death he goes to decrease to hell. Thus Ananda, the dark species produces dark things.

Ananda, how does the dark species, produce pure things? . .

Here, Ananda, a certain one is born in a low family, in the family of, an outcaste, or a hunter, or a basket weaver, or a chariot maker, or a rubbish collector, not easily provided with eatables and drinks and nourishments. Is not attractive, not with pleasant looks, is ugly and out of shape, with many ailments, blind, lame, or with disabled limbs. Not a gainer of eatables, drinks, clothes, conveyances, flowers, scents, ointments, beds, dwellings and lights, he develops the right conduct by body, words and mind. Having developed the right conduct by body, words and mind, after death he goes to increase to heaven. Thus Ananda, the dark species produces pure things.

Ananda, how does the dark species, produce neither dark nor pure things? . .

Here, Ananda, a certain one is born in a low family, in the family of, an outcaste, or a hunter, or a basket weaver, or a chariot maker, or a rubbish collector, he is not easily provided with eatables and drinks and nourishments. Is not attractive, not with pleasant looks, is ugly and out of shape, with many ailments, blind, lame, or with disabled limbs. He is not a gainer of eatables, drinks, clothes, conveyances, flowers, scents, ointments, beds, dwellings and lights. He shaves head and beard wears yellow clothes leaves the household and becomes homeless. Dispelling the five obstructions he wisely makes the minor defilements of the mind weak. Establishes himself thoroughly in the four establishments of mindfulness. Develops the enlightenment factors as they really should be. Thus Ananda, the dark species produce the neither dark nor pure extinction.

Ananda, how does the pure species, produce dark things? . .

Here, Ananda, a certain one is born in a wealthy family, of the warriors, or brhmins, or householders with much resources of gold, silver, wealth, grains. He is handsome and attractive endowed with the highest beauty. He is a gainer of eatables, drinks, clothes, conveyances, flowers, scents, ointments, beds, dwellings and lights. He misbehaves by body, words and mind. Having misbehaved by body, words and mind, after death he goes to decrease to hell. Thus Ananda, the pure species produces dark things.

Ananda, how does the pure species, produce pure things? . .

Here, Ananda, a certain one is born in a wealthy family, of the warriors, or brhmins, or householders with much resources of gold, silver, wealth, grains. He is handsome and attractive endowed with the highest beauty. He is a gainer of eatables, drinks, clothes, conveyances, flowers, scents, ointments, beds, dwellings and lights. He develops the correct conduct by body, words and mind. Having developed the right conduct by body, words and mind, after death he goes to increase to heaven. Thus Ananda, the pure species produces pure things.

Ananda, how does the pure species, produce the neither dark nor pure extinction?

Here, Ananda, a certain one is born in a wealthy family, of the warriors, or brhmins, or householders with much resources of gold, silver, wealth, grains. He is handsome and attractive endowed with the highest beauty. He is a gainer of eatables, drinks, clothes, conveyances, flowers, scents, ointments, beds, dwellings and lights. He shaves head and beard wears yellow clothes leaves the household and becomes homeless. Dispelling the five obstructions he wisely makes the minor defilements of the mind weak. Establishes himself thoroughly in the four establishments of mindfulness. Develops the enlightenment factors as they really should be. Thus Ananda, the pure species produce the neither dark nor pure extinction.

Ananda, these six are the species.

4. Aasavasutta.m- Desires.

58. Bhikkhus, the bhikkhu endowed with six things becomes suitable for reverence, hospitality, gifts and for paying homage with clasped hands, the incomparable field of merit for the world. What six?

Here, bhikkhus, the bhikkhu has dispelled those desires that have to be dispelled by restraining by restraining. Has dispelled those desires that have to be dispelled by indulging by indulging. Has dispelled those desires that have to be dispelled by enduring by enduring. Has dispelled those desires that have to be dispelled by avoiding by avoiding. Has dispelled those desires that have to be dispelled by removing by removing and the bhikkhu has dispelled those desires that have to be dispelled by developing by developing. Bhikkhus, what are the desires that have to be dispelled by restraining, which when restraining gets dispelled?

Here, bhikkhus, the bhikkhu wisely thinking abides restrained in the faculty of the eye. To the bhikkhu abiding with the faculty of the eye not restrained, vexation and trouble may arise. That vexation and trouble does not arise to him abiding with the faculty of the eye restrained. The bhikkhu wisely thinking abides restrained in the faculty of the ear,...re....nose, ...re...the tongue, ...re...the body,...re... and the mind.. To the bhikkhu abiding with the faculty of the mind not restrained, vexation and trouble may arise. That vexation and trouble does not arise to him abiding with the faculty of the mind restrained. Bhikkhus, these are the desires that have to be dispelled by restraining, which when restraining gets dispelled. Bhikkhus, what are the desires that have to be dispelled by indulging, which when indulging gets dispelled?

Here, bhikkhus, the bhikkhu wisely thinking partakes robes, for the purpose of dispelling cold, heat, the sting of gad flies and yellow flies, to ward off the heated air, to ward off the touch of creeping things, as a covering to ward off shame. Partakes morsel food wisely thinking, it is not for play, not for intoxication, not for decoration nor to look beautiful. For the upkeep of this body, without attachment for soups, as a help for maintaining the holy life. Thus I give up the earlier feelings and do not arouse new. It will be for my pleasant abiding without faults. Partakes dwellings wisely thinking, it is for the purpose of dispelling cold, heat, the sting of gad flies and yellow flies, to ward off the heated air, to ward off the touch of creeping things, to remove the disturbances of the seasons and for the purpose of seclusions. Wisely thinking partakes requisites for the sick, to repulse arisen feelings for the purpose of non-oppression. If the bhikkhu did not indulge in them vexation and trouble may arise to him. To him indulging in them that vexation and trouble does not arise. Bhikkhus, these are the desires that have to be dispelled by indulging, which when indulging gets dispelled. Bhikkhus, what are the desires that have to be dispelled by enduring, which when endured gets dispelled?

Here, bhikkhus, the bhikkhu wisely thinking becomes patient to cold, heat, hunger, thirst, the heated air, the touch of creeping things, badly inunciated words which go a long way. And arisen sharp, rough, unpleasant feelings that would end life. To the bhikkhu not enduring these, vexation and trouble might come. To one enduring these, vexation and trouble would not be. Bhikkhus, these are the desires that have to be dispelled by enduring, which when endured gets dispelled. Bhikkhus, what are the desires that have to be dispelled by avoiding, which when avoiding gets dispelled?

Here, bhikkhus, the bhikkhu wisely thinking avoids a rough elephant, a rough horse, a rough bull, a rough dog, a serpent, an uneven road, a hedge of thorns, a pit, a precipice, the pool at the entrance of the village, a dirty pool, sitting in unsuitable seats, wandering unsuitably, associating evil friends, and putting wise co-associates in the holy life in difficult situations. He should wisely thinking avoid such unsuitable seats, unsuitable wanderings, association with evil friends and putting co-associates in the holy life into difficult situations. To the bhikkhu not avoiding these, vexation and trouble might arise, to one avoiding these, such vexation and trouble does not arise.

Bhikkhus, these are the desires that have to be dispelled by avoiding, which when avoiding gets dispelled. Bhikkhus, what are the desires that have to be dispelled by removal, which when removed gets dispelled?

Here, bhikkhus, the bhikkhu wisely thinking removes arisen sensual thoughts, destroys them, makes them not arise again. The bhikkhu wisely thinking removes arisen angry thoughts, destroys them, makes them not arise again. The bhikkhu wisely thinking removes arisen hurting thoughts, destroys them, makes them not arise again and the bhikkhu wisely thinking removes arisen evil thoughts, destroys them, makes them not arise again. To the bhikkhu not removing these, desires, vexation and trouble might arise, to one removing these, such vexation and trouble does not arise.

Bhikkhus, these are the desires that have to be dispelled by removing, which when removed gets dispelled. Bhikkhus, what are the desires that have to be dispelled by developing, which when developed gets dispelled?

Here, bhikkhus, the bhikkhu wisely thinking develops the enlightenment factor mindfulness, supported by, seclusion, disenchantment, cessation and maturing in surrender

The bhikkhu wisely thinking develops the enlightenment factor investigating the Teaching, supported by, seclusion, disenchantment, cessation and maturing in surrender.

Wisely thinking develops the enlightenment factor effort,...re... joy,...re... delight,...re... concentration...re... and equanimity supported by, seclusion, disenchantment, cessation and maturing in surrender

To the bhikkhu not developing these, desires, vexation and trouble might arise, to one developing these, such vexation and trouble does not arise.

Bhikkhus, these are the desires that have to be dispelled by development.

Bhikkhus, the bhikkhu endowed with these six things becomes suitable for reverence, hospitality, gifts and for paying homage with clasped hands, the incomparable field of merit for the world.

##### 5. Dhaarukammikasutta.m- The Woodcutter, a householder

59. I heard thus. At one time the Blessed One lived in a dwelling of bricks in Nadika. Then a householder a wood cutter approached the Blessed One, worshipped, sat on a side and the Blessed One said to him:-

So then householder, does your family give gifts? Venerable sir, my family gives gifts to forest bhikkhus, who are worthy, or those on the way to worthiness, they beg for morsel food and wear rag robes.

Householder, it is not possible for you, who live a household life, bearing the troubles of wife and children, partaking Kashmire clothes, bearing flowers, scents and ointments and earning gold and silver, to know these are the noble ones or these are the ones fallen to that path. Householder, there may be forest bhikkhus who are unbalanced, sportive, wavering, talkative with loose talk without mindful awareness, not concentrated with a scattered mind, with disturbed mental faculties, by which they are to be blamed.

Householder, there may be forest bhikkhus who are balanced, not sportive, unwavering, not talkative without loose talk with mindful awareness, concentrated with the mind in one point, with restrained mental faculties, on account of which they are to be praised..

Householder, there may be bhikkhus living in the outskirts of the village, unbalanced, ...re....by which they are to be blamed. Householder, there may be bhikkhus living in the outskirts of the village, balanced, ...re....by which they are to be praised. .

Householder, there may be bhikkhus living on morsel food, unbalanced, ...re....by which they are to be blamed. Householder, there may be bhikkhus living on morsel food balanced, ...re....by which they are to be praised. Householder, there may be bhikkhus living invited for food, unbalanced, ...re....by which they are to be blamed. Householder, there may be bhikkhus living invited for food, balanced, ...re....by which they are to be praised. Householder, there may be bhikkhus wearing rag robes, unbalanced, ...re....by which they are to be blamed. Householder, there may be bhikkhus wearing rag robes, balanced, ...re....by which they are to be praised. Householder, there may be bhikkhus wearing robes offered by householders, unbalanced, ...re....by which they are to be blamed. Householder, there may be bhikkhus wearing robes offered by householders, balanced, ...re....by which they are to be praised. Householder, give gifts to the Community of bhikkhus and make your mind pleasant. With a pleasant mind after death you will be born in increase, in heaven. So then venerable sir, from today I will give gifts to the Community.

#### 6. Hatthisariputtasutta.m - Venerable Hatthisariputta.

60. At one time the Blessed One was living in the deer park in Isipatana in Benares. At that time, many elder bhikkhus were assembled in the circular hall after returning from the alms round and discussing the deeper aspects of the Teaching. At that time venerable Citta Hatthisariputta was disturbing the conversation of the elder bhikkhus with this and other conversation. Then venerable Mahakotthita said to Citta Hatthisariputta:- Venerable Citta Hatthisariputta you should not disturb the elder bhikkhus discussing the deeper aspects of the Teaching, with this and other conversation. You should wait until the conversation finishes and then talk.

Then the co-associates of venerable Citta Hatthisariputta said to venerable Mahakotthita:- Venerable Mahakotthita, do not depreciate venerable Citta Hatthisariputta, he is wise, it is possible for him to converse on the deeper aspects of the Teaching with the elder bhikkhus.

Friend, it is difficult to be known by those who do not know the range of thoughts of others.

Here, friend, a certain person would be gentle, obedient and appeased as long as under the protection of the Teacher or under the protection of an eminent teacher. Withdrawn from the Teacher or an eminent teacher he mixes up with the bhikkhus, bhikkhunis, lay disciples male and female. kings and the ministers of kings, with those of other faiths and their disciples. Abiding with that association, diffused and engaged in talk, the mind touched with greed and corrupted he would give up the holy life and come to low life. Like a bull that eats the thriving corn, is bound or put in the cattle fold and someone was to say, now the bull will not eat the thriving corn. Is it right when you say, now the bull will not come to eat the thriving corn? No, venerable sir. There is a possibility for the bull to break the bonds, or break the cattlefold and descend to eat the thriving corn. In like manner, a certain person would be gentle, obedient and appeased as long as under the protection of the Teacher or under the protection of an eminent teacher. Withdrawn from the Teacher or an eminent teacher he mixes up with the bhikkhus, bhikkhunis, lay disciples male and female. kings and the ministers of kings, with those of other faiths and

their disciples. Abiding with that association, diffused and engaged in talk, the mind touched with greed and corrupted he would give up the holy life and come to low life. .

Here, friend, a certain person secluded from sensual desires...re..... attains to the first higher state of mind. Thinking I am the gainer of the first higher state of mind he mixes up with the bhikkhus,...re....he would give up the holy life and come to the low life.

Like huge rain drops falling on the four cross roads, would make the mud to disappear and someone saying,. now these cross roads would not be muddy any more. Is it correctly said? No, venerable sir. There is a possibility that it would be made muddy by people passing by, or when cattle and other four footed pass by, or by the blowing of the hot wind or with snot it would be made muddy again. In like manner, a certain person secluded from sensual desires...re..... attains to the first higher state of mind. Thinking I am the gainer of the first higher state of mind he mixes up with the bhikkhus,...re....he would give up the holy life and come to the low life.

Here, friend, a certain person overcoming thoughts and discursive thoughts...re..... attains to the second higher state of mind. Thinking I am the gainer of the second higher state of mind he mixes up with the bhikkhus,...re....he would give up the holy life and come to the low life.

Like a huge flat land close to a village or hamlet, in which the heavy rain has made the stones and pebbles to disappear and someone saying,.now this flat land would not be with stones and pebbles any more. Is it correctly said? No, venerable sir. There is a possibility that people should come to drink in this flat land and cattle and other four footed should come to drink in it, or by the blowing of the hot wind or with snot it would be with stone and pebbles again. In like manner, a certain person secluded from sensual desires...re..... attains to the second higher state of mind. Thinking I am the gainer of the second higher state of mind he mixes up with the bhikkhus,...re....he would give up the holy life and come to the low life.

Again, a certain person with equanimity to joy and detachment ...re..... attains to the third higher state of mind. Thinking I am the gainer of the third higher state of mind he mixes up with the bhikkhus,...re....he would give up the holy life and come to the low life.

Like a man partaking exalted food would not desire stale food, and someone saying,. now this man will not like any other food Is it correctly said? No, venerable sir. There is a possibility that when the nourishment of the exalted food is absorbed and when it is no more in his body he would like food again. In like manner, a certain person with equanimity to joy and detachment...re..... attains to the third higher state of mind. Thinking I am the gainer of the third higher state of mind he mixes up with the bhikkhus,...re....he would give up the holy life and come to the low life.

Here, friend, a certain person dispelling both pleasantness and unpleasantnes ...re..... attains to the fourth higher state of mind. Thinking I am the gainer of the fourth higher state of mind he mixes up with the bhikkhus,...re....he would give up the holy life and come to the low life.

In the declivity of a huge rock there is a pond free of winds and waves and someone saying,. now there will be no more waves in the pond. Is it correctly said? No, venerable sir. There is a possibility that a huge storm with rain should come from the east, from the west, ...re.... from the north,..re.... from the south. They will arouse waves in the pond. In like manner, a certain person secluded from sensual desires...re..... attains to the fourth higher state of mind. Thinking I am the gainer of the fourth higher state of mind he mixes up with the bhikkhus,...re....he would give up the holy life and come to the low life.



Here, friend, a certain person not attending to any sign, attains to the signless concentration of the mind. Thinking I am the gainer of the signless concentration of the mind, mixes up with the bhikkhus,...re....he would give up the holy life and come to the low life.

Like the king or the king's chief minister who has come on the highway with the fourfold army, stays in the forest for one night and on account of the sounds of elephants, horses, chariots, the foot soldiers, the sound of drums small and large and the sound of conches. the sound of the crickets have vanished. Now the sound of crickets will not be heard in this forest stretch. Is it correctly said? No, venerable sir. There is a possibility that when that king or the king's chief minister goes away from that forest stretch the sounds of the crickets will appear again. In like manner, a certain person not attending to any sign, attains to the signless concentration of the mind. Thinking I am the gainer of the signless concentration of the mind, mixes up with the bhikkhus,...re....he would give up the holy life and come to low life.

After that Citta Hatthisariputta giving up the holy life came to the lower life. The co-associates of Citta Hatthisariputta approached venerable Mahakottita, and asked Did venerable Mahakottita penetratingly know the mind of Citta Hatthisariputta, that although Citta Hatthisariputta is a gainer of these abidings and attainments, yet he will give up the holy life and come to lay life? Friend, I penetratingly saw the mind of Citta Hatthisariputta, as a gainer of these abidings and attainments and knew he would give up the holy life and come to lower life. Even the gods informed me about this. Then the co-associates of Citta Hatthisariputta approached the Blessed One, worshipped, sat on a side and said to the Blessed One: Venerable sir, Citta Hatthisariputta is a gainer of these abidings and attainments, yet he gave up the holy life and came to the lower life. Bhikkhus, before long Citta will come to the non-sensual sphere.

Then before long Citta Hatthisariputta shaved his head and beard and wearing yellow clothes left the household and went forth. Then Citta Hatthisariputta withdrawing from the crowd and abiding diligent to dispel, before long, in this very life by himself realizing attained the noble end of the holy life, for which sons of clansmen rightfully leave the household and become homeless. He knew, birth is destroyed, the holy life is lived, what should be done is done, there is nothing more to wish. Venerable Citta Hatthisariputta became one of the noble ones.

7. Majjhiesutta.m -In the middle.

61. At one time the Blessed One was living in the deer park in Isipatana in Benares. At that time many elder bhikkhus after the meal and returning from the alms round were seated and conversing in the circular hall about this answer given by the Blessed One to Metteyya's question in the Parayana Vagga:-

'He who knows both ends and has no secret plans in the middle,

Is a Great Man. He has gone beyond the seamstress.'

Friends, what is one end, what is the second end, what is the middle and who is the seamstress?

When this was said a certain bhikkhu said to the elder bhikkhus.

Friends, contact is one end, the arising of contact is the second end, the cessation of contact is the middle. Craving is the seamstress. Craving weaves for him to be reborn here and there. Friends, with this much the bhikkhu thoroughly knows what should be thoroughly known and experiencing what should be experienced here and now makes an end of unpleasantness.

When this was said a certain bhikkhu said to the elder bhikkhus.

Friends, the past is one end, the future is the second end, the present is the middle. Craving is the seamstress. Craving weaves for him to be reborn here and there. Friends, with this much the bhikkhu thoroughly knows what should be thoroughly known and experiencing what should be experienced, here and now makes an end of unpleasantness.

When this was said a certain bhikkhu said to the elder bhikkhus.

Friends, pleasant feeling is one end, unpleasant feeling is the second end, neither unpleasant nor pleasant feeling is the middle. Craving is the seamstress. Craving weaves for him to be reborn here and there. Friends, with this much the bhikkhu thoroughly knows what should be thoroughly known and experiencing what should be experienced, here and now makes an end of unpleasantness.

When this was said a certain bhikkhu said to the elder bhikkhus.

Friends, name is one end, matter is the second end, consciousness is the middle. Craving is the seamstress. Craving weaves for him to be reborn here and there. Friends, with this much the bhikkhu thoroughly knows what should be thoroughly known and experiencing what should be experienced, here and now makes an end of unpleasantness.

When this was said a certain bhikkhu said to the elder bhikkhus.

Friends, the internal spheres is one end, the external spheres is the second end, consciousness is the middle. Craving is the seamstress. Craving weaves for him to be reborn here and there. Friends, with this much the bhikkhu thoroughly knows what should be thoroughly known and experiencing what should be experienced, here and now makes an end of unpleasantness.

When this was said a certain bhikkhu said to the elder bhikkhus.

Friends, self is one end, the arising of self is the second end, the cessation of self is the middle. Craving is the seamstress. Craving weaves for him to be reborn here and there. Friends, with this much the bhikkhu thoroughly knows what should be thoroughly known and experiencing what should be experienced, here and now makes an end of unpleasantness.

When this was said a certain bhikkhu said to the elder bhikkhus.

Friends, we have all declared according to our understanding. Let us now approach the Blessed One, and declare all this and according to what the Blessed One declares about it let us bear in mind. The elder bhikkhus agreed and they approached the Blessed One, worshipped, sat on a side and informed the Blessed One all the conversation that took place. Venerable sir, whose words are the good words? Bhikkhus, all your words are good words. Yet listen for what reason this was told by me to Metteyya's question in the Parayana Vagga.

'He who knows both ends and has no secret plans in the middle,

Is a Great Man. He has gone beyond the seamstress.'

I will tell attend carefully. Those bhikkhus said. Yes, venerable sir and the Blessed One said:-

Bhikkhus, contact is one end, the arising of contact is the second end, the cessation of contact is the middle. Craving is the seamstress. Craving weaves for him to be reborn here and there. Friends, with this much the bhikkhu thoroughly knows what should be thoroughly known and experiencing what should be experienced, here and now makes an end of unpleasantness.

8. Purisindriya~n~naanasutta.m-Knowledge evident to the faculties of a Great Man.

62. I heard thus. At one time the Blessed One was touring the country of Kosala with a large Community of bhikkhus and entered the hamlet Dandakappa. The Blessed One deviating from the path sat on the prepared seat at the root of a tree. The bhikkhus too entered Dandakappa to make dwellings. Venerable Ananda approached river Acirawathie with many bhikkhus to wash their bodies. Having washed their bodies in river Acirawathie and coming out of the river were standing in one robe until the body got dried.

Then a certain bhikkhu approached venerable Ananda and said:-

Friend, Ananda, did the Blessed One consider everything before he declared that Devadatta is decreasing, gone to hell, is in serious trouble until the end of the world cycle. Or did he declare it in another way. Friend, it was declared in that manner.

Then venerable Ananda approached the Blessed One, worshipped, sat on a side and said:-

Here, venerable sir, I approached river Acirawathie with many bhikkhus to wash our bodies. Having washed our bodies in river Acirawathie and coming out of the river were standing in one robe until the body got dried.

Then a certain bhikkhu approached me and said:-

Friend, Ananda, did the Blessed One consider everything before he declared that Devadatta is decreasing, gone to hell, is in serious trouble until the end of the world cycle. Or did he declare it in another way. Venerable sir I said, it was declared by the Blessed One, in that manner.

Ananda, either this bhikkhu is a novice, or a recent elder not learned and foolish. How could he contradict, that which I have definitely stated. Ananda, there is no other person whom I have so well considered, as this Devadatta. Ananda, I did not see any thing pure in him, as much as the tip of a hair. Therefore, I declared that Devadatta is decreasing, gone to hell, is in serious trouble until the end of the world cycle. Ananda, there is a pit, filled with excreta to the height of a man. A man is sunk in it together with his head. To a certain man the desire arises for his welfare, to pull him out of the pit of excreta to end his unpleasantness. He goes round the pit of excreta yet does not see even the tip of a hair by which to pull him out. In like manner Ananda, I did not see anything pure in him, as much as the tip of a hair. Therefore, I declared that Devadatta is decreasing, gone to

hell, is in serious trouble until the end of the world cycle. Ananda, would you listen to the classification of the Thus Gone One's mental faculties? O! Blessed One! This is the time, to declare the classification of the Thus Gone One's mental faculties. Hearing it from the Blessed One, the bhikkhus will bear it in mind. Then Ananda, listen and attend carefully. I will tell. The Blessed One said:-

Here, Ananda, I penetrate and see the mind of a certain person and know, in this person are evident meritorious and demeritorious things. After a certain time I penetrate and see his mind and know, his meritorious things have disappeared and the demeritorious things have come to the forefront. He has some roots of merit, which are not cut up, therefore to him merits become evident from merits. In this manner, this person will not decrease in the future.

Ananda, it is like some seeds not broken or decayed, not destroyed by the heat and wind, are embeded in a well prepared bed. Ananda, do you know that those seeds will grow, well? Yes, venerable sir.

In the same manner, Ananda, I penetrate and see the mind of a certain person and know, in this person are evident meritorious and demeritorious things. After a certain time I penetrate and see his mind and know, his meritorious things have disappeared and the demeritorious things have come to the forefront. He has some roots of merit which are not cut up, therefore to him merits become evident from merits. In this manner, this person will not decrease in the future. Ananda, the Thus Gone One penetrates and knows the mind of a Great Man. Ananda, the Thus Gone One's knowledge of the mental faculties penetrates and knows the mind. Ananda, the Thus Gone One penetrates and knows the mind in which the Teaching arises in the future.

Here, Ananda, I penetrate and see the mind of a certain person and know, in this person are evident meritorious and demeritorious things. After a certain time I penetrate and see his mind and know, his demeritorious things have disappeared and the meritorious things have come to the forefront. He has some roots of demerit, which are not cut up, therefore to him demerits become evident from demerits. In this manner, this person will decrease in the future.

Ananda, it is like some seeds not broken or decayed, not destroyed by the heat and wind, are embeded on a spreading rock. Ananda, do you know that those seeds will not grow?

Yes, venerable sir. In the same manner, Ananda, I penetrate and see the mind of a certain person and know, in this person are evident meritorious and demeritorious things. After a certain time I penetrate and see his mind and know, his demeritorious things have disappeared and the meritorious things have come to the forefront. He has some roots of demerit which are not cut up, therefore to him demerits become evident from demerits. In this manner, this person will decrease in the future. Ananda, the Thus Gone One penetrates and knows the mind of a Great Man. Ananda, the Thus Gone One's knowledge of the mental faculties penetrates and knows the mind. Ananda, the Thus Gone One penetrates and knows the mind in which the Teaching arises in the future. .

Here, Ananda, I penetrate and see the mind of a certain person and know, in this person are evident meritorious and demeritorious things. After a certain time I penetrate and see his mind and know, this person is not endowed with any pure things as much as the tip of a hair This person is completely endowed with dark demeritorious things After death he will go to loss, to decrease, to hell.

Ananda, it is like some seeds broken and decayed, destroyed by the heat and wind, are embeded in a well prepared bed. Ananda, do you know that those seeds will not grow?

In the same manner, Ananda, I penetrate and see the mind of a certain person and know, in this person are evident meritorious and demeritorious things. After a certain time I penetrate and see his mind and know, this person is not endowed with any pure things as much as the tip of a hair This person is completely endowed with dark demeritorious things After death he will go to loss, to decrease, to hell. Ananda, the Thus Gone One penetrates and knows the mind of a Great Man. Ananda, the Thus Gone One's knowledge of the mental faculties penetrates and knows the mind. Ananda, the Thus Gone One penetrates and knows the mind in which the Teaching arises in the future.

When this was said venerable Ananda asked the Blessed One, could the Blessed One appoint three other persons counterparts of these three? The Blessed One said it could be done.

Here, Ananda, I penetrate and see the mind of a certain person and know, in this person are evident meritorious and demeritorious things. After a certain time I penetrate and see his mind and know, his meritorious things have disappeared and the demeritorious things have come to the forefront. He has some roots of merit, which are completely uprooted. In this manner, this person will decrease in the future.

Ananda, it is like some burning charcoal, with flames is put on a rock. Ananda, do you know that this charcoal will not develop and grow? Yes, venerable sir. Ananda, when the sun sets, do you know that the light disappears and darkness sets in? Yes, venerable sir. Ananda, do you know that when the night is far spent and at mid-night there is darkness and the light disappears? Yes, venerable sir. .

In the same manner, Ananda, I penetrate and see the mind of a certain person and know, in this person are evident meritorious and demeritorious things. After a certain time I penetrate and see his mind and know, his meritorious things have disappeared and the demeritorious things have come to the forefront. He has some roots of merit which are completely uprooted In this manner, this person will decrease in the future. Ananda, the Thus Gone One penetrates and knows the mind of a Great Man. Ananda, the Thus Gone One's knowledge of the mental faculties penetrates and knows the mind. Ananda, the Thus Gone One penetrates and knows the mind in which the Teaching arises in the future.

Here, Ananda, I penetrate and see the mind of a certain person and know, in this person are evident meritorious and demeritorious things. After a certain time I penetrate and see his mind and know, his demeritorious things have disappeared and the meritorious things have come to the forefront. He has some roots of demerit, which are completely uprooted. In this manner, this person will not decrease in the future.

Ananda, it is like some burning charcoal, red and flaming is put in a bundle of grass or sticks. Ananda, do you know that the burning charcoal red and flaming will grow and develop? Yes, venerable sir. Ananda, do you know that in the last watch of the night that darkness disappears and light appears? Yes, venerable sir. In the same manner, Ananda, I penetrate and see the mind of a certain person and know, in this person are evident meritorious and demeritorious things. After a certain time I penetrate and see his mind and know, his demeritorious things have disappeared and the meritorious things have come to the forefront. He has some roots of demerit which are not cut up, and they are completely uprooted. In this manner, this person will not decrease in the future. Ananda, the Thus Gone One penetrates and knows the mind of a Great Man. Ananda, the Thus Gone One's knowledge of the mental faculties penetrates and knows the mind. Ananda, the Thus Gone One penetrates and knows the mind in which the Teaching arises in the future. .

Here, Ananda, I penetrate and see the mind of a certain person and know, in this person are evident meritorious and demeritorious things. After a certain time I penetrate and see his mind and know, this person is not endowed with any evil things as much as the tip of a hair This person is completely endowed with pure things.

Ananda, it is like some charcoal that have cooled Ananda, do you know that the cooled charcoal put among a bundle of grass or a bundle of sticks would not grow?

In the same manner, Ananda, I penetrate and see the mind of a certain person and know, in this person are evident meritorious and demeritorious things. After a certain time I penetrate and see his mind and know, this person is not endowed with any evil things as much as the tip of a hair This person endowed with only not faulty pleasant things is here and now extinguished. Ananda, the Thus Gone One penetrates and knows the mind of a Great Man. Ananda, the Thus Gone One's knowledge of the mental faculties penetrates and knows the mind. Ananda, the Thus Gone One penetrates and knows the mind in which the Teaching arises in the future.

Ananda, of those three persons told first, one does not decrease, one decreases and the other goes to hell. Ananda, of the three persons told later one does not decrease, one decreases and the other extinguishes.

9. Nibbedikasutta.m- Seeing with penetration.

63.Bhikkhus, I will tell the method of penetrating into the Teaching, listen and attend carefully. Those bhikkhus said. Yes, venerable sir and the Blessed One said:-

Bhikkhus, what is the method of penetrating into the Teaching?

Bhikkhus, enjoyment should be known, the origin and arising of enjoyment should be known, the differences of enjoyment should be known, the results of enjoyment should be known, the cessation of enjoyment should be known, the path leading to the cessation of enjoyment should be known .

Bhikkhus, feelings should be known, the origin and arising of feelings should be known, the differences of feelings should be known, the results of feelings should be known, the cessation of feelings should be known, the path leading to the cessation of feelings should be known

Bhikkhus, desires should be known, the origin and arising of desires should be known, the differences of desires should be known, the results of desires should be known, the cessation of desires should be known, the path leading to the cessation of desires should be known

Bhikkhus, actions should be known, the origin and arising of actions should be known, the differences of actions should be known, the results of actions should be known, the cessation of actions should be known, the path leading to the cessation of actions should be known

Bhikkhus, unpleasantness should be known, the origin and arising of unpleasantness should be known, the differences of unpleasantness should be known, the results of unpleasantness should be known, the cessation of unpleasantness should be known, the path leading to the cessation of unpleasantness should be known.

Bhikkhus, it was said, enjoyment should be known, the origin and arising of enjoyment should be known, the differences of enjoyment should be known, the results of enjoyment should be known, the cessation of enjoyment should be known and the path leading to the cessation of enjoyment should be known. Why was it said? .

Bhikkhus, these five are the strands of sensual pleasures that are pleasant and agreeable. Forms, accompanied with enjoyment and attachment, cognizable by eye consciousness. Sounds, ...re.... cognizable by ear consciousness. Scents,...re.... cognizable by nose consciousness. Tastes cognizable by tongue consciousness. Touches...re... cognizable by body consciousness. Yet in the noble one's dispensation, these are not enjoyments. They are the five strands of sensuality.

Greed for thoughts is man's enjoyment.

The beauty in the world, is not enjoyment.

Greed for thoughts is man's enjoyment.

The beauty in the world, stands as it is.

The wise dispel interest for it

Bhikkhus, what is the origin and arising of enjoyment?

Bhikkhus, contact is the origin and arising of enjoyment.

Bhikkhus, what are the differences of enjoyment?

Enjoying, forms is one, sounds another, scents another, tastes another and touches is another. These are the differences of enjoyment.

Bhikkhus, what are the results of enjoyment?

Here, bhikkhus, the one who enjoys, arouses this and other birth in merit or demerit. These are the results of enjoying.

Bhikkhus, what is the cessation of enjoyment?

Bhikkhus, the cessation of contact is the cessation of enjoyment. This same Noble Eightfold path is the path of cessation of enjoyment. Such as right view, right thoughts, right speech, right action, right livelihood, right effort, right mindfulness and right concentration. Bhikkhus, when the noble disciple knows enjoyment thus, the origin and arising of enjoyment thus, the different enjoyments thus, the results of enjoyment thus, the cessation of enjoyment thus and the path to the cessation of enjoyment thus, he knows the penetration in the holy life in the cessation of enjoyments.

Bhikkhus, if it was said, enjoyments should be known,...re....the cessation of enjoyments should be known, it was said on account of this.

Bhikkhus, it was said, feelings should be known, the origin and arising of feelings should be known, the differences of feelings should be known, the results of feelings should be known, the cessation of feelings should be known, the path leading to the cessation of feelings should be known. Why was it said?

Bhikkhus, these three are the feelings: Pleasant, unpleasant and neither unpleasant nor pleasant feelings

Bhikkhus, what is the origin and arising of feelings?

Bhikkhus, contact is the origin and arising of feelings..

Bhikkhus, what are the differences of feelings?

Bhikkhus, there are material pleasant feelings, immaterial pleasant feelings, material unpleasant feelings, immaterial unpleasant feelings, material neither unpleasant nor pleasant feelings and immaterial neither unpleasant nor pleasant feelings. These are the differences of feelings.

Bhikkhus, what are the results of feelings?

Here, bhikkhus, the one who feels, arouses this and other birth in merit or demerit. These are the results of feelings.

Bhikkhus, what is the cessation of feelings?

Bhikkhus, the cessation of contact is the cessation of feelings. This same Noble Eightfold path is the path of cessation of feelings. Such as right view, right thoughts, right speech, right action, right livelihood, right effort, right mindfulness and right concentration. Bhikkhus, when the noble disciple knows feelings thus. The origin and arising of feelings thus, the different feelings thus, the results of feelings thus, the cessation of feelings thus and the path to the cessation of feelings thus, he knows the penetration in the holy life in the cessation of feelings.

Bhikkhus, if it was said, feelings should be known,...re.....the cessation of feelings should be known, it was said on account of this.

Bhikkhus, it was said, perceptions should be known, the origin and arising of perceptions should be known, the differences of perceptions should be known, the results of perceptions should be known, the cessation of perceptions should be known and the path leading to the cessation of perceptions should be known. Why was it said?

Bhikkhus, these six are the perceptions. The perceptions of forms, sounds. scents, tastes, touches and ideas

Bhikkhus, what is the origin and arising of perceptions?

Bhikkhus, contact is the origin and arising of perceptions.

Bhikkhus, what are the differences of perceptions?

Bhikkhus, the perception of forms is one, of sounds is another, of scents is another, of tastes is another, of touches is another and of ideas is another. These are the differences of perceptions.

Bhikkhus, what are the results of perceptions?

Bhikkhus, the maturity of the common usage is perception, in whatever way it is perceived, in that way it is defined, that is to perceive. These are the results of perceptions

Bhikkhus, what is the cessation of perceptions?



Bhikkhus, the cessation of contact is the cessation of perceptions. This same Noble Eightfold path is the path of cessation of perceptions. Such as right view, right thoughts, right speech, right action, right livelihood, right effort, right mindfulness and right concentration. Bhikkhus, when the noble disciple knows perceptions thus. The origin and arising of perceptions thus, the different perceptions thus, the results of perceptions thus, the cessation of perceptions thus and the path to the cessation of perceptions thus, he knows the penetration in the holy life in the cessation of perceptions.

Bhikkhus, if it was said, perceptions should be known,...re.....the cessation of perceptions should be known, it was said on account of this.

Bhikkhus, it was said, desires should be known, the origin and arising of desires should be known, the differences of desires should be known, the results of desires should be known, the cessation of desires should be known, the path leading to the cessation of desires should be known. Why was it said so?

Bhikkhus, these three are the desires: Desires to enjoy, desires to be and ignorant desires.

Bhikkhus, what is the origin and arising of desires?

Bhikkhus, ignorance is the origin and arising of desires..

Bhikkhus, what are the differences of desires?

Bhikkhus, there are desires which lead one, to hell, to the animal world, to the sphere of ghosts, to the human world, to gods. Bhikkhus, this is the difference in desires.

Bhikkhus, what are the results of desires?

Here, bhikkhus, the one who desires, arouses this and other birth in merit or demerit. These are the results of desires.

Bhikkhus, what is the cessation of desires?

Bhikkhus, the cessation of ignorance is the cessation of desires. This same Noble Eightfold path is the path of cessation of desires. Such as right view, right thoughts, right speech, right action, right livelihood, right effort, right mindfulness and right concentration. Bhikkhus, when the noble disciple knows desires thus. The origin and arising of desires thus, the different desires thus, the results of desires thus, the cessation of desires thus and the path to the cessation of desires thus, he knows the penetration in the holy life in the cessation of desires.

Bhikkhus, if it was said, desires should be known,...re.....the cessation of desires should be known, it was said on account of this.

Bhikkhus, it was said, actions should be known, the origin and arising of actions should be known, the differences of actions should be known, the results of actions should be known, the cessation of actions should be known, the path leading to the cessation of actions should be known. Why was it said so?

Bhikkhus, intention I say is action. Having intended one does action by body, speech and mind

Bhikkhus, what is the origin and arising of actions?

Bhikkhus, contact is the origin and arising of actions..

Bhikkhus, what are the differences of actions?

Bhikkhus, there are actions with, hellish feelings, beastly feelings, ghostly feelings, human feelings, heavenly feelings,

Bhikkhus, what are the results of actions?

Bhikkhus, the results of actions are threefold. Either here and now, in the next birth or in a subsequent birth. Bhikkhus, these are the results of actions. .

Bhikkhus, what is the cessation of actions?

Bhikkhus, the cessation of contact is the cessation of actions. This same Noble Eightfold path is the path of cessation of actions. Such as right view, right thoughts, right speech, right action, right livelihood, right effort, right mindfulness and right concentration.

Bhikkhus, when the noble disciple knows actions thus, the origin and arising of actions thus, the different actions thus, the results of actions thus, the cessation of actions thus and the path to the cessation of actions thus, he knows the penetration in the holy life in the cessation of actions.

Bhikkhus, if it was said, actions should be known,...re.....the cessation of actions should be known, it was said on account of this.

Bhikkhus, it was said, unpleasantness should be known, the origin and arising of unpleasantness should be known, the differences of unpleasantness should be known, the results of unpleasantness should be known, the cessation of unpleasantness should be known, the path leading to the cessation of unpleasantness should be known. Why was it said so?

Birth is unpleasant, so also are decay, ailments, death, grief, wailing, unpleasantness, displeasure and distress, not getting one's desires is unpleasant, in short the five holding masses are unpleasant.

Bhikkhus, what is the origin and arising of unpleasantness?

Bhikkhus, craving is the origin and arising of unpleasantness

Bhikkhus, what are the differences of unpleasantness?

Bhikkhus, there is unpleasantness, of extreme nature, of slight nature, that fades slowly and that which fades quickly

Bhikkhus, what are the results of unpleasantness?

Here, bhikkhus, a certain person with a mind overwhelmed with unpleasantness, grieves, wails, beats the breast, and becomes bewildered. Overwhelmed by that unpleasantness, he searches outside. Who will tell a line or two for the cessation of this unpleasantness? Bhikkhus, the maturity of delusion is unpleasant. Bhikkhus this is the result of unpleasantness .

Bhikkhus, what is the cessation of unpleasantness?

Bhikkhus, the cessation of craving is the cessation of unpleasantness. This same Noble Eightfold path is the path to the cessation of unpleasantness. Such as right view, right

thoughts, right speech, right action, right livelihood, right effort, right mindfulness and right concentration. Bhikkhus, when the noble disciple knows unpleasantness thus. The origin and arising of unpleasantness thus, the different unpleasantnesses thus, the results of unpleasantness thus, the cessation of unpleasantnesses thus and the path to the cessation of unpleasant thus, he knows the penetration in the holy life in the cessation of unpleasantness..

Bhikkhus, if it was said, unpleasantness should be known,...re.....the cessation of unpleasantness should be known, it was said on account of this.

Bhikkhus, this is the method of penetrating into the Teaching.

10. Siihanaadasutta.m - The lion's roar.

64. Bhikkhus, these six are the powers of the Thus Gone One, endowed with which the Thus Gone One wields the most important place among gatherings and roaring the lion's roar keeps the wheel of Brahma rolling. What six?

Here, bhikkhus, the Thus Gone One knows the possibility as possibility and the impossibility as impossibility, as it really is. The Thus Gone One knowing the possibility as possibility and the impossibility as the impossibility, as it really is, is a power of the Thus Gone One endowed with which the Thus Gone One wields the most important place among gatherings and roaring the lion's roar keeps the wheel of Brahma rolling. .

Again, bhikkhus, the Thus Gone One knows the situational acquisition of the results of actions, in the past, future and present, as it really is. The Thus Gone One knowing the situational acquisition of the results of actions, in the past, future and present, as it really is, is a power of the Thus Gone One endowed with which the Thus Gone One wields the most important place among gatherings and roaring the lion's roar keeps the wheel of Brahma rolling.

Again, the Thus Gone One knows the higher states of the mind, the releases, the concentrations and attainments with their defilements, purities and the risings from them as it really is. The Thus Gone One knowing the higher states of the mind, the releases, the concentrations and attainments with their defilements, purities and the risings from them as it really is, is a power of the Thus Gone One endowed with which the Thus Gone One wields the most important place among gatherings and roaring the lion's roar keeps the wheel of Brahma rolling.

Again the Thus Gone One recollects the manifold previous births, such as one birth, two births...re.... thus with all details recollects the previous births. The Thus Gone One recollecting the manifold previous births, such as one birth, two births...re.... thus with all details recollecting the previous births, is a power of the Thus Gone One endowed with which the Thus Gone One wields the most important place among gatherings and roaring the lion's roar keeps the wheel of Brahma rolling.

Again, the Thus Gone One with the heavenly ear purified beyond human, knows beings born, according to their actions. The Thus Gone One with the heavenly ear purified beyond human knowing beings born according to their actions, is a power of the Thus Gone One endowed with which the Thus Gone One wields the most important place among gatherings and roaring the lion's roar keeps the wheel of Brahma rolling.

Again, the Thus Gone One destroying desires,....re.....by himself realizing abides. The Thus Gone One destroying desires, ...re.... by himself realizing and abiding, is a power of the Thus Gone One endowed with which the Thus Gone One wields the most important place among gatherings and roaring the lion's roar keeps the wheel of Brahma rolling.

Bhikkhus, these six are the powers of the Thus Gone One, endowed with which the Thus Gone One wields the most important place among gatherings and roaring the lion's roar keeps the wheel of Brahma rolling.

There bhikkhus, others approach the Thus Gone One to question him, on his knowledge of knowing the possibility as possibility and the impossibility as impossibility and the Blessed One explains to them as it really is, the possibility as possibility and the impossibility as impossibility

There bhikkhus, others approach the Thus Gone One to question him, on his knowledge of knowing the situational results of actions according to the past, future and the present and the Blessed One explains to them as it really is, the situational results of actions according to the past, future and the present.

There bhikkhus, others approach the Thus Gone One to question him, on his knowledge of knowing the higher states of the mind, the releases, concentrations, attainments according to their defiling natures, purities, the risings from them and the Blessed One explains to them as it really is, the higher states of the mind, the releases, concentrations, attainments according to their defiling natures, purities and the risings from them.

There bhikkhus, others approach the Thus Gone One to question him, on his knowledge of knowing previous births and the Blessed One explains to them as it really is, his knowledge of previous births.

There bhikkhus, others approach the Thus Gone One to question him, on his knowledge of knowing the disappearing and appearing of beings and the Blessed One explains to them as it really is, the disappearing and appearing of beings

There bhikkhus, others approach the Thus Gone One to question him, on his knowledge of knowing the destruction of desires....re..... and the Blessed One explains to them as it really is, the destruction of desires....re....

There bhikkhus, I declare the knowledge of the possibility as the possibility and the impossibility as the impossibility, to the concentrated, not to the distracted. So also, the situational results of actions in the past, future, present; the higher states of the mind, releases, concentrations, attainments with their defiling natures, purities and the risings from them; recollecting previous births; knowing the disappearing and appearing of beings; and the destruction of desires. All these are to the concentrated not to the distracted.

## 7. Devataavaggo- Gods

1.. Anaagamiphalasutta.m- Results of non-returner.

65.Bhikkhus, without dispelling six things, it is impossible to realize the results of non-returner. What six?

Lack of faith, lack of shame, lack of remorse, laziness, lack of mindfulness and lack of wisdom.

Bhikkhus, without dispelling these six things, it is impossible to realize the results of non-returner.

Bhikkhus, dispelling six things, it is possible to realize the results of non-returner. What six?

Lack of faith, lack of shame, lack of remorse, laziness, lack of mindfulness and lack of wisdom.

Bhikkhus, dispelling these six things, it is possible to realize the results of non-returner.

## 2. Arahattasutta.m- Worthiness

66. Bhikkhus, without dispelling six things it is not possible to realize worthiness. What six?

Stiffness of mind, sluggishness, distraction, doubts, not believing it and negligence.

Bhikkhus, without dispelling these six things it is not possible to realize worthiness

Bhikkhus, dispelling six things it is possible to realize worthiness. What six?

Stiffness of mind, sluggishness, distraction, doubts, not believing it and negligence.

Bhikkhus, dispelling these six things it is possible to realize worthiness

## 3. Mittasutta.m- Companionship

67. Bhikkhus, the bhikkhu associating an evil friend intimately, imitating him would complete the practice in the lower ethics is not a possibility. Without completing the practice in the lower ethics, that he would complete the training as a trainer, is not a possibility. Without completing the practice as a trainer, that he would be complete in virtues is not a possibility. Without becoming complete in virtues, that he should dispel sensual greed, material greed or immaterial greed is not a possibility. .

Bhikkhus, the bhikkhu associating a spiritual friend intimately, imitating him would complete the practice in the lower ethics is a possibility. Completing the practice in the lower ethics, that he would complete the training as a trainer, is a possibility. Completing the practice as a trainer, that he would be complete in virtues is a possibility. Becoming complete in virtues, that he should dispel sensual greed, material greed or immaterial greed is a possibility.

## 4. Sa.nga.nikaaraamasutta.m- Attachment to get into contact with another.

68. Bhikkhus, a bhikkhu attached to coming into contact with another, a lover of a crowd

should take pleasure in seclusion is not a possibility. Not secluded and the mind not delighting in seclusion should seize a sign is not a possibility. When the mind does not take the sign, that the bhikkhu should be complete in right view is not a possibility. Without completing right view, he should be complete in right concentration is not a possibility. Without completing right concentration, that he should dispel bonds is not a possibility. Without dispelling bonds that he should realize extinction is not a possibility.

Bhikkhus, a bhikkhu not attached to coming into contact with another, not a lover of crowds, should take pleasure in seclusion is a possibility. Secluded and the mind delighting in seclusion should seize a sign is a possibility. When the mind seizes the sign, that the bhikkhu should be complete in right view is a possibility. Completing right view, he should be complete in right concentration is a possibility. Completing right concentration, that he should dispel bonds is a possibility. Dispelling bonds that he should realize extinction is a possibility.

#### 5. Devataasutta.m- A god

69. When the night was far spent, a certain deity illuminating the whole of Jeta's grove approached the Blessed One, worshipped, stood on a side and said:- Venerable sir, these six things conduce to the non-decrease of the bhikkhu. What six?

Revering the Teacher, the Teaching, the Community of bhikkhus, the training, gentleness and the companionship of spiritual friends. Venerable sir, these six things conduce to the non-decrease of the bhikkhu. Having said that, that deity waited for the approval of the Teacher. Knowing the Teacher approves my words, worshipped and circumambulated the Blessed One and disappeared.

The Blessed One at the end of that night addressed the bhikkhus:-

Bhikkhus, last night, when the night was far spent, a certain deity illuminating the whole of Jeta's grove approached me, worshipped me, stood on a side and said:- Venerable sir, these six things conduce to the non-decrease of the bhikkhu. What six?

Revering the Teacher, the Teaching, the Community of bhikkhus, the training, gentleness and the companionship of spiritual friends. Saying these six things conduce to the non-decrease of the bhikkhu, that deity waited for my approval. Knowing, that I approved her words, worshipped and circumambulated me and disappeared. .

When this was said, venerable Sariputta said to the Blessed One:-

Venerable sir, I know the detailed meaning of this short exposition of the Blessed One. Here venerable sir, the bhikkhu himself reveres the Teacher, praises revering the Teacher, incites other bhikkhus to revere the Teacher, advises those bhikkhus who do not revere the Teacher and at the right time truthfully praises those who revere the Teacher.

The bhikkhu himself reveres the Teaching,...re...the Community of bhikkhus, ...re... the training ..re... gentleness, ...re... and the companionship of spiritual friends ..re...praises revering the companionship of spiritual friends, incites other bhikkhus to revere the companionship of spiritual friends, advises those bhikkhus who do not revere the companionship of spiritual friends and at the right time truthfully praises those who revere

the companionship of spiritual friends. Venerable sir, I know the detailed meaning of this short exposition of the Blessed One thus.

Good! Sariputta. the detailed exposition you give for my short exposition is good.

Here, Sariputta, the bhikkhu himself reveres the Teacher, praises revering the Teacher, incites other bhikkhus to revere the Teacher, advises those bhikkhus who do not revere the Teacher and at the right time truthfully praises those who revere the Teacher.

The bhikkhu himself reveres the Teaching, ...re...the Community of bhikkhus, ...re... the training ..re... gentleness, ...re... and the companionship of spiritual friends ..re...praises revering the companionship of spiritual friends, incites other bhikkhus to revere the companionship of spiritual friends, advises those bhikkhus who do not revere the companionship of spiritual friends and at the right time truthfully praises those who revere the companionship of spiritual friends. Sariputta, you should know that this is the detailed meaning of my short exposition

## 6. Samaadhisutta.m- Concentration.

70. Bhikkhus, it is not possible that the bhikkhu, should partake various psychic powers such as one becoming many and many becoming one....re.... and wielding power with the body as far as the world of Brahma without tranquil concentration, without exaltedness, without the gain of appeasement and without the mind in one point. Nor is it possible that the bhikkhu should with the purified heavenly ear developed beyond human hear sounds both heavenly and human, far or near. Or penetrating know the minds of others,; the mind with greed as the mind with greed, ....re..... the not released mind as the not released mind; Or recall the manifold previous births such a one birth, two births....re.... the manifold previous births with all details; Or with the purified heavenly eye developed beyond human see beings ...re.... born according to their actions; Or with the destruction of desires, ....re.... will by himself realize and abide without tranquil concentration, without exaltedness, without the gain of appeasement and without the mind in one point.

Bhikkhus, it is possible that the bhikkhu, should partake various psychic powers such as one becoming many and many becoming one....re.... and wielding power with the body as far as the world of Brahma with tranquil concentration, with exaltedness, with the gain of appeasement and with the mind in one point. Or it is possible that the bhikkhu should with the purified heavenly ear developed beyond human hear sounds both heavenly and human, far or near. Or penetrating know the minds of others,; the mind with greed as the mind with greed, ....re..... the not released mind as the not released mind; Or recall the manifold previous births such a one birth, two births....re.... the manifold previous births with all details; Or with the purified heavenly eye developed beyond human see beings ...re.... born according to their actions; Or with the destruction of desires, ....re.... will by himself realize and abide with tranquil concentration, with exaltedness, with the gain of appeasement and with the mind in one point.

## 7. Sakkhibhabbasutta.m- Eye witness

71. Bhikkhus, it is not possible for the bhikkhu to be the eye-witness, with mindfulness in this and other mental sphere, endowed with these six things. What six?

Here, bhikkhus, the bhikkhu does not know as it really is, these are the things conducive to relinquishing, to enduring, to distinction and to penetrating insight. He does the impossible and the not beneficial. Bhikkhus, it is not possible for the bhikkhu to be the eye-witness, with mindfulness in this and other mental sphere, endowed with these six things.

Bhikkhus, it is possible for the bhikkhu to be the eye-witness, with mindfulness in this and other mental sphere, endowed with these six things. What six?

Here, bhikkhus, the bhikkhu knows as it really is, these are the things conducive to relinquishing, to enduring, to distinction and to penetrating insight. He does the possible and the beneficial.

Bhikkhus, it is possible for the bhikkhu to be the eye-witness, with mindfulness in this and other mental sphere, endowed with these six things.

#### 8. Balasutta.m- Power.

72. Bhikkhus, it is not possible for the bhikkhu to become powerful in concentration endowed with six things. What six?

Here, bhikkhus, the bhikkhu does not become clever in the attainment of concentrations, in enduring in concentrations and in rising from concentrations. He does the impossible, does not persevere and does not do the beneficial.

Bhikkhus, it is impossible for the bhikkhu to become powerful in concentration endowed with these six things.

Bhikkhus, it is possible for the bhikkhu to become powerful in concentration endowed with six things. What six?

Here, bhikkhus, the bhikkhu becomes clever in the attainment of concentrations, in enduring in concentrations and in rising from concentrations. He does not do the impossible, perseveres and does the beneficial.

Bhikkhus, it is possible for the bhikkhu to become powerful in concentration endowed with these six things.

#### 9. Pa.thamajjhaanasutta.m- The first higher state of mind.

73. Bhikkhus, without giving up six things it is not possible to abide in the first higher state of the mind. What six?



Sensual interest, anger, sloth and torpor, restlessness and worry, doubts and not wisely seeing the dangers of sensuality, as it really is. .

Bhikkhus, without giving up these six things it is not possible to abide in the first higher state of the mind.

Bhikkhus, giving up six things, it is possible to abide in the first higher state of the mind. What six?

Sensual interest, anger, sloth and torpor, restlessness and worry, doubts and wisely seeing the dangers of sensuality, as it really is. .

Bhikkhus, without giving up these six things it is not possible to abide in the first higher state of the mind.

10. Dutiya-ajjhaanasutta.m- The second on higher states of mind.

74. Bhikkhus, without giving up six things it is not possible to abide in the first higher state of the mind. What six?

Sensual thoughts, angry thoughts, hurting thoughts, sensual perceptions, angry perceptions and hurting perceptions.. .

Bhikkhus, without giving up these six things it is not possible to abide in the first higher state of the mind.

Bhikkhus, giving up six things, it is possible to abide in the first higher state of the mind. What six?

Sensual thoughts, angry thoughts, hurting thoughts, sensual perceptions, angry perceptions and hurting perceptions. .

Bhikkhus, giving up these six things it is possible to abide in the first higher state of the mind.

8. Arahattavaggo- On worthy ones

1. Dukkhasutta.m- Unpleasantness.

75. Bhikkhus, the bhikkhu endowed with six things, here and now abides in unpleasantness, disturbed, wailing and after death an evil state should be expected. What six?

Sensual thoughts, angry thoughts, hurting thoughts, sensual perceptions, angry perceptions and hurting perceptions.. .

Bhikkhus, the bhikkhu endowed with these six things, here and now abides in unpleasantness, disturbed, wailing and after death an evil state should be expected.

Bhikkhus, the bhikkhu endowed with six things, here and now abides in pleasantness undisturbed, not wailing and after death a good birth should be expected. What six?

Non-sensual thoughts, non-angry thoughts, non-hurting thoughts, non-sensual perceptions, non-angry perceptions and non-hurting perceptions. .

Bhikkhus, the bhikkhu endowed with these six things, here and now abides in pleasantness undisturbed, not wailing and after death a good birth should be expected..

## 2. Arahattautta.m- Worthiness.

76. Bhikkhus, without dispelling six things it is not possible to realize worthiness. What six?

Pride, flying high, conceit, undue estimation of oneself, unyielding nature and falling low.

Bhikkhus, without dispelling these six things it is not possible to realize worthiness..

Bhikkhus, dispelling six things it is possible to realize worthiness. What six?

Pride, flying high, conceit, undue estimation of oneself, unyielding nature and falling low.

Bhikkhus, dispelling these six things it is possible to realize worthiness.

## 3. Uttrimanussasutta.m- A distinction above human.

77. Bhikkhus, without dispelling six things it is not possible to realize some noble distinction above human. What six?

Forgetfulness, unawareness, uncontrolled mental faculties, not knowing the right amount to eat, deceitfulness and talking deceptively.

Bhikkhus, without dispelling these six things it is not possible to realize some noble distinction above human.

Bhikkhus, dispelling six things it is possible to realize some noble distinction above human. What six?

Forgetfulness, unawareness, uncontrolled mental faculties, not knowing the right amount to eat, deceitfulness and talking deceptively.

Bhikkhus, dispelling these six things it is possible to realize some noble distinction above human.

## 4. Sukhasomanassasutta.m- Pleasantness and pleasure.

78. Bhikkhus, the bhikkhu endowed with six things abides in much pleasantness and pleasure here and now. Is wise and abides with aroused effort for the destruction of desires. What six?

Here, bhikkhus, the bhikkhu is fond of the Teaching, fond of development, fond of dispelling, fond of seclusion, fond of non-oppression and fond of the non-diffusedness of the world.

Bhikkhus, the bhikkhu endowed with these six things abides in much pleasantness and pleasure here and now. Is wise and abides with aroused effort for the destruction of desires.

#### 5. Adhigamasutta.m - Attainments

79. Bhikkhus, to the bhikkhu endowed with six things, it is not possible to attain the not yet attained meritorious things and to develop the already attained meritorious things. What six?

Here, bhikkhus, the bhikkhu is not clever, in learning new, in using the learnt and in finding resources to learn. He does not arouse interest for the attainment of the not yet attained meritorious things, does not protect the already attained meritorious things. and does not persevere

Bhikkhus, to the bhikkhu endowed with these six things, it is not possible to attain the not yet attained meritorious things and to develop the already attained meritorious things.

Bhikkhus, to the bhikkhu endowed with six things, it is possible to attain the not yet attained meritorious things and to develop the already attained meritorious things. What six?

Here, bhikkhus, the bhikkhu is clever, in learning new, in using the learnt and in finding resources to learn. He arouses interest for the attainment of the not yet attained meritorious things, protects the already attained meritorious things. and perseveres

Bhikkhus, to the bhikkhu endowed with these six things, it is possible to attain the not yet attained meritorious things and to develop the already attained meritorious things.

#### 6. Mahantattasutta.m- Comes to greatness.

80. Bhikkhus, the bhikkhu endowed with six things before long comes to greatness and abundance in things. What six?

Here, bhikkhus the bhikkhu becomes full of light, full of devices, full of the learnt, full of dissatisfaction, does not give up the aim and perseveres further. .

Bhikkhus, the bhikkhu endowed with these six things before long comes to greatness and abundance in things.

7. Pa.thamanirayasutta.m- The first on hell.

81.Bhikkhus, endowed with six things as though led and lain is in hell. What six?

Destroying living things, taking the not given, wrong behaviour for sexual desires, telling lies, evil desires and wrong view.

Bhikkhus, endowed with these six things as though led and lain is in hell.

Bhikkhus, endowed with six things as though led and lain is in heaven. What six?

Abstaining from, destroying living things, taking the not given, wrong behaviour for sexual desires, telling lies, evil desires and maintaining right view.

Bhikkhus, endowed with these six things as though led and lain is in heaven.

.8. Dutianirayasutta.m- The second on hell.

82.Bhikkhus, endowed with six things as though led and lain is in hell. What six?

Telling lies, slandering, talking roughly, talking frivolously, coveting and daring.

Bhikkhus, endowed with these six things as though led and lain is in hell.

Bhikkhus, endowed with six things as though led and lain is in heaven. What six?

Abstaining from, telling lies, slandering, talking roughly, talking frivolously, coveting and doing daring things.

Bhikkhus, endowed with these six things as though led and lain is in heaven.

9. Aggadammasutta.m- Highest Thing

83. Bhikkhus, it is not possible for the bhikkhu endowed with six things to realize highest extinction. What six?

Here, bhikkhus, the bhikkhu has no faith, shame and remorse. Is lazy, not wise and with longings for the body and life. .

Bhikkhus, it is not possible for the bhikkhu endowed with these six things to realize highest extinction.

Bhikkhus, it is possible for the bhikkhu endowed with these six things to realize highest extinction. What six?

Here, bhikkhus, the bhikkhu has faith, shame and remorse. Is with aroused effort, wise and without longing for the body and life. .

Bhikkhus, it is possible for the bhikkhu endowed with these six things to realize highest extinction.

10. Rattidivaasutta.m- Night or day.

84. Bhikkhus, to the bhikkhu endowed with six things, with the approach of night or day decrease not increase in meritorious things should be expected. What six?

Here, bhikkhus, the bhikkhu has many desires; is annoyed and dissatisfied with this and other gain of robes, morsel food, dwellings and requisites when ill; has no faith; not virtuous; lazy; not mindful and lacking in wisdom.

Bhikkhus, to the bhikkhu endowed with these six things, with the approach of night or day decrease not increase in meritorious things should be expected.

Bhikkhus, to the bhikkhu endowed with six things, with the approach of night or day increase not decrease in meritorious things should be expected. What six?

Here, bhikkhus, the bhikkhu does not have many desires; not annoyed is satisfied with this and other gain of robes, morsel food, dwellings and requisites when ill; has faith; is virtuous; with aroused effort is mindful and wise..

Bhikkhus, to the bhikkhu endowed with these six things, with the approach of night or day increase not decrease in meritorious things should be expected.

9. Siitivaggo- Becoming cold.

1. Siitibhaavasutta.m- Become cold

85. Here, bhikkhus, to the bhikkhu endowed with six things it is not possible to realize noble coldness. What six?

Here, bhikkhus, when the mind needs to be rebuked, it is not rebuked. When the mind needs befriending, it is not befriended. When the mind needs gladdening, it is not gladdened. When the mind has to be looked after intently, it is not intently looked after. Is with low inclinations and indulging in self.

Bhikkhus, to the bhikkhu endowed with these six things, it is not possible to realize noble coldness.

Here, bhikkhus, to the bhikkhu endowed with six things it is possible to realize noble coldness. What six?

Here, bhikkhus, when the mind needs to be rebuked, it is rebuked. When the mind needs befriending, it is befriended. When the mind needs gladdening, it is gladdened. When the mind has to be looked after intently, it is intently looked after. Is with exalted inclinations and is indulgent in extinction.

Bhikkhus, to the bhikkhu endowed with these six things it is not possible to realize noble coldness.

## 2. Aavara.nasutta.m- Obstructions

86. Bhikkhus, endowed with six things even if listening to the Teaching it is not possible to come to the righteous method in meritorious things. What six?

Endowed with the obstruction, by actions, by defilements and by results Not having faith and endeavour and lacking in wisdom. .

Bhikkhus, endowed with these six things even if listening to the Teaching it is not possible to come to the righteous method in meritorious things.

Bhikkhus, endowed with six things even while listening to the Teaching it is possible to come to the righteous method in meritorious things. What six?

Not endowed with the obstruction, by actions, by defilements and by results Having faith, endeavour and wisdom. .

Bhikkhus, endowed with these six things even while listening to the Teaching it is possible to come to the righteous method in meritorious things.

## 3. Voropitasutta.m- Depriving life.

87. Bhikkhus, endowed with six things even if listening to the Teaching it is not possible to come to the righteous method in meritorious things. What six?

Having deprived the life of mother, father, of a noble one, with a defiled mind causing the blood of the Thus Gone One to spill, splitting the Community of bhikkhus and lacking in wisdom with saliva dripping.

Bhikkhus, endowed with these six things even if listening to the Teaching it is not possible to come to the righteous method in meritorious things.

Bhikkhus, endowed with six things even while listening to the Teaching it is possible to come to the righteous method in meritorious things. What six?

Not having deprived the life of mother, father, of a noble one, with a defiled mind not causing the blood of the Thus Gone One to spill, not splitting the Community of bhikkhus and wise without saliva dripping.

Bhikkhus, endowed with these six things even while listening to the Teaching it is possible to come to the righteous method in meritorious things.

#### 4. Sussuusaisutta.m-To have a wish to hear

88. Bhikkhus, endowed with six things even if listening to the Teaching it is not possible to come to the righteous method in meritorious things. What six?

Does not wish to listen to the Teaching and Discipline declared by the Thus Gone One, does not lend ear or arouse the mind to understand it. Grasps the not essential and ignores the essential, does not follow up, grasps from here and there.

Bhikkhus, endowed with these six things even if listening to the Teaching it is not possible to come to the righteous method in meritorious things.

Bhikkhus, endowed with six things even while listening to the Teaching it is possible to come to the righteous method in meritorious things. What six?

Wishes to listen to the Teaching and Discipline declared by the Thus Gone One, lends ear and arouses the mind to understand it. Grasps the essential and ignores the non-essential, follows up from the grain.

Bhikkhus, endowed with these six things even while listening to the Teaching it is possible to come to the righteous method in meritorious things.

#### 5. Appahaayasutta.m- Without giving up.

89. Bhikkhus, without giving up six things, it is not possible to realize right view. What six?

The view about a self, doubts, grasping to the idea of breaking the rules and greed, hate and delusion which lead to hellish results.

Bhikkhus, without giving up these six things, it is not possible to realize right view.

Bhikkhus, giving up six things, it is possible to realize right view. What six?

The view about a self, doubts, grasping to the idea of breaking the rules and greed, hate and delusion which lead to hellish results.

Bhikkhus, giving up these six things, it is possible to realize right view.

#### 6. Pahiinasutta.m- Giving up

90. Bhikkhus, these six things are dispelled in a person who has come to right view. What six?

The view about a self, doubts, grasping to the idea of breaking the rules and greed, hate and delusion which lead to hellish results.

Bhikkhus, these six things are dispelled in a person who has come to right view.

#### 7. Abhabbasutta.m- Impossible

91 Bhikkhus, these six things do not arise to a person who has come to right view. What six?

The view about a self, doubts, grasping to the idea of breaking the rules and greed, hate and delusion which lead to hellish results.

Bhikkhus, these six things do not arise to a person who has come to right view.

#### 8. Pa.thama-abhabba.t.thaanasutta.m- First on impossibilities

92. Bhikkhus, these six are impossibilities. What six?

It is not possible that one come to right view should abide unruly not revering the Teacher, the Teaching, the Community of bhikkhus and the training. It is not possible that one come to right view should anticipate the future. It is not possible that one come to right view should be born the eighth time.

Bhikkhus, these six are impossibilities.

#### 9. Dutiya -abhabba.t.thaanasutta.m- Second on impossibilities

93. Bhikkhus, these six are impossibilities. What six?

It is impossible that one come to right view should take any determination, as permanent, or pleasant, or as his self, or do an action, the results of which will follow without an interval, or desire purity through celebrating feasts, or seek one to give offerings outside this dispensation.

Bhikkhus, these six are impossibilities.

#### 10. Tatiya-abhabba.t.thaanasutta.m- Third on impossibilities

94. Bhikkhus, these six are impossibilities. What six?

It is impossible that one come to right view should. deprive the life of mother, father, of a noble one, with a defiled mind cause the blood of the Thus Gone One to spill, split the Community of bhikkhus, or appoint another, as teacher.

Bhikkhus, these six are impossibilities.



11. Catutta-abhabba.t.thaanasutta.m- Fourth on impossibilities

95. Bhikkhus, these six are impossibilities. What six?

It is impossible that one come to right view should conclude that pleasantness and unpleasantness is brought about, by oneself, by an outsider, by oneself and an outsider, not brought about by oneself nor arisen without a cause, not brought about by an outsider nor arisen without a cause and to conclude that pleasantness and unpleasantness is not brought about by oneself, by an outsider or arisen without a cause. What is the reason?

There, bhikkhus, the one come to right view, has thoroughly seen the reason that pleasantness and unpleasantness arises on account of some reason.

Bhikkhus, these six are impossibilities.

10. Aanisansavaggo- Benefits.

1. Paatubhaavasutta.m- Arisings

96. Bhikkhus, the arising of six things is rare in the world. What six?

The arising of the Thus Gone One worthy and rightfully enlightened is rare in the world. Those who preach the Teaching and Discipline declared by the Thus Gone One are rare in the world. Those reborn in the Noble Norm are rare in the world. Non-deficiency in the mental faculties is rare in the world. To be born with a not watery clear throat is rare in the world. Interest in meritorious things is rare in the world

Bhikkhus, the arising of these six things are rare in the world

2. Aanisansasutta.m- Benefits.

97. Bhikkhus, these six are the benefits for the realization of the entry into the stream of the Teaching. What six?

Is assured of the Teaching, would not decrease from it, is not bound in unpleasantness, is endowed with knowledge not shared by the ordinary, has thoroughly seen the reason for things that arise with a reason.

Bhikkhus, these six are the benefits for the realization of the entry into the stream of the Teaching.

3. Aniccasutta.m- Impermanence.

98. Bhikkhus, that bhikkhu who sees any determination as permanent, will be endowed with a gentle forbearing disposition is not a possibility. Not endowed with the gentle forbearing disposition, he would enter the correct path of righteousness is not a possibility. Without entering the correct path of righteousness, that he would realize the benefits of the entry into the stream of the Teaching, or the benefits of once returner, or the benefits of non-returner, or worthiness is not a possibility.

Bhikkhus, that bhikkhu who sees all determinations as impermanent, will be endowed with a gentle forbearing disposition is a possibility. Endowed with the gentle forbearing disposition, he would enter the correct path of righteousness is a possibility. Entering the correct path of righteousness, that he would realize the benefits of the entry into the stream of the Teaching, or the benefits of once returner, or the benefits of non-returner, or worthiness is a possibility.

#### 4. Dukkhasutta.m- Unpleasantness.

99. Bhikkhus, that bhikkhu who sees any determination as pleasant, will be endowed with a gentle forbearing disposition is not a possibility. Not endowed with the gentle forbearing disposition, he would enter the correct path of righteousness is not a possibility. Without entering the correct path of righteousness, that he would realize the benefits of the entry into the stream of the Teaching, or the benefits of once returner, or the benefits of non-returner, or worthiness is not a possibility.

Bhikkhus, that bhikkhu who sees all determination as unpleasant, will be endowed with a gentle forbearing disposition is a possibility. Endowed with the gentle forbearing disposition, he would enter the correct path of righteousness is a possibility. Entering the correct path of righteousness, that he would realize the benefits of the entry into the stream of the Teaching, or the benefits of once returner, or the benefits of non-returner, or worthiness is a possibility.

#### 5. Anattasutta.m- Lacking a self.

100. Bhikkhus, that bhikkhu who sees any determination as self, will be endowed with a gentle forbearing disposition is not a possibility. Not endowed with the gentle forbearing disposition, he would enter the correct path of righteousness is not a possibility. Without entering the correct path of righteousness, that he would realize the benefits of the entry into the stream of the Teaching, or the benefits of once returner, or the benefits of non-returner, or worthiness is not a possibility.

Bhikkhus, that bhikkhu who sees all determinations as lacking a self, will be endowed with a gentle forbearing disposition is a possibility. Endowed with the gentle forbearing disposition, he would enter the correct path of righteousness is a possibility. Entering the correct path of righteousness, that he would realize the benefits of the entry into the stream of the Teaching, or the benefits of once returner, or the benefits of non-returner, or worthiness is a possibility.

#### 6. Nibbaanasutta.m- Extinction

101. Bhikkhus, that bhikkhu who sees extinction as unpleasant, will be endowed with a gentle forbearing disposition is not a possibility. Not endowed with the gentle forbearing disposition, he would enter the correct path of righteousness is not a possibility. Without entering the correct path of righteousness, that he would realize the benefits of the entry into the stream of the Teaching, or the benefits of once returner, or the benefits of non-returner, or worthiness is not a possibility.

Bhikkhus, that bhikkhu who sees extinction as pleasant, will be endowed with a gentle forbearing disposition is a possibility. Endowed with the gentle forbearing disposition, he would enter the correct path of righteousness is a possibility. Entering the correct path of righteousness, that he would realize the benefits of the entry into the stream of the Teaching, or the benefits of once returner, or the benefits of non-returner, or worthiness is a possibility.

#### 7 Anavatthitasutta.m-

102. Bhikkhus, the bhikkhu seeing six benefits, certainly should not limit to all determinations but arouse the perception of impermanence. What six?

All my determinations do not seemingly come to me, my mind does not delight in anything worldly, my mind rises up from all the world, my mind is bent on extinction, my bonds get dispelled, I am endowed with the highest recluseship

Bhikkhus, the bhikkhu seeing six benefits, certainly should not limit to all determinations but arouse the perception of impermanence.

#### 8. Ukkhittasikasutta,m -With raised sword

103. Bhikkhus, the bhikkhu seeing six benefits, certainly should not limit to all determinations but arouse the perception of unpleasantness. What six?

The perception of extinction will be well established in all my determinations

as to a slayer with raised sword, my mind will be raised to all the world, I will see appeasement in extinction, my latent tendencies will get completely destroyed, I will do my duties. I have done my duties by the Teacher with loving kindness.

Bhikkhus, the bhikkhu seeing six benefits, certainly should not limit to all determinations but arouse the perception of unpleasantness.

#### 9. Atammayasutta.m- Arrogance

104. Bhikkhus, the bhikkhu seeing six benefits, certainly should not limit to all thoughts but arouse the perception of the lack of a self. What six?

I will not make mine anything in the world,. my arrogance is uprooted, selfishness is uprooted, I will be endowed with knowledge not shared by the ordinary, the cause is well grasped, and the causally arisen things.

Bhikkhus, the bhikkhu seeing six benefits, certainly should not limit to all thoughts but arouse the perception of the lack of a self.

#### 10. Bhavasutta.m- Being

105. Bhikkhus, these three beings should be dispelled. These three should be the training. What are the three beings?

Sensual being, material being and immaterial being..

These three beings should be dispelled. What three should be the training?

The training in higher virtues, the training in the higher mind and training in higher wisdom.

These three are the trainings.

#### 11. Tanhaasutta.m- Craving

106. Bhikkhus, three cravings and three measurings should be dispelled.

What are the three cravings to be dispelled?

Craving for sensual pleasures, craving to be and craving not to be.

These are the three cravings to be dispelled.

What are the three measurings to be dispelled?

Pride, flying high and conceit.

These are the three measurings to be dispelled

Bhikkhus, when the bhikkhu has dispelled these three cravings and these three measurings, he has cut off craving, has turned out bonds, rightfully overcoming measuring has made an end of unpleasantness.

#### 11. Tikavaggo- The section on threes

##### 1. Raagasutta.m- On greed.

107. Bhikkhus, these three are things. What three?

Greed, hate and delusion.

Bhikkhus, for the purpose of developing three things, these three should be dispelled. What three?

To dispel greed loathsomeness should be developed, to dispel hate loving kindness should be developed and to dispel delusion wisdom should be developed.

Bhikkhus, for the purpose of developing three things, these three should be dispelled.

## 2. Duccaritasutta.m- Misbehaviour

108. Bhikkhus, these three are things. What three?

Bodily misbehaviour, verbal misbehaviour and mental misbehaviour.

Bhikkhus, for the purpose of developing three things, these three should be dispelled. What three?

To dispel bodily misbehaviour the right bodily conduct should be developed, to dispel verbal misbehaviour the right verbal conduct should be developed and to dispel mental misbehaviour the right mental conduct should be developed.

Bhikkhus, for the purpose of developing three things, these three should be dispelled.

## 3. Vitakkasutta.m- Thoughts.

109. Bhikkhus, these three are things. What three?

Sensual thoughts, angry thoughts and hurting thoughts

Bhikkhus, for the purpose of developing three things, these three should be dispelled. What three?

To dispel sensual thoughts non-sensual thoughts should be developed, to dispel angry thoughts non-angry thoughts should be developed and to dispel hurting thoughts, non-hurting thoughts should be developed.

Bhikkhus, for the purpose of developing three things, these three should be dispelled.

## 4. Sa~n~naasutta.m- Perceptions.

110. Bhikkhus, these three are things. What three?

Sensual perceptions, angry perceptions and hurting perceptions.

Bhikkhus, for the purpose of developing three things, these three should be dispelled. What three?

To dispel sensual perceptions non-sensual perceptions should be developed, to dispel angry perceptions non-angry perceptions should be developed and to dispel hurting perceptions non-hurting perceptions should be developed.

Bhikkhus, for the purpose of developing three things, these three should be dispelled.

## 5. Dhaatusutta.m- Elements

111. Bhikkhus, these three are things. What three?

The sensual element, the angry element and the hurting element

Bhikkhus, for the purpose of developing three things, these three should be dispelled. What three?

To dispel the sensual element the non-sensual element should be developed, to dispel the angry element the non-angry element should be developed and to dispel the hurting element the non-hurting element should be developed.

Bhikkhus, for the purpose of developing three things, these three should be dispelled.

## 6. Assaadasutta.m -Enjoyment

112. Bhikkhus, these three are things. What three?

The view of enjoyment, the view of speculating about a soul and wrong view.

Bhikkhus, for the purpose of developing three things, these three should be dispelled. What three?

To dispel the view of enjoyment, the perception of impermanence should be developed, to dispel the view of speculating about a soul the perception of no-self should be developed and to dispel wrong view, right view should be developed.

Bhikkhus, for the purpose of developing three things, these three should be dispelled.

## 7. Aratisutta.m- Not inclined

113. Bhikkhus, these three are things. What three?

Disinclinedness, hurtfulness and not walking in the Teaching.

Bhikkhus, for the purpose of developing three things, these three should be dispelled. What three?

To dispel disinclinedness, intrinsic joy should be developed, to dispel hurtfulness non-hurtfulness should be developed and to dispel not walking in the Teaching, walking in the Teaching should be developed.

Bhikkhus, for the purpose of developing three things, these three should be dispelled.

#### 8. Santu.t.thitaasutta.m- Satisfaction

114.Bhikkhus, these three are things. What three?

Dissatisfaction, unawareness and having many desires.

Bhikkhus, for the purpose of developing three things, these three should be dispelled. What three?

To dispel dissatisfaction, satisfaction should be developed, to dispel unawareness, awareness should be developed and to dispel having many desires, having few desires should be developed.

Bhikkhus, for the purpose of developing three things, these three should be dispelled.

#### 9. Dovacassataasutta.m- Unruliness.

115.Bhikkhus, these three are things. What three?

Unruliness, evil companionship and derangement of mind.

Bhikkhus, for the purpose of developing three things, these three should be dispelled. What three?

To dispel unruliness gentleness should be developed, to dispel evil companionship, spiritual companionship should be developed and to dispel derangement of mind, mindfulness in inbreaths and out breaths should be developed.

Bhikkhus, for the purpose of developing three things, these three should be dispelled.

#### 10. Uddhaccasutta.m- Excitement

116.Bhikkhus, these three are things. What three?

Excitement, lack of restraint, and negligence

Bhikkhus, for the purpose of developing three things, these three should be dispelled. What three?

To dispel excitement appeasement should be developed, to dispel lack of restraint, restraint should be developed and to dispel negligence diligence should be developed.

Bhikkhus, for the purpose of developing three things, these three should be dispelled.

12. Saama~n~navaggo- On recluseship.

1. Kaayaanupassisutt.m- Mindfulness of the body.

117. Bhikkhus, without dispelling six things it is not possible to abide reflecting the body in the body. What six?

Fondness for activity, fondness for talk, fondness for sleep, fondness for company, non-control in the mental faculties and not knowing the right amount to eat.

Bhikkhus, without dispelling these six things it is not possible to abide reflecting the body in the body. .

Bhikkhus, dispelling six things it is possible to abide reflecting the body in the body. What six?

Fondness for activity, fondness for talk, fondness for sleep, fondness for company, non-control in the mental faculties and not knowing the right amount to eat.

Bhikkhus, dispelling these six things it is possible to abide reflecting the body in the body.

2. Dhammaanupassisutta.m- Reflecting the Teaching

118. Bhikkhus, without dispelling six things it is not possible to abide reflecting the body in the body...re.. internally....re...externally, ...re...internally and externally. Reflecting feelings in feelings, re...internally..re...externally, ....re.... internally and externally. Reflecting mental objects in the mind,...re...internally, ...re ...externally,...re... internally and externally. Reflecting thoughts in thoughts, ...re... internally, ..re... externally, ...re... internally and externally What six?

Fondness for activity, fondness for talk, fondness for sleep, fondness for company, non-control in the mental faculties and not knowing the right amount to eat

Bhikkhus, dispelling these six things it is possible to abide reflecting thoughts in thoughts. .Bhikkhus, dispelling these six things it is possible to abide reflecting thoughts internally and externally.

3. Tapussasutta.m- The householder Tapassu



119. Bhikkhus, the householder Tapassu endowed with six things and taking a sign from the Thus Gone One has seen deathlessness realized the highest and behaves. What six?

Unwavering faith, in the Blessed One, in the Teaching, in the Community of bhikkhus, in the noble one's virtues, in the noble one's knowledge and the noble one's release.

Bhikkhus, the householder Tapassu endowed with these six things and taking a sign from the Thus Gone One has seen deathlessness realized the highest and behaves.

4-23. Bhallikaadisutta.m- The householder Bhallika and others.

120. Bhikkhus, the householders Bhallika, ...re... Sudatta, ...re... Anathapindika, ...re... Citta, ...re... Macchikaasandika, ...re... Hatthaka Aalavaka, ...re... Mahanama the Sakya, ...re... Ugga the householder of Vesali, ...re... the householder Ugga, ...re... Sura Ambattha, ...re... Jivaka Komarabacca, ...re... the householder Nakula ...re... the householder Tavakannika, ...re... the householders Purana and Isidatta. The householders Sandhana, ...re... Vijaya, ...re... Vajjiyamahita, ...re... Mendaka. The disciples Vasettha ...re... Aritha, ...re... Saragga, endowed with six things and taking a sign from the Thus Gone One has seen deathlessness realized the highest and behaves. What six?

Unwavering faith, in the Blessed One, in the Teaching, in the Community of bhikkhus, in the noble one's virtues, in the noble one's knowledge and the noble one's release.

Bhikkhus, the disciple Saragga endowed with these six things and taking a sign from the Thus Gone One has seen deathlessness realized the highest and behaves.

13. Raagapeyyaala.m- Repeats on Greed.

121. Bhikkhus, thoroughly knowing greed, six things should be developed. What six?

The ideal sight, the ideal sound, the ideal gain, the ideal training, the ideal attending on and the ideal recollection.

.Bhikkhus, thoroughly knowing greed, these six things should be developed.

122. Bhikkhus, thoroughly knowing greed, six things should be developed. What six?

Recollections of the, Enlightened One, of the Teaching, of the Community, of virtues, of benevolence, of the gods

.Bhikkhus, thoroughly knowing greed, these six things should be developed.

123. Bhikkhus, thoroughly knowing greed, six things should be developed. What six?

The perception of impermanence, unpleasantness in impermanence, the lack of a self in unpleasantness, the perception of dispelling, disenchantment, and cessation.

.Bhikkhus, thoroughly knowing greed, these six things should be developed.

124. Bhikkhus, thoroughly perceiving greed, ...re...to exhaust it, ...re...to dispel it, ...re...for its destruction, ...re...fading, ...re...disenchantment, ...re...cessation, ...re...giving up. ...re...six things should be developed.

Perceiving anger, ...re...delusion, ...re...hatred, ...re...grudging nature, ...re...hypocrisy, ...re...spite, ...re...jealousy, ...re...selfishness, ...re...deceit, ...re...crafty nature, ...re...hardness, ...re...impetuosity, ...re...pride, ...re...conceit, ...re...intoxication, ...re...and negligence for its destruction, ...re...fading, ...re...disenchantment, ...re...cessation, ...re...giving up. ...re...six things should be developed. What six?

The perception of impermanence, unpleasantness in impermanence, the lack of a self in unpleasantness, the perception of dispelling, disenchantment, and cessation

.Bhikkhus, thoroughly knowing negligence, these six things should be developed.

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

Sattakanipaata

Pa.thamapa.n.naasaka.m

1. Dhanavaggo

1. Pa.thamapiyasutta.m- First on amiability

1. I heard thus. At one time the Blessed One was living in the monastery offered by Anathapindika in Jeta's grove in Savatthi. The Blessed One addressed the bhikkhus:-

Bhikkhus, the bhikkhu endowed with seven things is disliked, not condescending, is not revered and not developed, to the co-associates in the holy life. What seven?

Here, bhikkhus, the bhikkhu desires, gain, honour, praise, is shameless, without remorse, with evil desires and wrong view. Bhikkhus, the bhikkhu endowed with these seven things is disliked, is not condescending, is not revered and not developed, to the co-associates in the holy life.

Bhikkhus, the bhikkhu endowed with seven things is liked, condesending, revered and developed, to the co-associates in the holy life. What seven?

Here, bhikkhus, the bhikkhu does not desire, gain, honour, and praise, has shame, remorse, has few desires and has right view. Bhikkhus, the bhikkhu endowed with these seven things is liked, condesending, revered and developed, to the co-associates in the holy life.

## 2. Dutiyapiyasutta.m- Second on amiability

2. Bhikkhus, the bhikkhu endowed with seven things is disliked, not condesending, is not revered and not developed, to the co-associates in the holy life. What seven?

Here, bhikkhus, the bhikkhu desires, gain, honour, praise, is shameless, without remorse, is jealous and miserly. Bhikkhus, the bhikkhu endowed with these seven things is disliked, is not condesending, is not revered and not developed, to the co-associates in the holy life.

Bhikkhus, the bhikkhu endowed with seven things is liked, condesending, revered and developed, to the co-associates in the holy life. What seven?

Here, bhikkhus, the bhikkhu does not desire, gain, honour, and praise, has shame, remorse, is not jealous and miserly. Bhikkhus, the bhikkhu endowed with these seven things is liked, condesending, revered and developed, to the co-associates in the holy life.

## 3. Samkhittabalasutta.m- Power in short.

3. At one time the Blessed One was abiding in the monastery offered by Anathapindika in Jeta's grove in Savatthi...re....

Bhikkhus, these seven are powers. What seven?

The power of faith, effort, shame, remorse, mindfulness, concentration and wisdom. Bhikkhus, these seven are powers.

The powers of faith, effort, shame, remorse, mindfulness, concentration

And wisdom is the seventh, empowered by these the bhikkhu

Abides pleasantly, wisely discriminating the meanings in the Teaching

As a light is extinguished the release of extinction, comes to the mind.

## 4. Vitthatabalasutta.m- Powers explained

4. Bhikkhus, these seven are powers. What seven?

The power of faith, effort, shame, remorse, mindfulness, concentration and wisdom.

Bhikkhus, what is the power of faith?

Here, bhikkhus, the noble disciple takes faith in the enlightenment of the Thus Gone One:- That Blessed One is worthy, rightfully enlightened.....re.....the Teacher of gods and men, enlightened and blessed. Bhikkhus, this is the power of faith.

Bhikkhus, what is the power of effort?

Here, bhikkhus, the noble disciple abides with aroused effort, to dispel demeritorious things and to amass meritorious things, becomes firm not giving up the main aim in meritorious things. Bhikkhus, this is the power of effort.

Bhikkhus, what is the power of shame?

Here, bhikkhus, the noble disciple abides with shame, shameful of bodily misconduct verbal misconduct and mental misconduct is shameful of demeritorious things, Bhikkhus, this is the power of shame.

Bhikkhus, what is the power of remorse?

Here, bhikkhus, the noble disciple abides with remorse for bodily, verbal and mental misconduct and with remorse for demeritorious things. Bhikkhus, this is the power of remorse.

Bhikkhus, what is the power of mindfulness?

Here, bhikkhus, the noble disciple abides endowed with the highest carefulness in mindfulness calling to mind and recalling things told and uttered long ago. Bhikkhus, this is the power of mindfulness.

Bhikkhus, what is the power of concentration?

Here, bhikkhus, the noble disciple secluding the mind from sensual desires,.....re ..... abides in the fourth higher state of the mind. Bhikkhus, this is the power of concentration.

Bhikkhus, what is the power of wisdom?

Here, bhikkhus, the noble disciple becomes wise of the rising and fading of the five holding masses, for the rightful penetration of unpleasantness. Bhikkhus, this is the power of concentration.

The powers of faith, effort, shame, remorse, mindfulness, concentration

And wisdom is the seventh, empowered by these the bhikkhu

Abides pleasantly, wisely discriminating the meanings in the Teaching

As a light is extinguished the release of extinction, comes to the mind.

5. Bhikkhus, these seven are the wealths. What seven?

The wealths of faith, virtues, shame, remorse, learning, benevolence and wisdom.  
Bhikkhus, these seven are the wealths.

The wealths faith, virtues, shame, remorse, learning, benevolence,

With wisdom as the seventh, if a woman or man has these wealths

He is not poor and his life is not useless

Therefore the wise develop faith, virtues and right view

Recalling the dispensation of the Enlightened One.

6. Vitthatadhanasutta.m- Wealths in detail.

6. Bhikkhus, these seven are the wealths. What seven?

The wealths of faith, virtues, shame, remorse, learning, benevolence and wisdom.

Bhikkhus, what is the wealth of faith?

Here, bhikkhus, the noble disciple takes faith in the enlightenment of the Thus Gone One:- That Blessed One is worthy, rightfully enlightened.....re.....the Teacher of gods and men, enlightened and blessed. Bhikkhus, this is a wealth of faith.

Bhikkhus, what is a wealth of virtues?

Here, bhikkhus, the noble disciple abstains from destroying living things ....re.... and taking intoxicating and brewed drinks Bhikkhus, this is a wealth of virtues.

Bhikkhus, what is a wealth of shame?

Here, bhikkhus, the noble disciple abides with shame, shameful of bodily misconduct verbal misconduct and mental misconduct is shameful of demeritorious things. Bhikkhus, this is a wealth of shame.

Bhikkhus, what is a wealth of remorse?

Here, bhikkhus, the noble disciple abides with remorse for bodily, verbal and mental misconduct and with remorse for demeritorious things. Bhikkhus, this is a wealth of remorse.

Bhikkhus, what is a wealth of learning?

Here, bhikkhus, the noble disciple becomes learned, bearing and treasuring what he has learned of the Teaching that is good at the beginning, in the middle and the end, full of meaning in letters and words and completely stating the pure holy life. Of that Teaching he becomes learned, practises it verbally and penetratingly sees it and straightens the view Bhikkhus, this is a wealth of learning.

Bhikkhus, what is a wealth of benevolence?

Here, bhikkhus, the noble disciple lives in a household with a mind free of the stains of miserliness, freely giving, with open hands, attached to giving and arranging to give to the needy. Bhikkhus, this is a wealth of benevolence.

Bhikkhus, what is a wealth of wisdom?

Here, bhikkhus, the noble disciple becomes wise of the rising and fading of the five holding masses, for the rightful penetration of unpleasantness. Bhikkhus, this is a wealth of wisdom.

The wealths faith, virtues, shame, remorse, learning, benevolence,

With wisdom as the seventh, if a woman or man has these wealths

He is not poor and his life is not useless

Therefore the wise develop faith, virtues and right view

Recalling the dispensation of the Enlightened One.

7. Uggasutta.m -Ugga, the chief minister

7. Then Ugga the chief minister approached the Blessed One, worshipped sat on a side and said to the Blessed One:-

Venerable sir, it is wonderful and surprising the wealth and resources amassed by Migara Rohana. Ugga, how much are the wealth and resources of Migara Rohana? Venerable sir, the gold are in hundreds, in hundred thousands, there is nothing to speak of the rupees.

Ugga, there is wealth of this nature, I do not say, there is not. Ugga that wealth is not something peculiar to fire, water, kings, robbers and unwanted inheritors. Ugga, there are these seven wealths, not available to fire, water, kings, robbers and unwanted inheritors. What seven? The wealths of faith, virtues, shame, remorse, learnedness, benevolence and wisdom. Ugga, these seven wealths are not available to fire, water, kings, robbers and unwanted inheritors.

The wealths faith, virtues, shame, remorse, learning, benevolence,

With wisdom as the seventh, if a woman or man has these wealths

He is not poor and his life is not useless

Therefore the wise develop faith, virtues and right view

Recalling the dispensation of the Enlightened One.

8. Sa.myojanasutta.m- Bonds.

8. Bhikkhus, these seven are the bonds. What seven?

The bonds of, falling in with, aversion, views, doubts, measuring, the greed to be and ignorance. Bhikkhus, these seven are the bonds.

9. Pahaanasutta.m- Dispelling

9. Bhikkhus, the holy life is lived for dispelling and for uprooting completely the seven bonds. What seven?

The bonds of, falling in with, aversion, views, doubts, measuring, the greed to be and ignorance.

Bhikkhus, when the bond falling in with is dispelled, pulled out from the roots, made a palm stump, made a thing that would not rise again, when the bond aversion, ...re... views, ...re..doubts, ....re... measuring, ....re... the greed to be, ...re... and ignorance is dispelled, pulled out from the roots, made a palm stump, made a thing that would not rise again, it is said that the bhikkhu has cut up craving turned out bonds and rightfully overcoming measuring has made an end of unpleasantness.

10. Macchariyasutta.m-Miserliness

10. Bhikkhus, these seven are the bonds. What seven?

The bonds of, falling in with, aversion, views, doubts, measuring, jealousy and selfishness

2. Anusayavaggo- Latent tendencies.

1. Pa.thama-anusayautta.m- First on latent tendencies.

11. Bhikkhus, these seven are latent tendencies. What seven?

The latent tendency of sensual greed, aversion, views, doubts, measuring, the greed to be, and ignorance Bhikkhus, these seven are latent tendencies.

2. Dutiya-anusayautta.m- Second on latent tendencies.

12. Bhikkhus, the holy life is lived for dispelling and for uprooting completely the seven latent tendencies. What seven? .

Bhikkhus, the holy life is lived for dispelling, for uprooting the latent tendency to sensual greed the latent tendency to aversion, ...re... the latent tendency to views, ...re..the latent

tendency to doubt, ....re... the latent tendency to measure, ....re... the latent tendency, the greed to be, ...re... and the latent tendency to ignorance.

Bhikkhus, when the latent tendency to sensual greed is dispelled pulled out from the roots, made a palm stump, made a thing that would not rise again, when the latent tendency to aversion, ....re.....to views, ....re.....to doubts,....re.... to measure....re.... the greed to be,...re...and ignorance is dispelled pulled out from the roots, made a palm stump, made a thing that would not rise again, it is said the bhikkhu has cut up craving, has turned out the bonds, having rightfully overcome measuring has made an end of unpleasantness.

### 3. Kulasutta.m- Families

13. Bhikkhus, families endowed with seven factors are not suitable to be approached, even if already approached it is not suitable to take a seat. What seven?

Does not rise from the seat happily, does not worship happily, does not offer a seat happily, hide their belongings, gives a little when there is a lot, gives a little of exalted things, gives carelessly. Bhikkhus, families endowed with these seven factors are not suitable to be approached, even if already approached it is not suitable to take a seat.

Bhikkhus, families endowed with seven factors are suitable to be approached, if already approached is suitable to take a seat. What seven?

Rises from the seat happily, worships happily, offers a seat happily, does not hide their belongings, gives much when there is a lot, gives some of the exalted things, gives carefully. Bhikkhus, families endowed with these seven factors are suitable to be approached, if already approached it is suitable to take a seat.

### 4. Puggalasutta.m- Great Men

14. Bhikkhus, these seven persons are worthy of honour, hospitality, gifts and worshipful with clasped hands the incomparable field of merit for the world. What seven?

Those released bothwise, those released through wisdom, those who witness it with the body, those come to right view, those released through faith, those living according to the Teaching, those living according to faith. Bhikkhus, these seven persons are worthy of honour, hospitality, gifts and worshipful with clasped hands the incomparable field of merit for the world.

### 5. Udakuupamaasutta.m- Persons with comparisons to water.

15. Bhikkhus, these seven persons with comparisons to water are evident in the world. What seven?



Bhikkhus, a certain one himself sinks and sinks in the water, another comes to the surface and sinks, another comes to the surface and keeps standing, another comes to the surface with spiritual insight inspects, another comes to the surface and crosses over, another comes to the surface and fathoms the depth. The other a brahmin comes to the surface crosses over and stands on hard ground.

Bhikkhus, which person sinks and sinks by himself?

Here, bhikkhus a certain person is endowed with only dark demeritorious things Thus this person sinks and sinks by himself.

Bhikkhus, which person comes to the surface and sinks?

Here, bhikkhus a certain person comes to the surface and thinks faith,...re... shame,...re...remorse, ...re...effort, ...re... and wisdom is good for meritorious things. That faith, shame, remorse, effort and wisdom does not get established or develop in him, it diminishes. Thus this person comes to the surface and sinks

Bhikkhus, which person comes to the surface and stands?

Here, bhikkhus a certain person comes to the surface and thinks faith,...re... shame,...re...remorse, ...re...effort, ...re... and wisdom is good for meritorious things. That faith, shame, remorse, effort and wisdom does not decrease nor develop in him, it stands. Thus this person comes to the surface and stands.

Bhikkhus, which person comes to the surface and with spiritual insight inspects?

Here, bhikkhus a certain person comes to the surface and thinks faith,...re... shame,...re...remorse, ...re...effort, ...re... and wisdom is good for meritorious things. Destroying three bonds he enters the stream of the Teaching, not falling from there becomes intent on extinction. Thus this person comes to the surface and with spiritual insight inspects.

Bhikkhus, which person comes to the surface and crosses over?

Here, bhikkhus a certain person comes to the surface and thinks faith,...re... shame,...re...remorse, ...re...effort, ...re... and wisdom is good for meritorious things. Destroying three bonds he enters the stream of the Teaching and diminishing greed, hate and delusion comes back to this world once more and makes an end of unpleasantness. Thus this person comes to the surface and crosses over.

Bhikkhus, which person comes to the surface and fathoms the depths?

Here, bhikkhus a certain person comes to the surface and thinks faith,...re... shame,...re...remorse, ...re...effort, ...re... and wisdom is good for meritorious things. Destroying the five lower bonds binding him to the sensual world, he takes spontaneous birth and extinguishes in that same birth. Thus this person comes to the surface and fathoms the depth.

Bhikkhus, which one is the brahmin, who comes to the surface crosses over and stands on hard ground?

Here, bhikkhus a certain person comes to the surface and thinks faith,...re... shame,...re...remorse, ...re...effort, ...re... and wisdom is good for meritorious things. Destroying desires, releasing the mind and released through wisdom, here and now by

himself realizing he abides. Bhikkhus, this is the brahmin, who comes to the surface crosses over and stands on hard ground

Bhikkhus, these seven persons with comparisons to water are evident in the world.

#### 6. Aniccaanupassisutta.m- Reflecting impermanence.

16. Bhikkhus, these seven persons worthy of offerings, hospitality, gifts, to be worshipped with clasped hands, the incomparable field of merit for the world are evident What seven?

Here, bhikkhus, a certain person abides reflecting impermanence in all determinations. Experiencing the perception of impermanence, constantly, without an interruption, with a mind inclined to see wisely with penetrating insight. He destroying desires, ...re...realizing abides. Bhikkhus, this is the first person worthy of offerings, hospitality, gifts, to be worshipped with clasped hands, the incomparable field of merit, for the world.

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Again, bhikkhus, a certain person abides reflecting impermanence in all determinations. Experiencing the perception of impermanence, constantly, without an interruption, with a mind inclined to see wisely with penetrating insight. His finishing up of desires and ending life takes place at one and same time. Bhikkhus, this is the second person worthy of offerings, hospitality, gifts, to be worshipped with clasped hands, the incomparable field of merit for the world.

Again, bhikkhus, a certain person abides reflecting impermanence in all determinations. Experiencing the perception of impermanence, constantly, without an interruption, with a mind inclined to see wisely with penetrating insight. Destroying the five lower bonds binding him to the sensual world, he waits to extinguish, ...re...is close upon extinction ...re.... is to extinguish without determinations, ...re...is to extinguish with determinations, ...re.... is one going up stream as far as the highest world of Brahma. Bhikkhus, this is the seventh person worthy of offerings, hospitality, gifts, to be worshipped with clasped hands, the incomparable field of merit for the world. Bhikkhus, these seven persons worthy of offerings, hospitality, gifts, to be worshipped with clasped hands, the incomparable field of merit for the world are evident.

#### 7. Dukkhaanupassisutta.m- Reflecting unpleasantness.

17. Bhikkhus, these seven persons worthy of offerings, hospitality, gifts, to be worshipped with clasped hands, the incomparable field of merit for the world are evident What seven?

Here, bhikkhus, a certain person abides reflecting unpleasantness in all determinations. Experiencing the perception of impermanence, constantly, without an interruption, with a mind inclined to see wisely with penetrating insight. He destroying desires, ...re...realizing abides. Bhikkhus, this is the first person worthy of offerings, hospitality, gifts, to be worshipped with clasped hands, the incomparable field of merit, for the world.

.

Again, bhikkhus, a certain person abides reflecting unpleasantness in all determinations. Experiencing the perception of unpleasantness, constantly, without an interruption, with a mind inclined to see wisely with penetrating insight. His finishing up of desires and ending life takes place at one and same time. Bhikkhus, this is the second person worthy of offerings, hospitality, gifts, to be worshipped with clasped hands, the incomparable field of merit for the world.

Again, bhikkhus, a certain person abides reflecting unpleasantness in all determinations. Experiencing the perception of unpleasantness, constantly, without an interruption, with a mind inclined to see wisely with penetrating insight. Destroying the five lower bonds binding him to the sensual world, he waits to extinguish,...re...is close upon extinction ...re.... is to extinguish without determinations, ...re...is to extinguish with determinations, ...re.... is one going up stream as far as the highest world of Brahma. Bhikkhus, this is the seventh person worthy of offerings, hospitality, gifts, to be worshipped with clasped hands, the incomparable field of merit for the world. Bhikkhus, these seven persons worthy of offerings, hospitality, gifts, to be worshipped with clasped hands, the incomparable field of merit for the world are evident.

#### 8. Anattaanupassisutta.m- Reflecting the lack of a self.

18. Bhikkhus, these seven persons worthy of offerings, hospitality, gifts, to be worshipped with clasped hands, the incomparable field of merit for the world are evident. What seven?

Here, bhikkhus, a certain person abides reflecting the lack of a self in all things. Experiencing the perception of lacking a self, constantly, without an interruption, with a mind inclined to see wisely with penetrating insight. Destroying desires, ....re...realizing he abides. Bhikkhus, this is the first person worthy of offerings, hospitality, gifts, to be worshipped with clasped hands, the incomparable field of merit, for the world. .

Again, bhikkhus, a certain person abides reflecting the lack of a self in all things. Experiencing the perception of the lack of a self, constantly, without an interruption, with a mind inclined to see wisely with penetrating insight. His finishing up of desires and ending life take place at one and same time. Bhikkhus, this is the second person worthy of offerings, hospitality, gifts, to be worshipped with clasped hands, the incomparable field of merit for the world.

Again, bhikkhus, a certain person abides reflecting the lack of a self in all things. Experiencing the perception of the lack of a self, constantly, without an interruption, with a mind inclined to see wisely with penetrating insight. Destroying the five lower bonds binding him to the sensual world, he waits to extinguish,...re...is close upon extinction ...re.... is to extinguish without determinations, ...re...is to extinguish with determinations, ...re.... is one going up stream as far as the highest world of Brahma. Bhikkhus, this is the seventh person worthy of offerings, hospitality, gifts, to be worshipped with clasped hands, the incomparable field of merit for the world. Bhikkhus, these seven persons worthy of offerings, hospitality, gifts, to be worshipped with clasped hands, the incomparable field of merit for the world are evident.

#### 9. Nibbaanasutta.m- Extinction

19. Bhikkhus, these seven persons worthy of offerings, hospitality, gifts, to be worshipped with clasped hands, the incomparable field of merit for the world are evident. What seven?

Here, bhikkhus, a certain person abides reflecting pleasantness in extinction. Experiencing the perception of pleasantness, constantly, without an interruption, with a mind inclined to see wisely with penetrating insight. He destroying desires, ...re...realizing abides. Bhikkhus, this is the first person worthy of offerings, hospitality, gifts, to be worshipped with clasped hands, the incomparable field of merit, for the world.

Again, bhikkhus, a certain person abides reflecting pleasantness in extinction. Experiencing the perception of pleasantness constantly, without an interruption, with a mind inclined to see wisely with penetrating insight. His finishing up of desires and ending life take place at one and same time. Bhikkhus, this is the second person worthy of offerings, hospitality, gifts, to be worshipped with clasped hands, the incomparable field of merit for the world.

Again, bhikkhus, a certain person abides reflecting pleasantness in extinction. Experiencing the perception of pleasantness constantly, without an interruption, with a mind inclined to see wisely with penetrating insight. Destroying the five lower bonds binding him to the sensual world, he waits to extinguish, ...re...is close upon extinction ...re.... is to extinguish without determinations, ...re...is to extinguish with determinations, ...re.... is one going up stream as far as the highest world of Brahma. Bhikkhus, this is the seventh person worthy of offerings, hospitality, gifts, to be worshipped with clasped hands, the incomparable field of merit for the world. Bhikkhus, these seven persons worthy of offerings, hospitality, gifts, to be worshipped with clasped hands, the incomparable field of merit for the world are evident.

10. Niddasavatthusutta.m - Special attributes.

20. Bhikkhus, these seven are special attributes. What seven?

Here, bhikkhus, the bhikkhu has keen interest in observing the precepts, and has not lost the love for future observing of the precepts. The bhikkhu has keen interest in attending to the Teaching, has not lost the love for future attention to the Teaching. The bhikkhu has keen interest in training desires, and has not lost the love for future training of desires. The bhikkhu has keen interest for seclusion, and has not lost the love for future seclusions. The bhikkhu has keen interest for arousing effort, and has not lost the love for future arousing of effort. The bhikkhu has keen interest in careful discriminating mindfulness and has not lost the love for future careful discriminating mindfulness. The bhikkhu has a keen interest to penetrate to right view, and has not lost the love for future penetration to right view. Bhikkhus, these seven are special attributes.

3. Vajjisattakavaggo- The sevens to the Vajjis.. .

1. Saarandadasutta.m- At Sarandada.

21. I heard thus. At one time the Blessed One was abiding in the Sarandada monument in Vesali. Then many Licchavis approached the Blessed One worshipped sat on a side and the Blessed One said to the Licchavis :- I will teach you seven things for non-decrease, listen and attend carefully . The Licchavis agreed and the Blessed One said thus

Licchavis. what are the seven things for non-decrease?

As long as the Vajjis constantly come together and meet many times, their growth not decrease should be expected.

As long as the Vajjis get together in unity for their activities and dismiss in unity, their growth not decrease should be expected.

As long as the Vajjis do not appoint new rules and do not break already appointed rules and as long as the ancient laws of the Vajjis are observed, their growth not decrease should be expected.

As long as the Vajjis honour, revere and esteem the elder Vajjis and consider to listen to them, their growth not decrease should be expected.

As long as the Vajjis do not use force and oppress women and girls of high clans to live with them, their growth not decrease should be expected.

As long as the Vajjis worship, esteem and honour the Vajji monuments internally and externally giving whatever offerings earlier given without disturbing them, their growth not decrease should be expected.

As long as the Vajjis arrange the rightful protection of the worthy ones so that those who have not come would come to the kingdom and those who have come would abide pleasantly, their growth not decrease should be expected.

Licchavis, as long as these seven non-decreasing things are seen with the Licchavis and as long as they are observed by them their growth not decrease should be expected.

## 2. Vassakaarasutta.m- The brahmin Vassakara

22. I heard thus. At one time the Blessed One was living among the Gijja peaks in Rajagaha. At that time king Ajatasattu of Magadha the son of Vedeha was to attack the Vajjis. He said. I will destroy the powerful Vajjis, I will put them into trouble.

Then king Ajatasattu of Magadha the son of Vedeha addressed the brahmin Vassakara the chief minister of Magadha:- Brahmin, approach the Blessed One, in my words worship him with your head at his feet and ask whether he has a light and pleasant abiding and tell the Blessed One:- Venerable sir, king Ajatasattu of Magadha, son of Vedeha worships the Blessed One with his head at the feet of the Blessed and asks whether the Blessed One abides with few ailments, lives lightly and has a pleasant abiding and also tell venerable sir, king Ajatasattu of Magadha the son of Vedeha wants to attack the Vajjis. He says. I will destroy the powerful Vajjis, I will put them into trouble. To whatever the Blessed One says, listen carefully and report it back to me. Thus Gone Ones do not tell lies.

Brahmin Vassakara the chief minister of Magadha agreed to do the words of king Ajatasattu of Magadha and approached the Blessed One, exchanged friendly greetings, sat on a side, and said to the Blessed One:- Good Gotama, king Ajatasattu of Magadha the son of Vedeha wants to attack the Vajjis. He says. I will destroy the powerful Vajjis, I will put them into trouble.

At that time venerable Ananda was standing behind the Blessed One fanning him, the Blessed One addressed venerable Ananda:- Ananda, do you hear that the Vajjis assemble constantly? Yes, venerable sir, I have heard that the Vajjis assemble constantly.

Ananda, as long as the Vajjis assemble constantly their growth not decrease should be expected.

Ananda, do you hear that the Vajjis get together in unity for their activities and dismiss in unity? Yes, venerable sir, I hear that the Vajjis get together in unity for their activities and dismiss in unity. As long as the Vajjis get together in unity for their activities and dismiss in unity, their growth not decrease should be expected.

Ananda, do you hear that the Vajjis do not appoint new rules and do not break already appointed rules? Yes, venerable sir, I hear that the Vajjis do not appoint new rules and do not break the already appointed rules.

As long as the Vajjis do not appoint new rules and do not break already appointed rules and as long as the ancient laws of the Vajjis are observed, their growth not decrease should be expected.

Ananda, do you hear that the Vajjis revere and esteem the elder Vajjis and consider to listen to them? Yes, venerable sir, I hear that the Vajjis revere and esteem the elder Vajjis and consider to listen to them.

As long as the Vajjis honour, revere and esteem the elder Vajjis and consider to listen to them, their growth not decrease should be expected.

Ananda, do you hear that the Vajjis do not force and oppress women and girls of high clans to live with them? Yes, venerable sir, I hear that the Vajjis do not force and oppress women and girls of high clans to live with them

As long as the Vajjis do not use force and oppress women and girls of high clans to live with them, their growth not decrease should be expected.

Ananda, do you hear that the Vajjis worship esteem and honour the Vajji monuments internally and externally, giving whatever offerings earlier given without interrupting them? Yes, venerable sir, I hear that the Vajjis worship, esteem and honour the Vajji monuments internally and externally, giving whatever offerings earlier given without interrupting.

As long as the Vajjis worship, esteem and honour the Vajji monuments internally and externally giving whatever offerings earlier given without interrupting them, their growth not decrease should be expected.

Ananda, do you hear that the Vajjis arrange the rightful protection of the worthy ones so that those who have not come to the kingdom would come and those already come would abide pleasantly? Yes, venerable sir, I hear that the Vajjis arrange the rightful protection of the worthy ones, so that those who have not come to the kingdom would come and those already come would abide pleasantly.

As long as the Vajjis arrange the rightful protection of the worthy ones so that those who have not come would come to the kingdom and those who have already come would abide pleasantly, their growth not decrease should be expected.

Then the Blessed One addressed the brahmin Vassakara:- Brahmin, at one time I was abiding in the Sarandada monument and I taught the Vajjis these seven non-decreasing things. So long as the Vajjis abide by those non-decreasing things, their growth is to be expected not their decrease.

Good Gotama, to the Vajjis endowed with one of these things, increase should be expected not decrease. To them observing these seven things undoubtedly increase should be expected not decrease. Good Gotama, king Ajatasattu of Magadha, the son of Vedeha cannot do it, other than by a battle, a persuasion or breaking up their unity. Now we will go, we have much work to do. Brahmin, do as you think fit. The brahmin Vassakara delighting and agreeing with the words of the Blessed One got up from his seat and went away.

### 3. Pa.thamasattakasutta.m- The first seven.

23.I heard thus. At one time the Blessed One was living among the Gijja peaks in Rajagaha, and addressed the bhikkhus:-

Bhikkhus, I will teach seven non-decreasing things listen and attend carefully. Those bhikkhus agreed and the Blessed One said:-

Bhikkhus, what are the seven non-decreasing things?

Bhikkhus, as long as the bhikkhus assemble constantly, their increase is to be expected not their decrease.

Bhikkhus, as long as the bhikkhus assemble in unity, dismiss in unity and attend to their affairs in unity, their increase is to be expected not their decrease.

Bhikkhus, as long as the bhikkhus do not appoint new rules and abide by the appointed rules, their increase is to be expected not their decrease.

Bhikkhus, as long as the bhikkhus honour esteem and worship the recognized bhikkhus of long standing, the forefathers of the Community and listen to what they have to say, their increase is to be expected not their decrease.

Bhikkhus, as long as the bhikkhus are not under the power of arisen craving to be born in the future, their increase is to be expected not their decrease.

Bhikkhus, as long as the bhikkhus wish to live in forest dwellings, their increase is to be expected not their decrease.

Bhikkhus, as long as the bhikkhus by themselves arouse the consciousness, whoever well behaved bhikkhus come in the future, may they abide pleasantly, their increase is to be expected not their decrease.

Bhikkhus, as long as the bhikkhus observe these seven non-decreasing things and are seen to observe them, their increase is to be expected not their decrease.

#### 4. Dutiyasattakasutta.m - The second set of seven.

24. Bhikkhus, I will teach seven non-decreasing things, listen and attend carefully to it. What are the seven non-decreasing things?

Bhikkhus, as long as the bhikkhus are not fond of activity, not attached and engaged in activity, their increase is to be expected not their decrease.

Bhikkhus, as long as the bhikkhus are not fond of talk, not attached and engaged in talk, their increase is to be expected not their decrease.

Bhikkhus, as long as the bhikkhus are not fond of sleep, not attached and engaged in sleep, their increase is to be expected not their decrease.

Bhikkhus, as long as the bhikkhus are not fond of gathering, not attached and engaged in gathering, their increase is to be expected not their decrease.

Bhikkhus, as long as the bhikkhus are without evil desires and not overcome by evil desires, their increase is to be expected not their decrease.

Bhikkhus, as long as the bhikkhus are not evil companions, not associating evil companions their increase is to be expected not their decrease.

Bhikkhus, as long as the bhikkhus have attained the least distinction above human before coming to the end, their increase is to be expected not their decrease.

Bhikkhus, as long as the bhikkhus observe these seven non-decreasing things and are seen to observe them, their increase is to be expected not their decrease

#### 5. Tatiyasattakasutta.m- The third set of seven.

25. Bhikkhus, I will teach seven non-decreasing things, listen and attend carefully to it. What are the seven non-decreasing things?

Bhikkhus, as long as the bhikkhus have faith, their increase is to be expected not their decrease. Bhikkhus, as long as the bhikkhus have shame, ....re...remorse, ...re...are learned, ...re... are with aroused effort....re.... are mindful, ....re...are wise, their increase is to be expected not their decrease.

Bhikkhus, as long as the bhikkhus observe these seven non-decreasing things and are seen to observe them, their increase is to be expected not their decrease.

#### 6. Bojjha.ngasutta.m- Enlightenment factors.



26. Bhikkhus, I will teach seven non-decreasing things, listen and attend carefully to it. What are the seven non-decreasing things?

Bhikkhus, as long as the bhikkhus develop the enlightenment factor mindfulness, their increase is to be expected not their decrease.

Bhikkhus, as long as the bhikkhus develop the enlightenment factor investigating the Teaching,....re.....effort, ...re...joy, ...re... delight, ...re...concentration,....re... equanimity

their increase is to be expected not their decrease.

Bhikkhus, as long as the bhikkhus observe these seven non-decreasing things and are seen to observe them, their increase is to be expected not their decrease.

#### 7. Sa~n~naasutta.m - Perception

27. Bhikkhus, I will teach seven non-decreasing things, listen and attend carefully to it. What are the seven non-decreasing things?

Bhikkhus, as long as the bhikkhus develop the perception of impermanence, their increase is to be expected not their decrease

Bhikkhus, as long as the bhikkhus develop the perception of lacking a self, ...re... loathsomeness, ...re... the perception of danger, ....re... the perception of dispelling, ...re... the perception of disentanglement ...re.... and the perception of cessation their increase is to be expected not their decrease

Bhikkhus, as long as the bhikkhus develop these seven non-decreasing things and are seen to develop them, their increase is to be expected not their decrease.

#### 8 Pa.thamaparihaanisuttaa.m - First on decrease.

28. I heard thus. At one time the Blessed One was abiding in the monastery offered by Anathapindika in Jeta's grove in savatthi. The Blessed One addressed the bhikkhus from there:-

Bhikkhus, these seven things conduce to the decrease of the trainee bhikkhu. What seven?

Fond of activity, talk, sleep and gathering. Not controlled in the mental faculties, not knowing the right amount to eat, and when it comes to something to be done to the Community, the trainee bhikkhu discriminates- 'There are elders in the Community, who have a long standing, those who bear the load, they will do it'. Thus he gives up his duties.

Bhikkhus, these seven things conduce to the decrease of the trainee bhikkhu

Bhikkhus, these seven things conduce to the non-decrease of the trainee bhikkhu. What seven?

Not fond of ,activity, talk, sleep and gathering. Control of the mental faculties, knowing the right amount to eat, and when it comes to something to be done to the Community, the trainee bhikkhu reflects- 'There are elders in the Community, who have a long standing, those who bear the load, he does not wait until they do it.'

Bhikkhus, these seven things conduce to the non-decrease of the trainee bhikkhu

9. Dutiyaparihaanissutta.m- Second on decrease.

29.Bhikkhus, these seven things conduce to the decrease of the lay disciple. What seven?

Postpones meeting bhikkhus, neglects hearing the good Teaching, does not train in the higher virtues. Lives with non-delight and listens to the Teaching with disgust towards elder bhikkhus, middlings and the novices finding faults. Bhikkhus, these seven things conduce to the decrease of the lay disciples.

Bhikkhus, these seven things conduce to the non-decrease of the lay disciple. What seven?

Does not postpone meeting bhikkhus, does not neglect hearing the good Teaching, trains in the higher virtues. Lives delightfully and listens to the Teaching without disgust towards elder bhikkhus, middlings and the novices, not finding faults, does not seek outside to offer gifts, and does the preliminary things within. Bhikkhus, these seven things conduce to the non-decrease of the lay disciples. Bhikkhus, these seven things conduce to the non-decrease of the lay disciples. The Blessed One further said:-

The disciple neglects seeing the developed ones,

Listening to the noble Teaching and training in higher virtues

He hears the Teaching developing much displeasure

Towards the bhikkhus. Searches outside to offer gifts

For it, he does the preliminary things

These are the seven things declared for decrease

The disciple practising these does not decrease in the Teaching.

The disciple does not neglect seeing the developed ones,

Listening to the noble Teaching and training in higher virtues

He hears the Teaching not developing displeasure

Towards the bhikkhus. Does not search outside to offer gifts

For it, he does the preliminary things here itself.

These are the seven things declared for non-decrease

The disciple practising these does not decrease in the Teaching.

#### 10. Vipattisutta.m- Faliures

30.Bhikkhus, these seven are the faliures of the lay disciples.....re..... these seven are the attainments of the disciples.

#### 11. Paraabhasutta.m- Downfall

31.Bhikkhus, these seven are for the disciple's downfall ....re..... bhikkhus, these seven are the disciple's attainments.

Bhikkhus, these seven things conduce to the downfall of the lay disciple. What seven?

Postpones meeting bhikkhus, neglects hearing the good Teaching, does not train in the higher virtues. Lives with non-delight and listens to the Teaching with disgust towards elder bhikkhus, middlings and the novices finding faults. Bhikkhus, these seven things conduce to the downfall of the lay disciples.

Bhikkhus, these seven things are attainments of the lay disciple. What seven?

Does not postpone meeting bhikkhus, does not neglect hearing the good Teaching, trains in the higher virtues. Lives delightfully and listens to the Teaching without disgust towards elder bhikkhus, middlings and the novices, not finding faults, does not seek outside to offer gifts, and does the preliminary things within. Bhikkhus, these seven things are attainments of the lay disciples. Bhikkhus, these seven things are attainments of the lay disciples. The Blessed One further said:-

The disciple neglects seeing the developed ones,

Listening to the noble Teaching and training in higher virtues

He hears the Teaching developing much displeasure

Towards the bhikkhus. Searches outside to offer gifts

For it, he does the preliminary things

These are the seven things declared for the downfall

The disciple practising these has a downfall in the Teaching.

The disciple does not neglect seeing the developed ones,

Listening to the noble Teaching and training in higher virtues

He hears the Teaching not developing displeasure

Towards the bhikkhus. Does not search outside to offer gifts

For it, he does the preliminary things here itself.

These seven are attainments of the disciple.

The disciple practising these does not decrease in the Teaching.

#### 4. Devataavaggo- On gods.

##### 1. Appamaadagaaravasutta.m- Honouring diligence

32. When the night was waning, a certain deity, with a resplendent light illuminated the whole of Jeta's grove, approached the Blessed One, worshipped, stood on a side and said:-

Venerable sir, these seven things conduce to the non-decrease of the bhikkhu. What seven?

Revering the Teacher, the Teaching, the Community of bhikkhus, the training, concentration, diligence and friendly welcome. Venerable sir, these seven things conduce to the non-decrease of the bhikkhu. Having said it, that deity waited for the approval of the Teacher. Then that deity knowing the Teacher approves my words, worshipped the Blessed One, circumambulated and vanished from there .

At the end of that night the Blessed One addressed the bhikkhus:

Bhikkhus, last night, when the night was waning, a certain deity, with a resplendent light illuminated the whole of Jeta's grove, approached me, worshipped, stood on a side and said:-

Venerable sir, these seven things conduce to the non-decrease of the bhikkhu. What seven?

Revering the Teacher, the Teaching, the Community of bhikkhus, the training, concentration, diligence and friendly welcome. Venerable sir, these seven things conduce to the non-decrease of the bhikkhu. Having said it, that deity waited for my approval. Then that deity knowing that I approve her words, worshipped me, circumambulated and vanished from there

The bhikkhu revering the Teacher, Teaching, Community of bhikkhus,

Concentration, dispelling, revering the training much,

Diligence and the friendly welcome

Could not decrease, he is close upon extinction.

##### 2. Hiriigaaravasutta.m - Honouring shame.

33. Bhikkhus, last night, when the night was waning, a certain deity, with a resplendent light illuminated the whole of Jeta's grove, approached me, worshipped, stood on a side and said:-

Venerable sir, these seven things conduce to the non-decrease of the bhikkhu. What seven?

Revering the Teacher, the Teaching, the Community of bhikkhus, the training, concentration, shame and remorse Venerable sir, these seven things conduce to the non-decrease of the bhikkhu. Having said it, that deity waited for my approval. Then that deity knowing that I approve her words, worshipped me, circumambulated and vanished from there

The bhikkhu revering the Teacher, Teaching, Community of bhikkhus,

Concentration, dispelling, revering the training much,

Endowed with shame and remorse and mindfulness

Could not decrease, he is close upon extinction.

3. Pa.thamasovacassataasutta.m- First on gentleness

34. Bhikkhus, last night, when the night was waning, a certain deity, with a resplendent light illuminated the whole of Jeta's grove, approached me, worshipped, stood on a side and said:-

Venerable sir, these seven things conduce to the non-decrease of the bhikkhu. What seven?

Revering the Teacher, the Teaching, the Community of bhikkhus, the training, concentration, gentleness and spiritual companions Venerable sir, these seven things conduce to the non-decrease of the bhikkhu. Having said it, that deity waited for my approval. Then that deity knowing that I approve her words, worshipped me, circumambulated and vanished from there

The bhikkhu revering the Teacher, Teaching, Community of bhikkhus,

Concentration, dispelling, revering the training much,

A gentle spiritual friend, mindful and full of respect

Could not decrease, he is close upon extinction.

4. Dutiyasovacassataasutta.m- Second on gentleness.

35. Bhikkhus, last night, when the night was waning, a certain deity, with a resplendent light illuminated the whole of Jeta's grove, approached me, worshipped, stood on a side and said:-

Venerable sir, these seven things conduce to the non-decrease of the bhikkhu. What seven?

Revering the Teacher, the Teaching, the Community of bhikkhus, the training, concentration, gentleness and spiritual companions Venerable sir, these seven things conduce to the non-decrease of the bhikkhu. Having said it, that deity waited for my approval. Then that deity knowing that I approve her words, worshipped me, circumambulated and vanished from there

When this was said, venerable Sariputta said thus to the Blessed One:-Venerable sir, of this short exposition of the Blessed One, I know the detailed meaning thus:- Here, the bhikkhu himself reveres the Teacher, praises revering the Teacher, incites those other bhikkhus who do not revere the Teacher to do it and he praises the bhikkhus who revere the Teacher, at the right time, truthfully. Here, the bhikkhu himself reveres the Teaching,...re.....the Community,...re.... the training, ...re....concentration, ...re... gentleness, ....re... and spiritual companionship praises revering spiritual companionship, incites those other bhikkhus who do not revere spiritual companionship to do it and he praises the bhikkhus who revere spiritual companionship, at the right time, truthfully. I know the detailed meaning of this short exposition given by the Blessed One thus:- Good! Sariputta, know the detailed meaning of this short exposition thus. Here, the bhikkhu himself reveres the Teacher, praises revering the Teacher, incites those other bhikkhus who do not revere the Teacher to do it and he praises the bhikkhus who revere the Teacher, at the right time, truthfully. Here, the bhikkhu himself reveres the Teaching,...re.....the Community,...re.... the training, ...re....concentration, ...re... gentleness, ....re... and spiritual companionship praises revering spiritual companionship, incites those other bhikkhus who do not revere spiritual companionship to do it and he praises the bhikkhus who revere spiritual companionship, at the right time, truthfully. This is the detailed meaning of the short exposition given by me.

5. Pa.thamamittasutta.m- First on friends.

36. Bhikkhus, a friend endowed with seven things should be associated. What seven? Gives something difficult to give, does something difficult to do, pardons somebody difficult to pardon, hidden good qualities he discloses, hidden bad qualities he further hides, does not let down one in difficulty, does not belittle even a small gift. A friend endowed with these seven should be associated.

A friend gives something difficult to give and does something difficult to do.

Hidden good qualities are disclosed and hidden evil are further hidden

Does not let down a friend in difficulty and does not belittle even a small gift.

If these qualities are seen in someone, he should be associated as a friend.

6. Dutiyamittasutta.m- Second on friends.

37. Bhikkhus, a friend endowed with seven things should be associated, even when repelled should be followed after What seven?

Is loveable and agreeable, is reverential, developed, does what he says, says something deep and does not get involved unsuitably. Bhikkhus, a friend endowed with these seven things should be associated, even when repelled should be followed after .

Amiability, reverence, development, not going beyond his words,

And saying something deep, does not get involved,

If these qualities are evident in a person, he should be associated as a friend,

For one's own good, that friendship should not be destroyed.

7. Pa.thamapa.tisambhidaasutta.m- First on analytical knowledge.

38.Bhikkhus, the bhikkhu endowed with seven things soon abides by himself realizing the four analytical knowledges. What seven?

Bhikkhus, the bhikkhu knows as it really is, here my mind is sticky; when the mind is internally concentrated knows as it really is, here my mind is concentrated. When the mind is externally distracted knows as it really is, here my mind is externally distracted. Knowing feelings arise to him, with his knowledge they persist and with his knowledge they fade.:Knowing perceptions arise to him, with his knowledge they persist and with his knowledge they fade.Knowing thoughts arise to him, with his knowledge they persist and with his knowledge they fade.Unexalted or exalted signs taken up in suitable and unsuitable things, as impure and pure counterparts are wisely considered borne in mind and penetratingly seen Bhikkhus, the bhikkhu endowed with these seven things soon abides by himself realizing the four analytical knowledges.

8. Dutiyapa.tisambhidaasutta.m- Second on analytical knowledge.

39.Bhikkhus, Sariputta endowed with seven things abides by himself realizing the four analytical knowledges. What seven?

Here, bhikkhus, Sariputta knows as it really is, here my mind is sticky; when the mind is internally concentrated knows as it really is, here my mind is concentrated. When the mind is externally distracted knows as it really is, here my mind is externally distracted. Knowing feelings arise to him, with his knowledge they persist and with his knowledge they fade.:Knowing perceptions arise to him, with his knowledge they persist and with his knowledge they fade.Knowing thoughts arise to him, with his knowledge they persist and with his knowledge they fade.Unexalted or exalted signs taken up in suitable and unsuitable things, as impure and pure counterparts are wisely considered borne in mind and penetratingly seen Bhikkhus, Sariputta endowed with these seven things abides by himself realizing the four analytical knowledges.

9. Pa.thamavasasutta.m- First on wielding power.

40. Bhikkhus, the bhikkhu endowed with seven things wields power over the mind, his mind does not wield power over him. What seven?

Here, the bhikkhu is clever in concentration, clever in attainments of concentration, clever in enduring in concentration, clever in rising from concentrations, is clever in seeing the benefits of concentration, is clever in pasture for concentrations, is clever in throwing out in concentrations. Bhikkhus, the bhikkhu endowed with these seven things wields power over the mind, the mind does not wield power over him.

10. Dutiyavasasutta.m- Second on wielding power.

41. Bhikkhus, Sariputta endowed with seven things wields power over the mind, his mind does not wield power over him. What seven?

Here, bhikkhus Sariputta is clever in concentration, clever in attainments of concentration, clever in enduring in concentration, clever in rising from concentrations, is clever in seeing the benefits of concentration, is clever in pasture for concentrations, is clever in throwing out in concentrations. Bhikkhus, Sariputta endowed with these seven things wields power over the mind, the mind does not wield power over him.

11. Pa.thamaniddasasutta.m- First on distinction.

42. Venerable Sariputta putting on robes in the morning, taking bowl and robes entered Savatthi for alms. Then it occurred to venerable Sariputta, it is too early to go the alms round, what if I go to the monastery of the wandering ascetics. Venerable Sariputta entered the monastery of the wandering ascetics, exchanged friendly greetings with the wandering ascetics of other sects and sat on a side. To the wandering ascetics of other sects assembled there, this conversation arose. "Friends, whoever leads the holy life pure and complete for twelve years, is the bhikkhu of distinction, without any doubts.

Then venerable Sariputta neither pleased nor showing displeasure for the words of the wandering ascetics of other sects, got up from his seat and went away, thinking I will know the meaning of these words from the Blessed One.

Venerable Sariputta wandering for alms in Savatthi and after the meal, returning from the alms round approached the Blessed One, worshipped sat on side and said to the Blessed One:-

Here, venerable sir, I put on robes in the morning, and taking bowl and robes entered Savatthi for alms. Then it occurred to me, it is too early to go for the alms round, what if I go to the monastery of the wandering ascetics. Venerable sir, I entered the monastery of the wandering ascetics, exchanged friendly greetings with the wandering ascetics of other sects and sat on a side. To the wandering ascetics of other sects assembled there, this conversation arose. "Friends, whoever leads the holy life pure and complete for twelve years, is the bhikkhu of distinction, without any doubts.

Venerable sir, I was not pleased, not showing displeasure for the words of the wandering ascetics of other sects, I got up from my seat and went away, thinking I will know the meaning of these words from the Blessed One. Venerable sir, is it possible to appoint a



bhikkhu of distinction in this dispensation, merely counting the number of rains that he has spent?

Sariputta, it is not possible to appoint a bhikkhu of distinction in this dispensation, merely by counting the number of rains that he has spent. Sariputta, I have by myself realized and declare these seven attributes to appoint a bhikkhu of distinct.

What seven? Here, Sariputta, the bhikkhu has keen interest in observing the precepts, and has not lost the love for future observing of the precepts. The bhikkhu has keen interest in attending to the Teaching, has not lost the love for future attention to the Teaching. The bhikkhu has keen interest in training desires, and has not lost the love for future training of desires. The bhikkhu has keen interest for seclusion, and has not lost the love for future seclusions. The bhikkhu has keen interest for arousing effort, and has not lost the love for future arousing of effort. The bhikkhu has keen interest in careful discriminating mindfulness and has not lost the love for future careful discriminating mindfulness. The bhikkhu has a keen interest to penetrate to right view, and has not lost the love for future penetration to right view. Sariputta, the bhikkhu endowed with these seven attributes leading the holy life complete and pure for twelve years is a bhikkhu of distinction without any doubts. ...re.... for twenty four years is a bhikkhu of distinction without any doubts.....re...for thirty six years is a bhikkhu of distinction without any doubts.....re...for forty eight years is a bhikkhu of distinction without any doubts.

12. Dutiyāniddasāsutta.m- Second on distinction.

43. I heard thus. At one time the Blessed One was living in Gosita's monastery in Kosambi. Venerable Ananda putting on robes in the morning, taking bowl and robes entered Savatthi for alms. Then it occurred to venerable Ananda, it is too early to go the alms round, what if I go to the monastery of the wandering ascetics. Venerable Ananda entered the monastery of the wandering ascetics, exchanged friendly greetings with the wandering ascetics of other sects and sat on a side. To the wandering ascetics of other sects assembled there, this conversation arose. "Friends, whoever leads the holy life pure and complete for twelve years, is the bhikkhu of distinction, without any doubts.

Then venerable Ananda neither pleased nor showing displeasure for the words of the wandering ascetics of other sects, got up from his seat and went away, thinking I will know the meaning of these words from the Blessed One.

Venerable Ananda wandering for alms in Savatthi and after the meal, returning from the alms round approached the Blessed One, worshipped sat on side and said to the Blessed One:-

Here, venerable sir, I put on robes in the morning, and taking bowl and robes entered Savatthi for alms. Then it occurred to me, it is too early to go for the alms round, what if I go to the monastery of the wandering ascetics. Venerable sir, I entered the monastery of the wandering ascetics, exchanged friendly greetings with the wandering ascetics of other sects and sat on a side. To the wandering ascetics of other sects assembled there, this conversation arose. "Friends, whoever leads the holy life pure and complete for twelve years, is the bhikkhu of distinction, without any doubts.

Venerable sir, I was not pleased, not showing displeasure for the words of the wandering ascetics of other sects, I got up from my seat and went away, thinking I will know the meaning of these words from the Blessed One. Venerable sir, is it possible to appoint a

bhikkhu of distinction in this dispensation, merely counting the number of rains that he has spent?

Ananda, it is not possible to appoint a bhikkhu of distinction in this dispensation, merely by counting the number of rains that he has spent. Ananda, I have by myself realized and declare these seven attributes to appoint a bhikkhu of distinct.

What seven? Here, Ananda, the bhikkhu has keen interest in observing the precepts, and has not lost the love for future observing of the precepts. The bhikkhu has keen interest in attending to the Teaching, has not lost the love for future attention to the Teaching. The bhikkhu has keen interest in training desires, and has not lost the love for future training of desires. The bhikkhu has keen interest for seclusion, and has not lost the love for future seclusions. The bhikkhu has keen interest for arousing effort, and has not lost the love for future arousing of effort. The bhikkhu has keen interest in careful discriminating mindfulness and has not lost the love for future careful discriminating mindfulness. The bhikkhu has a keen interest to penetrate to right view, and has not lost the love for future penetration to right view. Ananda, the bhikkhu endowed with these seven attributes leading the holy life complete and pure for twelve years is a bhikkhu of distinction without any doubts. ...re.... for twenty four years is a bhikkhu of distinction without any doubts.....re...for thirty six years is a bhikkhu of distinction without any doubts.....re...for forty eight years is a bhikkhu of distinction without any doubts.

## 5. Mahaaya~n~navaggo -The great sacrifices

### 1. Sattavi~n~naana.t.thisutta.m-The seven stations for consciousness

44.Bhikkhus, these seven are the stations of consciousness. What seven?

Bhikkhus, there are beings with various bodies and various perceptions for example human beings, sometimes like gods and sometimes like hellish beings. This is the first station of consciousness.

Bhikkhus, there are beings with various bodies and a single perception for example newly born gods in the world of Brahma. This is the second station of consciousness.

Bhikkhus, there are beings with a single body and various perceptions for example the radiant gods This is the third station of consciousness.

Bhikkhus, there are beings with a single body and a single perception for example gods surrounded with pleasantness only. This is the fourth station of consciousness.

Bhikkhus, there are beings who overcoming all perceptions of matter and all perceptions of aversion and not attending to various perceptions, with space is boundless attain to the sphere of space. This is the fifth station of consciousness.

Bhikkhus, there are beings who overcoming all perceptions of space with consciousness is boundless attain to the sphere of consciousness. This is the sixth station of consciousness.

Bhikkhus, there are beings who overcoming all perceptions of consciousness attain to the sphere of no-thingness. This is the seventh station of consciousness. Bhikkhus, these seven are the stations of consciousness.

2. Samaadhiparikkhaarasutta.m- Accessories of concentration.

45. Bhikkhus, these seven are the accessories of concentration. What seven?

Right view, right thoughts, right speech, right actions, right livelihood, right effort and right mindfulness. Bhikkhus, when the mind's one pointedness is accessed with these seven factors, it is called the noble right concentration, with means and accessories

3. Pa.thama-aggisutta.m- First on fire.

46. Bhikkhus, these seven are fires. What seven?

The fire of lust, anger, delusion. The fire of honouring, the householder fire, the fire of giving gifts and the fire out of firewood.

Bhikkhus, these seven are fires.

4. Dutiya-aggisutta,m- Second on fire.

47. At that time the brahmin with a lofty body was going to offer a great sacrifice. So five hundred bulls, five hundred young bulls, five hundred young cows, five hundred goats, five hundred sheep, were brought to the sacrificial post to be sacrificed. Then the brahmin with the lofty body approached the Blessed One exchanged friendly greetings, sat on a side and said to the Blessed One:-

Good Gotama, I have heard that setting fire and raising the sacrificial post is of much benefit and with good results.

Brahmin, I too have heard that, setting fire and raising the sacrificial post is of much benefit and with good results.

For the second time the brahmin with the lofty body said, ...re..... for the third time the brahmin with the lofty body said. Good Gotama, I have heard that setting fire and raising the sacrificial post is of much benefit and with good results.

Brahmin, I too have heard that, setting fire and raising the sacrificial post is of much benefit and with good results. Then good Gotama, our ideas agree, yours and mine.

When this was said venerable Ananda said to the brahmin with a lofty body-"Brahmin, that is not how you should question the Thus Gone One. You should do it thus.

Good Gotama, I have heard that setting fire and raising the sacrificial post is of much benefit and with good results. I too have a desire to set fire and raise the sacrificial post. Venerable sir, advise me on this, so that it would be for my welfare and pleasantness for a long time.

Then the brahmin with a lofty body said to the Blessed One Good Gotama, I have heard that setting fire and raising the sacrificial post is of much benefit and good results. I too have a desire to set fire and raise the sacrificial post. Venerable sir, advise me on this, so that it would be for my welfare and pleasantness for a long time.

Brahmin, the one who lights the fire and raises the sacrificial post, even before the sacrifice, raises three weapons, three demerits, three yielders of unpleasantness with unpleasant results. What three?

The bodily weapon, the verbal weapon and the mental weapon.

Brahmin, the one who lights the fire and raises the sacrificial post, even before the sacrifice, arouses the mind -Kill this amount of bulls for the sacrifice! Kill this amount of young bulls for the sacrifice! Kill this amount of cows for the sacrifice! Kill this amount of goats for the sacrifice! Kill this amount of sheep for the sacrifice! Thinking I do good, he does evil. .

Thinking I do merit, he does demerit. Thinking I search the path to heaven, he searches the path to hell. Brahmin, the one who lights the fire and raises the sacrificial post, even before the sacrifice, raises three weapons, three demerits, three yielders of unpleasantness with unpleasant results. .

Again, brahmin, the one who lights the fire and raises the sacrificial post, even before the sacrifice, says such words -Kill this amount of bulls for the sacrifice! Kill this amount of young bulls for the sacrifice! Kill this amount of cows for the sacrifice! Kill this amount of goats for the sacrifice! Kill this amount of sheep for the sacrifice! Thinking I do good, he does evil. Thinking I do merit, he does demerit. Thinking I search the path to heaven, he searches the path to hell. Brahmin, the one who lights the fire and raises the sacrificial post, even before the sacrifice, raises three weapons, three demerits, three yielders of unpleasantness with unpleasant results.

Again, brahmin, the one who lights the fire and raises the sacrificial post, even before the sacrifice himself makes endeavour -Kill the bulls for the sacrifice! Kill the young bulls for the sacrifice! Kill the cows for the sacrifice! Kill the goats for the sacrifice! Kill the sheep for the sacrifice! Thinking I do good, he does evil. Thinking I do merit, he does demerit. Thinking I search the path to heaven, he searches the path to hell. Brahmin, the one who lights the fire and raises the sacrificial post, even before the sacrifice, raises three weapons, three demerits, three yielders of unpleasantness with unpleasant results.

Brahmin, these three fires should be dispelled, avoided, should not be followed after. What three? The fire of lust, the fire of hatred and the fire of delusion.

Brahmin, why should the fire of lust be dispelled, avoided and should not be followed after? Brahmin, with lust, overcome by lust one misbehaves by body, speech and mind. Having misbehaved by body, speech and mind, after death a certain one goes to decrease, to loss, to hell. Therefore the fire of lust should be dispelled, avoided and should not be followed after.

Brahmin, why should the fire of hatred be dispelled, avoided and should not be followed after? Brahmin, with hatred, overcome by hatred one misbehaves by body, speech and mind. Having misbehaved by body, speech and mind, after death a certain one goes to decrease, to loss, to hell. Therefore the fire of hatred should be dispelled, avoided and should not be followed after.

Brahmin, why should the fire of delusion be dispelled, avoided and should not be followed after? Brahmin, deluded and overcome by delusion one misbehaves by body,

speech and mind. Having misbehaved by body, speech and mind, after death a certain one goes to decrease, to loss, to hell. Therefore the fire of delusion should be dispelled, avoided and should not be followed after.

Brahmin, these three fires should be revered, esteemed, honoured and fostered with rightful pleasantness. What three?

The fire worthy of offerings, the household fire and the fire worthy of gifts.

Brahmin, what is the fire worthy of offerings?

Brahmin, mother or father is the fire worthy of offerings. What is the reason? Brahmin, I am adored and produced from them. Therefore mother and father are the fire worthy of offerings. They should be revered, esteemed, honoured and fostered with rightful pleasantness.

Brahmin, what is the fire of the household?

Brahmin, sons, wife, slaves, messengers and workmen are the household fire. Therefore the household fire should be revered, esteemed, honoured and fostered with rightful pleasantness.

Brahmin, what is the fire worthy of gifts?

Here, brahmin, of those recluses and brahmins who have given up false teachers, some train to be patient and gentle, a certain one tames himself, a certain one appeases himself, a certain one extinguishes. Brahmin, this is the fire worthy of gifts. The fire worthy of gifts should be revered, esteemed, honoured and fostered with rightful pleasantness.

Brahmin, as for the fire of firewood, from time to time it should be lighted, attended to, put out and put aside.

When this was said the brahmin with the lofty body said thus:- I understand good Gotama. Remember me as a lay disciple who has taken refuge from today until life lasts. Now I will release the five hundred bulls, the five hundred young bulls, the five hundred cows, the five hundred goats and the five hundred sheep I will bestow their lives, may they eat green grass, may they drink cool water, may they feel the cool air blowing

5. Pa.thamasa~n~naasutta.m- First on perceptions.

48.Bhikkhus, these seven perceptions developed and made much are very beneficial, a dive in deathlessness and end in deathlessness. What seven?

The perception of loathsomeness, of death, loathsomeness of food, non-attachment to all the world, impermanence, unpleasantness of impermanence and lack of a self in unpleasantness. Bhikkhus, these seven perceptions developed and made much are very beneficial, a dive in deathlessness and end in deathlessness.

6. Dutiyasa~n~naasutta.m- Second on perceptions.

49. Bhikkhus, these seven perceptions developed and made much are very beneficial, a dive in deathlessness and end in deathlessness. What seven?

The perception of loathing, of death, loathing food, non-attachment to all the world, impermanence, unpleasantness of impermanence and lack of a self in unpleasantness. Bhikkhus, these seven perceptions developed and made much are very beneficial, a dive in deathlessness and end in deathlessness.

Bhikkhus, why was it said, the perception of loathing, developed and made much is very beneficial, a dive in deathlessness and ends in deathlessness?

Bhikkhus, to the bhikkhu practising the perception of loathing and abiding much in it, the sexual thought keeps away, it shrinks and rolls away. The mind stretches out and gets established in equanimity or loathing. Like a cock's feather or a tendon with nerves, put in the fire would draw back, shrink and turn away, would not stretch. In the same manner, to the bhikkhu practising the perception of loathing and abiding much in it, the sexual thought keeps away, it shrinks and rolls away. The mind stretches out and gets established in equanimity or loathing.

Bhikkhus, if to the bhikkhu practising the perception of loathing and abiding much in it, the mind follows after the sexual thought gets established in it, does not loathe it. The bhikkhu should know. My mind is not developed in the perception of loathing. I do not see any difference in my mind, earlier and now. I have not reached the power of my development. He should be aware of this.

Bhikkhus, if to the bhikkhu practising the perception of loathing and abiding much in it, the mind does not follow after the sexual thought, does not get established in it, loathes it. The bhikkhu should know. My mind is developed in the perception of loathing. I see the difference in my mind, earlier and now. I have reached the power of my development. He should be aware of this. Bhikkhus, if it was said, the perception of loathing, developed and made much is very beneficial, a dive in deathlessness and ends in deathlessness, it was said on account of this.

Bhikkhus, why was it said, the perception of death, developed and made much is very beneficial, a dive in deathlessness and ends in deathlessness?

Bhikkhus, to the bhikkhu practising the perception of death and abiding much in it, the desire to live keeps away, it shrinks and rolls away. The mind stretches out and gets established in equanimity or loathing. Like a cock's feather or a tendon with nerves put in the fire would draw back, shrink and turn away, would not stretch. In the same manner, to the bhikkhu practising the perception of death and abiding much in it, the desire to live keeps away, it shrinks and rolls away. The mind stretches out and gets established in equanimity or loathing.

Bhikkhus, if to the bhikkhu practising the perception of death and abiding much in it, the mind follows after the desire to live gets established in it, does not loathe it. The bhikkhu should know. My mind is not developed in the perception of death I do not see any difference in my mind, earlier and now. I have not reached the power of my development. He should be aware of this.

Bhikkhus, if to the bhikkhu practising the perception of death and abiding much in it, the mind does not follow after the desire to live, does not get established in it, loathes it. The bhikkhu should know. My mind is developed in the perception of death. I see the difference in my mind, earlier and now. I have reached the power of my development. He should be aware of this.

Bhikkhus, if it was said, the perception of death, developed and made much is very beneficial, a dive in deathlessness and ends in deathlessness, it was said on account of this.

Bhikkhus, why was it said, the perception of loathing food , developed and made much is very beneficial, a dive in deathlessness and ends in deathlessness?

Bhikkhus, to the bhikkhu practising the perception of loathing food and abiding much in it, the craving for tastes keep away, it shrinks and rolls away. The mind stretches out and gets established in equanimity or loathing. Like a cock's feather or a tendon with nerves put in the fire would draw back, shrink and turn away, would not stretch. In the same manner, to the bhikkhu practising the perception of loathing food and abiding much in it, the craving for tastes keep away, it shrinks and rolls away. The mind stretches out and gets established in equanimity or loathing

Bhikkhus, if to the bhikkhu practising the perception of loathing food and abiding much in it, the mind follows after the craving for tastes gets established in it, does not loathe it. The bhikkhu should know. My mind is not developed in the perception of loathing food. I do not see any difference in my mind, earlier and now. I have not reached the power of my development. He should be aware of this.

Bhikkhus, if to the bhikkhu practising the perception of loathing food and abiding much in it, the mind does not follow after the craving for tastes, does not get established in it, loathes it. The bhikkhu should know. My mind is developed in the perception of loathing food. I see the difference in my mind, earlier and now. I have reached the power of my development. He should be aware of this.

Bhikkhus, if it was said, the perception of loathing food, developed and made much is very beneficial, a dive in deathlessness and ends in deathlessness, it was said on account of this.

Bhikkhus, why was it said, the perception of non-attachment to all the world, developed and made much is very beneficial, a dive in deathlessness and ends in deathlessness?

Bhikkhus, to the bhikkhu practising the perception of non-attachment to all the world and abiding much in it, the manifold beauty of the world, keeps away, it shrinks and rolls away. The mind stretches out and gets established in equanimity or loathing. Like a cock's feather or a tendon with nerves, put in the fire would draw back, shrink and turn away, would not stretch. In the same manner, to the bhikkhu practising the perception of non-attachment to all the world and abiding much in it, the manifold beauty of the world keeps away, it shrinks and rolls away. The mind stretches out and gets established in equanimity or loathing.

Bhikkhus, if to the bhikkhu practising the perception of non-attachment to all the world and abiding much in it, the mind follows after the manifold beauty of the world, gets established in it, does not loathe it. The bhikkhu should know. My mind is not developed in the perception of non-attachment to all the world. I do not see any difference in my mind, earlier and now. I have not reached the power of my development. He should be aware of this.

Bhikkhus, if to the bhikkhu practising the perception of non-attachment to all the world and abiding much in it, the mind does not follow after the manifold beauty of the world, does not get established in it, loathes it. The bhikkhu should know. My mind is developed in the perception of non-attachment to all the world. I see the difference in

my mind, earlier and now. I have reached the power of my development. He should be aware of this.

Bhikkhus, if it was said, the perception of non-attachment to all the world, developed and made much is very beneficial, a dive in deathlessness and ends in deathlessness, it was said on account of this.

Bhikkhus, why was it said, the perception of impermanence, developed and made much is very beneficial, a dive in deathlessness and ends in deathlessness?

Bhikkhus, to the bhikkhu practising the perception of impermanence and abiding much in it, gain, honour and fame keeps away, it shrinks and rolls away. The mind stretches out and gets established in equanimity or loathing. Like a cock's feather or a tendon with nerves, put in the fire would draw back, shrink and turn away, would not stretch. In the same manner, to the bhikkhu practising the perception of impermanence and abiding much in it, gain, honour and fame keeps away, it shrinks and rolls away. The mind stretches out and gets established in equanimity or loathing..

Bhikkhus, if to the bhikkhu practising the perception of impermanence and abiding much in it, the mind follows after gain, honour and fame gets established in it, does not loathe it. The bhikkhu should know. My mind is not developed in the perception of impermanence. I do not see any difference in my mind, earlier and now. I have not reached the power of my development. He should be aware of this.

Bhikkhus, if to the bhikkhu practising the perception of impermanence and abiding much in it, the mind does not follow after gain, honour and fame, does not get established in it, loathes it. The bhikkhu should know. My mind is developed in the perception of impermanence. I see the difference in my mind, earlier and now. I have reached the power of my development. He should be aware of this.

Bhikkhus, if it was said, the perception of impermanence, developed and made much is very beneficial, a dive in deathlessness and ends in deathlessness, it was said on account of this.

Bhikkhus, why was it said, the perception of unpleasantness in impermanence, developed and made much is very beneficial, a dive in deathlessness and ends in deathlessness?

Bhikkhus, to the bhikkhu practising the perception of unpleasantness in impermanence and abiding much in it, a keen perception of fear, for laziness, distraction, negligence and non-reflection gets established, like to a slayer with raised sword.

Bhikkhus, if to the bhikkhu practising the perception of unpleasantness in impermanence and abiding much in it, a keen perception of fear, for laziness, distraction, negligence and non reflection does not get established, like to a slayer with raised sword The bhikkhu should know. My mind is not developed in the perception of unpleasantness in impermanence. I do not see any difference in my mind, earlier and now. I have not reached the power of my development. He should be aware of this.

Bhikkhus, if to the bhikkhu practising the perception of unpleasantness in impermanence and abiding much in it, a keen perception of fear, for laziness, distraction, negligence and non reflection gets established, like to a slayer with raised sword The bhikkhu should know. My mind is developed in the perception of unpleasantness in impermanence. I see the difference in my mind, earlier and now. I have reached the power of my development. He should be aware of this..



Bhikkhus, if it was said, the perception of unpleasantness in impermanence, developed and made much is very beneficial, a dive in deathlessness and ends in deathlessness, it was said on account of this.

Bhikkhus, why was it said, the perception of lacking a self in unpleasantness developed and made much is very beneficial, a dive in deathlessness and ends in deathlessness?

Bhikkhus, to the bhikkhu practising the perception of lacking a self in unpleasantness and abiding much in it, whatever distinctions arise as superior, inferior or equal in the sixfold conscious body and all external signs, are appeased and well released

Bhikkhus, if to the bhikkhu practising the perception of lacking a self in unpleasantness and abiding much in it, a distinction arises as superior, inferior or equal in the sixfold conscious body and all external signs, are not appeased and not well released. The bhikkhu should know. My mind is not developed in the perception of lacking a self in unpleasantness. I do not see any difference in my mind, earlier and now. I have not reached the power of my development. He should be aware of this.

Bhikkhus, if to the bhikkhu practising the perception of lacking a self in unpleasantness and abiding much in it, a distinction does not arise as superior, inferior or equal in the sixfold conscious body and all external signs, is appeased and well released. The bhikkhu should know. My mind is developed in the perception of lacking a self in unpleasantness. I see the difference in my mind, earlier and now. I have reached the power of my development. He should be aware of this. The bhikkhu should know. My mind is developed in the perception of unpleasantness in impermanence. I see the difference in my mind, earlier and now. I have reached the power of my development. He should be aware of this..

Bhikkhus, if it was said, the perception of lacking a self in unpleasantness developed and made much is very beneficial, a dive in deathlessness and ends in deathlessness, it was said on account of this.

Bhikkhus, these seven perceptions developed and made much are very beneficial, a dive in deathlessness and end in deathlessness.

## 7. Methunasutta.m- Sexuality

50. The brahmin Jaanussoni approached the Blessed One, exchanged friendly greetings, sat on a side and said:-

Good Gotama, do you acknowledge leading a holy life?

Brahmin, saying it correctly, The holy life should be lead pure and complete without a break, defects, spots and consistently. I live the holy life pure and complete, without a break, without defects, spots and consistently. - Good Gotama, what are the breaks, defects, spots and inconsistencies in the holy life?

Here, brahmin, a certain recluse or brahmin promising to live the holy life rightfully, does not enter into a secret association with a woman but enjoys rubbing, massaging, shampooing and other negligences. He enjoys them, strives for them and prospers with them. Brahmin, these are interruptions, defects, spots and inconsistencies of the holy life.

Brahmin, to this I say, leading an impure holy life enjoying sexuality not released from birth, decay, death, grief, wailing, unpleasantness displeasure and distress.

Again, brahmin, a certain recluse or brahmin promising to live the holy life rightfully, does not enter into a secret association with a woman. Does not enjoy rubbing, massaging, shampooing and other negligences. Yet jokes and jests, sports, amuses himself, ....re.....Does not joke, jest, sport or amuse himself with a woman. Yet eye to eye meets with a woman. ...re...Does not meet with a woman eye to eye. Yet hears the sound of a woman, across a wall, an embankment, either laughing, talking, singing or crying.....re.....Does not hear the sound of a woman across a wall or embankment, laughing, talking, singing or crying. Yet recalls laughing, talking and sporting in the past...re.... Does not recall laughing, talking, and sporting in the past. Yet sees a householder or the son of a householder endowed and attended by the five strands of sense pleasures...re.... Does not see a householder or the son of a householder endowed and attended with the five strands of sense pleasures. Yet leads the holy life aspiring birth in a certain clan of gods. With my virtues, observances, austerities, and leading of the holy life I should be a god, or a certain god. He enjoys, strives and prospers in it. Brahmin, these are interruptions, defects, spots and inconsistencies of the holy life. Brahmin, to this I say, leading an impure holy life enjoying sexuality not released from birth, decay, death, grief, wailing, unpleasantness displeasure and distress.

Brahmin, as long as these seven ways of enjoying sexuality were not dispelled in me I did not declare my rightful attainment of noble enlightenment to the world, together with gods and men, Mara, Brahma recluses and brahmins and the Community of recluses and brahmins. Knowledge and vision arose to me, unshakable is my release, this is my last birth, now there is no more rebirth.

When this was said the brahmin Janussoni said to the Blessed One:- Good Gotama, I understand! Remember me as a lay disciple who has taken refuge from today until life lasts.

## 8. Sa.myogasutta.m Association

51. Bhikkhus, I will teach the method of association and dissociation, listen and attend carefully. Bhikkhus, what is the method of association and dissociation?

Bhikkhus, the woman with her internal femininity attends to her womanly charm, deportment, ways, interests, sounds and decorations. Arousing lust for it, she attends to an external masculinity with manly charm, deportment, ways, interests, sounds and decorations. Arousing lust for it she desires an external association. She desires some pleasantness and pleasure on account of that association. Bhikkhus, women attached to femininity and united to men do not go beyond femininity.

Bhikkhus, the man with his internal masculinity attends to his manly charm, deportment, ways, interests, sounds and decorations. Arousing lust for it, he attends to an external femininity with womanly charm, deportment, ways, interests, sounds and decorations. Arousing lust for it he desires an external association. He desires some pleasantness and pleasure on account of that association. Bhikkhus, men attached to masculinity and united to women do not go beyond masculinity. Bhikkhus, this is association.

Bhikkhus, how comes dissociation?

Bhikkhus, the woman with her internal femininity does not attend to her womanly charm, deportment, ways, interests, sounds and decorations. Not arousing lust for it, she does not attend to an external masculinity with manly charm, deportment, ways, interests, sounds and decorations. Not arousing lust for it she does not desire an external association, some pleasantness and pleasure on account of that association. Bhikkhus, women not attached to femininity and not united to men go beyond femininity.

Bhikkhus, the man with his internal masculinity does not attend to his manly charm, deportment, ways, interests, sounds and decorations. Not arousing lust for it, he does not attend to an external femininity with womanly charm, deportment, ways, interests, sounds and decorations. Not arousing lust for it, he does not desire an external association, some pleasantness and pleasure on account of that association. Bhikkhus, men not attached to masculinity and not united to women go beyond masculinity. Bhikkhus, this is dissociation. Bhikkhus, this is the method of association and dissociation.

9. Daanamahapphalasutta.m- The highest results from giving gifts.

52. At one time the Blessed One was living on the bank of the Gaggara pond in Campa. Then many disciples of Campa approached venerable Sariputta, worshipped, sat on a side and said:- Venerable sir, it is long since that we heard the Teaching from the Blessed One

Good! If we could hear the Teaching from the Blessed One. Then friends, come on the full moon day, you will undoubtedly hear the Teaching from the Blessed One. Those lay disciples agreed got up from their seats, worshipped, venerable Sariputta, circumambulated and went away.

On the full moon day, those lay disciples approached venerable Sariputta worshipped and kept standing. Then venerable Sariputta approached the Blessed One with those lay disciples, worshipped, sat on a side and said to the Blessed One:

Venerable sir, is there a state in which, to a certain one, there isn't the highest benefits and results giving a certain gift and to another there is the highest benefits and results giving the same gift?

Sariputta, there is that state in which, to a certain one, there isn't the highest benefits and results giving a certain gift and to another there is the highest benefits and results giving the same gift. Venerable sir, what is the reason and cause for a certain one, there isn't the highest benefits and results giving a certain gift and to another there is the highest benefits and results giving the same gift?

Here, Sariputta, a certain one gives gifts of eatables, drinks, clothes, carriages, flowers, scents, ointments, beds, dwellings and lights to recluses or brahmins with desires, with a bound mind, with desires of accumulating, thinking later I will partake these. Sariputta, do you know that a certain one gives gifts like these?

Yes, venerable sir.

There, Sariputta, a certain one gives gifts with desires, with a bound mind, with desires of accumulating, thinking I will later partake these, they after death are born in the company of the four guardian gods. Finishing up all the results, power, that fame and authority of those actions, they come back here.

There, Sariputta, a certain one does not give gifts with desires, with a bound mind, with desires of accumulating, thinking I will later partake these. They give gifts thinking it is good .....re..... Some do not give gifts thinking it is good to give gifts. They give gifts thinking my father, grandfather gave gifts, it is not good to disturb this order and they give gifts.....re.. Some do not give gifts thinking my father, grandfather gave gifts, it is not good to disturb this order and they give gifts.thinking we cook, these do not cook, we should give to those who do not cook. It is not suitable that those who cook should not give to those who do not cook....re... Some do not give gifts thinking we cook, these do not cook, we should give to those who do not cook. It is not suitable that those who cook should not give to those who do not cook They give thinking, great sacrifices were given to ancient sages such as Attaka Vamaka, Vamadeva, Vessamitta, Yamataggi, Angirasa Bharadvaja, Vasettha, Kassapa and Bhagu. I will arrange the sacrifice to them....re... Some do not give thinking great sacrifices were given to ancient sages such as Attaka Vamaka, Vamadeva, Vessamitta, Yamataggi, Angirasa Bharadvaja, Vasettha, Kassapa and Bhagu. thinking I will arrange the sacrifice to them. Yet others give gifts, thinking when I give these gifts, my mind becomes pleasant, when the self is pleased pleasure arises and gives gifts, ....re.... Some do not think when I give these gifts my mind becomes pleasant, when the self is pleased pleasure arises. Yet some give gifts to adorn and decorate the mind. He gives those gifts of eatables, drinks, clothes, carriages, flowers scents, ointments, beds dwellings and lights to recluses or brahmins.Sariputta, do you know that such gifts are given?"

"Yes, venerable sir"..

There, Sariputta, a certain one does not give gifts with desires, with a bound mind, with desires of accumulating, thinking I will later partake these, it is good to give gifts, gifts were given by my father and grandfather and it is not suitable to disturb this order. I cook and these do not cook, it is not suitable that those who cook should not give to those who do not cook, great sacrifices were given to ancient sages such as Attaka Vamaka, Vamadeva, Vessamitta, Yamataggi, Angirasa Bharadvaja, Vasettha, Kassapa and Bhagu. I will arrange the sacrifice to them, nor does he give thinking when I give these gifts my mind becomes pleasant, when the self is pleased pleasure arises. Yet gives gifts to adorn and decorate the mind. He giving those gifts, after death is born in the company of the four guardian gods.Finishing up all the results, power, that fame and authority of those actions, he does not come back here.

That is the reason and cause for a certain one, there isn't the highest benefits and results giving a certain gift and to another there is the highest benefits and results giving the same gift .

10. Nandamaataasutta.m- The female lay disciple Nanda.

53. I heard thus. At one time venerable Sariputta and venerable Mahamoggallana were touring the southern hilly region with a large Community of bhikkhus. At that time the female lay disciple Velukantaki Nanda having got up in the last watch of the night was reciting loudly the Parayana Vagga

At that time Vessavana the great king of gods heard the female lay disciple Nanda reciting the Parayana Vagga loudly and waited till it finished.

The female lay disciple Nanda finished reciting the Parayana Vagga and became silent. Knowing that the female lay disciple Nanda had finished reciting, applauded her saying "Good sister!" Then she asked. "Who is this good one?"

"Sister I am Vessavana the great king of gods"

"Good one, you have thievishly listened to my recitation"

"Good! Sister, then this will be another theft.. Tomorrow the Community of bhikkhus headed by Sariputta and Moggallana without taking the morning meal are coming to Velukandaka, offering food to that Community of bhikkhus, make it my offering. May that also be a theft of mine.."

The female lay disciple Nanda at the end of that night prepared nourishing eatables and drinks in her home.

Then the Community of bhikkhus headed by Sariputta and Moggallana without having the morning meal entered Velukandaka. The female lay disciple Nanda addressed a certain man and said:- Good one, go to the monastery and tell the Community of bhikkhus that the meal is ready at the female lay disciple Nanda's home."

He agreed and going to the monastery informed the Community of bhikkhus:- Venerable sirs, the meal is ready at the female lay disciple Nanda's home. The Community of bhikkhus headed by Sariputta and Moggallana putting on robes in the morning and taking bowl and robes approached the house of the female lay disciple Nanda and sat on the prepared seats

Then the female lay disciple Nanda with her own hands offered nourishing eatables and drinks to the Community of bhikkhus headed by Sariputta and Moggallana and satisfied them.

Then knowing venerable Sariputta had finished taking the meal and had put aside the bowl, the female lay disciple Nanda sat on a side and venerable Sariputta said:- "Nandamata, who informed you about the arrival of the Community of bhikkhus?"

"Here, venerable sir, I got up in the last watch of the night and reciting loudly the Parayana Vagga became silent

Then Vessavana the great king of gods knowing that I had finished reciting the Parayana Vagga applauded me, saying "Good! Sister!" Then I asked. "Who is this good one?"

and he said: "Sister I am Vessavana the great king.of gods"

"Good one, you have thievishly listened to my recitation"

"Good! Sister, then this will be another theft.. Tomorrow the Community of bhikkhus headed by Sariputta and Moggallana without taking the morning meal are coming to Velukandaka, offering food to that Community of bhikkhus, make it my offering. May that also be a theft of mine.."

"Venerable sir, whatever merit be the outcome of this gift may it be for the pleasantness of Vessavana the great king of gods "

" It is wonderful and surprising Nandamata, that you have spoken face to face with such a powerful majestic son of gods!"

"Venerable sir, that is not all, there is another wonderful and surprising thing. Venerable sir, I had a single loved son Nanda, for some reason or other the king pulled him away, oppressed him and killed him. Venerable sir, when my child was pulled away, oppressed, and killed, I do not recall of the least change in my mind".

" It is wonderful and surprising Nandamata, your development and purity of mind."

"Venerable sir, that is not all, there is another wonderful and surprising thing. Venerable sir, my husband died and was born with a certain clan of demons. Now he appears to me as he was in his last birth. On account of that, I do not recall of the least change in my mind".

" It is wonderful and surprising Nandamata, your development and purity of mind."

"Venerable sir, that is not all, there is another wonderful and surprising thing. Venerable sir, from the day I was brought by my husband as a child, I do not recall of an instance of going beyond his mental state, I have never searched outside bodily pleasures". .

" It is wonderful and surprising Nandamata, your development and purity of mind."

"Venerable sir, that is not all, there is another wonderful and surprising thing. Venerable sir, from the day I confessed to be a female lay disciple I do not recall of trespassing the least of the precepts. .

" It is wonderful and surprising Nandamata, your development and purity of mind."

"Venerable sir, that is not all, there is another wonderful and surprising thing. Venerable sir, when I desire, secluding my mind from sensual desires and demeritorious things, with thoughts and discursive thoughts and with joy and pleasantness born of seclusion I abide in the first higher state of mind. Overcoming thoughts and discursive thoughts, the mind in one point, internally appeased with joy and pleasantness born of concentration I abide in the second higher state of mind. With equanimity to joy and disenchantment, I experience pleasantness and mindful awareness with the body and attain to the third higher state of mind, to this the noble ones say, mindfully abiding in pleasantness with equanimity. Dispelling pleasantness and unpleasantness and earlier having dispelled pleasure and displeasure, cleaning the mind so that it is without unpleasantness and pleasantness I attain to the fourth higher state of mind"

" It is wonderful and surprising Nandamata, your development and purity of mind."

"Venerable sir, that is not all, there is another wonderful and surprising thing. Venerable sir, I do not see a single of these bonds binding to the sensual world in me, according to the way declared by the Blessed One."

" It is wonderful and surprising Nandamata, your development and purity of mind."

Then venerable Sariputta advising, inciting and making the heart light of the female lay disciple Nanda with a talk got up and went away.

6. Abhyaakatavaggo- The not explained.

1. Abhyaakatasutta.m- The not explained.

54. Then a certain bhikkhu approached the Blessed One worshipped, sat on a side and said:- "Venerable sir for what reason do doubts not arise to the learned noble disciple about the things not explained?"

"Bhikkhu, the noble disciple has ceased speculating and doubts do not arise to him about the unexplained things. Bhikkhu, the Thus Gone One is, after death is a speculation. The Thus Gone One is not, after death is a speculation. The Thus Gone One is and is not after death is a speculation. The Thus Gone One neither is, nor is not after death is a speculation. Bhikkhu, the not learned ordinary man, does not know views, the arising of views, the cessation of views and does not know the path to the cessation of views. His views develop and he is not released from birth, decay, death, grief, lament unpleasantness displeasure and distress. I say he is not released from unpleasantness.

Bhikkhu, the learned noble disciple, knows views, the arising of views, the cessation of views and knows the path to the cessation of views. His views cease and he is released from birth, decay, death, grief, lament unpleasantness displeasure and distress. I say he is released from unpleasantness. Bhikkhu, the noble disciple who knows and sees thus, does not announce 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. Thus the noble disciple knows and sees, that the not announced things are not announced. The noble disciple who knows and sees thus is not frightened, does not shiver, does not feel about the unannounced things.

Bhikkhus, the Thus Gone One is, after death. is an obsession of excitement...re..... is an obsession of perceptions, ....re.... an obsession of imagination,.... re..... an obsession of worldliness, ....re.... an obsession of seizure. The Thus Gone One is, after death is a remorse. The Thus Gone One is not, after death is a remorse The Thus Gone One is and is not after death is a remorse. The Thus Gone One neither is, nor is not after death is a remorse

Bhikkhu, the not learned ordinary man, does not know remorse the arising of remorse, the cessation of remorse and does not know the path to the cessation of remorse. His remorse develops and he is not released from birth, decay, death, grief, lament unpleasantness displeasure and distress. I say he is not released from unpleasantness.

Bhikkhu, the learned noble disciple, knows remorse, the arising of remorse, the cessation of remorse and knows the path to the cessation of remorse. His remorse ceases and he is released from birth, decay, death, grief, lament unpleasantness displeasure and distress. I say he is released from unpleasantness. Bhikkhu, the noble disciple who knows and sees thus, does not announce 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. Thus the noble disciple knows and sees, that the not announced things are not announced. The noble disciple who knows and sees thus is not frightened, does not shiver, does not feel about the unannounced things.

Bhikkhu, this is the reason for doubts, to not arise to the learned noble disciple about the things not explained.

## 2. Purisagatisutta.m- Courses of action of Great Men

55. Bhikkhus, I will teach the seven courses of action of Great Men and extinction without seizures, listen carefully. Those bhikkhus agreed and the Blessed One said: Bhikkhus, what are the seven courses of action of Great Men?

Here, bhikkhus, the bhikkhu follows this course- I did not have and do not have. There will not be and will not be to me. What I had and produced I give up and gain equanimity. Not attached to being or producing, with right wisdom he envisages some noble peaceful state. That state too he has not realized completely. Of that state he has not dispelled all latent tendencies of measuring, all the tendencies of the craving to be, nor all the tendencies to ignorance. Destroying the five lower bonds binding him to the sensual world he becomes a non-returner

Like an iron pot heated throughout the day when struck sparks arouse and fade. In the same manner the bhikkhu follows this course- I did not have and do not have. There will not be and will not be to me. What I had and produced I give up and gain equanimity. Not attached to being or producing, with right wisdom he envisages some noble peaceful state. That state too he has not realized completely. Of that state he has not dispelled all latent tendencies of measuring, all the tendencies of the craving to be, nor all the tendencies to ignorance. Destroying the five lower bonds binding him to the sensual world he becomes a non-returner.

Here, bhikkhus, the bhikkhu follows this course- I did not have and do not have. There will not be and will not be to me. What I had and produced I give up and gain equanimity. Not attached to being or producing, with right wisdom he envisages some noble peaceful state. That state too he has not realized completely. Of that state he has not dispelled all latent tendencies of measuring, all the tendencies of the craving to be, nor all the tendencies to ignorance. Destroying the five lower bonds binding him to the sensual world he becomes a non-returner

Like an iron pot heated throughout the day when struck sparks rise jump up and fade. In the same manner the bhikkhu follows this course- I did not have and do not have. There will not be and will not be to me. What I had and produced I give up and gain equanimity. Not attached to being or producing, with right wisdom he envisages some noble peaceful state. That state too he has not realized completely. Of that state he has not dispelled all latent tendencies of measuring, all the tendencies of the craving to be, nor all the tendencies to ignorance. Destroying the five lower bonds binding him to the sensual world he becomes a non-returner.

Here, bhikkhus, the bhikkhu follows this course- I did not have and do not have. There will not be and will not be to me. What I had and produced I give up and gain equanimity. Not attached to being or producing, with right wisdom he envisages some noble peaceful state. That state too he has not realized completely. Of that state he has not dispelled all latent tendencies of measuring, all the tendencies of the craving to be, nor all the tendencies to ignorance. Destroying the five lower bonds binding him to the sensual world he becomes a non-returner

Like an iron pot heated throughout the day when struck sparks rise, jump up, not falling on the ground fade. In the same manner the bhikkhu follows this course- I did not have and do not have. There will not be and will not be to me. What I had and produced I give up and gain equanimity. Not attached to being or producing, with right wisdom he envisages some noble peaceful state. That state too he has not realized completely. Of that state he has not dispelled all latent tendencies of measuring, all the latent tendencies of the craving to be, nor all the latent tendencies to ignorance. Destroying the five lower bonds binding him to the sensual world he becomes a non-returner.

Here, bhikkhus, the bhikkhu follows this course- I did not have and do not have. There will not be and will not be to me. What I had and produced I give up and gain equanimity. Not attached to being or producing, with right wisdom he envisages some noble peaceful state. That state too he has not realized completely. Of that state he has not dispelled all



latent tendencies of measuring, all the tendencies of the craving to be, nor all the tendencies to ignorance. Destroying the five lower bonds binding him to the sensual world he becomes a non-returner

Like an iron pot heated throughout the day when struck sparks rise spoiling the ground fade. In the same manner the bhikkhu follows this course- I did not have and do not have. There will not be and it will not be to me What I had and produced I give up and gain equanimity. Not attached to being or producing, with right wisdom he envisages some noble peaceful state. That state too he has not realized completely. Of that state he has not dispelled all latent tendencies of measuring, all latent tendencies of the craving to be, nor all latent tendencies to ignorance. Destroying the five lower bonds binding him to the sensual world he becomes a non-returner.

Here, bhikkhus, the bhikkhu follows this course- I did not have and do not have. There will not be and will not be to me. What I had and produced I give up and gain equanimity. Not attached to being or producing, with right wisdom he envisages some noble peaceful state. That state too he has not realized completely. Of that state he has not dispelled all latent tendencies of measuring, all the tendencies of the craving to be, nor all the tendencies to ignorance. Destroying the five lower bonds binding him to the sensual world he becomes a non-returner

Like an iron pot heated throughout the day when struck sparks rise, jump up and a little fall on a bunch of grass or a bundle of sticks. Then fire is lighted and smoke comes up and burning that bunch of grass or bundle of sticks it extinguishes without fuel. In the same manner the bhikkhu follows this course- I did not have and do not have. There will not be and will not be to me What I had and produced I give up and gain equanimity. Not attached to being or producing, with right wisdom he envisages some noble peaceful state. That state too he has not realized completely. Of that state he has not dispelled all latent tendencies of measuring, all the tendencies of the craving to be, nor all the tendencies to ignorance. Destroying the five lower bonds binding him to the sensual world he extinguishes without substratum

Here, bhikkhus, the bhikkhu follows this course- I did not have and do not have. There will not be and will not be to me. What I had and produced I give up and gain equanimity. Not attached to being or producing, with right wisdom he envisages some noble peaceful state. That state too he has not realized completely. Of that state he has not dispelled all latent tendencies of measuring, all the tendencies of the craving to be, nor all the tendencies to ignorance. Destroying the five lower bonds binding him to the sensual world he becomes a non-returner

Like an iron pot heated throughout the day when struck sparks rise and fall on a large bunch of grass or a huge bundle of sticks. A fire rises, smoke rises and burning that same bunch of grass or bundle of sticks it extinguishes without fuel. In the same manner the bhikkhu follows this course- I did not have and do not have. There will not be and will not be to me What I had and produced I give up and gain equanimity. Not attached to being or producing, with right wisdom he envisages some noble peaceful state. That state too he has not realized completely. Of that state he has not dispelled all latent tendencies of measuring, all the tendencies of the craving to be, nor all the tendencies to ignorance. Destroying the five lower bonds binding him to the sensual world he extinguishes with substratum

Here, bhikkhus, the bhikkhu follows this course- I did not have and do not have. There will not be and will not be to me. What I had and produced I give up and gain equanimity. Not attached to being or producing, with right wisdom he envisages some noble peaceful state. That state too he has not realized completely. Of that state he has not dispelled all latent tendencies of measuring, all the tendencies of the craving to be, nor all the

tendencies to ignorance. Destroying the five lower bonds binding him to the sensual world he becomes a non-returner

Like an iron pot heated throughout the day when struck sparks rise and fall on a huge bunch of grass or a huge bundle of sticks. A fire and smoke rises burns the bunch of grass or the bundle of sticks and burns the brushwood and the parklands, coming to the end of a path way, to the edge of a rock, or to the edge of some water or to a pleasant surrounding extinguishes in want of fuel. In the same manner the bhikkhu follows this course- I did not have and do not have. There will not be and will not be to me What I had and produced I give up and gain equanimity. Not attached to being or producing, with right wisdom he envisages some noble peaceful state. That state too he has not realized completely. Of that state he has not dispelled all latent tendencies of measuring, all the tendencies of the craving to be, nor all the tendencies to ignorance. Destroying the five lower bonds binding him to the sensual world he goes up stream as far as the highest world of Brahma.

Bhikkhus, these are the seven courses of action of Great Men

Bhikkhus, what is non-seizing extinction?

Here, bhikkhus, the bhikkhu follows this course- I did not have and do not have. There will not be and will not be to me. What I had and produced I give up and gain equanimity. Not attached to being or producing, with right wisdom he envisages some noble peaceful state. That state he has realized completely. Of that state he has dispelled all latent tendencies of measuring, all tendencies of the craving to be, all latent tendencies to ignorance. Destroying desires, ....re.... by himself realizing he abides. Bhikkhus, this is non-seizing extinction Bhikkhus, these are the seven courses of action of Great Men and non-seizing extinction.

### 3.Tissabrahmaasutta.m- Brahma Tissa.

56. I heard thus. At one time the Blessed One was living among the Gijja peaks in Rajagaha. When the night was waning two gods illuminating the whole of the Gijja peaks with a resplendent light approached the Blessed One, worshipped and stood on a side. Standing one of the gods said thus to the Blessed One:- "Venerable sir, these bhikkhunis are released" The other one said: "Venerable sir, these bhikkhunis are well released without substratum remaining." Saying it, they stood for the approval of the Teacher. Knowing that the Teacher approves, worshipped and circumambulated the Blessed One and disappeared from there.

The Blessed One at the end of that night addressed the bhikkhus:-Bhikkhus, when last night was waning two gods illuminating the whole of the Gijja peaks with a resplendent light approached me, worshipped and stood on a side. Standing one of the gods said thus - "Venerable sir, these bhikkhunis are released" The other one said: "Venerable sir, these bhikkhunis are well released without substratum remaining." Saying it they stood for my approval. Knowing that I approve, worshipped, circumambulated me and disappeared from there. .

At that time venerable Mahamoggallana was seated close to the Blessed One, and it occurred to venerable Mahamoggallana-"To which kind of gods does this knowledge be - when with substratum, is with substratum and when without substratum, is without substratum? At that time a bhikkhu named Tissa had passed away recently and was born in a certain Brahma world. He is very powerful and should know this."

Then venerable Mahamoggallana as a strong man would bend his stretched arm or stretch his bent arm disappeared from the Gijja peaks and appeared in the world of Brahma. Brahma Tissa seeing venerable Mahamoggallana approaching in the distance, said :Welcome! Sir Moggallana! It is after a long time that you got this chance to come here. Sir, the seat is ready, take a seat. Venerable Mahamoggallana sat on the prepared seat and Brahma Tissa too worshipped venerable Mahamoggallana and sat on a side. Then venerable Mahamoggallana said to Brahma Tissa:- "To which kind of gods does this knowledge be -when with substratum, is with substratum and when without substratum, is without substratum?" Sir, to gods born in the world of Brahma this knowledge arises. -when with substratum, is with substratum and when without substratum, is without substratum.

Tissa, does this knowledge -'when with substratum, is with substratum and when without substratum, is without substratum' arise to all gods in the world of Brahma? No, venerable sir, this knowledge -'when with substratum, is with substratum and when without substratum, is without substratum' does not arise to all gods in the world of Brahma.'

Venerable sir, those gods satisfied with the life span, beauty happiness, fame and authority of the world of Brahma, do not know of some escape more noble than that, as it really is. To them this knowledge -'when with substratum, is with substratum and when without substratum, is without substratum' does not arise. Venerable sir, those gods dissatisfied with the life span, beauty happiness, fame and authority of the world of Brahma, know of some escape more noble than that, as it really is. To them this knowledge -'when with substratum, is with substratum and when without substratum, is without substratum' arises..

Here, sir, Moggallana, there is a bhikkhu released bothwise. Those gods know him thus: 'This venerable one is released bothwise. As long as his body will stand, they will show him to gods and men. After the break up of the body, they will not show him to gods and men. Thus sir, Moggallana, to those gods there is the knowledge 'when with substratum, is with substratum and when without substratum, is without substratum'

Here, sir, Moggallana, there is a bhikkhu released through wisdom. Those gods know him thus: 'This venerable one is released through wisdom. As long as his body will stand, they will show him to gods and men. After the break up of the body, they will not show him to gods and men. Thus sir, Moggallana, to those gods there is the knowledge 'when with substratum, is with substratum and when without substratum, is without substratum'

Here, sir, Moggallana, there is a bhikkhu, a body witness. Those gods know him thus: 'This venerable one is a body witness. If this venerable one partakes suitable dwellings, associates spiritual friends and conducts properly in the mental faculties for whatever reason sons of clansmen rightfully leave the household and become homeless that noble end of the holy life, he will undoubtedly attain here and now and realizing abide. Sir, Moggallana, in this manner too, to those gods there is the knowledge 'when with substratum, is with substratum and when without substratum, is without substratum'

Here, sir, Moggallana, there is a bhikkhu, one come to right view, ...re...one released through faith, ...re...one going the path of the Teaching, ....re...Those gods know him thus: 'This venerable one goes in the path of the Teaching. If this venerable one partakes suitable dwellings, associates spiritual friends and conducts properly in the mental faculties for whatever reason sons of clansmen rightfully leave the household and become homeless that noble end of the holy life, he will undoubtedly attain here and now and realizing abide. Sir, Moggallana, in this manner too, to those gods there is the

knowledge 'when with substratum, is with substratum and when without substratum, is without substratum'

Then venerable Mahamoggallana as a strong man would bend his stretched arm or stretch his bent arm, disappeared from the world of Brahma, appeared among the Gijja peaks, approached the Blessed One, worshipped, sat on a side and related the whole conversation that took place between him and the Brahma Tissa

"Moggallana, didn't Brahma Tissa tell you about the seventh person, who abides without a sign?." Venerable sir, this is the time to teach about the person who abides without a sign. The bhikkhus hearing it from the Blessed One will bear it. Then Moggallana, listen and attend carefully I will tell. Venerable Mahamoggallana consented and the Blessed One said:-

Here, Moggallana, the bhikkhu not attending to any signs, abides in the concentration of no-sign. Those gods know him thus: 'This venerable one not attending to any signs, abides in the concentration of no-sign. If this venerable one partakes suitable dwellings, associates spiritual friends and conducts properly in the mental faculties for whatever reason sons of clansmen rightfully leave the household and become homeless that noble end of the holy life, he will undoubtedly attain here and now and realizing abide. Sir, Moggallana, in this manner too, to those gods there is the knowledge 'when with substratum, is with substratum and when without substratum, is without substratum.'

#### 4. Siihasenaapatisutta.m- The General Siha

57.I heard thus:- At one the Blessed One was living in a gabled hall in the Great forest in Vesali. The general Siha approached the Blessed One, worshipped, sat on a side and said:-

"Could the Blessed One appoint the here and now results of giving gifts?"

"Siha, I will cross question you on this and you may reply as it pleases you. Siha, there are two people of them one is without faith, selfish, greedy and abusive. The other has faith, is benevolent, is attached to administering and giving gifts. Noble ones showing compassion, to which one would they first show compassion is it to the one without faith, selfish, greedy and abusive or to the one who has faith, is benevolent, is attached to administering and giving gifts?"

Venerable sir, why should the Noble ones showing compassion, first show compassion to the one without faith, selfish, greedy and abusive they will first show compassion to the one who has faith, is benevolent, is attached to administering and giving gifts.

Siha, from whom would the Noble Ones accepting gifts, first accept gifts, is it from the one who is without faith, selfish, greedy and abusive, or from the one who has faith, is benevolent, is attached to administering and giving gifts? Venerable sir why should the noble ones, accepting gifts first accept from the one without faith, selfish, greedy and abusive, they would first accept from the one who has faith, is benevolent, is attached to administering and giving gifts.

Siha, to whom would the Noble Ones first give the Teaching is to the one, without faith, selfish, greedy and abusive, or to the one who has faith, is benevolent, is attached to administering and giving gifts?

Venerable sir, why should the Noble ones giving the Teaching first give to the one without faith, selfish, greedy and abusive they will first give it to the one who has faith, is benevolent, is attached to administering and giving gifts.

Siha, whose fame would spread is it of the one without faith, selfish, greedy and abusive or of the one who has faith, is benevolent, is attached to administering and giving gifts?

Venerable sir, how should the fame of the one without faith, selfish, greedy and abusive spread, the fame of the one who has faith, is benevolent, is attached to administering and giving gifts would spread.

Siha, of these two persons the one who is without faith, selfish, greedy and abusive or the one who has faith, is benevolent, attached to administering and giving gifts. would approach a gathering of warriors, brahmins, householders or recluses with confidence?

Venerable sir, how could the one without faith, selfish, greedy and abusive approach a gathering of warriors, brahmins, householders or recluses with confidence, he would approach confused. The one with faith, is benevolent, is attached to administering and giving gifts would approach a gathering of warriors, brahmins, householders or recluses with confidence without confusion.

Siha, of these two persons, the one without faith, selfish, greedy and abusive and the one with faith, benevolent, attached to administering and giving gifts would go to increase, to heaven after death? Venerable sir, how could the one without faith, selfish, greedy and abusive, go to increase to heaven after death. Venerable sir, the one with faith, benevolent, attached to administering and giving gifts would go to increase to heaven. Venerable sir, of the here and now benefits of benevolence declared by the Blessed One I do not develop so much faith in the Blessed One. I myself know these benefits Venerable sir, I know that I am a giver of gifts, a benefactor. Noble Ones who show compassion, show compassion to me first. Noble Ones who approach for gifts approach me first. Noble Ones who accept gifts, accept gifts from me first. Those Noble Ones teaching, teach me first. As one with faith, a benevolent giver of gifts, my fame spreads- 'General Siha is a benefactor who attends on the Community. Venerable sir, whatever gathering I approach whether of warriors, brahmins, householders or recluses I approach with confidence without confusion. When the Blessed One said, Siha, the benefactor, the giver of gifts after death goes to increase goes to heaven. I did not know that. On account of that I take faith in the Blessed One. Siha, that is so, the benefactor, the giver of gifts after death goes to increase is born in heaven. 5 Aarakkheyyasutta.m- To be protected

58. Bhikkhus, these four are to be protected by the Thus Gone One with the three blameless states. What four are to be protected by the Thus Gone One? Bhikkhus, the Thus Gone One is with pure bodily behaviour, has no bodily misbehaviour- The Thus Gone One protects it, may others not know about it. The Thus Gone One is with pure verbal behaviour, has no verbal misbehaviour- The Thus Gone One protects it, may others not know about it. The Thus Gone One is with pure mental behaviour, has no mental misbehaviour- The Thus Gone One protects it, may others not know about it. The Thus Gone One is with pure livelihood, has no wrong livelihood- The Thus Gone One protects it, may others not know about it. These four are protected by the Thus Gone One.

What are the three blameless states?

Bhikkhus, the Teaching of the Thus Gone One is well proclaimed. There, if a recluse, a brahmin, a god, Mara, Brahma or anyone in the world was to dispute rightfully - 'Here

your Teaching is not well proclaimed'. Bhikkhus, I do not see such an occurrence. Not seeing such a sign I abide appeased, fearless and confident.

Bhikkhus, the path of extinction is well pointed out to my disciples. Which if they follow as pointed out will destroy desires, the mind released and released through wisdom here and now realizing by themselves would abide. There, if a recluse, a brahmin, a god, Mara, Brahma or anyone in the world was to dispute rightfully - 'Here it is not well pointed out to your disciples, following it, as pointed out will not destroy desires, release the mind and the release through wisdom here and now realizing by themselves would abide.'. Bhikkhus, I do not see such an occurrence. Not seeing such a sign I abide appeased, fearless and confident.

Bhikkhus, innumerable hundreds of my disciples destroying desires, ....re.... by themselves realizing abide There, if a recluse, a brahmin, a god, Mara, Brahma or anyone in the world was to dispute rightfully - There are not innumerable hundreds of your disciples who have destroyed desires, and the mind released and released through wisdom by themselves realizing abide Bhikkhus, I do not see such an occurrence. Not seeing such a sign I abide appeased, fearless and confident These are the blameless states. .

Bhikkhus, these four are to be protected by the Thus Gone One with the three blameless states.

#### 6. Kimbilasutta.m- To venerable Kimbila

59. At one time the Blessed One was living in the Nigula forest with venerable Kimbila. Then venerable Kimbila approached the Blessed One, worshipped, sat on a side and said: -Venerable sir what is the reason for the good Teaching not to last long, after the final extinction of the Thus Gone One?

Here, Kimbila, after the final extinction of the Thus Gone One the bhikkhus, bhikkhunis, lay male disciples and lay female disciples live an unruly life not honouring the Teacher, Teaching, the Community of bhikkhus, the training, concentration, diligence and friendly relations Kimbila, this is the reason for the good Teaching not to last long after the final extinction of the Thus Gone One

Venerable sir what is the reason for the good Teaching to last long after the final extinction of the Thus Gone One?

Here, Kimbila, after the final extinction of the Thus Gone One the bhikkhus, bhikkhunis, lay male disciples and lay female disciples live mindfully honouring the Teacher, Teaching, the Community of bhikkhus, the training, concentration, diligence and friendly relations Kimbila, this is the reason for the good Teaching to last long after the final extinction of the Thus Gone One

#### 8. Pacalaayamaanasutta.m- Dozing.

61. I heard thus. At one time the Blessed One was living in the deer park in the Bhesakala forest among the Sunsumara peaks in the Bhagga country. At that time venerable Mahamoggallana was dozing seated in the Kallavalaputta village in Magadha. The

Blessed One saw with his purified heavenly eye beyond human venerable Mahamoggallana dozing seated in the Kallavalaputta village. Then as a strong man would stretch his bent arm or bend his stretched arm the Blessed One disappeared from the dear park in the Bhesakala forest among the Sunsumara peaks in the Bhagga country and appeared before venerable Mahamoggallana in the Kallavalaputta village in Magadha. The Blessed One sat on the prepared seat and said:-

"Moggallana, were you dozing?"

"Yes, venerable sir."

"Moggallana, you should not abide in that perception, abiding in which you were overcome by that sluggishness. You should not attend and abide in that perception much. There is a possibility for that sluggishness to disappear if you abide thus.

Abiding in this manner if that sluggishness does not disappear, you should think and discriminatingly think about the Teaching as you have heard and experience it with the mind. There is a possibility for that sluggishness to disappear if you abide thus.

Abiding in this manner if that sluggishness does not disappear, you should recite in detail the Teaching as you have heard and experience it. There is a possibility for that sluggishness to disappear if you abide thus.

Abiding in this manner if that sluggishness does not disappear, you should pull both ears and rub the body with both hands. There is a possibility for that sluggishness to disappear if you abide thus.

Abiding in this manner if that sluggishness does not disappear, you should get up from the seat, wash your eyes, look in the directions and should look at the constellation of stars. There is a possibility for that sluggishness to disappear if you abide thus.

Abiding in this manner if that sluggishness does not disappear, you should attend to the sign of light - attend to the perception of day- as the day, so the night -as the night so the day. Thus open and uncover the mind should be developed. There is a possibility for that sluggishness to disappear if you abide thus.

Abiding in this manner if that sluggishness does not disappear, you should determine a walk perceiving the start and the end with the mental faculties turned inwards and the mind not allowed to wander. There is a possibility for that sluggishness to disappear if you abide thus.

Abiding in this manner if that sluggishness does not disappear, you should turn to the right side and making the lion's posture, go to sleep keeping one foot over the other and mindful of the time of rising. When awake quickly get out of bed thinking I will not enjoy the sluggish pleasure

Moggallana, you should train in this manner. I will not enter families 'with the glory of a bhikkhu.' In families there are various kinds of work to be done. When people come, the bhikkhu is not attended. Then it occurs to the bhikkhu:- Who has disrupted my friendship in this family, now these people are not amiable. Thus with that loss is confused. To the confused is agitation. The agitated are not restrained. The mind of one not restrained is far from concentration.

Moggallana, you should train in this manner. I will not enter into disputes. When it is a dispute, there is much talk. When there is much talk there is agitation. The agitated are not restrained. The mind of one not restrained is far from concentration.

Moggallana, I do not praise all associations neither do I depreciate all associations. I do not approve the association between householders and those gone forth I appreciate the abounding of dwellings which are noiseless, free from humans, suitable for solitude and seclusion.

When this was said venerable Mahamoggallana said thus to the Blessed One:-

"Venerable sir, saying it in short, how is the bhikkhu released with the destruction of craving reaching the highest, ending the holy life and become the topmost among gods and men?"

Here, Moggallana the bhikkhu becomes learned, all things are not suitable to settle in. Moggallana, of that mind that all things are not suitable to settle in, the bhikkhu becomes learned. He learns all things and thoroughly learns them. Thoroughly knowing all things feels whatever feelings, pleasant, unpleasant or neither unpleasant nor pleasant. He abides seeing impermanence, disenchantment, cessation and giving up those feelings. When abiding seeing impermanence, disenchantment, cessation and giving up of those feelings he abides not holding to anything in the world. Not holding does not worry and without worries is by himself extinguished. He knows, birth is destroyed, the holy life is lived, what should be done is done, there is nothing more to wish. Moggallana, saying it in short, the bhikkhu, released with the destruction of craving reach the highest, end the holy life and become the topmost among gods and men in this manner.

## 9. Mettasutta,m- Lovingkindness.

62. Bhikkhus, do not fear to do good. Pleasantness is a synonym for good. Bhikkhus, I know of enjoying the results of pleasing and agreeable good, done long ago. I developed the thought of loving kindness for seven years and did not come to this world for seven forward and backward world cycles. During the forward world cycles I was a god of radiance and during the backward world cycles I was born in an empty paradise of brahma

There, I was Brahma, Brahma the great, the unconquered lord and master with sure insight, holding authority for seven times. Thirty six times I was Sakka the kng of gods. Innumerable hundreds of times I was the righteous universal monarch, winning the four directions and establishing states. Bhikkhus, I was endowed with these seven jewels, such as the jewel of the wheel, the elephant, the horse, the jewel, the woman, the householder and the advisor. Bhikkhus, I had over a thousand courageous sons with valiant figures, for crushing foreign armies. They lived ruling over the earth righteously, without weapons as far as the limit of the ocean.

Look at the results of good, how merits bring pleasantness.

Developing the thought of loving kindness for seven years

I did not come to this world for seven forward and backward world cycles



During the forward world cycles I was a radiant god  
And during the backward world cycles was born in an empty paradise of brahma  
There I was Great brahma for seven times, wielding authority.  
Thirty six times I was king of gods, ruling over the gods.  
Innumerable hundreds of times I became universal monarch in Jambudipa  
Head anointed warriors were the leaders of the people  
They ruled without punishments and weapons. I advised them,  
To rule this earth without force and impartially.  
Thus I earned for the clan much wealth and resources.  
I was endowed with the five strands of sense pleasures and the seven jewels  
By the enlightened ones showing compassion for the world  
It was told was the cause for my greatness and success in the world.  
With much resources and means I became a powerful, famous king in India.  
Who would not be pleased to hear this other than those born in darkness  
Therefore desiring your own good, honour the Teaching recollecting the dispensation.

#### 10. Bhariyaasutta.m- Wives

63. The Blessed One putting on robes in the morning, taking bowl and robes approached the household of Anathapindika and sat on the prepared seat. At that time in the householder Anathapindika's home there was great commotion. The householder Anathapindika approached the Blessed One, worshipped and sat on a side. The Blessed One said:-

"What is the reason for such a commotion in your house, it is like fishermen hauling a catch of fish?"

"Venerable sir, Sujatha Gharusunha is brought back from an opulent family, she does not heed to mother -in law, father-in-law or to the husband, and does not even honour, revere esteem and worship the Blessed One."

Then the Blessed One addressed Sujatha Gharusunha. "Come! Sujatha!"

Sujatha Gharusunha replying "Yes, venerable sir." Approached the Blessed One, worshipped and sat on a side. The Blessed One said:-

"Sujatha, there are seven kinds of wives to a man. What seven?"

A wife comparable to a murderer, to a robber, to a lady, to a mother, to a sister, to a friend and to a slave woman. These are the seven wives to a man. Of these which one, are you?

Venerable sir, I do not understand this short exposition of the Blessed One. Good! If it is explained to me, so that I may know the detailed meaning. Then Sujatha, listen, attend carefully I will tell. The Blessed One said.

Without compassion the mind defiled, attached to another man she belittles her husband.

Bought for money, intent on slaying this is the murderer wife for a man.

A woman enjoying the wealth of her husband, skills, merchandise and agricultural things

If intent on stealing, even a little, this is the robber wife for a man.

Not active, lazy, greedy, rough and talking rough cutting words,

She overrides the powers of her husband, this is the lady wife for a man.

Always compassionately, one protects her husband, like a mother her son.

So also protects his wealth and everything. She is a mother wife to a man.

Like an elder sister honouring her younger brother, she lives with him,

With a shameful mind. She is the sister wife for a man.

She who delights seeing her husband, like meeting a friend after a long time,

She is well-bred, with chastity and virtues. She is the friendly wife for a man.

Molested with a stick is appeased, bears with the husband

With an undefiled mind, she is the wife comparable to a slave.

The murderous, the robbing and the ladylike wives,

Are unvirtuous, rough and without love, after death are born in hell.

The wives comparable to a mother, a sister, a friend and a slave

Are virtuous, with well developed self, after death are born in heaven.

Sujatha these are the seven wives to a man. Of them what are you?

Venerable sir, from today remember me as a slave wife to my husband.

11. Kodhanasutta.m - Hatrd

64.Bhikkhus, these seven things cause hostility in co-wives arousing hatred in a woman or man. What seven?

Here, bhikkhus, a co-wife desires for her opponent:- 'O! she should be ugly!' What is the reason? Bhikkhus, a co-wife is not delighted in the beauty of another co-wife

Bhikkhus, a hateful man overcome by hate and overwhelmed by it, however well bathed, anointed, has shaved head and beard and is dressed in white, yet he is ugly overcome with hate. Bhikkhus, this is the first thing that causes hostility on account of co-wives arousing hatred in a woman or man.

Again, hikkhus, a co-wife desires for her opponent:- 'O! she should sleep badly!' What is the reason? Bhikkhus, a co-wife is not delighted in another co-wife's pleasant sleep

Bhikkhus, a hateful man overcome by hate and overwhelmed by it, however well he sleeps on a sofa, covered with long woollen fleece, with woollen coverlets with carpets made of deer hide for the ground, with overhead canopies and two red cushions on either side, yet he sleeps badly, overcome with hate. Bhikkhus, this is the second thing that causes hostility on account of co-wives arousing hatred in a woman or man.

Again, hikkhus, a co-wife desires for her opponent:- 'O! she should not have in abundance!' What is the reason? Bhikkhus, a co-wife is not delighted in another co-wife's abundance!"

Bhikkhus, a hateful man overcome by hate and overwhelmed by it, seizes the useless and thinks I have taken hold of the useful, seizing the useful thinks I have taken hold of the useless. To him grasping these things wrongly it conduces to unwelcome unpleasantness for a long time. Bhikkhus, this is the third thing that causes hostility on account of co-wives arousing hatred in a woman or man.

Again, hikkhus, a co-wife desires for her opponent:- 'O! she should not have wealth!' What is the reason? 'Bhikkhus, a co-wife is not delighted in another co-wife's wealth.'

Bhikkhus, a hateful man overcome by hate and overwhelmed by it, whatever wealth he has amassed with aroused effort and toiling with his hands when sweat dripped, so rightfully earned, that too the king takes away and puts in the treasury. Bhikkhus, this is the fourth thing that causes hostility on account of co-wives arousing hatred in a woman or man.

Again, hikkhus, a co-wife desires for her opponent:- 'O! she should not be famous!' What is the reason? Bhikkhus, a co-wife is not delighted in another co-wife's fame.

Bhikkhus, a hateful man overcome by hate and overwhelmed by it, whatever fame he has earned through diligence perishes. Bhikkhus, this is the fifth thing that causes hostility on account of co-wives arousing hatred in a woman or man.

Again, hikkhus, a co-wife desires for her opponent:- 'O! she should not have friends!' What is the reason? Bhikkhus, a co-wife is not delighted in another co-wife's friendships

Bhikkhus, a hateful man overcome by hate and overwhelmed by it, whoever friends, co-associates blood relations be they avoid him from a distance. Bhikkhus, this is the sixth thing that causes hostility on account of co-wives arousing hatred in a woman or man.

Again, hikkhus, a co-wife desires for her opponent:- 'O! she should go to loss, to decrease to hell after death!' What is the reason? Bhikkhus, a co-wife is not delighted in another co-wife's going to heaven

Bhikkhus, a hateful man overcome by hate and overwhelmed by it, misbehaves by body, by speech and mind and after death goes to loss, to decrease is born in hell. Bhikkhus,

this is the seventh thing that causes hostility on account of co-wives arousing hatred in a woman or man.

The hateful one is ugly, sleeps badly, leaving aside the useful does the useless,

Doing destruction with body and words, overwhelmed with hate,

He comes to destruction of wealth, and is disgraced as a hateful.

Relations, friends, and well wishers avoid the hateful as he arouses bad feelings.

Fear arises with it and people do not know about it.

They do not know the least good thing and the least good in the Teaching,

When angry, man is in pitch darkness, he destroys easily, something difficult to correct

When anger abates, he has remorse as burnt with fire

He exhibits his evil mind, like dust evident in the air.

The human when angry is not shameful, has no remorse and gentle words.

One overcome with hate does not see any light,

Actions to be put aside, in the Teaching are far removed from him

Therefore I inform, consider it carefully. The hateful kill father,

His own mother, the noble one and the ordinary man

The hateful one kills his mother who fed, reared, showed him the world

And gave him life, he also kills ordinary folk

Those beings should be compared to oneself, the self is extremely dear

The hateful infatuated one kills in various ways

They kill the self with the sword, eat poison, tie themselves with bonds,

Or die in mountain grottos, doing actions that destroy beings and themselves.

The hateful do not know that hate is decrease

Thus with hate they house in Death's snare.

Cut it up, with taming with wisdom, effort and right view

The wise should cut up demerit and train the evil mind,

Dispelling hate, troubles and greed, tame the self and extinguish without desires.

## 7. Mahavagga- The greater section.

### 1. Hiri-ottappasutta.m- Shame and remorse.

65..Bhikkhus, when shame and remorse are not present, gone wrong in shame and remorse the restraint of the mental faculties are deceptive. When restraint of the mental faculties are not present, gone wrong in the restraint of the mental faculties virtues are deceptive When virtues are not present, gone wrong in virtues, concentration is deceptive. When concentration is not present, gone wrong in concentration, knowledge and insight of seeing as it really is, is deceptive. When the knowledge and vision of seeing as it really is, is not present, gone wrong in the knowledge and vision of seeing as it really is, turning away and disenchantment is deceptive. When turning away and disenchantment are not present, gone wrong in turning away and disenchantment, the knowledge and vision of release is deceptive. Bhikkhus, a tree that has lost branches and leaves, does not fully develop the shoots, the bark, the sap wood nor the heartwood. Bhikkhus, in the same manner, when shame and remorse are not present, gone wrong in shame and remorse the restraint of the mental faculties are deceptive. When the restraint of the mental faculties are not present, gone wrong in the restraint of the mental faculties virtues are deceptive When virtues are not present, gone wrong in virtues, concentration is deceptive. When concentration is not present, gone wrong in concentration, knowledge and insight of seeing as it really is, is deceptive. When the knowledge and vision of seeing as it really is, is not present, gone wrong in the knowledge and vision of seeing as it really is, turning away and disenchantment is deceptive. When turning away and disenchantment are not present, gone wrong in turning away and disenchantment, the knowledge and vision of release is deceptive.

Bhikkhus, when shame and remorse are present, not gone wrong, in shame and remorse the restraint of the mental faculties are not deceptive. When the restraint of the mental faculties are present, not gone wrong, in the restraint of the mental faculties virtues are not deceptive When virtues are present, not gone wrong in virtues, concentration is not deceptive. When concentration is present, not gone wrong in concentration, knowledge and insight of seeing as it really is, is not deceptive. When the knowledge and vision of seeing as it really is, is present, not gone wrong in the knowledge and vision of seeing as it really is, turning away and disenchantment is not deceptive. When turning away and disenchantment are present, not gone wrong in turning away and disenchantment, the knowledge and vision of release is not deceptive. Bhikkhus, a tree endowed with branches and leaves, fully develops the shoots, the bark, the sap wood and the heartwood. Bhikkhus, in the same manner, when shame and remorse are present, not gone wrong in shame and remorse the restraint of the mental faculties are not deceptive. When the restraint of the mental faculties are present, not gone wrong in the restraint of the mental faculties virtues are not deceptive When virtues are present, not gone wrong in virtues, concentration is not deceptive. When concentration is present, not gone wrong in concentration, knowledge and insight of seeing as it really is, is not deceptive. When the knowledge and vision of seeing as it really is, is present, not gone wrong in the knowledge and vision of seeing as it really is, turning away and disenchantment is not deceptive. When turning away and disenchantment are present, not gone wrong in turning away and disenchantment, the knowledge and vision of release is not deceptive.

### 2. Sattasuuriyasutta.m- Seven suns.

66. I heard thus. At one time the Blessed One was living in Ambapali's mango orchard. The Blessed One addressed the bhikkhus from there:-

"Bhikkhus, determinations are impermanent not stable, there is nothing to comfort in them, so it is suitable that you should turn away from, get disentangled from and be released from all determinations.

Bhikkhus, the highest peak of the Himalayas, is eighty four thousand yojanas high from sea level. (a yojana is seven miles) Eighty four thousand yojanas in breadth. It is eighty four thousand yojanas deep down in the sea. Bhikkhus, after the lapse of many years, many hundreds of thousands of years there comes a time when it does not rain. When it does not rain, all seed and vegetation born plants such as medicinal grass, plants trees and forests dry up and wither and are no more. Bhikkhus, thus determinations are impermanent not stable, there is nothing to comfort in them, so it is suitable that you should turn away from, get disentangled from and be released from all determinations.

Bhikkhus, after the lapse of many years, many hundreds of thousands of years there comes a time when a second sun rises. When a second sun rises whatever streams, rivulets dry up and wither and are no more. Bhikkhus, thus determinations are impermanent not stable, there is nothing to comfort in them, so it is suitable that you should turn away from, get disentangled from and be released from all determinations.

Bhikkhus, after the lapse of many years, many hundreds of thousands of years there comes a time when a third sun rises. When a third sun rises, the great rivers such as the Ganges, Yamuna, Aciravatie, Sarabhu and Mahi dry up and wither. Bhikkhus, thus determinations are impermanent not stable, there is nothing to comfort in them, so it is suitable that you should turn away from, get disentangled from and be released from all determinations.

Bhikkhus, after the lapse of many years, many hundreds of thousands of years there comes a time when a fourth sun rises. When a fourth sun rises, the great ponds maintained by the great rivers such as Anotatta, Sihapapata, Rathakara, Kannamunda, Kunala, Chadanta and Mandakini dry up and wither, they become no more. Bhikkhus, thus determinations are impermanent not stable, there is nothing to comfort in them, so it is suitable that you should turn away from, get disentangled from and be released from all determinations.

Bhikkhus, after the lapse of many years, many hundreds of thousands of years there comes a time when a fifth sun rises. When a fifth sun rises, the water in the great ocean recedes one hundred yojanas, two hundred yojanas three hundred yojanas, five hundred yojanas, six hundred yojanas and seven hundred yojanas. The water recedes to the height of seven, six, five, four, three, two palms and even one palm. The water recedes to the height of seven, six, five, four, three, two men, or even one man. It recedes to half the height of a man. It recedes to the knee depth of a man, to the ankle depth of a man. When the fifth sun rises there would not be water in the ocean to wet the fingers up to the knuckles. Bhikkhus, thus determinations are impermanent not stable, there is nothing to comfort in them, so it is suitable that you should turn away from, get disentangled from and be released from all determinations.

Bhikkhus, after the lapse of many years, many hundreds of thousands of years there comes a time when a sixth sun rises. When a sixth sun rises, the great earth and the peak of the Himalayas smokes, and gets filled with smoke. Like when something made by a potter is cooked. It smokes and gets filled up with smoke. In the same manner when a sixth sun rises, the great earth and the peak of the Himalayas smokes, and gets filled with smoke. Bhikkhus, thus determinations are impermanent not stable, there is nothing to comfort in them, so it is suitable that you should turn away from, get disentangled from and be released from all determinations.

Bhikkhus, after the lapse of many years, many hundreds of thousands of years there comes a time when a seventh sun rises. When a seventh sun rises, the great earth and the peak of the Himalayas blaze and catch fire. When the great earth and the peak of the Himalayas blaze and catch fire, flames tossed by the winds reach up to the world of Brahma. When the peak of the Himalaya mountain burns, peaks as high as a hundred yojanas, two hundred yojanas, three hundred yojanas, four hundred yojanas and five hundred yojanas crumble. Bhikkhus, when the earth and the Himalaya peak is burning ash or cream of ash is not evident. Bhikkhus, thus determinations are impermanent not stable, there is nothing to comfort in them, so it is suitable that you should turn away from, get disentangled from and be released from all determinations. Bhikkhus, when the earth and the Himalaya peak is burning, whatever divine sayings and beliefs be, they also get burnt and are no more, would attained right view remain?

Bhikkhus, in the past, there was a Teacher called Sunetta, one free of greed who helped to cross the ford. The Teacher Sunetta had innumerable hundreds of disciples. Bhikkhus, this Teacher taught, to be born in the world of Brahma. Those who completely knew the dispensation of Sunetta, after death, were born in a good state in the world of Brahma. Some of those who did not know the complete dispensation of Sunetta, after death, were born with those attached to the creation of others. Some attached to creation, some with the happy ones, some with the Titan gods, some with the gods of the thirty three and with the guardian gods. Others were born with high clans of warriors, brahmins and householders.

Then it occurred to the Teacher Sunetta. 'It is not suitable for me to be born in the same plane as my disciples, after death, what if I develop loving kindness further.'

Then the Teacher Sunetta developed loving kindness for seven years. Having developed loving kindness for seven years, he did not come to this world for seven forward and backward world cycles. During the forward world cycles he was born a radiant god and during the backward world cycles was born in an empty Brahma paradise. There he was Brahma the supreme Lord, not conquered with sure insight wielding authority

There, he was Brahma, Brahma the great, the unconquered lord and master with sure insight, holding authority for seven times. Thirty six times he was Sakka the king of gods. Innumerable hundreds of times he was the righteous universal monarch, winning the four directions and establishing states. Bhikkhus, he was endowed with these seven jewels, such as the jewel of the wheel, the elephant, the horse, the jewel, the woman, the householder and the advisor. Bhikkhus, he had over a thousand courageous sons with valiant figures, for crushing foreign armies. They lived ruling over the earth righteously, without weapons as far as the limit of the ocean. Bhikkhus, that Teacher Sunetta with long life and long standing was not released from birth, decay, death, grief, lament, unpleasantness and displeasure, I say not released from unpleasantness.

What is the reason? For not realizing and experiencing four things. What four?

Not realizing and experiencing the virtues, concentration, wisdom and release of the noble ones. Now he has realized and experienced the virtues, concentration, wisdom and release of the noble ones. The craving to be is uprooted, the leader of being is destroyed. Now he has no more birth. The Blessed One further said:-

Famous Gotama, has realized noble virtues, concentration, wisdom and release

And declaring the Teaching to end unpleasantness, is mindfully extinguished.

### 3. Nagaropamasutta.m - Comparable to a city.

67. Bhikkhus, when the king of a bordering country protects his city with the seven accessory protections and provides the four kinds of support without a wish, for nothing and quickly. To this is said the king has protected the bordering city from external adverse enemies

How is the city protected with the seven accessory protections?

Here, bhikkhus, to the king of the bordering city there are pillars on strong foundations, well driven in, that they may not shiver. These are first protected with the seven accessory protections for internal protection and for external repulsion.

Again, bhikkhus, to the king of the bordering city there are ditches that are deep and broad. These are secondly protected with the seven accessory protections for internal protection and for external repulsion.

Again, bhikkhus, to the king of the bordering city there is a pathway built broad and high above. This is thirdly protected with the seven accessory protections for internal protection and for external repulsion.

Again, bhikkhus, to the king of the bordering city there are many weapons kept in stock: arrows and missiles. These are fourthly protected with the seven accessory protections for internal protection and for external repulsion.

Again, bhikkhus, to the king of the bordering city there are many army personal living such as elephant riders, horse riders, charioteers, bowmen, tailors, cleaners of clothes, those who deal with food, dignified royal princes, special task forces and soldiers in occupation. These are fifthly protected with the seven accessory protections for internal protection and for external repulsion.

Again, bhikkhus, to the king of the bordering city there is a wise gate keeper who stops the unknown from entering and allows the known to enter. This is sixthly protected with the seven accessory protections for internal protection and for external repulsion.

Again, bhikkhus, to the king of the bordering city there is a tall and broad embankment with well painted dwellings. This is seventhly protected with the seven accessory protections for internal protection and for external repulsion.

What are the four kinds of supports provided without a wish, for nothing and quickly?

Here, bhikkhus, in the king's bordering city a lot of grass and firewood is accumulated so that any internal trembling would not be likely for a pleasant abiding and for external repulsion.

Again, bhikkhus, in the king's bordering city a lot of rice and corn is accumulated so that any internal trembling would not be likely for a pleasant abiding and for external repulsion. Again, bhikkhus, in the king's bordering city a lot of sesame, green grams, beans and other pulses are accumulated so that any internal trembling would not be likely for a pleasant abiding and for external repulsion.

Again, bhikkhus, in the king's bordering city a lot of medicine is accumulated such as ghee, butter, oil, honey, honey combs, and salt so that any internal trembling would not be likely for a pleasant abiding and for external repulsion.



Bhikkhus, these are the four kinds of supports provided without a wish, for nothing and quickly.

Bhikkhus, when the king of a bordering city protects the seven accessory protections and provides the four kinds of support without a wish, for nothing and quickly. To this is said the king has protected the neighbouring city from external adverse enemies. Bhikkhus, in the same manner, the noble disciple endowed with seven good things in the Teaching and becomes a gainer of the four higher states of the mind here and now, without a wish, for nothing and quickly, it is said that the noble disciple is beyond the power of Death. Endowed with what seven good things in the Teaching?

Bhikkhus, just as to the king of the bordering city there are pillars on strong foundations, well driven in, that they may not shiver, for internal protection and for external repulsion. In the same manner to the noble disciple, there is faith. He places faith in the enlightenment of the Blessed One. That Blessed One is ....re...enlightened and blessed. Become a pillar of faith, the noble disciple dispels demerit and develops merit. Dispels the faulty and develops the non-faulty. Maintaining purity of self he is endowed with this first good thing in the Teaching.

Bhikkhus, just as to the king of the bordering city there are ditches that are deep and broad, for internal protection and for external repulsion. In the same manner the noble disciple is shameful. He becomes shameful of bodily, verbal, mental misbehaviour and demeritorious things. Bhikkhus, the noble disciple investigating with shame dispels demerit and develops merit. Dispelling the faulty develops the not faulty. Maintaining purity of self he is endowed with this second good thing in the Teaching.

Bhikkhus, just as to the king of the bordering city there is a path way built broad and high above. for internal protection and for external repulsion. In the same manner the noble disciple is remorseful. He becomes remorseful of bodily, verbal, mental misbehaviour and demeritorious things. Bhikkhus, the noble disciple on the path of remorse dispels demerit and develops merit. Dispelling the faulty develops the not faulty. Maintaining purity of self he is endowed with this third good thing in the Teaching.

Bhikkhus, just as to the king of the bordering city there are many weapons kept in stock arrows and missiles, for internal protection and for external repulsion. In the same manner the noble disciple becomes learned ....re..... and penetratingly straightens his view. The learned noble disciple dispels demerit and develops merit. Dispelling the faulty develops the not faulty. Maintaining purity of self he is endowed with this fourth good thing in the Teaching.

Bhikkhus, just as to the king of the bordering city there are many army personal living such as elephant riders, horse riders, charioteers, bowmen, tailors, cleaners of clothes, those who deal with food, dignified royal princes, special task forces and soldiers in occupation for internal protection and for external repulsion, in the same manner the noble disciple abides with aroused effort to dispel demerit and to develop merit. Becomes firm with endeavour without giving up the aim in meritorious things. With the forces of effort the noble disciple dispels demerit and develops merit. Dispelling the faulty develops the not faulty. Maintaining purity of self he is endowed with this fifth good thing in the Teaching.

Bhikkhus, just as to the king of the bordering city there is a wise gate keeper who stops the unknown from entering and allows the known to enter, for internal protection and for external repulsion, in the same manner the noble disciple recalls with the highest prudence of things told and heard long ago. Bhikkhus, with the cleanser mindfulness the

noble disciple dispels demerit and develops merit. Dispelling the faulty develops the not faulty. Maintaining purity of self he is endowed with this sixth good thing in the Teaching.

Bhikkhus, just as to the king of the bordering city there is a tall and broad embankment with well painted dwellings, for internal protection and for external repulsion. The noble disciple becomes wise in the rising and fading of the five holding masses to penetrate and see for ending unpleasantness. Bhikkhus, the noble disciple endowed with the anointing of wisdom dispels demerit and develops merit. Dispelling the faulty develops the not faulty. Maintaining purity of self he is endowed with this seventh good thing in the Teaching.

What are the four higher states of the mind here and now, gained without a wish, for nothing and quickly

Bhikkhus, just as in the king's bordering city a lot of grass and firewood is accumulated so that any internal trembling would not be likely for a pleasant abiding and for external repulsion. In the same manner the noble disciple secluded from sensual desires ...re.... attains to the first higher state of mind for internal non-trembling, a pleasant abiding and for entering extinction.

Bhikkhus, just as in the king's bordering city a lot of rice and corn is accumulated so that any internal trembling would not be likely for a pleasant abiding and for external repulsion

In the same manner the noble disciple overcoming thoughts and discursive thoughts....re.... abides in the second higher state of the mind, for internal non-trembling, a pleasant abiding and for entering extinction.

.Again, bhikkhus, in the king's bordering city a lot of sesame, green grams, beans and other pulses are accumulated so that any internal trembling would not be likely for a pleasant abiding and for external repulsion. In the same manner the noble disciple with equanimity to joy and disenchantment ...re.... abides in the third higher state of the mind for internal non-trembling, a pleasant abiding and for entering extinction.

Again, bhikkhus, in the king's bordering city a lot of medicine is accumulated such as ghee, butter, oil, honey, honey combs, and salt so that any internal trembling would not be likely for a pleasant abiding and for external repulsion..In the same manner the noble disciple dispelling pleasantness and unpleasantness and purifying the mind so that unpleasantness or pleasantness does not enter it, he abides in the fourth higher state of the mind, for internal non-trembling, a pleasant abiding and for entering extinction.

Of these four higher states of the mind, the pleasant abidings, he becomes a gainer without a wish, without difficulty and a gainer for nothing.

Bhikkhus, when the noble disciple is endowed with these seven good things and these four higher states of the mind without a wish, without difficulty, a gainer for nothing, it is said that the noble disciple has gone beyond death.

4. Dhamma~n~nuusutta.m- Knowing the Teaching.

68.Bhikkhus, the bhikkhu endowed with seven things is reverential, ...re.... the incomparable field of merit for the world. What seven?

Here, bhikkhus, the bhikkhu knows the Teaching, the meanings, the self, the measure, the right time, the gathering and the individual here and beyond.

Bhikkhus, how does the bhikkhu know the Teaching?

Here, bhikkhus, the bhikkhu knows the Teaching in expositions, mixed prose and verse, in explanations, four lined verses, thus said sayings, birth stories, wonderful things and questions and answer expositions. Bhikkhus, if the bhikkhu did not know the Teaching in expositions, mixed verse and prose...re.... and questions and answer expositions, he does not know the Teaching in this dispensation. When the bhikkhu knows the Teaching in expositions, mixed verse and prose...re.... and questions and answer expositions, it is said he knows the Teaching in this dispensation.

Bhikkhus, how does the bhikkhu know the meanings?

Here, bhikkhus, the bhikkhu knows the meanings of this and other words heard. This is the meaning of these words and this is the meaning of these words. Bhikkhus, if the bhikkhu did not know the meanings of this and other words heard, as this is the meaning of these words and this is the meaning of these words, he does not know the meanings in this dispensation. Bhikkhus, when the bhikkhu knows the meanings of this and other words heard. as this is the meaning of these words and this is the meaning of these words it is said he knows the meanings in this dispensation. This is knowing the Teaching and the meanings.

Bhikkhus, how does the bhikkhu know the self?

Here, bhikkhus, the bhikkhu knows the self as my attainments in faith, virtues, learnedness, benevolence, wisdom and understanding is this much. Bhikkhus, if the bhikkhu did not know the self as my attainments in faith, virtues, learnedness, benevolence, wisdom and understanding is this much, he would not know the self in this dispensation. Bhikkhus, when the bhikkhu knows the self, as my attainments in faith, virtues, learnedness, benevolence, wisdom and understanding, is this much. it is said he knows the self in this dispensation. This is knowing the Teaching, the meanings and the self.

Bhikkhus, how does the bhikkhu know the measure?

Here, bhikkhus, the bhikkhu knows the measure to accept robes, morsel food, dwellings and requisites when ill. Bhikkhus, if the bhikkhu did not know the measure to accept robes, morsel food, dwellings and requisites when ill, he does not know the measure in this dispensation. Bhikkhus, when the bhikkhu knows the measure to accept robes, morsel food, dwellings and requisites when ill, it is said he knows the measure in this dispensation. This is knowing the Teaching, the meanings the self and the measure.

Bhikkhus, how is knowing the right time?

Here, bhikkhus, the bhikkhu knows the right time to advise, this is the time to cross question, this is the time to apply the self, this is the time for seclusion..Bhikkhus, if the bhikkhu did not know the right time to advise as this is the time to cross question, this is the time to apply the self, this is the time for seclusion, he does not know the right time in the dispensation. Bhikkhus, when the bhikkhu knows the right time to advise as this is the time to cross question, this is the time to apply the self, this is the time for seclusion. it is said he knows the right time in this dispensation. This is knowing the Teaching, the meanings the self, the measure and the right time.

Bhikkhus, how is knowing the gathering?

Here, bhikkhus, the bhikkhu knows.- This is a gathering of warriors, a gathering of brahmins, a gathering of householders, a gathering of recluses. Towards them the approaching, standing, acting, sitting, talking and becoming silent should be thus and thus respectively Bhikkhus, if the bhikkhu did not know.this is a gathering of warriors, a gathering of brahmins, a gathering of householders, a gathering of recluses. Towards them the approaching, standing, acting, sitting, talking and becoming silent should be thus and thus respectively. He does not know the gathering in the dispensation. Bhikkhus, when the bhikkhu knows this is a gathering of warriors, a gathering of brahmins, a gathering of householders, a gathering of recluses. Towards them the approaching, standing, acting, sitting, talking and becoming silent should be thus and thus respectively

it is said he knows the gathering in this dispensation. This is knowing the Teaching, the meanings, the self, the measure, the right time and the gathering.

Bhikkhus, what is knowing the individual here and beyond?

Here, bhikkhus, the bhikkhu knows two individuals, one likes to see noble ones and the other does not like to see noble ones. The one who does not like to see noble ones is by that contemptible and the one who likes to see noble ones is by that praiseworthy.

The bhikkhu knows two individuals, one likes to listen to the Teaching, the other does not like to listen to the Teaching. The one who does not like to listen to the Teaching is by that contemptible and the one who likes to listen to the Teaching is by that praiseworthy.

The bhikkhu knows two individuals, one listens to the Teaching attentively, the other listens to the Teaching inattentively The one who listens to the Teaching inattentively is by that contemptible and the one who listens to the Teaching attentively is by that praiseworthy.

The bhikkhu knows two individuals that listen to the Teaching attentively. One bears the Teaching he had heard, the other does not bear the Teaching he had heard. The one who does not bear the Teaching is by that contemptible and the one who bears the Teaching is by that praiseworthy. .

The bhikkhu knows two individuals who bear the Teaching they have learnt. One of them searches the meanings in the Teaching and the other does not search meanings in the Teaching he had heard. The one who does not search meanings in the Teaching he had heard is by that contemptible and the one who searches meanings in the Teaching he had heard is by that praiseworthy.

The bhikkhu knows two individuals who search the meanings in the Teaching they have heard. One of them knows the meanings and the Teaching and falls to the method of living according to the Teaching. The other knowing the meanings and the Teaching does not fall to the method of living according to the Teaching and is comptible by that, and the other living according to the Teaching is praiseworthy by that.

The bhikkhu knows two individuals who know the meanings and the Teaching and have fallen to the method of living according to the Teaching. One of them has fallen to the method of searching his own good not the good of others. The other has fallen to the method of searching his own good and the good of others. The one fallen to the method of searching his own good is by that contemptible and the one fallen to the method of searching his own good and the good of others is by that praiseworthy. Bhikkhus, in this manner, the bhikkhu knows individuals here and beyond. Bhikkhus, the bhikkhu

endowed with these seven things is reverential, worthy of hospitality ....re.... the incomparable field of merit for the world.

5. Paaricchattakasutta.m- The tree shading all round.

69. Bhikkhus, at the time the Paricchatta tree in the heaven of the thirty three gods withers, the gods become joyful, thinking now the Kovilara tree is withering, very soon the tree will be full of leaves and foliage.

Bhikkhus, at the time the Paricchatta tree in the heaven of the thirty three gods bear leaves and foliage, the gods become joyful, thinking now the Kovilara tree has leaves and foliage, very soon the tree will spread and spread.

Bhikkhus, at the time the Paricchatta tree in the heaven of the thirty three gods spreads out, the gods become joyful, thinking now the Kovilara tree is spreading out, very soon it will be sharp and dry. .

Bhikkhus, at the time the Paricchatta tree in the heaven of the thirty three gods becomes sharp and dry the gods become joyful, thinking now the Kovilara tree is sharp and dry, very soon the tree will fruit.

Bhikkhus, at the time the Paricchatta tree in the heaven of the thirty three gods is ready to fruit, the gods become joyful, thinking now the Kovilara tree is ready to bring forth fruits, very soon the tree will be flowering

Bhikkhus, at the time the Paricchatta tree in the heaven of the thirty three gods is flowering, the gods become joyful, thinking now the Kovilara tree is flowering, very soon the tree will be in full bloom.

Bhikkhus, at the time the Paricchatta tree in the heaven of the thirty three gods is in full bloom , the gods of the thirty three spend four months at the root of the Paricchatta Kovilara tree attended and endowed with the five strands of heavenly sensual pleasures

Bhikkhus, when the Paricchattatta Kovilara tree is in full bloom, it spreads out for fifty yojanas. The scent of the flowers pervades for a hundred yojans. Such is the majesty of the Paricchatta Kovilara tree

Bhikkhus, in the same manner, at the time the noble disciple thinks to leave the household and become homeless, he is like a withered leaf, as the Paricchatta Kovilara tree to the gods of the thirty three.

Bhikkhus, at the time the noble disciple shaving head and beard and wearing yellow clothes leaves the household and becomes homeless, he is like a green leaf as the Paricchatta Kovilara tree to the gods of the thirty three.

Bhikkhus, at the time the noble disciple secluded from sensual desires, ...re.... abides in the first higher state of the mind, the noble disciple spreads out, like the Paricchatta Kovilara tree to the gods of the thirty three.

Bhikkhus, at the time the noble disciple overcoming thoughts and discursive thoughts, ...re.... abides in the second higher state of the mind, the noble disciple becomes sharp and dry like the Paricchatta Kovilara tree to the gods of the thirty three.

Bhikkhus, at the time the noble disciple develops equanimity to joy and disenchantment, ...re.... abides in the third higher state of the mind, the noble disciple becomes the lord like the Paricchatta Kovilara tree to the gods of the thirty three.

Bhikkhus, at the time the noble disciple dispelling pleasantness and unpleasantness, ...re.... abides in the fourth higher state of the mind, the noble disciple is sheathed like the Paricchatta Kovilara tree to the gods of the thirty three.

Bhikkhus, at the time the noble disciple destroying desires,....re.... by himself realizing abides he is completely bloomed like the Paricchatta Kovilara tree to the gods of the thirty three.

At that time the earthly gods echo:- The venerable one of this name, the co-associate of this name, who left the household and became homeless from this village or hamlet, destroying desires, the mind released from desires and released through wisdom, here and now by himself realizing abides. Hearing that sound of the earth gods, ....re....the four guardian gods, ...re.. the gods of the thirty three,....re... the Titan gods, ....re... the gods of happiness, ....re... gods attached to creating, ....re... gods attached to creating others, ...re..the gods in the world of brahma,.the venerable one of this name, the co-associate of this name, who left the household and became homeless from this village or hamlet, destroying desires, the mind released from desires and released through wisdom, here and now by himself realizing abides. Thus that very moment that sound reached up to the world of Brahma. Such is the power of the bhikkhu who has destroyed desires.

## 6. Sakkaccasutta.m- Revering

70.To venerable Sariputta, in his seclusion this thought and discursive thought arose. "The bhikkhu living revering and depending on what would dispel demerit and develop merit?"

Then it occurred to venerable Sariputta:- "The bhikkhu abiding revering and depending on the Teacher, the Teaching, the Community of bhikkhus, the training, concentration, diligence and friendly welcome dispels demerit and develops merit,

Then it occurred to venerable Sariputta-"These things of mine are pure and very pure. What if I tell the Blessed One about them, they will become more pure. Like a man who got the possession of a very pure gold ornament and thought it should be shown to a goldsmith, so that its purity and worth would be much more.

Venerable Sariputta getting up from his evening seclusion approached the Blessed One, worshipped and sat on a side and said :- "Venerable sir, in my seclusion this thought and discursive thought arose to me. "The bhikkhu living revering and depending on what would dispel demerit and develop merit?"

Then venerable sir, it occurred to me:- "The bhikkhu abiding revering and depending on the Teacher, the Teaching, the Community of bhikkhus, the training, concentration, diligence and friendly welcome dispels demerit and develops merit,

It occurred to me-"These things of mine are pure and very pure. What if I tell the Blessed One about them, they will become more pure. Like a man who got the possession of a very pure gold ornament and thought it should be shown to a goldsmith, so that its purity and worth would be much more.

Good! Sariputta, the bhikkhu living revering and depending on the Teacher, the Teaching, the Community of bhikkhus, the training, concentration, diligence and friendly welcome dispels demerit and develops merit.

When this was said venerable Sariputta said:- Of this short exposition of the Blessed One I understand the detailed explanation. Venerable sir, it is not possible that the bhikkhu not honouring the Teacher would honour the Teaching. It is possible that if he does not honour the Teacher, he would neither honour the Teaching. .

Venerable sir, it is not possible that the bhikkhu not honouring the Teacher, or the Teaching. would honour the Community of bhikkhus. It is possible that if he does not honour the Teacher and the Teaching. he would neither honour the Community of bhikkhus.

Venerable sir, it is not possible that the bhikkhu not honouring the Teacher, the Teaching. or the Community of bhikkhus would honour the training. It is possible that if he does not honour the Teacher, the Teaching, the Community of bhikkhus, he would neither honour the training.

Venerable sir, it is not possible that the bhikkhu not honouring the Teacher, the Teaching, the Community of bhikkhus, or the training, would honour concentration. It is possible that if he does not honour the Teacher, the Teaching, the Community of bhikkhus, and the training, he would neither honour concentration..

Venerable sir, it is not possible that the bhikkhu not honouring the Teacher, the Teaching, the Community of bhikkhus, the training, concentration or diligence would honour friendly welcome. It is possible that if he does not honour the Teacher, the Teaching, the Community of bhikkhus, the training, concentration or diligence he would neither honour friendly welcome

Venerable sir, this is the detailed exposition for the short exposition of the Blessed One.

Good! Sariputta, this is the detailed exposition for my short exposition.

Sariputta, it is not possible that the bhikkhu not honouring the Teacher would honour the Teaching. It is possible that if the bhikkhu does not honour the Teacher, he would neither honour the Teaching. .

Sariputta, it is not possible that the bhikkhu not honouring the Teacher, or the Teaching. would honour the Community of bhikkhus. It is possible that if he does not honour the Teacher or the Teaching. he would neither honour the Community of bhikkhus.

Sariputta, it is not possible that the bhikkhu not honouring the Teacher, the Teaching. or the Community of bhikkhus would honour the training. It is possible that if the bhikkhu does not honour the Teacher, the Teaching, the Community of bhikkhus, he would neither honour the training.

Sariputta, it is not possible that the bhikkhu not honouring the Teacher, the Teaching, the Community of bhikkhus, or the training, would honour concentration. It is possible that if the bhikkhu does not honour the Teacher, the Teaching, the Community of bhikkhus, nor the training, he would neither honour concentration..

Sariputta, it is not possible that the bhikkhu not honouring the Teacher, the Teaching, the Community of bhikkhus, the training, concentration or diligence would honour the friendly welcome. It is possible that if he does not honour the Teacher, the Teaching, the

Community of bhikkhus, the training, concentration or diligence he would neither honour the friendly welcome

Sariputta, this is the detailed exposition for my short exposition.

## 7. Bhaavanaasutta.m- Development.

71. Bhikkhus, to the bhikkhu not applied to development such thoughts as these may arise.- 'O! my mind should be released from desires without holding to them.' but his mind is not released from desires. What is the reason? Because of its non-developped state. In what is it not developped?

In the four establishments of mindfulness, the four right endeavours, the four psychic powers, the five mental faculties, the five powers, the seven enlightenment factors and the Noble Eightfold Path.

Like to a hen when the eggs are not completely sat on, made ripe and developped in eight, ten or twelve places, this desire should arise- 'O! my chicken should break the shell with the nails of their feet or with their beaks and be born again healthily.' Yet it is not possible that the chicken should break the shell with the nails of their feet or with their beaks and be born again healthily. What is the reason? There, bhikkhus, the hen has not completely sat on, made ripe and developped the eggs, in eight, ten or twelve places, and however much this desire should arise- 'O! my chicken should break the shell with the nails of their feet or with their beaks and be born again healthily.' Yet it is not possible that the chicken should break the shell with the nails of their feet or with their beaks and be born again healthily. In the same manner bhikkhus, to the bhikkhu not applied to development, even if such thoughts as these may not arise.- 'O! my mind should be released from desires without holding to them.' yet his mind is released from desires. What is the reason? Because of its developped state. In what is it developped?

In the four establishments of mindfulness, the four right endeavours, the four psychic powers, the five mental faculties, the five powers, the seven enlightenment factors and the Noble Eightfold Path.

Bhikkhus, to the bhikkhu applied to development even if such thoughts as these may not arise.- 'O! my mind should be released from desires without holding to them.' yet his mind is released from desires. What is the reason? Because of its developped state. In what is it developped?

In the four establishments of mindfulness, the four right endeavours, the four psychic powers, the five mental faculties, the five powers, the seven enlightenment factors and the Noble Eightfold Path.

Like to a hen when the eggs are completely sat on, made ripe and developped in eight, ten or twelve places, this desire should arise- 'O! my chicken should break the shell with the nails of their feet or with their beaks and be born again healthily.' It is possible that the chicken should break the shell with the nails of their feet or with their beaks and be born again healthily. What is the reason? There, bhikkhus, the hen has completely sat on, made ripe and developped the eggs, in eight, ten or twelve places, and even if this desire should not arise- 'O! my chicken should break the shell with the nails of their feet or with their beaks and be born again healthily.' Yet it is possible that the chicken should break the shell with the nails of their feet or with their beaks and be born again healthily. In the same manner bhikkhus, to the bhikkhu applied to development, even if such



thoughts as these may not arise.- 'O! my mind should be released from desires without holding to them.' yet his mind is released from desires. What is the reason? Because of its developed state. In what is it developed?

In the four establishments of mindfulness, the four right endeavours, the four psychic powers, the five mental faculties, the five powers, the seven enlightenment factors and the Noble Eightfold Path.

Bhikkhus, just as a mason or his apprentice seeing the marks of the handle of the adze, finger marks and thumb marks, would not know, today I have rubbed off this number of marks, tomorrow this number will be rubbed off and afterwards this much, yet knowledge arises that they are rubbed off. In the same manner to the bhikkhu abiding in the development it does not occur, this number of my desires are destroyed today, this much tomorrow and afterwards this much, yet knowledge arises, that they are destroyed.

Bhikkhus, just as a ship gone to see storing water, after six months the water gets exhausted with the heat of the sun in Summer and overcome with the heated air and water collected from the rains deteriorates and becomes putrid quickly. In the same manner bhikkhus, to the bhikkhu applied to development, the bonds break off quickly and become putrid.

8. Aggikkhandhopamasutta.m - Comparable to a mass of fire.

72. I heard thus. At one time the Blessed One was touring the country of Kosala with a large Community of bhikkhus. When on the highway the Blessed One saw a huge mass of fire blazing and flaming and deviating from the path sat on a prepared seat at the root of a tree and addressed the bhikkhus-"Bhikkhus, do you see that huge mass of fire?"

"Yes, venerable sir."

"Bhikkhus, which is more noble, is it to embrace this huge mass of blazing fire, or to embrace the soft tender hands and feet of a warrior, a brahmin, or a householder maiden and to sit or lie with her?" "Venerable sir, it is more noble to embrace the soft tender hands and feet of a warrior, a brahmin, or a householder maiden and sit or lie with her. Venerable sir, it is unpleasant to embrace this huge mass of blazing fire and sit or lie with it."

"Bhikkhus, I announce and call your attention to it to show how it is more noble for an unvirtuous one, with evil things and actions similar to dirt and excreta, with undercover action, a non-recluse, with only a promise for recluship a non-brahmin, with only a promise to be a brahmin, rotten inside and dripping filth, it is suitable to embrace this huge mass of blazing fire and sit or lie with it. What is the reason? Bhikkhus, on account of it he would meet death, or deathly unpleasantness and not decrease, loss and birth in hell

Bhikkhus, if the unvirtuous one with evil things and actions similar to dirt and excreta, with undercover action, a non-recluse, with only a promise for recluship a non-brahmin, with only a promise to be a brahmin, rotten inside and dripping filth embraces the soft tender hands and feet of a warrior, a brahmin, or a householder maiden and sit or lie with her, it will be for his unpleasantness for a long time, and after death for his loss, decrease.and birth in hell.

"Bhikkhus, which is more noble, a strong man with a cord woven out of hair tightly wrapping round the knees and crushing the knees. Until it cuts the outer skin, the inner skin, the flesh, veins, bones and stops near the bone marrow, or endure the devotion of the warriors, brahmins or householders of high clans?" "Venerable sir, it is more noble to endure the devotion of the warriors, brahmins and householders." "Venerable sir, it is unpleasant a strong man with a cord woven out of hair tightly wrapping round the knees and crushing the knees until the outer skin, the inner skin, the flesh, veins, bones are cut and stops near the bone marrow. "

"Bhikkhus, I announce and call your attention to it, to show how it is more noble, a strong man with a cord woven out of hair tightly wrapping round the knees and crushing the knees until the outer skin, the inner skin, the flesh, veins, bones are cut and stops near the bone marrow. What is the reason? Bhikkhus, on account of it he would meet death, or deathly unpleasantness and not decrease, loss and birth in hell after death.

Bhikkhus, if the unvirtuous one with evil things and actions similar to dirt and excreta, with undercover action, a non-recluse, with only a promise for recluseship a non-brahmin, with only a promise to be a brahmin, endured the devotion of ....re...it will be for his unpleasantness for a long time, and after death for his loss, decrease.and birth in hell.

"Bhikkhus, which is more noble, a strong man with a sharp sword sharpened in oil giving a blow behind the back, or enduring the devotion with clasped hands of the warriors, brahmins or householders of high clans?" "Venerable sir, it is more noble to endure the devotion with clasped hands of the warriors, brahmins and householders." "Venerable sir, it is unpleasant a strong man with a sharp sword sharpened in oil giving a blow behind the back"

"Bhikkhus, I announce and call your attention to it to show how it is more noble, a strong man with a sharp sword sharpened in oil giving a blow behind the back. "What is the reason? Bhikkhus, on account of it he would meet death, or deathly unpleasantness and not decrease, loss and birth in hell after death.

Bhikkhus, if the unvirtuous one with evil things and actions similar to dirt and excreta, with undercover action, a non-recluse, with only a promise for recluseship a non-brahmin, with only a promise to be a brahmin, endures the devotions of ...re....with clasped hands it will be for his unpleasantness for a long time, and after death for his loss, decrease.and birth in hell.

"Bhikkhus, which is more noble, a strong man with a blazing iron sheet wrapping the body or partaking the robes offered out of faith by warriors, brahmins or householders of high clans?" "Venerable sir, it is more noble to partake the robes offered by the warriors, brahmins and householders of high clans." "Venerable sir, it is unpleasant a strong man with a blazing iron sheet wrapping the body"

"Bhikkhus, I announce and call your attention to it to show how it is more noble, a strong man with a blazing iron sheet wrapping the body, What is the reason? Bhikkhus, on account of it he would meet death, or deathly unpleasantness and not decrease, loss and birth in hell after death.

Bhikkhus, if the unvirtuous one with evil things and actions similar to dirt and excreta, with undercover action, a non-recluse, with only a promise for recluseship a non-brahmin, with only a promise to be a brahmin, partook robes offered out of faith by warriors brahmins and householders of high clans, it will be for his unpleasantness for a long time, and after death for his loss, decrease.and birth in hell.

"Bhikkhus, which is more noble, a strong man with an iron stake causing the mouth to be opened and putting in the mouth a burning ball of metals which burns the lips, the mouth, the tongue, the throat, the chest, the insides and burning the large intestines, it coming out or partake the morsel food offered out of faith by the warriors, brahmins or householders of high clans?" "Venerable sir, it is more noble to partake the morsel food offered out of faith by the warriors, brahmins and householders." "Venerable sir, it is unpleasant a strong man with an iron stake causing the mouth to be opened and putting in the mouth a burning ball of metals which burns the lips, the mouth, the tongue, the throat, the chest, the insides and burning the large intestines coming out. "

"Bhikkhus, I announce and call your attention to it to show how it is more noble, a strong man with an iron stake causing the mouth to be opened and putting in the mouth a burning ball of metals which burns the lips, the mouth, the tongue, the throat, the chest, the insides and burning the large intestines coming out What is the reason? Bhikkhus, on account of it he would meet death, or deathly unpleasantness and not decrease, loss and birth in hell

Bhikkhus, if the unvirtuous one with evil things and actions similar to dirt and excreta, with undercover action, a non-recluse, with only a promise for recluship a non-brahmin, with only a promise to be a brahmin, partook morsel food offered out of faith by warriors, brahmins, and householders of high clans, it will be for his unpleasantness for a long time, and after death for his loss, decrease.and birth in hell.

"Bhikkhus, which is more noble, a strong man taking you by the head or body being made to sit on a blazing chair or sleep on a blazing bed or partaking beds and seats offered out of faith by the warriors, brahmins or householders of high clans?" "Venerable sir, it is more noble to partake beds and seats offered out of faith by the warriors, brahmins and householders." "Venerable sir, it is unpleasant a strong man taking you by the head or body being made to sit on a blazing chair or sleep on a blazing bed "

"Bhikkhus, I announce and call your attention to it, to show how it is more noble, a strong man taking you by the head or body being made to sit on a blazing chair or sleep on a blazing bed What is the reason? Bhikkhus, on account of it he would meet death, or deathly unpleasantness and not decrease, loss and birth in hell after death.

Bhikkhus, if the unvirtuous one with evil things and actions similar to dirt and excreta, with undercover action, a non-recluse, with only a promise for recluship a non-brahmin, with only a promise to be a brahmin, partook beds and seats offered out of faith by warriors, brahmins, and householders of high clans, it will be for his unpleasantness for a long time, and after death for his loss, decrease.and birth in hell.

"Bhikkhus, which is more noble, a strong man taking you by the feet, upside down dipping you into a boiling, blazing, molten vessel-cooking in it with the molten foam when diving in, coming up and going across or partaking dwellings offered out of faith by the warriors, brahmins or householders of high clans?" "Venerable sir, it is more noble to partake dwellings offered out of faith by the warriors, brahmins and householders of high clans." "Venerable sir, it is unpleasant a strong man taking you by the feet upside down being dipped into a boiling, blazing, molten vessel-cooking in it with the molten foam when diving in, coming up and going across"

"Bhikkhus, I announce and call your attention to it, to show how it is more noble, a strong man taking you by the feet, upside down dipping you into a boiling, blazing, molten vessel-cooking in it with the molten foam when diving in, coming up and going across What is the reason? Bhikkhus, on account of it he would meet death, or deathly unpleasantness and not decrease, loss and birth in hell, after death.

Bhikkhus, if the unvirtuous one with evil things and actions similar to dirt and excreta, with undercover action, a non-recluse, with only a promise for recluseship a non-brahmin, with only a promise to be a brahmin, partook dwellings offered out of faith by warriors, brahmins, and householders of high clans, it will be for his unpleasantness for a long time, and after death for his loss, decrease and birth in hell.

"Therefore, bhikkhus, you should train in this manner. Whosoever robes, morsel food, dwellings and requisites when ill we partake may it be of great benefit to them. May my going forth be productive fruitful and with results. It is suitable for one seeing his own good to be diligent. It is suitable for one seeing the good of others to be diligent.

It is suitable for one seeing his own and others good to be diligent.

The Blessed One said thus When this exposition was done, about sixty bhikkhus vomitted hot blood, about sixty bhikkhus came down to lay life and about sixty bhikkhus released their minds from desires.

#### 9. Sunettasutta.m- Sunetta.

73. Bhikkhus, in the past there was a teacher named Sunetta, a ford maker free of sensual greed. Sunetta had innumerable hundreds of disciples to whom he declared the Teaching to be born in the world of brahma. Bhikkhus, those who were not pleased in the Teaching to be born in the world of brahma, after death went to loss, to decrease were born in hell

Those who were pleased in the Teaching to be born in the world of brahma, after death went to a good state, to increase were born in heaven.

Bhikkhus, in the past there was a teacher named, Mugapakkha, ...re.... Aranemi, ...re.... Kuddalaka, ...re.... Hatthipala, ...re.... Jotipala, ...re.... Araka, a ford maker free of sensual greed. Araka had innumerable hundreds of disciples to whom he declared the Teaching to be born in the world of brahma. Bhikkhus, those who were not pleased in the Teaching to be born in the world of brahma, after death went to loss, to decrease were born in hell

Those who were pleased in the Teaching to be born in the world of brahma, after death went to a good state, to increase were born in heaven.

Bhikkhus, if someone with a defiled mind, rebukes these seven teachers, the ford makers free of sensual greed with innumerable hundreds of disciples, he would accrue much demerit. If someone rebukes one with right view he accrues much more demerit. What is the reason? Bhikkhus, I do not know of a higher appeasement outside this dispensation as I see among these co-associates.

Bhikkhus, therefore you should train. We will not defile our minds towards the co-associates in the holy life.

#### 10. Arakasutta.m -Teacher Araka.

74. Bhikkhus, in the past there was a teacher named Araka, a ford maker free of sensual greed. Araka had innumerable hundreds of disciples to whom he declared this Teaching:- Brahmin, life is trifling to humans, very short, has a lot of unpleasantness, a lot of worries. You should become wise, should do merit, the holy life should be lived, to the born death is inevitable.

Brahmin, when the sun rises the dew drops on the tip of grass go away, not able to stand long. Life comparable to dew drops is trifling to humans, very short, has a lot of unpleasantness, a lot of worries. You should become wise, should do merit, the holy life should be lived, to the born, death is inevitable.

Brahmin, when large drops of rain fall they quickly disappear not able to stand long. Life comparable to large drops of rain, is trifling to humans, very short, has a lot of unpleasantness, a lot of worries. You should become wise, should do merit, the holy life should be lived, to the born death is inevitable.

Brahmin, a quarrel in the water is quickly over, does not stand long. Life comparable to a quarrel in the water, is trifling to humans, very short, has a lot of unpleasantness, a lot of worries. You should become wise, should do merit, the holy life should be lived, to the born death is inevitable

Brahmin, the swiftly flowing river coming from the mountains takes with it all the collection, it does not have a moment, an inkling or a particle of time to turn back. Life comparable to the swiftly flowing river coming from the mountains, to humans, very short, has a lot of unpleasantness, a lot of worries. You should become wise, should do merit, the holy life should be lived, to the born death is inevitable

Brahmin, a strong man would collect the spit at the top of his tongue and quickly spit it out. Life comparable to some spit collected at the top of the tongue to be quickly spit out, is trifling to humans, very short, has a lot of unpleasantness, a lot of worries. You should become wise, should do merit, the holy life should be lived, to the born death is inevitable

Brahmin, a mass of flesh when put in an iron pot that was heated through out the day quickly shrinks is unable to stand long. Life comparable to a mass of flesh,....re....is trifling to humans, very short, has a lot of unpleasantness, a lot of worries. You should become wise, should do merit, the holy life should be lived, to the born death is inevitable

Brahmin, cattle taken to be slaughtered, with every step they are approaching their death Life comparable to cattle to be slaughtered is trifling to humans, very short, has a lot of unpleasantness, a lot of worries. You should become wise, should do merit, the holy life should be lived, to the born death is inevitable

At that time humans enjoyed a life span of sixty thousand years and girls lived in their parental home for five hundred years. At that time humans had only six ailments, cold, heat, hunger, thirst, and the need to urinate and excrete.

Bhikkhus, that teacher Araka was teaching humans with such a long life span and such long standing and such few ailments. That life is trifling to humans, very short, has a lot of unpleasantness, a lot of worries. You should become wise, should do merit, the holy life should be lived, to the born death is inevitable. Bhikkhus, at this time if someone enjoys long life, it is a hundred years or a little more, Someone living a hundred years has three hundred seasons, a hundred Winters, a hundred Summers, and a hundred Rains. Bhikkhus, someone living a hundred seasons, lives only one thousand two hundred months, four hundred months of the Winter, four hundred months of the Summer and four hundred months of the Rains. One living one thousand two hundred months has two thousand four hundred fortnights. It consists of eight hundred Winter

fortnights, eight hundred Summer fortnights and eight hundred Rains fortnights. Someone living twentyfour thousand fortnights has thirty six thousand nights. Consisting of twelve thousand Winter nights, twelve thousand Summer nights and twelve thousand Rains nights. One living thirtysix thousand nights eats seventy two thousand meals -It comes to twenty four thousand Winter meals, twentyfour thousand Summer meals and twenty four thousand Rains meals, together with mother's milk drunk and the missed meals.

The missed meals are when having a monkey sleep he does not eat, when unhappy he does not eat, when ill he does not eat, and observing the full moon night he does not eat.

Bhikkhus, I have innumrated the life span, seasons, months, fortnights, nights and days the number of meals of a human who lives a hundred years. I have done what should be done by the Teacher to the disciples out of compassion. These are the roots of trees and empty houses. Concentrate! Do not have remorse later. This is our advise to you. .

8. Vinayavaggo- On the discipline.

1. Pa.thamavinayadharasutta.m- First on bearing the discipline.

75.Bhikkhus, the bhikkhu endowed with these seven things is a bearer of the discipline. What seven?

He knows ecclesiastical offences, the non-ecclesiastical offences, the light ecclesiastical offences, the heavy ecclesiastical offences, is virtuous restrained in the higher cods of rules, observes the precepts seeing fear in the slightest fault, becomes the gainer without a wish, without doing anything and quickly, of the four higher states of the mind. The pleasant abidings here and now. Destroying desires, the mind released and released through wisdom, abides having realized here and now. The bhikkhu endowed with these seven things is a bearer of the discipline.

2.Dutiyavinayadharasutta.m- Second on bearing the discipline.

76..Bhikkhus, the bhikkhu endowed with these seven things is a bearer of the discipline. What seven?

He knows ecclesiastical offences, the non-ecclesiastical offences, the light ecclesiastical offences, the heavy ecclesiastical offences, of the higher code of rules he becomes competent to detail and to analyse and discriminate as expositions and words. He becomes the gainer without a wish, without doing anything and quickly, of the four higher states of the mind. The pleasant abidings here and now. Destroying desires, the mind released and released through wisdom, abides having realized here and now. The bhikkhu endowed with these seven things is a bearer of the discipline.

3.Tatiyavinayadharasutta.m- Third on bearing the discipline.

77. Bhikkhus, the bhikkhu endowed with these seven things is a bearer of the discipline. What seven?

He knows ecclesiastical offences, the non-ecclesiastical offences, the light ecclesiastical offences, the heavy ecclesiastical offences, he is irrefutably established in the discipline, becomes the gainer without a wish, without doing anything and quickly, of the four higher states of the mind. The pleasant abidings here and now. Destroying desires, the mind released and released through wisdom, abides having realized here and now. The bhikkhu endowed with these seven things is a bearer of the discipline.

4. Catutthavinayadharasutta.m- Fourth on bearing the discipline.

78. Bhikkhus, the bhikkhu endowed with these seven things is a bearer of the discipline. What seven?

He knows ecclesiastical offences, the non-ecclesiastical offences, the light ecclesiastical offences, the heavy ecclesiastical offences, recollects the manifold previous births such as one birth, two births, ...re.... with all details the previous births, with the heavenly eye purified beyond human sees beings born according to their actions. Destroying desires, the mind released and released through wisdom, abides having realized here and now. The bhikkhu endowed with these seven things is a bearer of the discipline.

5. Pa.thamavinayadharasobhanasutta.m- First ornamental disciplinarian.

79. Bhikkhus, the bhikkhu endowed with these seven things is an ornamental disciplinarian. What seven?

He knows ecclesiastical offences, the non-ecclesiastical offences, the light ecclesiastical offences, the heavy ecclesiastical offences, is virtuous restrained in the higher codes of rules, observes the precepts seeing fear in the slightest fault, becomes the gainer without a wish, without doing anything and quickly, of the four higher states of the mind. The pleasant abidings here and now. Destroying desires, the mind released and released through wisdom, abides having realized here and now. The bhikkhu endowed with these seven things is an ornamental disciplinarian. .

6. Dutiyavinayadharasobhanasutta.m- The second ornamental disciplinarian.

80. Bhikkhus, the bhikkhu endowed with these seven things is an ornamental disciplinarian. What seven?

He knows ecclesiastical offences, the non-ecclesiastical offences, the light ecclesiastical offences, the heavy ecclesiastical offences, of the higher code of rules he becomes competent to detail and to analyse and discriminate as expositions and words. becomes the gainer without a wish, without doing anything and quickly, of the four higher states of the mind. The pleasant abidings here and now. Destroying desires, the mind

released and released through wisdom, abides having realized here and now. The bhikkhu endowed with these seven things is an ornamental disciplinarian.

7. Tatiyavinayadharasobhanasutta.m- The third ornamental disciplinarian.

81. Bhikkhus, the bhikkhu endowed with these seven things is an ornamental disciplinarian. What seven?

He knows ecclesiastical offences, the non-ecclesiastical offences, the light ecclesiastical offences, the heavy ecclesiastical offences, of the higher code of rules he is irrefutably established in the discipline, becomes the gainer without a wish, without doing anything and quickly, of the four higher states of the mind. The pleasant abidings here and now. Destroying desires, the mind released and released through wisdom, abides having realized here and now. The bhikkhu endowed with these seven things is an ornamental disciplinarian.

8. Catutthavinayadharasobhanasutta.m- The fourth ornamental disciplinarian.

82. Bhikkhus, the bhikkhu endowed with these seven things is an ornamental disciplinarian. What seven?

He knows ecclesiastical offences, the non-ecclesiastical offences, the light ecclesiastical offences, the heavy ecclesiastical offences, recollects the manifold previous births such as one birth, two births, ...re.... with all details the previous births, with the heavenly eye purified beyond human sees beings born according to their actions. Destroying desires, the mind released and released through wisdom, abides having realized here and now. The bhikkhu endowed with these seven things is an ornamental disciplinarian.

9. Sattusaasanasutta.m -The dispensation of the Teacher.

83. Venerable Upali approached the Blessed One, worshipped, sat on a side and said:-

Venerable sir, it is good if the Blessed One teach me in short, so that I could hearing it withdraw from the crowd, secluded, become diligent to dispel and abide.

Upali, you know the Teaching - 'Know that some things, do not with certainty lead to turning away, disenchantment, cessation, appeasement, realization, enlightenment and extinction. Know with certainty! This is not the Teaching, the Discipline, nor the dispensation of the Teacher. Know that some things, with certainty lead to turning away, disenchantment, cessation, appeasement, realization, enlightenment and extinction. Know with certainty! This is the Teaching, the Discipline, and the dispensation of the Teacher. .



10. Adhikara.nasamathasutta.m- Settlement of legal matters.

84. Bhikkhus, these seven are the ways in which whatever arisen legal matters should be settled. What seven? Settling the matter in the presence of a chapter of priests and the accused party. Causing to recall the situation, acquittal on the ground of restored sanity, causing to make a promise. Settling the matter on a majority of votes of the Community. Causing the accused to see the demerit, Covering up the whole thing as though with grass.

Bhikkhus, these seven are the ways in which whatever arisen legal matters should be settled.

9 Sama.navaggo- Recluses

1. Bhikkhusutta.m- On a bhikkhu.

85. Bhikkhus, with the destruction of seven things, there is a bhikkhu. What seven?

The view of a self, doubts, clinging to virtues, greed, hate, delusion and measuring. Bhikkhus, with the destruction of these seven things, there is a bhikkhu.

2. Sama.nasutta.m- A recluse

86. Bhikkhus, with the quietening of seven things, there is a recluse. What seven?

The view of a self, doubts, clinging to virtues, greed, hate, delusion and measuring. Bhikkhus, with the quietening of these seven things, there is a recluse.

3. Braahma.nasutta.m- A brahmin.

87. Bhikkhus, with the turning out of seven things, there is a brahmin. What seven?

The view of a self, doubts, clinging to virtues, greed, hate, delusion and measuring. Bhikkhus, with the turning out of these seven things, there is a brahmin.

4. Sottiyasutta.m- Mental health.

88. Bhikkhus, with the vanishing of seven things, there is mental health. What seven?

The view of a self, doubts, clinging to virtues, greed, hate, delusion and measuring. Bhikkhus, with the vanishing of these seven things, there is mental health...

5. Nhaatakasutta.m- Washed

89. Bhikkhus, with the washing off of seven things, there is cleansing. What seven?

The view of a self, doubts, clinging to virtues, greed, hate, delusion and measuring. Bhikkhus, with the washing off of these seven things, there is a cleansing.

6. Vedaguusutta.m- Knowing the highest.

90. Bhikkhus, knowing seven things, there is highest knowledge. What seven?

The view of a self, doubts, clinging to virtues, greed, hate, delusion and measuring. Bhikkhus, knowing these seven things, there is highest knowledge.

7. Ariyasutta.m- Nobility.

91. Bhikkhus, when far from seven things, there is Nobility. What seven?

The view of a self, doubts, clinging to virtues, greed, hate, delusion and measuring. Bhikkhus, when far from these seven things, there is Nobility..

8. Arahasutta.m- Far from.

92. Bhikkhus, when far from seven things, there is Nobility. What seven?

The view of a self, doubts, clinging to virtues, greed, hate, delusion and measuring. Bhikkhus, when far from these seven things, there is Nobility.

9. Asaddhammasutta.m- Unrighteous

93. "Bhikkhus, these seven are unrighteous. What seven?

Lack of, faith, shame, remorse, learning, mindfulness and wisdom and also becoming lazy.

Bhikkhus, these seven are unrighteous".

10. Saddhammasutta.m- Righteous.

94."Bhikkhus, these seven are righteous. What seven?

Having faith, shame, remorse, learning, aroused effort mindfulness and wisdom

Bhikkhus, these seven are righteous".

10. Aahuneyyavaggo- Reverential.

95.Bhikkhus, these seven persons are reverential, ...re.... worthy of gifts and worshipful with clasped hands, the field of merit for the world. What seven?

Here, bhikkhus, a certain person abides seeing impermanence, perceiving and experiencing it, with the mind constantly, uninterruptedly, penetrating to be settled wisely in it. He destroying desires, the mind released and released through wisdom, here and now realizing abides. Bhikkhus, this is the first person, reverential, ...re.... worthy of gifts and worshipful with clasped hands, the field of merit for the world.

Again, bhikkhus, a certain person abides seeing impermanence, perceiving and experiencing it, with the mind constantly, uninterruptedly, penetrating to be settled wisely in it. His consumation of life span and consumation of desires happens at one and the same time. Bhikkhus, this is the second person, reverential, ...re.... worthy of gifts and worshipful with clasped hands, the field of merit for the world.

Again, bhikkhus, a certain person abides seeing impermanence, perceiving and experiencing it, with the mind constantly, uninterruptedly, penetrating to be settled wisely in it. He destroying the five lower bonds binding him to the sensual world becomes a non-returner,....re..... becomes one in the vicinity of extinction, ...re... extinct without substratum, ...re... extinct with substratum, ....re...becomes one going up stream, as far as the highest world of brahma. Bhikkhus, this is the seventh person, reverential, ...re.... worthy of gifts and worshipful with clasped hands, the field of merit for the world.

Bhikkhus, these seven persons are reverential, ...re.... worthy of gifts and worshipful with clasped hands, the field of merit for the world. What seven?

Here, bhikkhus, a certain person abides seeing unpleasantness,....re..... the lack of a self, ...re... destruction, ...re....fading, ....re...disenchantment, ...re.... cessation, ....re....giving up, ...re...

Abides hearing, ....re.....smelling, ....re... tasting, ...re touching, ...re... thinking,....re...

Abides seeing in matter, ...re...in sounds, ...re...in smells, ....re...in tastes, ...re...in touches, ...re...and in ideas, ...re...

Abides seeing in eye-consciousness, ...re...in ear-consciousness, ...re... in nose consciousness, ...re... in tongue consciousness, ....re... in body consciousness, ...re... and in mind consciousness,..re...

Abides seeing in eye contact,...re.... ear contact, ...re...smell contact, ...re...tongue contact, ...re... body contact, ...re...and mind contact, ...re...

Abides seeing in feelings born of, eye contact, ...re...ear contact, ...re.. nose contact, ...re.. tongue contact, ...re... body contact, .. .re... mind contact.

Abides seeing in perceptions, of the seen,...re...of the heard,....re...of the smelt,...re... of the tasted, ...re...of the touched, ...re... of ideas.....re....

Abides seeing in intentions for the seen,...re...for the heard,....re...for the smelt,...re... for the tasted, ...re...for the touched, ...re... for ideas.....re....

Abides seeing craving, for the seen,...re...for the heard,....re...for the smelt,...re... for the tasted, ...re...for the touched, ...re... for ideas.....re....

Abides seeing the thoughts, for the seen,...re...for the heard,....re...for the smelt,...re... for the tasted, ...re...for the touched, ...re... for ideas.....re....

Abides seeing the discursive thoughts for the seen,...re...for the heard,....re...for the smelt,...re... for the tasted, ...re...for the touched, ...re... for ideas.....re....

Abides seeing the five holding masses, ....re.... the mass of matter, ...re.... the mass of feelings, ...re... the mass of perceptions ....re..... the mass of determinations, ...re...abides seeing impermanence, unpleasantness,...re..... the lack of a self, ...re... destruction, ...re....fading, ....re...disenchantment, ...re.... cessation, ....re....giving up, ...re.....the incomparable field of merit for the world.

11. Raagapeyyaala.m- Repeats on greed.

623. Bhikkhus, thoroughly knowing greed, these seven things should be developed. What seven?

The enlightenment factor mindfulness, ...re...the enlightenment factor equanimity. Bhikkhus, thoroughly knowing greed, these seven things should be developed.

624. Bhikkhus, thoroughly knowing greed, these seven things should be developed. What seven?

The perception, of impermanence, the lack of a self, loathsomeness, danger, dispelling, disenchantment and cessation. Bhikkhus, thoroughly knowing greed, these seven things should be developed.

625. Bhikkhus, thoroughly knowing greed, these seven things should be developed. What seven?

The perception of, loathing, death, loathing food, disenchantment for all the world, impermanence, unpleasantness in impermanence, lack of a self in unpleasantness, Bhikkhus, thoroughly knowing greed, these seven things should be developed.

626-652. Bhikkhus, thoroughly knowing greed, ... for its diminution,....to dispel it, ...destruction,...fading,.... disenchantment cessation,...turning out, ... giving up,... these seven things should be developed.

653-1132. Bhikkhus, thoroughly knowing evil intention, ..re. .  
delusion, ...re...anger, ...re...grudge, ...re...ill feeling,  
....re...unmercifulness, ...re...envy, ...re... selfishness, ...re...deception, ...re...craftiness,  
...re... immobility, ...re...impetuosity ...re.....measuring, ....re...conceit, ...re...intoxication,  
...re...negligence, ....re... for its diminution, ....to dispel it, ...destruction, ...fading, ....  
disenchantment cessation, ...turning out, ... giving up, ... these seven things should be  
developed.

The Blessed One said thus and those bhikkhus delighted in his words.

A.t.thakanipaata

Pa.thamapa.n.naasaka.m

1. Mettaavaggo

1. Mettaasutta.m-Loving kindness

1. I heard thus. At one time the Blessed One was living in the monastery offered by Anathapindika in Jeta's grove in Savatthi. The Blessed One addressed the bhikkhus:-

Bhikkhus, the bhikkhu frequently developing, making it a habit, a foundation and undertaking it thoroughly, the release of the mind in loving kindness could expect eight benefits. What eight?

Sleeps pleasantly, rises pleasantly, does not see evil dreams, becomes loveable to humans, and non-humans, the gods protect him, and fire, poison or weapons do not have an effect on him. If he does not penetrate further, is born in the world of Brahma.

Bhikkhus, the bhikkhu frequently developing, making it a habit, a foundation and undertaking it thoroughly, the release of the mind in loving kindness could expect these eight benefits.

He that develops the thought of loving kindness limitlessly and thoughtfully

Sees his bonds diminish with the destruction of endearments

If one person is pervaded with loving kindness without anger, it is merit

The noble ones do much merit pervading all beings with compassion. .

They that win over the earth teeming with beings,

Go round quarrelling to do offerings and sacrifices of horses and men

It is not worth one fourth, not even one sixteenth of a developed mind

In loving kindness, its like the moon's rays and the stars

He that does not strike, kill overthrow or make produce

Develops loving kindness to all beings without any anger.

## 2. Pa~n~naasutta.m- Wisdom

2. Bhikkhus, on account of these eight reasons, wisdom grows of the fundamentals of a moral life, for those who do not have it and the wisdom of the fundamentals of a moral life develops, grows and gets completed, for those who have gained it. What eight?

Here, bhikkhus, the bhikkhu lives depending on the Teacher or depending on a certain eminent co-associate, in such a manner that his shame and remorse is well established together with love and reverence. Bhikkhus, this is the first reason on account of which wisdom grows, of the fundamentals of a moral life, for those who do not have it, and for the fundamentals of a moral life, to develop, grow and get completed for those who have already gained it.

The bhikkhu while living depending on the Teacher or on a certain eminent co-associate, in such a manner that his shame and remorse is well established together with love and reverence, from time to time approaches to ask.- 'Venerable sir, what is the meaning of this.' That venerable one makes manifest to him the not manifest and dispels various kinds of doubts in the Teaching. Bhikkhus, this is the second reason on account of which wisdom grows, of the fundamentals of a moral life, for those who do not have it, and for the fundamentals of a moral life, to develop, grow and get completed, for those who have already gained it.

The bhikkhu hearing the Teaching procures his aim by way of two seclusions, bodily seclusion and mental seclusion. Bhikkhus, this is the third reason on account of which wisdom grows, of the fundamentals of a moral life, for those who do not have it, and for

the fundamentals of a moral life, to develop, grow and get completed for those who have already gained it.

He abides virtuous, restrained in the higher code of rules, conducting himself, seeing fear in the slightest fault. Bhikkhus, this is the fourth reason on account of which wisdom grows, of the fundamentals of a moral life, for those who do not have it, and for the fundamentals of a moral life, to develop, grow and get completed for those who have already gained it.

He becomes learned bearing the Teaching that is good at the beginning, middle and end, full of meaning in all letters and completely declaring the pure and complete holy life. Of such a Teaching he becomes learned bearing it, reciting it in word order, and penetratingly seeing it. Bhikkhus, this is the fifth reason on account of which wisdom grows, of the fundamentals of a moral life, for those who do not have it, and for the fundamentals of a moral life, to develop, grow and get completed for those who have already gained it.

He abides with aroused effort, to dispel demeritorious things and to amass meritorious things, with firm endeavour without losing the aim in meritorious things. Bhikkhus, this is the sixth reason on account of which wisdom grows, of the fundamentals of a moral life, for those who do not have it, and for the fundamentals of a moral life, to develop, grow and get completed for those who have already gained it.

With the Community of bhikkhus he does not talk various things that are low. Either he himself teaches or requests others to do so, neither does he belittle noble silence. Bhikkhus, this is the seventh reason on account of which wisdom grows, of the fundamentals of a moral life, for those who do not have it, and for the fundamentals of a moral life, to develop, grow and get completed for those who have already gained it.

He abides seeing the rising and falling of the five holding masses -'This is matter, this its rising and this its fading. These are feelings, this its rising and this its fading. These are perceptions, ...re...these are determinations,....re...This is consciousness, this its rising and this its fading. Bhikkhus, this is the eighth reason on account of which wisdom grows, of the fundamentals of a moral life, for those who do not have it, and for the fundamentals of a moral life, to develop, grow and get completed for those who have already gained it.

His co-associates esteem him thus:- This venerable one lives depending on the Teacher or depending on a certain eminent co-associate, in such a manner that his shame and remorse is well established together with love and reverence. Indeed the venerable one knows what he ought to know and sees what he ought to see. This thing too conduces to pleasantness, for high esteem, for development equality and unity in the Community.

This venerable one while living depending on the Teacher or on a certain eminent co-associate, in such a manner that his shame and remorse is well established together with love and reverence, from time to time approaches to ask.- 'Venerable sir, what is the meaning of this, and that venerable one manifests to him the not manifest dispels his various kinds of doubts in the Teaching. Indeed the venerable one knows what he ought to know and sees what he ought to see. This thing too conduces to pleasantness, for high esteem, for development, equality and unity in the Community.

This venerable one hearing the Teaching procures his aim by way of two seclusions, bodily seclusion and mental seclusion. Indeed the venerable one knows what he ought to know and sees what he ought to see. This thing too conduces to pleasantness, for high esteem, for development, equality and unity in the Community.

The venerable one is virtuous, restrained in the higher code of rules, conducts himself, seeing fear in the slightest fault. Indeed the venerable one knows what he ought to know and sees what he ought to see. This thing too conduces to pleasantness, for high esteem, for development, equality and unity in the Community.

The venerable one is learned bearing the Teaching that is good at the beginning, middle and end, full of meaning in all letters and completely declaring the pure and complete holy life. Of such a Teaching he becomes learned bearing it, reciting it in word order, and penetratingly seeing it. Indeed the venerable one knows what he ought to know and sees what he ought to see. This thing too conduces to pleasantness, for high esteem, for development, equality and unity in the Community.

The venerable one is with aroused effort, to dispel demeritorious things and to amass meritorious things, with firm endeavour without losing the aim in meritorious things. Indeed the venerable one knows what he ought to know and sees what he ought to see. This thing too conduces to pleasantness, for high esteem, for development, equality and unity in the Community.

The venerable one does not talk various things that are low when with the Community of bhikkhus. Either he himself teaches or requests others to do so, neither does he belittle noble silence. Indeed the venerable one knows what he ought to know and sees what he ought to see. This thing too conduces to pleasantness, for high esteem, for development, equality and unity in the Community.

The venerable one abides seeing the rising and falling of the five holding masses -'This is matter, this its rising and this its fading. These are feelings, this its rising and this its fading. These are perceptions, ...re...these are determinations,....re...This is consciousness, this its rising and this its fading. Indeed the venerable one knows what he ought to know and sees what he ought to see. This thing too conduces to pleasantness, for high esteem, for development, equality and unity in the Community.

Bhikkhus, on account of these eight reasons, wisdom grows of the fundamentals of a moral life, for those who do not have it and the wisdom of the fundamentals of a moral life develops, grows and gets completed, for those who have already gained it.

3. Pa.thama-appiyasutta.m- First on disagreeability.

3. Bhikkhus, the bhikkhu endowed with eight things is disagreeable, unpleasant and not developed to the co-associates in the holy life. What eight?

Here, bhikkhus, the bhikkhu appreciates the disagreeable, depreciates the agreeable, desires gain and worship, is without shame and remorse, is with evil desires and wrong view. Bhikkhus, the bhikkhu endowed with these eight things is disagreeable, unpleasant and not developed to the co-associates in the holy life. .

Bhikkhus, the bhikkhu endowed with eight things is agreeable, pleasant and developed to the co-associates in the holy life. What eight?

Here, bhikkhus, the bhikkhu does not appreciate the disagreeable, does not depreciate the agreeable, does not desire gain and worship, is with shame and remorse, is with few desires and right view. Bhikkhus, the bhikkhu endowed with these eight things is agreeable, pleasant and developed to the co-associates in the holy life.



4. Dutiya-appiyasutta.m- Second on disagreeability.

4. Bhikkhus, the bhikkhu endowed with eight things is disagreeable, unpleasant and not developed to the co-associates in the holy life. What eight?

Here, bhikkhus, the bhikkhu desires gain and worship, desires to be non-deceptive, does not know the time, the measure, is impure, talks much and scolds and abuses co-associates in the holy life. Bhikkhus, the bhikkhu endowed with these eight things is disagreeable, unpleasant and not developed to the co-associates in the holy life. .

Bhikkhus, the bhikkhu endowed with eight things is agreeable, pleasant and developed to the co-associates in the holy life. What eight?

Here, bhikkhus, the bhikkhu does not desire gain and worship, does not desire to be non-deceptive, knows the time, the measure, is pure, does not talk much and does not scold and abuse co-associates in the holy life. Bhikkhus, the bhikkhu endowed with these eight things is agreeable, pleasant and developed to the co-associates in the holy life.

5. Pa.thamalokadhammasutta.m- First on the eight vicissitudes of life.

5. Bhikkhus, these eight worldly things roll the world, and the world rolls on these eight worldly things. What eight?

Gain and loss, fame and defame, blame and praise, pleasantness and unpleasantness.

Bhikkhus, these eight worldly things roll the world, and the world rolls on these eight worldly things.

Gain and loss, fame and defame, praise and blame, pleasantness

And unpleasantness, these things of humans are impermanent,

Not perpetual, they are changing things, the wise know this

And reflect on the changing nature of things

Not intoxicated with the agreeable, nor averse with the disagreeable

Agreeability and disagreeability turned out are no more

Knowing the state that lacks interest and grief

Thoroughly knows that state of going beyond being.

6. Dutiyalokadhammasutta.m- Second on the eight vicissitudes of life.

5. Bhikkhus, these eight worldly things roll the world, and the world rolls on these eight worldly things. What eight?

Gain and loss, fame and defame, blame and praise, pleasantness and unpleasantness.

Bhikkhus, these eight worldly things roll the world, and the world rolls on these eight worldly things.

Bhikkhus, gain, loss, fame, defame, blame, praise, pleasantness and unpleasantness arise to the not learned ordinary man. They arise to the learned noble disciple too. There, what is the difference between the noble disciple and the not learned ordinary man? Venerable sir, the Blessed One is the origin, and leader of the Teaching, we seek the Blessed One's refuge. Good! Its meaning occurs to the Blessed One, hearing it from the Blessed One the bhikkhus will bear it.

Then, bhikkhus listen attentively I will tell:- Bhikkhus, gain, loss, fame, defame, blame, praise, pleasantness and unpleasantness arise to the not learned ordinary man. He does not reflect- This gain has risen to me; it is impermanent, unpleasant, a changing thing. He does not know it, as it really is. This loss, ....re...This fame, ...re...This defame, ...re...This blame,...re... This praise, ...re...This pleasantness, ...re... This unpleasantness has risen to me; it is impermanent, unpleasant, a changing thing. He does not know it, as it really is.

That gain takes hold of his mind, completely and stays. So too the loss, the fame, the defame, the blame, the praise, the pleasantness and the unpleasantness. He is not averse to arisen gain, averse to arisen loss. He is not averse to arisen fame, averse to arisen defame. He is not averse to arisen praise, averse to arisen blame. He is not averse to arisen pleasantness, averse to arisen unpleasantness. Thus entering non-aversion and aversion he is not released from birth, decay, death, grief, lament, unpleasantness, displeasure and distress. I say he is not released from unpleasantness.

..

Bhikkhus, gain, loss, fame, defame, blame, praise, pleasantness and unpleasantness arise to the learned noble disciple. He reflects- This gain has risen to me; it is impermanent, unpleasant, a changing thing. He knows it, as it really is. This loss, ....re...This fame, ...re...This defame, ...re...This blame,...re... This praise, ...re...This pleasantness, ...re... This unpleasantness has risen to me; it is impermanent, unpleasant, a changing thing. He knows it, as it really is.

That gain does not take hold of his mind, completely and stay. So too the loss, the fame, the defame, the blame, the praise, the pleasantness and the unpleasantness. He is not averse to arisen gain, nor averse to arisen loss. He is not averse to arisen fame, nor averse to arisen defame. He is not averse to arisen praise, nor averse to arisen blame. He is not averse to arisen pleasantness, nor averse to arisen unpleasantness. Thus giving up non-aversion and aversion he is released from birth, decay, death, grief, lament, unpleasantness, displeasure and distress. I say he is released from unpleasantness.

Gain and loss, fame and defame, praise and blame, pleasantness

And unpleasantness, these things of humans are impermanent,

Not perpetual, they are changing things, the wise know this

And reflect on the changing nature of things

Not intoxicated with the agreeable, nor averse with the disagreeable

Agreeability and disagreeability turned out are no more

Knowing the state that lacks interest and grief

Thoroughly knows that state of going beyond being.

## 7. Devadattavipattisutta.m- Devadatta's destruction.

7. Soon after Devadatta had left the dispensation the Blessed One was living among the Gijja peaks in Rajagaha. The Blessed One addressed the bhikkhus on account of Devadatta:-Bhikkhus, it is suitable that the bhikkhu from time to time reflect his own failures, from time to time reflect others failures, Bhikkhus, it is suitable that the bhikkhu from time to time reflect his own success, from time to time reflect others success.

Bhikkhus, Devadatta with a mind overpowered and consumed by eight wrong things is lost, in hell, in trouble until the end of the world cycle. What eight?

Bhikkhus, with a mind, overpowered and consumed by gain Devadatta is lost, in hell, in trouble until the end of the world cycle. ....re...overpowered and consumed by loss,...re... overpowered and consumed by fame, ...re... overpowered and consumed by defame, ...re...overpowered and consumed by honour,....re... overpowered and consumed by dishonour,...re.... overpowered and consumed by evil desires, ...re...overpowered and consumed by evil friends, Devadatta is lost, in hell, in trouble until the end of the world cycle..Bhikkhus, Devadatta with a mind overpowered and consumed by eight wrong things is lost, in hell, in trouble until the end of the world cycle.

Bhikkhus, it is suitable that the bhikkhu should abide overcoming arisen gain, ...re...arisen loss,...re... arisen fame, ....re... arisen defame, ...re... arisen honour, ...re... arisen dishonour,.....re...arisen evil desires,.....re... and it is suitable that the bhikkhu should abide overcoming arisen evil friends.

Bhikkhus, seeing what good is it suitable that the bhikkhu should abide overcoming arisen gain, ...re...arisen loss,...re... arisen fame, ....re... arisen defame, ...re... arisen honour, ...re... arisen dishonour,.....re...arisen evil desires,.....re... and it is suitable that the bhikkhu should abide overcoming arisen evil friends?

Bhikkhus, to one abiding without overcoming arisen gain, there arises desires of annoyance and wailing to one abiding overcoming arisen gain, there does not arise desires of annoyance and wailing. Bhikkhus, to one abiding without overcoming arisen loss,....re....arisen fame, ...re... arisen defame,...re... arisen honour, ...re... arisen dishonour,...re... arisen evil desires, ...re.... arisen evil friends there arises desires of annoyance and wailing to one abiding overcoming arisen loss, ....re... arisen fame, ....re... arisen defame, ...re... arisen honour, ...re... arisen dishonour, ...re... arisen evil desires, ...re... and arisen evil friends, there does not arise desires of annoyance and wailing.

Therefore bhikkhus, you should train we will abide overcoming arisen gain, ....re....arisen loss, ....re... arisen fame, ....re...arisen defame, ....re... arisen honour, ....re... arisen dishonour, ...re...arisen evil desires, ....re.... arisen evil friends.

## 8. Uttaravipattisutta.m- Uttara's success.

8. At one time venerable Uttara was on the Sankheyya rock under the shade of a spreading fig tree. From there venerable Uttara addressed the bhikkhus:- Friends, it is suitable that the bhikkhu from time to time reflect his own failures, from time to time reflect others failures, from time to time reflect his own success, from time to time reflect others success.

At that time Vessavana, the king of gods was going from the north to the south for some business and heard venerable Uttara addressing the bhikkhus from the Sankheyya rock under the shade of a spreading fig tree. thus:- "Friends, it is suitable that the bhikkhu from time to time reflect his own failure and from time to time reflect others failures, Friends, it is suitable that the bhikkhu from time to time reflect his own success and from time to time reflect others success

Then Vessavana the king of gods, as a strong man would stretch his bent arm or bend his stretched arm disappeared from that spreading fig tree on the Sankheyya rock and appeared before Sakka the king of gods and said to the king of gods:- Good sir, know this venerable Uttara is teaching the bhikkhus under the fig tree on the Sankheyya rock Friends, it is suitable that the bhikkhu from time to time reflect his own failures, from time to time reflect others failures, Friends, it is suitable that the bhikkhu from time to time reflect his own success, from time to time reflect others success

Then Sakka the king of gods, as a strong man would stretch his bent arm or bend his stretched arm disappeared from the gods of the thirty three and appeared before venerable Uttara under the spreading fig tree on the Sankheyya rock. Sakka the king of gods approached venerable Uttara worshipped, stood on a side and said:- Venerable sir, is it true that you teach this:- Friends, it is suitable that the bhikkhu from time to time reflect his own failures, from time to time reflect others failures, Friends, it is suitable that the bhikkhu from time to time reflect his own success, from time to time reflect others success? Yes, king of gods.

Venerable sir, is it your own understanding or are those the words of the Blessed One, worthy and rightfully enlightened? King of gods, I will give you a comparison, for a certain wise one understands it with a comparison.

King of gods, close to a village or hamlet there is a huge mass of grains collected and the public carry it away. They carry it away in pingoes, baskets, on the hip, and in their hands. If someone approaches them and asks - From where do you take this grain? Explaining it in what manner would the public explain it correctly? Venerable sir, answering it correctly, they would say from that mass of grains we carry it away.

In the same manner king of gods, whatever good words spoken, are those of the Blessed One worthy and rightfully enlightened. We and others follow it up and say it appropriately"

"Wonderful and surprising! These words of venerable Uttara whatever good words spoken, are those of the Blessed One worthy and rightfully enlightened. We and others follow it up and say it appropriately"

Venerable sir, Uttara, soon after Devadatta had left the dispensation the Blessed One was living among the Gijja peaks in Rajagaha. The Blessed One addressed the bhikkhus on account of Devadatta:- Bhikkhus, it is suitable that the bhikkhu from time to time reflect his own failures, from time to time reflect others failures, Bhikkhus, it is suitable that the bhikkhu from time to time reflect his own success, from time to time reflect others success.

Bhikkhus, Devadatta with a mind overpowered and consumed by eight wrong things is lost, in hell, in trouble until the end of the world cycle. What eight?

Bhikkhus, with a mind, overpowered and consumed by gain Devadatta is lost, in hell, in trouble until the end of the world cycle. ....re...overpowered and consumed by loss,...re... overpowered and consumed by fame, ...re... overpowered and consumed by defame, ...re...overpowered and consumed by honour,....re... overpowered and consumed by dishonour,...re.... overpowered and consumed by evil desires, ...re...overpowered and consumed by evil friends, Devadatta is lost, in hell, in trouble until the end of the world cycle..Bhikkhus, Devadatta with a mind overpowered and consumed by these eight wrong things is lost, in hell, in trouble until the end of the world cycle.

Bhikkhus, it is suitable that the bhikkhu should abide overcoming arisen gain, ...re...arisen loss,...re... arisen fame, ....re... arisen defame, ...re... arisen honour, ...re... arisen dishonour,.....re...arisen evil desires,.....re... and it is suitable that the bhikkhu should abide overcoming arisen evil friends.

Bhikkhus, seeing what good is it suitable that the bhikkhu should abide overcoming arisen gain, ...re...arisen loss,...re... arisen fame, ....re... arisen defame, ...re... arisen honour, ...re... arisen dishonour,.....re...arisen evil desires,.....re... and it is suitable that the bhikkhu should abide overcoming arisen evil friends?

Bhikkhus, to one abiding without overcoming arisen gain, there arises desires of annoyance and wailing to one abiding overcoming arisen gain, there does not arise desires of annoyance and wailing. Bhikkhus, to one abiding without overcoming arisen loss,....re....arisen fame, ...re... arisen defame,...re... arisen honour, ...re... arisen dishonour,...re... arisen evil desires, ...re.... arisen evil friends there arises desires of annoyance and wailing to one abiding overcoming arisen loss, ....re... arisen fame, ....re... arisen defame, ...re... arisen honour, ...re... arisen dishonour, ...re... arisen evil desires, ...re... and arisen evil friends, there does not arise desires of annoyance and wailing.

Therefore bhikkhus, you should train we will abide overcoming arisen gain, ....re....arisen loss, ....re... arisen fame, ....re...arisen defame, ....re... arisen honour, ....re... arisen dishonour, ...re...arisen evil desires, ....re.... arisen evil friends.

Venerable sir, Uttara, among humans there are four gatherings such as bhikkhus, bhikkhunīs, lay disciples male and female. This exposition serves all four of these gatherings

Venerable sir, learn this exposition, bear it in mind it is meaningful it deals with the fundamentals of the moral life.

9. Nandasutta.m- Venerable Nanda.

9. "Bhikkhus, saying it rightly Nanda is a clansman. Saying it rightly he is powerful. Saying it rightly he is extremely pleasant. Saying it rightly he is extremely passionate. Bhikkhus, other than with protected mental faculties, knowing the right amount to eat, becoming wakeful, becoming aware and mindful, how could he have lived the holy life complete and pure. Bhikkhus, this is how Nanda protected his mental faculties. If Nanda wanted to look at the eastern direction, he would call to mind every thing before looking

at the east, thinking May evil demeritorious things connected with coveting and displeasure not arise to me. He becomes aware in this manner.

.If Nanda wanted to look at the western direction, ....re....northern direction, ...re... southern direction, ...re.. look up, ...re... look down, ....re.. the inter directions, thinking May evil demeritorious things connected with coveting and displeasure not arise to me. He becomes aware in this manner. Bhikkhus, this is how Nanda protected his mental faculties.

Bhikkhus, this is how Nanda knew the right amount to partake. He partook food carefully considering. 'It is not for play, to look beautiful or to adorn the self. It's for the upkeep of the body without attachment to soups as a help to lead the holy life. Destroying the earlier feelings will not arouse new feelinbgs. So that there may be no faults for my pleasant abiding. Thus Nanda partook the right amount of food.

This is how Nanda was wakeful. Here, Nanda purified his mind from obstructing things during the day seated somewhere. Nanda purified his mind from obstructing things during the first watch of the night seated somewhere. During the middle watch of the night, turning to his right he takes the lion's posture keeping one foot over the other and mindful of the time of rising. Having got up in the last watch of the night he purifies the mind from obstructing things. Bhikkhus, this is how Nanda was wakeful.

Bhikkhus, this is Nanda's mindful awareness. Here, bhikkhus, to Nanda, feelings, arise, persist and fade with his knowledge. Bhikkhus, to Nanda, perceptions, arise, persist and fade with his knowledge. Bhikkhus, to Nanda, thoughts, arise, persist and fade with his knowledge. This is Nanda's mindful awareness.

Bhikkhus, other than with protected mental faculties, knowing the right amount to eat, becoming wakeful, becoming aware and mindful, how could he have lived the holy life complete and pure.

#### 10. Kaara.n.davasutta.m - Sweepings

10. At one time the Blessed One was living on the bank of the pond Gaggara. At that time the bhikkhus were accusing a bhikkhu. The accused bhikkhu was evading the matter drawing the conversation aside and showing anger and displeasure.

Then the Blessed One addressed the bhikkhus:-

Bhikkhus, throw him out! He is led astray. What is the use of cleaning this son of another! To any person it might occur in his approaching, receding, looking on, looking back stretching and bending, bearing the three robes, taking bowl and robes, he is the same as any other good bhikkhu - as long as his fault is not seen. When his fault is seen, he will be known as a highway robber recluse, a prattling recluse, a recluse of rubbish. He should be known thus and others should not be atoned for it. What is the reason? May other good bhikkhus not be spoilt.

Bhikkhus, like in the preparation of corn, there is the spoiler of corn, a pseudo corn, a corn of rubbish. It has that same root, the same stalk, the same leaves, as the other good corn. Its head does not appear as the other good corn. Then it is known as a spoiler of corn, a pseudo corn, a corn of rubbish and being pulled out from the root is thrown away. What is the reason? May it not spoil the other good corn. In the same manner to any

person it might occur in his approaching, receding, looking on, looking back stretching and bending, bearing the three robes, taking bowl and robes, he is the same as any other good bhikkhu - as long as his fault is not seen. When his fault is seen, he will be known as a highway robber recluse, a prattling recluse, a recluse of rubbish. He should be known thus and others should not be atoned for it. What is the reason? May other good bhikkhus not be spoiled.

Bhikkhus, just as to one measuring a mass of grains, there is the grain that is well ripen in one heap, then there is the grain that is weakly ripen the rubbish heap, thrown out by the wind. The farmer takes a broom and sweeps it out far away. What is the reason? May the good grain be not spoiled. In the same manner to any person it might occur in his approaching, receding, looking on, looking back stretching and bending, bearing the three robes, taking bowl and robes, he is the same as any other good bhikkhu - as long as his fault is not seen. When his fault is seen, he will be known as a highway robber recluse, a prattling recluse, a recluse of rubbish. He should be known thus and others should not be atoned for it. What is the reason? May other good bhikkhus not be spoiled.

Bhikkhus, like a man in want of tubes to carry drinking water, taking a sharp axe would enter the forest. Of the trees that he knocks with the sharp axe, the strong well developed trees resound roughly. The trees that are internally decayed and ooze filth, when knocked with the axe resound with a crashing noise. He cuts its root and the top and cleans the inside and applies it to take water. In the same manner to any person it might occur in his approaching, receding, looking on, looking back stretching and bending, bearing the three robes, taking bowl and robes, he is the same as any other good bhikkhu - as long as his fault is not seen. When his fault is seen, he will be known as a highway robber recluse, a prattling recluse, a recluse of rubbish. He should be known thus and others should not be atoned for it. What is the reason? May other good bhikkhus not be spoiled.

Living together know them as with evil desires, anger

Merciless, obdurate, spiteful, selfish, envious and crafty

Talking kindly arousing emotion, talks like a recluse.

He has secret activity, evil view and aversion

Has low activity, tells lies, know them as they really are.

All should get together and turn him out

Turn out the rubbish and clean the dispensation.

Thus turn out the prattling non-recluse in the guise of a recluse.

Turning out the one with evil desires and evil conduct

Live united with the pure and thoughtful and end unpleasantness

2. Mahaavaggo- The longer section.

1. Vera~njasutta.m- In vera~nja.

11. I heard thus. At one time the Blessed One was living in Vera~nja under a Nimba tree raised on reeds. Then a brahmin of Vera~nja approached the Blessed One, exchanged friendly greetings, sat on a side and said: -

Good Gotama, I have heard this. The recluse Gotama does not worship, attend on, offer a seat or invite brahmins who are aged, decayed and have come to the end of their lives. Good Gotama, is it the truth. Doesn't good Gotama worship, attend on, offer a seat or invite brahmins who are aged, decayed and have come to the end of their lives. Good Gotama, it is not the right conduct.

"Brahmin, I do not see in this world together with its gods, Mara, Brahma and the Community of recluses and brahmins, any one, to worship, attend on, offer a seat or invite. Brahmin, if the Thus Gone One worships, attends on, offers a seat or invites someone his head would split."

"Good Gotama does not enjoy matter!."

Brahmin, there is a method, according to which, is said the recluse Gotama does not enjoy matter. Brahmin, the enjoyments of forms, sounds, smells, tastes and touches are dispelled to the Thus Gone One, pulled out from the roots, made a palm stump, made a thing that would not rise again. Brahmin, this is the method according to which, it is rightfully said the recluse Gotama does not enjoy matter. This is not told about you."

"Good Gotama does not possess wealth!."

"Brahmin, there is a method, according to which, is said the recluse Gotama does not possess wealth. Brahmin, the possessions of forms, sounds, smells, tastes and touches are dispelled to the Thus Gone One, pulled out from the roots, made a palm stump, made a thing, that would not rise again. Brahmin, this is the method according to which, it is rightfully said the recluse Gotama does not possess wealth. This is not told about you."

"Good Gotama teaches non-doing!"

Brahmin, there is a method, according to which, is said the recluse Gotama teaches non-doing. Brahmin, I teach non-doing of bodily misbehaviour, verbal misbehaviour and mental misbehaviour and the non-doing of various kinds of demerit. Brahmin, this is the method according to which, it is rightfully said the recluse Gotama teaches non-doing. This is not told about you."

"Good Gotama teaches annihilation!"

Brahmin, there is a method, according to which, is said the recluse Gotama teaches annihilation. Brahmin, I teach the annihilation of greed, hate and delusion and the annihilation of various kinds of demerit. Brahmin, this is the method according to which, it is rightfully said the recluse Gotama teaches annihilation. This is not told about you."

"Good Gotama teaches loathing!"

Brahmin, there is a method, according to which, is said the recluse Gotama teaches loathing. Brahmin, I teach the loathing of bodily misbehaviour, verbal misbehaviour and mental misbehaviour and the loathing of various kinds of demerit. Brahmin, this is the method according to which, it is rightfully said the recluse Gotama teaches loathing. This is not told about you."

"Good Gotama is a disciplinarian!"



Brahmin, there is a method, according to which, is said the recluse Gotama is a disciplinarian. Brahmin, I teach to discipline greed, hate and delusion and to discipline the various kinds of demerit. Brahmin, this is the method according to which, it is rightfully said the recluse Gotama is a disciplinarian. This is not told about you."

"Good Gotama exercises self control!"

"Brahmin, there is a method, according to which, is said the recluse Gotama exercises self control. Brahmin, I teach exercising control over of various kinds of demerit of bodily misbehaviour, verbal misbehaviour and mental misbehaviour. The Thus Gone One, exercising control over various kinds of demerit, they are dispelled, pulled out from the roots, made a palm stump, made a thing that would not rise again. Brahmin, this is the method according to which, it is rightfully said, the recluse Gotama exercises self control.

This is not told about you

"The recluse Gotama is unobstrusive!"

"Brahmin, there is a method, according to which, it is rightfully said the recluse Gotama is unobstrusive. Brahmin, I do not search a womb for the future, for rebirth in the future. It is dispelled, pulled out from the roots, made a palm stump, made a thing that would not rise again. Therefore I am unobstrusive. Brahmin, to the Thus Gone One lying in a womb, and future rebirth are dispelled, pulled out from the roots, made a palm stump, a thing that would not rise again. Brahmin, this is the method according to which, it is rightfully said the recluse Gotama is unobstrusive. This is not told about you

Brahmin, the hen sits on the eggs in eight or ten or twelve places so that they are well sat on, made ripe and treated and the life in the adled eggs break the shell of the egg with the nails of the feet or the beak and breaking the shell are reborn healthily. What is it, is it senior or junior? Good Gotama, it is senior

Brahmin, in the same manner I who was with the ignorant populace shrouded in darkness, have broken the shell of ignorance by myself realized, noble rightful enlightenment. Brahmin, I am the senior and the foremost in the world. My effort is aroused not shaken, mindfulness is established, unconfused, the body is appeased and without anger, the concentrated mind is in one point

Brahmin, then I secluding the mind from sensuality and demeritorious things, with thoughts and discursive thoughts and with joy and pleasantness born of seclusion abide in the first higher state of the mind. Overcoming thoughts and discursive thoughts, the mind internally appeased in one point I abide in the second higher state of the mind without thoughts and discursive thoughts. With equanimity to joy and disenchantment I experience pleasantness with the body too and abide in the third higher state of the mind. To this the noble ones say abiding in pleasantness being mindful of equanimity. Dispelling pleasantness and unpleasantness, earlier having dispelled pleasure and displeasure I abide in the fourth higher state of the mind purifying the mind with equanimity so that it is without unpleasantness and pleasantness.

When the mind is thus concentrated, purified, without blemish, workable and imperturbable I direct the mind to recollect the manifold previous births. Such as one birth, two three, four, five, ten, twenty, thirty, forty, fifty, a hundred births, a thousand births, a hundred thousand births, innumerable forward world cycles, innumerable backward world cycles and innumerable forward and backward world cycles of births. There I was with such name, clan, disposition, supports, experiencing such pleasant and unpleasant feelings and with such a life span. Disappearing from there I was born here. Thus I recollected with all details the manifold previous births.

Brahmin, this is my first arising of knowledge in the first watch of the night, darkness vanished and light arose, when abiding diligent with aroused effort to dispel. As it happened to the arisen life in the egg shell

When the mind is thus concentrated, purified, without blemish, workable and imperturbable I direct the mind to know the disappearing and appearing of beings. With the heavenly eye purified beyond human I see beings disappearing and appearing in unexalted and exalted states, beautiful and ugly, in good and evil states, I know beings according their actions -"These good beings endowed with bodily, verbal and mental misconduct blaming noble ones and bearing wrong view after death are born in loss, in a bad state in decrease is born in hell. These good beings endowed with bodily, verbal and mental good conduct not blaming noble ones bearing right view. After death are born in gain, in a good state in increase is born in heaven, I know beings according to their actions.

Brahmin, this is my second arising of knowledge in the second watch of the night, darkness vanished and light arose, when abiding diligent with aroused effort to dispel. As it happened to the arisen life in the egg shell

When the mind is thus concentrated, purified, without blemish, workable and imperturbable I direct the mind for the destruction of desires. I know as it really is, this is unpleasant, this is the arising of unpleasantness, this is the cessation of unpleasantness and this is the path to the cessation of unpleasantness: I know as it really is, these are desires, this is the arising of desires, this the cessation of desires and this is the path to the cessation of desires, as it really is. When I knew and saw thus my mind was released from sensual desires, from desires to be, and from desires of ignorance. When released knowledge arose my mind is released. 'Birth is destroyed, the holy life is lived, what should be done is done, I knew, there is nothing more to wish.

Brahmin, this is my third arising of knowledge in the last watch of the night, darkness vanished and light arose, when abiding diligent with aroused effort to dispel. As it happened to the arisen life in the egg shell

When this was said the brahmin of Vera~nja said thus to the Blessed One:- "Good Gotama is the foremost! Good Gotama is the most superior! I understand good Gotama. It is like something overturned is reinstated. Something covered is made manifest. As though the path is shown to someone who had lost his way. Thus in many ways the Teaching is declared. Now I take refuge in good Gotama, in the Teaching and the Community of bhikkhus. I am a lay disciple from today until life lasts.

## 2. Siihasutta.m- The general Siha.

12. At one time the Blessed One was living in the gabled hall in the Great Forest in Vesali. At that time many well known Licchavis assembled and seated in the assembly hall were talking in praise of the Blessed One, the Teaching and the Community of bhikkhus.

The general Siha was also seated in that gathering and it occurred to Siha "Without doubts the Blessed One should be worthy and rightfully enlightened that these well known Licchavis assembled and seated talk the praise of the Blessed One, the Teaching and the Community in various ways." Then the general Siha approached Nigantha Nataputta and said to him:-"Venerable sir, I desire to approach the recluse Gotama."

"Siha, you a man of action, why do you want to see the recluse Gotama of non-action? Siha, the recluse Gotama, teaches non-action and disciplines, disciples for non-action. Then general Siha's intentions of going to see the Blessed One subsided

For the second time many well known Licchavis assembled and seated in the assembly hall were talking in praise of the Blessed One, the Teaching and the Community of bhikkhus.

The general Siha was also seated in that gathering and it occurred to Siha "Without doubts the Blessed One should be worthy and rightfully enlightened that these well known Licchavis assembled and seated talk the praise of the Blessed One, the Teaching and the Community in various ways." Then the general Siha approached Nigantha Nataputta and said to him:-"Venerable sir, I desire to approach the recluse Gotama."

"Siha, you a man of action, why do you want to see the recluse Gotama of non-action? Siha, the recluse Gotama, teaches non-action and disciplines, disciples for non-action. Then general Siha's intentions of going to see the Blessed One subsided for the second time.

For the third time many well known Licchavis assembled and seated in the assembly hall were talking in praise of the Blessed One, the Teaching and the Community of bhikkhus.

The general Siha was also seated in that gathering and it occurred to Siha "Without doubts the Blessed One should be worthy and rightfully enlightened that these well known Licchavis assembled and seated talk the praise of the Blessed One, the Teaching and the Community in various ways." Then it occurred to the general Siha:- "What is the use of the consent of these Niganthas? I will approach to see the Blessed One worthy and rightfully enlightened."

Then the general Siha with about five hundred carriages went to Vesali during the day time to see the Blessed One. Approaching as far as the carriages could go, descended from the carriages and went on foot. The general Siha approached the Blessed One, worshipped, sat on a side and said to the Blessed One:-

"Venerable sir, I have heard this said:-'The recluse Gotama teaches non-action and disciplines his disciples for non action. Venerable sir, those who said 'the recluse Gotama teaches non-action and disciplines disciples for non-action' How far are they saying the words of the Blessed One and not accusing the Blessed One falsely. Are they saying it according to the Teaching and not falsely accusing the Blessed One? We do not like to accuse the Blessed One for what he has not said"

"Siha, rightly saying there is a method of mine according to it -the recluse Gotama teaches non-action and disciplines his disciples in non-action.

Siha, rightly saying there is a method of mine according to it -the recluse Gotama teaches action and disciplines his disciples in action.

Siha, rightly saying there is a method of mine according to it -the recluse Gotama teaches annihilation and disciplines his disciples in annihilation.

Siha, rightly saying there is a method of mine according to it -the recluse Gotama teaches loathing and disciplines his disciples in loathing.

Siha, rightly saying there is a method of mine according to it -the recluse Gotama is a disciplinarian and disciplines his disciples..

Siha, rightly saying there is a method of mine according to it -the recluse Gotama is not destined to another birth and disciplines his disciples not to be destined for another birth.

Siha, rightly saying there is a method of mine according to it -the recluse Gotama gives comfort disciplines his disciples to gain comfort

Siha, what is that method of mine which rightfully says the recluse Gotama teaches non-action and disciplines disciples for non-action? Siha, I tell non-doing of bodily misconduct, verbal misconduct and mental misconduct and various demeritorious things.

Siha, this is the method of mine which rightfully says the recluse Gotama teaches non-action and disciplines disciples for non-action

Siha, what is that method of mine which rightfully says the recluse Gotama teaches action and disciplines disciples for action? Siha, I tell of bodily good conduct, verbal good conduct and mental good conduct and the doing of various meritorious things.

Siha, this is the method of mine which rightfully says the recluse Gotama teaches action and disciplines disciples for action.

Siha, what is that method of mine which rightfully says the recluse Gotama teaches annihilation and disciplines, disciples for annihilation? Siha, I tell the annihilation of greed, hate and delusion and various kinds of demeritorious things.

Siha, this is the method of mine which rightfully says the recluse Gotama teaches annihilation and disciplines disciples for annihilation

Siha, what is that method of mine which rightfully says the recluse Gotama teaches loathing and disciplines disciples for loathing? Siha, I loathe bodily misconduct, verbal misconduct and mental misconduct and various demeritorious things.

Siha, this is the method of mine which rightfully says the recluse Gotama teaches loathing and disciplines disciples for loathing.

Siha, what is that method of mine which rightfully says the recluse Gotama is a disciplinarian and disciplines disciples? Siha, I tell the giving up of greed, hate and delusion and various kinds of demeritorious things.

Siha, this is the method of mine which rightfully says the recluse Gotama is a disciplinarian and disciplines disciples.

Siha, what is that method of mine which rightfully says the recluse Gotama teaches self control and disciplines disciples for self control? Siha, I tell the self control of demeritorious things of bodily misconduct, verbal misconduct and mental misconduct. Siha, whosoever demeritorious things are dispelled by self control, pulled out from the root, made a palm stump, made a thing that would not grow again. I tell he is self controlled.

Siha, this is the method of mine which rightfully says the recluse Gotama teaches self control and disciplines disciples for self control.

Siha, what is that method of mine which rightfully says the recluse Gotama teaches not entering another womb and disciplines disciples for not entering another womb? Siha, whosoever future lying in a womb and future rebirth is dispelled pulled out from the roots,

made a palm stump that would not grow again. I tell he does not enter another womb. The Thus Gone One not lying in a womb has dispelled future birth. Has pulled it out with the roots, it is made a palm that would not grow again

Siha, this is the method of mine which rightfully says the recluse Gotama does not enter a womb, and disciplines disciples for it.

Siha, what is that method of mine which rightfully says the recluse Gotama teaches comfort and disciplines disciples for comfort? Siha, I am the most comforted one and I teach disciples and discipline them for the highest comfort.

Siha, this is the method of mine which rightfully says the recluse Gotama teaches comfort and disciplines disciples for comfort".

When this was said the general Siha said to the Blessed One: -"Venerable sir, I understand!....re... venerable sir, bear me as a lay disciple who has taken refuge from today until life lasts".

"Siha, make a thorough investigation. It's suitable for well known people like you"

"Venerable sir, on account of this too I am very much satisfied with the Blessed One, that the Blessed One says to me 'Siha, make a thorough investigation. It's suitable for well known people like you'"

'Venerable sir if my discipleship was gained by those of other faiths, they would have taken me throughout Vesali under their banner saying 'The general Siha has come to our faith. Here the Blessed One says Siha, make a thorough investigation. It's suitable for well known people like you.' Now I take refuge in the Blessed One, the teaching and the Community of bhikkhus for the second time. I am a disciple who has taken refuge from today until life lasts".

"Siha, for a long time your clan has been a welling spring to the Niganthas'. You should think to offer them morsel food at their arrival."

"Venerable sir, on account of this too I am very much satisfied with the Blessed One, that the Blessed One says to me 'Siha, for a long time your clan has been a welling spring to the Niganthas'. You should think to offer them morsel food at their arrival."

'Venerable sir I have heard it said-'The recluse Gotama said it- Offerings should be made to me. Offerings should be made to my disciples only. The highest benefits are for offerings given to me and my disciples..Here the Blessed One makes arrangements for offerings to be made to the Niganthas' Here, venerable sir, we should know the right time to offer. Now I take refuge in the Blessed One, the teaching and the Community of bhikkhus for the third time. I am a disciple who has taken refuge from today until life lasts."

Then the Blessed One gave a graduated sermon to the general Siha such as talking on giving gifts, virtues, heavenly bliss, the dangers of sensuality, the defiling nature of folly and vanity and the benefits of giving up. When the Blessed One knew that the mind of the general Siha was ready, tender, free from obstructions, exalted and pleased, he gave the special message of the enlightened ones such as unpleasantness, the arising of unpleasantness, the cessation of unpleasantness and the path leading to the cessation of unpleasantness.

Just as a pure cloth free of any impurity would take the dye evenly, in the same manner the pure stainless eye of the Teaching appeared to the general Siha seated there itself- "Whatever arisen thing has the nature of ceasing". .

Then the general Siha then and there mastered the Teaching, knew the teaching, penetrated it, dispelled doubts and becoming confident did not want a another teacher in the dispensation and said to the Blessed One- "Venerable sir, accept tomorrow's meal from me together with the Community bhikkhus." The Blessed One accepted in silence.

The general Siha knowing that the Blessed One had accepted the invitation, worshipped, circumambulated the Blessed One and went away. The general Siha then addressed a certain man and said:-Go and find what meat there is in the market! The general Siha at the end of that night prepared various kinds of nourishing eatables and drinks in his home and informed the Blessed One: - "Venerable sir, the food is ready, it is the right time."

Then the Blessed One putting on robes in the morning, and taking bowl and robes approached the house of the general Siha together with the Community of bhikkhus and sat on the prepared seats. At that time many Niganthas were walking from street to street and from junction to junction with raised hands saying "Today the general Siha has killed fat cattle and has prepared food for the recluse gotama. The recluse Gotama knowing the meat is prepared on account of him partakes it."

Then a certain man approached the general Siha and whispered in his ear:- "Sir, know that many Niganthas are walking from street to street and from junction to junction with raised hands saying "Today the general Siha has killed fat cattle and has prepared food for the recluse gotama. The recluse Gotama knowing the meat is prepared on account of him partakes it. Sir, from a long time these venerable ones depreciate the Blessed One, the Teaching and the Community of bhikkhus. Accusing the Blessed One with unreal false statements, these venerable ones cannot destroy the fame of the Blessed One in this manner. We would not destroy the life of any living thing knowingly!."

The general Siha offered nourishing eatables and drinks to the Community of bhikkhus headed by the Blessed One with his own hands and satisfied them. Knowing the Blessed One had finished taking the meal the general Siha sat on a side. The Blessed One advised him incited him and made his heart light giving a talk and getting up went away.

### 3. Assaajaaniiyasutta.m- The thoroughbred.

13.Bhikkhus, endowed with eight things the king's thoroughbred becomes worthy for the king, royal in the service and royal by the mark. What eight?

Here, the king's thoroughbred is pure in breed on both sides; mother's and father's. Is one born in that region where other thoroughbreds are born. Whatever food given to him- wet or dry he eats carefully not throwing it about. Loathes to sit or lie on urine and excreta. Is gentle and pleasant and does not terrify other horses. All craftinesses, fraud and deceit are explained to him as it really is, by the horse trainer. The horse trainer makes an effort to subdue that horse and rides it. He makes up his mind thus.'Other horses may carry him or not carry him, I will carry him. He goes straight ahead whether it is to end in life or death and is firm in it. Bhikkhus, endowed with these eight things the king's thoroughbred becomes worthy for the king, royal in the service and royal by the mark.

In the same manner bhikkhus, the bhikkhu endowed with eight things becomes reverential,...re... the incomparable field of merit for the world. What eight?

Here, bhikkhus, the bhikkhu is virtuous restrained in the higher code of rules seeing fear in the slightest fault observes the rules. Whatever food offered to him whether rough or exalted, he partakes them without annoyance. Loathes bodily, verbal and mental misbehaviour and various demeritorious things. Is gentle and has a pleasant abiding not terrifying other bhikkhus. All his craftinesses, fraud and deceit are explained to him by the Teacher or wise co-associates in the holy life. His Teacher, or wise co-associates in the holy life try to subdue him. He makes up his mind:- Other bhikkhus may get the training or not get the training. I will be trained. He goes straight ahead. -Such as in right view, ....re...right concentration. He is with aroused effort, thinking if it happens my skin, veins and bones remain, may flesh and blood dry up. Until there is strength in me, I will make effort to attain, what could be attained through manly strength and vigour. Bhikkhus, the bhikkhu endowed with these eight things becomes reverential,...re... the incomparable field of merit for the world.

#### 4. Assakhlunkasutta.m-Inferior horse.

14. I will tell the eight inferior horses and the eight defects of horses. The eight inferior men and the eight defects of men. Listen and attend to it carefully Those bhikkhus agreed and the Blessed One said:-

Bhikkhus, who are the eight inferior horses and what are the eight defects of a horse?

A certain inferior horse when said 'Go!' As though struck by the charioteer draws the chariot backwards. There is such an inferior horse. This is the first defect of horses. .

Again a certain inferior horse when said 'Go!' As though struck by the charioteer pulls the chariot backwards, lightly and swiftly destroying the pole of the carriage and breaking the threepod pole. There is such an inferior horse. This is the second defect of horses.

Again, a certain inferior horse when said 'Go!' As though struck by the charioteer raising the carriage pole with his thighs crushes down with the carriage pole. There is such an inferior horse. This is the third defect of horses. . .

Again a certain inferior horse when said 'Go!' As though struck by the charioteer, goes in the wrong direction and turns the carriage in the wrong direction. There is such an inferior horse. This is the fourth defect of horses. .

Again, a certain inferior horse when said 'Go!' As though struck by the charioteer swiftly moves the forepart of the body and stretches forth the forefeet. There is such an inferior horse. This is the fifth defect of horses.

Again, a certain inferior horse when said 'Go!' As though struck by the charioteer, not heeding the charioteer or the goad stick, throwing out the bit of the bridle goes where it likes. There is such an inferior horse. This is the sixth defect of horses.

Again, a certain inferior horse when said 'Go!' As though struck by the charioteer would not proceed or turn back would stand there itself like a post. There is such an inferior horse. This is the seventh defect of horses.

Again, a certain inferior horse when said 'Go!' As though struck by the charioteer firmly planting his forefeet and hind feet stands on all fours there itself. There is such an inferior horse. This is the eighth defect of horses. Bhikkhus, these are the eight inferior horses and the eight defects of horses.

Bhikkhus, who are the eight inferior men and the eight defects of men?

Here, bhikkhus, the bhikkhus accuse a bhikkhu of an ecclesiastical offence, that bhikkhu saying I do not recall disowns it Like the inferior horse when said 'Go!' As though struck by the charioteer draws the chariot backwards. Bhikkhus, this inferior man is like him. There is an inferior man comparable to him.. This is the first defect of men..

Again, bhikkhus, the bhikkhus accuse a bhikkhu of an ecclesiastical offence, that bhikkhu retorts -'What is the use of your words. You are foolish and not learned. We should think to speak to you! Like the inferior horse when said 'Go!' As though struck by the charioteer moves back swiftly and lightly destroying the carriage pole and tripod pole. Bhikkhus, this inferior man is like him. There is an inferior man comparable to him.. This is the second defect of men.

Again, bhikkhus, the bhikkhus accuse a bhikkhu of an ecclesiastical offence, the offending bhikkhu accuses him in return. You have fallen to this ecclesiastical offence. You should make amends first Like the inferior horse when said 'Go!' As though struck by the charioteer raising the carriage pole with his thighs crushes down with the carriage pole. Bhikkhus, this inferior man is like him. There is an inferior man comparable to him.. This is the third defect of men.

Again, bhikkhus, the bhikkhus accuse a bhikkhu of an ecclesiastical offence, the offending bhikkhu evades the question and turns the conversation in some other direction and shows anger and aversion. Like the inferior horse when said 'Go!' As though struck by the charioteer goes in the wrong direction and turns the carriage in the wrong direction. Bhikkhus, this inferior man is like him. There is an inferior man comparable to him.. This is the fourth defect of men.

Again, bhikkhus, the bhikkhus accuse a bhikkhu of an ecclesiastical offence, the offending bhikkhu makes confused movements of his limbs in the midst of the Community. Like the inferior horse when said 'Go!' As though struck by the charioteer swiftly moves the forepart of the body and stretches forth the forefeet. Bhikkhus, this inferior man is like him. There is an inferior man comparable to him.. This is the fifth defect of men.

Again, bhikkhus, the bhikkhus accuse a bhikkhu of an ecclesiastical offence, the offending bhikkhu not heeding the Community of bhikkhus and not heeding the accusing bhikkhu goes away as he likes with his bowl. Like the inferior horse when said 'Go!' As though struck by the charioteer not heeding the charioteer or the goad stick, throwing out the bit of the bridle goes where it likes. Bhikkhus, this inferior man is like him. There is an inferior man comparable to him.. This is the sixth defect of men.

Again, bhikkhus, the bhikkhus accuse a bhikkhu of an ecclesiastical offence, the offending bhikkhu neither saying I have fallen for the offence nor saying I have not fallen for the offence, becoming silent troubles the Community of bhikkhus Like the inferior horse when said 'Go!' As though struck by the charioteer does not proceed or recede but stands there as a post. Bhikkhus, this inferior man is like him. There is an inferior man comparable to him.. This is the seventh defect of men.

Again, bhikkhus, the bhikkhus accuse a bhikkhu for an ecclesiastical offence, the offending bhikkhu says-'You venerable one is very much younger than me. You are



adorned. I will return to lay life.' He gives up robes, returns to lay life and says- Venerable ones now be happy. Like the inferior horse when said 'Go!' As though struck by the charioteer firmly planting his forefeet and hind feet stands on all fours there itself. Bhikkhus, this inferior man is like him. There is an inferior man comparable to him.. This is the seventh defect of men.

## 5. Malasutta.m- Stains

15. Bhikkhus, these eight are stains. What eight?

Bhikkhus, not reciting is a stain for the reciter, lacking effort is a stain for the householder, laziness is the stain for beauty, negligence is a stain for the protector, misbehaviour is the stain of woman, selfishness is the stain of the giver, evil demeritorious things are stains in this and the other world, and ignorance is the worst stain. Bhikkhus, these eight are stains.

Not reciting is the stain of the reciter, lack of effort of the householder,

Laziness is the stain of beauty, negligence of the protector.

Misbehaviour is the stain of women, selfishness of the giver,

Evil demeritorious things are stains in this and the other world

And ignorance is the worst stain of all.

## 6. Duuteyyasutta.m -Giving authority to perform some duty.

16. Bhikkhus, the bhikkhu endowed with eight things is suitable to be given authority to perform some duty. What eight?

Here, bhikkhus, the bhikkhu should be a listener, one who makes others listen, a learner, a bearer of the learnt, one who takes it into heart, and could give it to others, is clever in the accompaniments and non-accompaniments and a non-quarreller. Bhikkhus, the bhikkhu endowed with these eight things is suitable to be given authority to perform some duty.

Bhikkhus, Sariputta endowed with eight things is suitable to be given authority to perform some duty. What eight?

Here, bhikkhus, Sariputta is a listener, one who makes others listen, a learner, a bearer of the learnt, takes it into heart, and gives it to others, is clever in the accompaniments and non-accompaniments and he is a non-quarreller. Bhikkhus, Sariputta endowed with these eight things is suitable to be given authority to perform some duty. .

Does not fear, come to a gathering with complicated views,

Does not omit any words or conceal the dispensation.

Speaks distinctly, is not angry when questioned

Such a bhikkhu is suitable to give authority to perform some duty.

7. Pa.thamabandhanasutta.m- First on bonds.

17. Bhikkhus, in eight ways the woman binds the man. What eight?

Bhikkhus, by crying the woman binds the man. By laughing, ....re...by talking, ....re... by the deportment, ....re..... by presenting wild flowers, fruits and gleanings...re... by the scent, ...re.... by tastes, ...re...and by the touch. Bhikkhus, in these eight ways the woman binds the man. Bhikkhus, those beings bound by the touch. are well bound.

8. Dutiyabandhanasutta.m- Second on bonds.

18. Bhikkhus, in eight ways the man binds the woman. What eight?

Bhikkhus, by crying the man binds the woman. By laughing, ....re...by talking, ....re... by the deportment, ....re..... by presenting wild flowers, fruits and gleanings...re... by the scent, ...re.... by tastes, ...re...and by the touch. Bhikkhus, in these eight ways the man binds the woman. Bhikkhus, those beings bound by the touch. are well bound.

9. Pahaaraadasutta.m- Paharada the king of Titans.

19. At one time the Blessed One was living in Vera~nja under a Nimba tree raised on reeds then the king of Titans Paharada approached the Blessed One, worshipped and stood on a side..The Blessed One said thus to him:-

"Paharada, do the Titans delight in the great ocean?"

"Yes, venerable sir. The Titans delight in the great ocean."

"Paharada, how many wonderful and surprising things are there in the great ocean, seeing which the Titans delight?"

"Venerable sir, there are eight wonderful and surprising things in the ocean seeing which the Titans delight in the great ocean. What eight?"

Venerable sir, the great ocean has a gradual incline, a gradual leading, a gradual slope, it does not fall abruptly. On account of the ocean's gradual incline, leading, slope and it not falling abruptly the Titans delight in the ocean. This is the first wonderful and surprising thing in the ocean seeing which the Titans delight in it.

Again, venerable sir, the great ocean is everlasting and it does not go beyond the limit. On account of the ocean lasting for ever and not going beyond the limit, the Titans delight in the ocean. This is the second wonderful and surprising thing in the ocean seeing which the Titans delight in it.

Again, venerable sir, the great ocean does not live with the dead, with corpses. On account of the ocean not living with the dead and corpses the Titans delight in the ocean. This is the third wonderful and surprising thing in the ocean, seeing which the Titans delight in it.

Again, venerable sir, the great rivers- such as the Ganges, Yamuna, Aciravathie, Sarabhu and Mahi having come to the great ocean dispel their name and clan. On account of the great rivers Ganges, Yamuna, Aciravathie, sarabhu and Mahi coming to the great ocean and dispelling their names and clans the Titans delight in the ocean. This is the fourth wonderful and surprising thing in the ocean seeing which the Titans delight in it.

Again, venerable sir, whatever rivers in the world and all the rain that falls from the sky rushing to the great ocean does not make the ocean less or more. On account of all the rivers in the world and the rain that falls from the sky rushing to the great ocean, not making the ocean less or more the Titans delight in the ocean. This is the fifth wonderful and surprising thing in the ocean seeing which the Titans delight in it.

Again, venerable sir, the great ocean has one taste, the taste of salt On account of the ocean having one taste, the taste of salt the Titans delight in the ocean. This is the sixth wonderful and surprising thing in the ocean seeing which the Titans delight in it.

Again, venerable sir, the great ocean has many kinds of jewels. Such as pearls, lapis gems, mother of pearl, quartz, coral gems, gold and silver and crystal cats' eye. On account of the ocean having many kinds of jewls. Such as pearls, lapis gems, mother of pearl, quartz, coral gems, gold and silver and crystal cats' eye. Titans delight in the ocean. This is the seventh wonderful and surprising thing in the ocean seeing which the Titans delight in it.

Again, venerable sir, the great ocean is the home of great beings such as large fish, great ocean fish, greedy monstrous fish, Titans, powerful beings with long life, heavenly musicians, beings as long as a hundred yojanas, two hundred yojanas, three hundred yojanas, four hundred yojanas and five hundred yojanas. On account of the ocean being the home of great beings such as large fish, great ocean fish, greedy monstrous fish, Titans, powerful beings with long life, heavenly musicians, beings as long as a hundred yojanas, two hundred yojanas, three hundred yojanas, four hundred yojanas and five hundred yojanas. the Titans delight in the ocean. This is the eighth wonderful and surprising thing in the ocean seeing which the Titans delight in it.

Yet, venerable sir, do the bhikkhus delight in this dispensation of the Teaching?"

"Paharada, bhikkhus, do delight in this dispensation of the Teaching. .

"Venerable sir,, how many wonderful and surprising things are there in this dispensation, seeing which the bhikkhus delight?

"Paharada, there are eight wonderful and surprising things in the dispensation seeing which the bhikkhus delight in it. What eight?

Paharada, just as the great ocean has a gradual incline, a gradual leading, a gradual slope, and does not fall abruptly. This dispensation of the Teaching is of gradual instructions, gradual performance and a gradual means of attaining the goal. It is not a sudden realization of knowledge. This is the first wonderful and surprising thing in this dispensation of the Teaching seeing which the bhikkhus delight in it.

Paharada, just as the great ocean is everlasting and it does not go beyond the limit. In the same manner my disciples do not exceed the limit of the appointed instructions even for the cause of life. My disciples not exceeding the limit of the appointed instructions even for the cause of life, is the second wonderful and surprising thing in this dispensation of the Teaching seeing which the bhikkhus delight in it.

Paharada, just as the great ocean does not live with the dead, with corpses. It quickly throws it on shore. In the same manner whoever person is unvirtuous, with evil misbehaviour like excreta and dirt, with undercover actions, with only a promise for recluship, not living the holy life, internally putrid and filth oozing. The Community does not live with them, all get together to throw him out. Wherever he is seated with the Community, he is far away from them. The Community too is far removed from him. This is the third wonderful and surprising thing in this dispensation, seeing which the bhikkhus delight in it.

Paharada, just as, the great rivers- such as the Ganges, Yamuna, Aciravathie, Sarabhu and Mahi having coming to the great ocean dispel their names and clans. Coming to the great ocean they give up their earlier names and is known as the 'great ocean' In the same manner whoever leaves home, becomes homeless coming to the dispensation of the Thus Gone One from these four clans of warriors, brahmins, householders or outcastes, they dispel their earlier names and clans and become 'recluses the sons of the Sakya' This is the fourth wonderful and surprising thing in this dispensation, seeing which the bhikkhus delight in it.

Paharada, just as, whatever rivers in the world and all the rain that falls from the sky rushing to the great ocean, does not make the ocean less or more. In the same manner many bhikkhus entering the element of extinction, does not show decrease or increase. This is the fifth wonderful and surprising thing in this dispensation seeing which the bhikkhus delight in it.

Paharada, just as the great ocean has one taste, the taste of salt In the same manner this dispensation of the Teaching has one taste, the taste of release. This is the sixth wonderful and surprising thing in the ocean, seeing which the bhikkhus delight in it.

Paharada just as, the great ocean has many kinds of jewels. Such as pearls, lapis gems, mother of pearl, quartz, coral gems, gold and silver and crystal cats' eye. This dispensation of the Teaching has various kinds of jewels. Such as the four establishments of mindfulness, the four endeavours, the four psychic attainments, the five mental faculties, the five powers, the seven enlightenment factors and the Noble Eightfold Path. This is the seventh wonderful and surprising thing in this dispensation seeing which the bhikkhus delight in it.

Paharada just as, the great ocean is the home of great beings such as large fish, great ocean fish, greedy monstrous fish, Titans, powerful beings with long life, heavenly musicians, beings as long as a hundred yojanas, two hundred yojanas, three hundred yojanas, four hundred yojanas and five hundred yojanas. In the same manner Paharada, this dispensation is the home of Great Beings such as those who, enter the stream of the Teaching, partake the benefits of entering the stream of the Teaching, once returners, partaking its benefits, non-returners, partakers of its benefits, those in the state of worthiness and partaking the benefits of worthiness. This is the eighth wonderful and surprising thing in the dispensation seeing which the bhikkhus delight in it.

10. Uposathasutta.m- Full moon observances.

20. At one time the Blessed One was living in the Pubba monastery, in the palace of Migara's mother. The Blessed One was seated surrounded by the Community of bhikkhus on that full moon day. Then venerable Ananda when the first watch of the night was over got up from his seat, arranged the robe on one shoulder and clasping hands towards the Blessed One said:- "Venerable sir, the night has gone out, the first watch of the night is over. The Community of bhikkhus have sat long. May the Blessed One recite the Full moon day recital for confession."

When this was said the Blessed became silent. For the second time, venerable Ananda when the second watch of the night was over got up from his seat, arranged the robe on one shoulder and clasping hands towards the Blessed One said:- "Venerable sir, the night has gone out, the second watch of the night is over. The Community of bhikkhus have sat long. May the Blessed One recite the Full moon day recital for confession." For the third time, venerable Ananda when the third watch of the night was over got up from his seat, arranged the robe on one shoulder and clasping hands towards the Blessed One said:- "Venerable sir, the night has gone out, the third watch of the night is over. The day has dawned with a happy face. The Community of bhikkhus have sat long. May the Blessed One recite the Full moon day recital for confession."

"Ananda, the gathering is impure."

Then it occurred to venerable Mahamoggallana:- 'On account of which person did the Blessed One say, Ananda, the gathering is impure.?' Then venerable Mahamoggallana penetrating with his mind cognized the complete Community of bhikkhus and saw that unvirtuous person with evil things and misbehaviour like excreta and dirt, with undercover actions, with only the promise of a recluse, with only a promise to lead a holy life, internally rotten and filth oozing, seated in the midst of the Community of bhikkhus. Venerable Mahamoggallana got up from his seat and approached that person and told him:- "Venerable one, get up! You are seen by the Blessed One. You cannot live with the Community."

When this was said, that person kept silent. For the second time venerable Mahamoggallana told him:- "Venerable one, get up! You are seen by the Blessed One. You cannot live with the Community."

For the second time, that person kept silent. For the third time venerable Mahamoggallana told him:- "Venerable one, get up! You are seen by the Blessed One. You cannot live with the Community." For the third time, that person kept silent.

Then venerable Mahamoggallana taking him by the arm led him out of the hall and closed the door. Then venerable Mahamoggallana approached the Blessed One and said:- "Venerable sir, that person is sent away. The gathering is now pure May the Blessed One recite the Full moon day recital for confession."

"Moggallana, it is wonderful and surprising. Until he was led out held by the arm the foolish man was here."

Then the Blessed One addressed the bhikkhus:- "Bhikkhus, from today you recite the Full moon day recital for confession. From today I will not recite the Full moon day recital for confession. It is not possible for the Thus Gone One to recite the Full moon day recital to an impure gathering."

Bhikkhus, these eight are wonderful and surprising things in the ocean seeing which the Titans delight in the great ocean. What eight?

Bhikkhus, the great ocean has a gradual incline, a gradual leading, a gradual slope, it does not fall abruptly. On account of the ocean's gradual incline, leading, slope and it not falling abruptly the Titans delight in the ocean. This is the first wonderful and surprising thing in the ocean seeing which the Titans delight in it.

Again, bhikkhus, the great ocean is everlasting and it does not go beyond the limit. On account of the ocean lasting for ever and not going beyond the limit, the Titans delight in the ocean. This is the second wonderful and surprising thing in the ocean seeing which the Titans delight in it.

Again, bhikkhus, the great ocean does not live with the dead, with corpses. On account of the ocean not living with the dead and corpses the Titans delight in the ocean. This is the third wonderful and surprising thing in the ocean, seeing which the Titans delight in it.

Again, bhikkhus, the great rivers- such as the Ganges, Yamuna, Aciravathie, Sarabhu and Mahi having come to the great ocean dispel their name and clan. On account of the great rivers such as Ganges, Yamuna, Aciravathie, sarabhu and Mahi coming to the great ocean and dispelling their name and clan the Titans delight in the ocean. This is the fourth wonderful and surprising thing in the ocean seeing which the Titans delight in it.

Again, bhikkhus, whatever rivers in the world and all the rain that falls from the sky rushing to the great ocean does not make the ocean less or more. All the rivers in the world and the rain that falls from the sky rushing to the great ocean does not make the ocean less or more the Titans delight in the ocean because of that. This is the fifth wonderful and surprising thing in the ocean seeing which the Titans delight in it.

Again, bhikkhsus, the great ocean has one taste, the taste of salt On account of the ocean having one taste, the taste of salt the Titans delight in the ocean. This is the sixth wonderful and surprising thing in the ocean seeing which the Titans delight in it.

Again, bhikkhus, the great ocean has many kinds of jewels. Such as pearls, lapis gems, mother of pearl, quartz, coral gems, gold and silver and crystal cats' eye. On account of the ocean having many kinds of jewels. Such as pearls, lapis gems, mother of pearl, quartz, coral gems, gold and silver and crystal cats' eye. Titans delight in the ocean. This is the seventh wonderful and surprising thing in the ocean seeing which the Titans delight in it.

Again, bhikkhus, the great ocean is the home of great beings such as large fish, great ocean fish, greedy monstrous fish, Titans, powerful beings with long life, heavenly musicians, beings as long as a hundred yojanas, two hundred yojanas, three hundred yojanas, four hundred yojanas and five hundred yojanas. On account of the ocean being the home of great beings such as large fish, great ocean fish, greedy monstrous fish, Titans, powerful beings with long life, heavenly musicians, beings as long as a hundred yojanas, two hundred yojanas, three hundred yojanas, four hundred yojanas and five hundred yojanas. the Titans delight in the ocean. This is the eighth wonderful and surprising thing in the ocean seeing which the Titans delight in it.

Bhikkhus, in the same manner there are eight wonderful and surprising things in the dispensation seeing which the bhikkhus delight in it. What eight?

Bhikkhus, just as the great ocean has a gradual incline, a gradual leading, a gradual slope, and does not fall abruptly. This dispensation of the Teaching is of gradual instructions, gradual performance and a gradual means of attaining the goal. It is not a sudden realization of knowledge. This is the first wonderful and surprising thing in this dispensation seeing which the bhikkhus delight in it.

Bhikkhus, just as the great ocean is everlasting and it does not go beyond the limit. In the same manner my disciples do not exceed the limit of the appointed instructions even for the sake of life. My disciples not exceeding the limit of the appointed instructions even for the sake of life, is the second wonderful and surprising thing in this dispensation of the Teaching seeing which the bhikkhus delight in it.

Bhikkhus, just as the great ocean does not live with the dead, with corpses. It quickly throws it on shore. In the same manner whoever person is unvirtuous, with evil misbehaviour like excreta and dirt, with undercover actions, with only a promise for recluseship, not living the holy life, internally putrid and filth oozing. The Community does not live with them, all get together to throw him out. Wherever he is seated with the Community, he is far away from them. The Community too is far removed from him. This is the third wonderful and surprising thing in this dispensation, seeing which the bhikkhus delight in it.

Bhikkhus, just as, the great rivers- such as the Ganges, Yamuna, Aciravathie, Sarabhu and Mahi having come to the great ocean dispel their names and clans. Coming to the great ocean they give up their earlier names and is known as the 'great ocean' In the same manner whoever leaves home, becomes homeless coming to the dispensation of the Thus Gone One from these four clans of warriors, brahmins, householders or outcastes, they dispel their earlier names and clans and become 'recluses, the sons of the Sakya' This is the fourth wonderful and surprising thing in this dispensation seeing which the bhikkhus delight in it.

Bhikkhus, just as, whatever rivers in the world and all the rain that falls from the sky rushing to the great ocean, does not make the ocean less or more. In the same manner many bhikkhus enter the element of extinction, on account of it the element of extinction does not show decrease or increase. This is the fifth wonderful and surprising thing in this dispensation seeing which the bhikkhus delight in it.

Bhikkhus, just as the great ocean has one taste, the taste of salt In the same manner this dispensation of the Teaching has one taste, the taste of release. This is the sixth wonderful and surprising thing in the dispensation seeing which the bhikkhus delight in it.

Bhikkhus, just as, the great ocean has many kinds of jewels. Such as pearls, lapis gems, mother of pearl, quartz, coral gems, gold and silver and crystal cats' eye. This dispensation of the Teaching has various kinds of jewels. Such as the four establishments of mindfulness, the four endeavours, the four psychic attainments, the five mental faculties, the five powers, the seven enlightenment factors and the Noble Eightfold Path. This is the seventh wonderful and surprising thing in this dispensation seeing which the bhikkhus delight in it.

Bhikkhus, just as, the great ocean is the home of great beings such as large fish, great ocean fish, greedy monstrous fish, Titans, powerful beings with long life, heavenly musicians, beings as long as a hundred yojanas, two hundred yojanas, three hundred yojanas, four hundred yojanas and five hundred yojanas. In the same manner this dispensation is the home of Great Beings such as those who enter the stream of the Teaching, partake the benefits of entering the stream of the Teaching, once returners, those partaking its benefits, non-returners, partakers of its benefits, those in the state of worthiness and those partaking the benefits of worthiness. This is the eighth wonderful and surprising thing in the dispensation seeing which the bhikkhus delight in it.

### 3. Gahapativaggo- Householders

#### 1. Pa.thama-uggasutta.m- First to Ugga of Vesali

21. At one time the Blessed One was living in Vesali in a gabled hall in the Great forest. The Blessed One addressed the bhikkhus from there:-

"Bhikkhus, bear that the householder Ugga of Vesali is endowed with eight wonderful and surprising things." Saying this the Well Gone One went into the monastery.

Then a certain bhikkhu putting on robes in the morning, taking bowl and robes approached the home of the householder Ugga of Vesali and sat on the prepared seat. The householder Ugga of Vesali approached that bhikkhu, worshipped and sat on a side. Then that bhikkhu said to Ugga, the householder of Vesali:-

"Householder, the Blessed One has declared, that you are endowed with eight wonderful and surprising things. Householder, what are those eight wonderful and surprising things with which you are endowed, as told by the Blessed One?" "Venerable sir, I do not know of the wonderful and surprising things that the Blessed One has declared. Yet there are eight wonderful and surprising things evident in me. Listen and attend carefully, I will tell them. That bhikkhu consented and the householder Ugga of Vesali said:-

"Venerable sir, on the first day I saw the Blessed One approaching in the distance, together with that sight, my mind got established in faith. This is the first wonderful and surprising thing, evident in me

Venerable sir, with that delighted mind I attended on the Blessed One. The Blessed One gave me a graduated sermon. Such as the benefits, of giving gifts, being virtuous, about heavenly bliss, the dangers of sensuality, the defiling nature of vile and low things and the benefits of giving up. When the Blessed One knew that my mind was ready, tender, free from obstructions, exalted and pleased, he gave me the special message of the enlightened ones such as unpleasantness, the arising of unpleasantness, the cessation of unpleasantness and the path leading to the cessation of unpleasantness.

Just as a pure cloth free of any impurity would take the dye evenly, in the same manner the pure stainless eye of the Teaching appeared to me, seated there itself- "Whatever arisen thing has the nature of ceasing". .

Then and there I mastered the Teaching, knew the teaching, penetrated it, dispelled doubts and becoming confident did not want another teacher in the dispensation. There itself, I took refuge in the Blessed One, in the Teaching and the Community of bhikkhus and observed these five precepts of the holy life. This is the second wonderful and surprising thing, evident in me

Venerable sir, I had four wives, virgins. I approached them and told them -'Sisters I have observed the five precepts of the holy life. If you desire, partake this wealth and also do merit. Or else go to your relations. Or else if you desire any man, I will give you to him. When this was said the most senior of them said -'Noble son give me to the man of this name.' I sent for that man with my left hand taking the hand of my wife and with the right hand taking the ceremonial water jar I sprinkled water and gave away the maiden to him. When giving up my wife I did not know of any change in my mind. This is the third wonderful and surprising thing, evident in me

Venerable sir, there is wealth in my clan, that too not divided among virtuous ones with good conduct. This is the fourth wonderful and surprising thing, evident in me



Venerable sir, if I associate bhikkhus, I do so carefully. This is the fifth wonderful and surprising thing, evident in me.

Venerable sir, if venerable ones preach me, I listen carefully. If they do not preach, I preach them. This is the sixth wonderful and surprising thing, evident in me

Venerable sir, it is not surprising the gods approach me and tell- 'Householder, the Teaching of the Blessed One is well declared'- Then I tell them-'Whether you tell it or not tell it, the Teaching of the Blessed One is well declared.' On account of this I do not feel any elation, about the gods approaching me or of my talking with the gods. This is the seventh wonderful and surprising thing, evident in me

Venerable sir, the bonds that the Blessed One says binds one to the sensual world, I do not see any of them not dispelled in me. This is the eighth wonderful and surprising thing, evident in me. Venerable sir these eight wonderful and surprising things, are evident in me. I do not know of the eight wonderful and surprising things declared by the Blessed One.

That bhikkhu accepting morsel food at the home of the householder Ugga of Vesali, went away. After the meal was over, he approached the Blessed One, worshipped, sat on a side and related all the conversation between him and the householder Ugga of Vesali.

"Bhikkhu, the householder Ugga of Vesali has declared it well. These are the eight wonderful and surprising things with which the householder Ugga is endowed. Bear in mind that the householder Ugga is endowed with these eight wonderful and surprising things.

## 2. Dutiya-uggasutta.m- Second to Ugga of Hatthigama

22.At one time the Blessed One was living in Hatthigama in the Vajji country. The Blessed One addressed the bhikkhus from there:-

"Bhikkhus, bear that the householder Ugga of Hatthigama is endowed with eight wonderful and surprising things." Saying this the Well Gone One went into the monastery.

Then a certain bhikkhu putting on robes in the morning, taking bowl and robes approached the home of the householder Ugga of Hatthigama and sat on the prepared seat. The householder Ugga of Hatthigama approached that bhikkhu, worshipped and sat on a side. Then that bhikkhu said to Ugga, the householder of Hatthigama:-

"Householder, the Blessed One has declared, that you are endowed with eight wonderful and surprising things. Householder, what are those eight wonderful and surprising things with which you are endowed, as told by the Blessed One?" "Venerable sir, I do not know of the wonderful and surprising things that the Blessed One has declared. Yet there are eight wonderful and surprising things evident in me. Listen and attend carefully, I will tell them. That bhikkhu consented and the householder Ugga of Hatthigama said:-

"Venerable sir, on the day I saw the Blessed One, when I was in the elephant grove together with that sight, my mind got established in faith, my intoxication too vanished. This is the first wonderful and surprising thing, evident in me

Venerable sir, with that delighted mind I attended on the Blessed One. The Blessed One gave me a graduated sermon. Such as the benefits, of giving gifts, being virtuous, about heavenly bliss, the dangers of sensuality, the defiling nature of vile and low things and the benefits of giving up. When the Blessed One knew that my mind was ready, tender, free from obstructions, exalted and pleased, he gave me the special message of the enlightened ones such as unpleasantness, the arising of unpleasantness, the cessation of unpleasantness and the path leading to the cessation of unpleasantness.

Just as a pure cloth free of any impurity would take the dye evenly, in the same manner the pure stainless eye of the Teaching appeared to me, seated there itself- " Whatever arisen thing has the nature of ceasing" . .

Then and there I mastered the Teaching, knew the teaching, penetrated it, dispelled doubts and becoming confident did not want a another teacher in the dispensation. There itself I took refuge in the Blessed One, in the Teaching and the Community of bhikkhus and observed these five precepts of the holy life. This is the second wonderful and surprising thing, evident in me

Venerable sir, I had four wives, virgines. I approached them and told them -'Sisters I have observed the five precepts of the holy life. If you desire, partake this wealth and also do merit. Or else go to your relations. Or else if you desire any man, I will give you to him. When this was said the most senior of them said -'Noble son give me to the man of this name.' I sent for that man with my left hand taking the hand of my wife and with the right hand taking the ceremonial water jar I sprinkled water and gave away the maiden to him. When giving up my wife I did not know of any change in my mind. This is the third wonderful and surprising thing, evident in me

Venerable sir, there is wealth in my clan, that too not divided among virtuous ones with good conduct. This is the fourth wonderful and surprising thing, evident in me

Venerable sir, if I associate bhikkhus, I do so carefully if venerable ones preach me, I listen carefully. If they do not preach, I preach them. This is the fifth wonderful and surprising thing, evident in me

Venerable sir, it is not surprising, when I invite the bhikkhus the gods approach me and tell- 'Householder, this bhikkhu is released bothwise. This one is released through faith, this one is a body witness, this one has attained right view, this one is released through faith, this one walks in the Teaching. this one lives with faith, is virtuous, this one is unvirtuous with evil things. Venerable sir, when I attend on the Community it does not occur to me, -this one should be given a little, this one should be given more. I give with the same frame of mind. This is the sixth wonderful and surprising thing, evident in me

Venerable sir, it is not surprising the gods approach me and tell- 'Householder, the Teaching of the Blessed One is well declared'- Then I tell them-'Whether you tell it or not tell it, the Teaching of the Blessed One is well declared.' On account of this I do not feel any elation, about the gods approaching me or of my talking with the gods. This is the seventh wonderful and surprising thing, evident in me

Venerable sir, if I die before the Blessed One it is no wonder, if the Blessed One says, the householder Ugga of Hatthigaama has no bonds to return to this world. This is the eighth wonderful and surprising thing, evident in me. Venerable sir these eight wonderful and surprising things, are evident in me. I do not know of the eight wonderful and surprising things declared by the Blessed One.

That bhikkhu accepting morsel food at the home of the householder Ugga of Hatthigama, went away. After the meal was over, he approached the Blessed One, worshipped, sat

on a side and related all the conversation between him and the householder Ugga of Hatthigama.

"Bhikkhu, the householder Ugga of Hatthigama has declared it well. These are the eight wonderful and surprising things with which the householder Ugga of Hatthigama is endowed. Bear in mind that the householder Ugga of Hatthigama is endowed with these eight wonderful and surprising things.

3. Pa.thamahatthakasutta.m- First on Hatthaka.of Alavi.

23. At one time the Blessed One was living in the Aggalava monument in Alavi and the Blessed One addressed the bhikkhus:-

"Bhikkhus, bear in mind Hattahaka of Alavi, he is endowed with seven wonderful and surprising things. What seven?

Bhikkhus, Hatthaka has faith, is virtuous, shameful, remorseful, learned, benevolent and wise. Bhikkhus, bear in mind Hattahaka of Alavi, he is endowed with these seven wonderful and surprising things" The Well Gone One said thus and went into the monastery.

A certain bhikkhu put on robes in the morning and taking bowl and robes went to the home of Hatthaka of Alavi and sat on the prepared seat. Hatthaka of Alavi approached that bhikkhu, worshipped him and sat on a side. Then that bhikkhu said thus to Hatthaka of Alavi-

Friend, the Blessed One has declared that you are endowed with seven wonderful and surprising things. What seven?

Bhikkhus, Hatthaka has faith, is virtuous, shameful, remorseful, learned, benevolent and wise. Bhikkhus, bear in mind Hattahaka of Alavi, he is endowed with these seven wonderful and surprising things. Venerable sir, was there any lay disciples wearing white clothes there?

"No, friend, there weren't any lay disciples wearing white clothes there"

"Venerable sir, it's good! That there weren't any lay disciples, wearing white clothes.

Then that bhikkhu partaking morsel food at Hatthaka's home went away. Returning from the alms round and after the meal was over that bhikkhu approached the Blessed One, worshipped and sat on a side and said:-

"Here, venerable sir, I put on robes in the morning and taking bowl and robes went to the home of Hatthaka of Alavi and sat on the prepared seat. Hatthaka of Alavi approached me, worshipped me and sat on a side. Then I said to Hatthaka of Alavi-

Friend, the Blessed One has declared that you are endowed with seven wonderful and surprising things. What seven?

Bhikkhus, Hatthaka has faith, is virtuous, shameful, remorseful, learned, benevolent and wise. Bhikkhus, bear in mind Hattahaka of Alavaka, he is endowed with these seven wonderful and surprising things.

Venerable sir, when this was said, Hatthaka of Alavaka asked me:- 'Were there any lay disciples wearing white clothes there?'

"No, friend, there weren't any lay disciples wearing white clothes there"

"Venerable sir, it's good! That there weren't any lay disciples, wearing white clothes."

"Good, bhikkhus, that clansman is internally appeased and has few desires!

Then bear him as endowed with this eighth wonderful and surprising thing also. Hatthaka of Alavi is endowed with few desires.

#### 4. Dutiyahatthakasutta.m- Second on Hatthaka

24. At one time the Blessed One was living in the Aggalavi monument in Alavi. Then Hatthaka of Alavi approached the Blessed One attended by about five hundred lay disciples, worshipped the Blessed One and sat on a side. Then the Blessed One said to him:- "Hatthaka, your gathering is huge. Hatthaka, how did you get together this huge gathering?"

"Venerable sir, it is by practising these four factors, with feelings for common good, declared by the Blessed One. Venerable sir, when I know these should be won over with liberality, I win them over with liberality. When I know these should be won over with kind words, I win them over with kind words. When I know these should be won over by showing a useful living, I win them over showing an useful living. When I know these should be won over with sagacity, I win them over with sagacity. Venerable sir, there is wealth in my clan. I think, this should not be heard by the poor."

"Hatthaka, it is good! You have wisely got together this huge gathering. In the past if anyone gathered a huge gathering they did so through these four factors, feeling for the common good. In the future if anyone would gather a huge gathering they would do so through these four factors, feeling for the common good. In the present if anyone gathers a huge gathering they do so through these four factors, feeling for the common good. .Then Hatthaka of Alavi advised, incited and made the heart light with a talk by the Blessed One got up, worshipped and circumambulated the Blessed One and went away. Soon after Hatthaka of Alavi had gone away, the Blessed One addressed the bhikkhus:-

"Bhikkhus, bear Hatthaka of Alavi as endowed with eight wonderful and surprising things. What eight?"

"Bhikkhus, Hatthaka of Alavi has faith,...re..... is virtuous,...re.... is shameful, ....re...has remorse...re.... is learned, ....re... is benevolent, ...re.... is wise....re.....has few desires. Bhikkhus, bear Hatthaka of Alavi as endowed with these eight wonderful and surprising things.

#### 5. Mahaanaamasutta.m- Mahanama the Sakya.

25. At one time the Blessed One was living with the Sakyas in Nigrodha's monastery in Kapilavattu. The Sakya Mahanama approached the Blessed One, worshipped sat on a side and said to the Blessed One:-

"Venerable sir, how does one become a lay disciple?"

"Mahanama, when he takes refuge in the enlightenment, in the Teaching and the Community of bhikkhus, with this much he becomes a lay disciple."

"Venerable sir, how does the lay disciple become virtuous?"

"Mahanama, when the lay disciple abstains from destroying living things, taking the not given, from sexual misconduct, from telling lies, from taking intoxicated and brewed drinks, with this much he becomes virtuous"

"Venerable sir, how does the lay disciple fall to the method of, his own good and not the good of others?"

"Mahanama, when the noble disciple, himself is endowed with faith, does not incite others to be endowed with faith Himself endowed with virtues, does not incite others to be endowed with virtues. Himself benevolent does not incite others to be benevolent Himself desires to see bhikkhus, does not incite others to see bhikkhus. Himself desires to hear the good Teaching does not incite others to hear the good Teaching. Himself bears the Teaching he has heard does not incite others to bear the Teaching they have heard. Himself searches meanings in the Teaching he had heard does not incite others to find meanings in the Teaching they have heard. Himself knowing the meaning and the Teaching lives according to the Teaching does not incite others to know the meaning in the Teaching and to live according to the Teaching. Mahanama, the lay disciple falls to the method of, his own good and not the good of others, with this much."

"Venerable sir, how does the lay disciple fall to the method of, his own good and the good of others?"

"Mahanama, the noble disciple, himself is endowed with faith, and incites others to be endowed with faith Himself endowed with virtues, incites others to be endowed with virtues. Himself benevolent incites others to be benevolent Himself desires to see bhikkhus, incites others to see bhikkhus. Himself desires to hear the good Teaching incites others to hear the good Teaching. Himself bears the Teaching he has heard and incites others to bear the Teaching they have heard. Himself searches meanings in the Teaching he had heard and incites others to find meanings in the Teaching they have heard. Himself knowing the meaning and the Teaching lives according to the Teaching and incites others to know the meaning in the Teaching and to live according to the Teaching. Mahanama, the lay disciple falls to the method of, his own good and the good of others, with this much."

## 6. Jivakasutta.m -Jivaka

26. At one time the Blessed One was abiding in Jivaka's mango orchard. Then Jivaka the offspring of the prince approached the Blessed One, worshipped, sat on a side and said to the Blessed One:-

"Venerable sir, how does one become a lay disciple?"

"Jivaka, when he takes refuge in the enlightenment, in the Teaching and the Community of bhikkhus, with this much he becomes a lay disciple."

"Venerable sir, how does the lay disciple become virtuous?"

"Jivaka, when the lay disciple abstains from destroying living things, taking the not given, from sexual misconduct, from telling lies, from taking intoxicated and brewed drinks, with this much he becomes virtuous"

"Venerable sir, how does the lay disciple fall to the method of, his own good and not the good of others?"

"Jivaka, the lay disciple, himself is endowed with faith, does not incite others to be endowed with faith Himself endowed with virtues, does not incite others to be endowed with virtues. Himself benevolent does not incite others to be benevolent Himself desires to see bhikkhus, does not incite others to see bhikkhus. Himself desires to hear the good Teaching does not incite others to hear the good Teaching. Himself bears the Teaching he has heard does not incite others to bear the Teaching they have heard. Himself searches meanings in the Teaching he had heard does not incite others to find meanings in the Teaching they have heard. Himself knowing the meaning and the Teaching lives according to the Teaching does not incite others to know the meaning in the Teaching and to live according to the Teaching. Jivaka, the lay disciple falls to the method of, his own good and not the good of others, with this much."

"Venerable sir, how does the lay disciple fall to the method of, his own good and the good of others?"

"Jivaka, the disciple, himself is endowed with faith, and incites others to be endowed with faith Himself virtuous, incites others to be virtuous. Himself benevolent incites others to be benevolent Himself desires to see bhikkhus, incites others to see bhikkhus. Himself desires to hear the good Teaching incites others to hear the good Teaching. Himself bears the Teaching he has heard and incites others to bear the Teaching they have heard. Himself searches meanings in the Teaching he had heard and incites others to find meanings in the Teaching they have heard. Himself knowing the meaning and the Teaching lives according to the Teaching and incites others to know the meaning in the Teaching and to live according to the Teaching. Jivaka, the lay disciple falls to the method of, his own good and the good of others, with this much."

7. Pa.thamabalasutta.m-First on powers.

27. Bhikkhus, these eight are powers. What eight?

Bhikkhus, children have the power of crying, women the power of hatred, robbers the power of weapons, kings the power of supremacy, foolish the power of discontent, wise the power of understanding, learned the power of judgemental consideration, recluses and brahmins the power of patience. Bhikkhus, these eight are the powers.

8. Dutiyabalasutta.m- Second on powers

28. Venerable Sariputta approached the Blessed One, worshipped and sat on a side. The Blessed One said to him:-

"Sariputta, with how many powers is the bhikkhu who has destroyed desires endowed with, by which he acknowledges the destruction of desires.-'as my desires are destroyed?'"

"Venerable sir, the bhikkhu who has destroyed desires is endowed with eight powers, by which he acknowledges the destruction of desires.-'as my desires are destroyed.' What eight?"

"Here, venerable sir, the bhikkhu who has destroyed desires has thoroughly seen with right wisdom the impermanence of all determinations, as it really is. Venerable sir, this is a power of the bhikkhu who has destroyed desires by which he acknowledges the destruction of desires.-'as my desires are destroyed.'

Again, venerable sir, the bhikkhu who has destroyed desires has thoroughly seen with right wisdom that sensuality is comparable to a pit of burning coal, as it really is. Venerable sir, this is a power of the bhikkhu who has destroyed desires, by which he acknowledges the destruction of desires.-'as my desires are destroyed.'

Again, venerable sir, the mind of the bhikkhu who has destroyed desires is bent, inclined and turned to seclusion, it is attached to giving up, destroying all settlements of desires. Venerable sir, this bent, incline and turning of the mind to seclusion attached to giving up and destroying of desires is a power of the bhikkhu, who has destroyed desires, by which he acknowledges the destruction of desires.-'as my desires are destroyed.'

Again, venerable sir, to the bhikkhu who has destroyed desires the four establishments of mindfulness are well developed. Venerable sir, this development of the four foundations of mindfulness is a power of the bhikkhu who has destroyed desires, by which he acknowledges the destruction of desires.-'as my desires are destroyed.'

Again, venerable sir, to the bhikkhu who has destroyed desires the four psychic attainments,....re... the five mental faculties, ....re...the seven enlightenment factors, ....re...the noble eightfold path, ...re... is well developed. Venerable sir, this development of the noble eightfold path is a power of the bhikkhu who has destroyed desires, by which he acknowledges the destruction of desires.-'as my desires are destroyed. Venerable sir, the bhikkhu who has destroyed desires is endowed with these eight powers, by which he acknowledges the destruction of desires.-'as my desires are destroyed.'

9. Akkha.nasutta.m- Not the right time

29. Bhikkhus, the not learned ordinary man says, should not miss the moment. He does not know the right moment or the wrong moment. Bhikkhus, there are eight times, eight instances not suitable to lead the holy life. What eight?"

Here, bhikkhus, the Thus Gone One, worthy, rightfully enlightened endowed with knowledge and conduct, well gone, knower of the worlds, the incomparable tamer of those to be tamed, the Teacher of gods and men, enlightened and blessed is born in the world. The Teaching leading to quietness and extinction, taught by the Well Gone One, is preached. This person is born in hell. Bhikkhus, this is the first unsuitable instance to lead the holy life.

Again, bhikkhus, the Thus Gone One, worthy, rightfully enlightened endowed with knowledge and conduct, well gone, knower of the worlds, the incomparable tamer of those to be tamed, the Teacher of gods and men, enlightened and blessed is born in the world. The Teaching leading to quietness and extinction, taught by the Well Gone One, is preached. This person is born in the animal world. Bhikkhus, this is the second unsuitable instance to lead the holy life.

Again, bhikkhus, .....re..... this person is born in the sphere of ghosts.....

Again, bhikkhus, .....re..... this person is born as a certain god.with long life.....

Again, bhikkhus, .....re..... this person is born to someone in the bordering states among not learned Barbarians, where bhikkhus, bhikkhunis, lay disciples male or female are not seen .Bhikkhus, this is the fifth unsuitable instance to lead the holy life.

Again, bhikkhus, .....re..... this person is born to someone in the central states, he is with wrong view, with a perverted view- There are no results for giving gifts, there are no results for an offering, for a sacrifice. There are no results for good and evil actions. There is no this world, there is no other world. There is no mother, no father. There are no beings spontaneously arisen. In this world there are no recluses and brahmins who have come to the right path and having realized by themselves declare it.....re....

Again, bhikkhus, .....re..... this person is born to someone in the central states without wisdom, with saliva dripping, not able to discriminate between good and evil words to know something. Bhikkhus, this is the seventh unsuitable instance to lead the holy life. .

Again, bhikkhus, the Thus Gone One worthy and rightfully enlightened .....re... Teacher of gods and men, enlightened and blessed is born in the world. The Teaching leading to quietness extinction preached by the Well Gone One is not preached. This person is born to someone in the central states wise, without saliva dripping, able to discriminate between good and evil words to know the meanings. Bhikkhus, this is the eighth unsuitable instance to lead the holy life. .

Bhikkhus, there is one right instance to lead the holy life, the Thus Gone One, worthy, rightfully enlightened endowed with knowledge and conduct, well gone, knower of the worlds, the incomparable tamer of those to be tamed, the Teacher of gods and men, enlightened and blessed is born in the world. The Teaching leading to quietness and extinction, taught by the Well Gone One, is preached. This person is born to someone in the central states wise, without saliva dripping, able to discriminate between good and evil words to know the meanings. Bhikkhus, this is the only instance to lead the holy life."

Having gained humanity, when the good Teaching is proclaimed

Those who do not miss the moment, should not miss that moment.

Many instances are told, that bring danger to the path

The birth of the Thus Gone One is rare in the world

Coming face to face with him is even more rare.

Birth as a human is rare, the Teaching is rare

It is suitable that people seeking their own good should make effort

In whatever way you know the Teaching do not miss the moment,



Those who miss the moment grieve in hell.  
They go wrong in the good Teaching's definiteness  
Like the merchant coming to the wrong ford, grieved long..  
The man shrouded in ignorance goes wrong in the Teaching  
And goes in existences going from birth to death long.  
Those who achieved humanity and the well preached Teaching  
Practised, will practise or practise those words  
They lead the holy life and penetrate at the right moment  
And come to the path declared by the Thus Gone Ones  
They are the restrained wise, it was said by the kinsman of the sun.  
They are protected, always mindful, abide without tricklings  
Cutting up all latent tendencies they go beyond the sphere of Death  
They have attained the destruction of desires.

10. Anuruddhamahaavitakkasutta.m- Great thoughts of ven. Anuruddha

30. At one time the Blessed One was living in the dear park in the Bhesakala forest, among the Sunsumara peaks in the Bhagga country. At that time venerable Anuruddha lived in the western bamboo forest. When venerable Anuruddha was in his seclusion this discursive thought arose to him:- "This Teaching is for one with few desires, not for one with many desires. This Teaching is for one satisfied, not for one dissatisfied. This Teaching is for the secluded, not for one attached to company. This Teaching is for one with aroused effort, not for the lazy. This Teaching is for one with established mindfulness, not for one without mindfulness This Teaching is for the concentrated, not for the distracted. This Teaching is for the wise, not for those lacking in wisdom.

The Blessed One knowing the discursive thought in venerable Anuruddha's mind, as a strong man would stretch his bent arm or bend his stretched arm disappearing from the dear park in the Bhesakala forest, among the Sunsumara peaks in the Bhagga country, appeared before venerable Anuruddha in the western bamboo forest. The Blessed One sat on the prepared seat and venerable Anuruddha too sat on a side. The Blessed One said to venerable Anuruddha:- . ....

Anuruddha, your discursive thoughts are the thoughts of a Great Man! -This Teaching is for one with few desires, not for one with many desires. This Teaching is for one satisfied, not for one dissatisfied. This Teaching is for the secluded, not for one attached to company. This Teaching is for one with aroused effort, not for the lazy. This Teaching is for one with established mindfulness, not for one without mindfulness This Teaching is for the concentrated, not for the distracted. This Teaching is for the wise, not for those

lacking in wisdom. Anuruddha, think of this eighth thought of a Great Man. -This Teaching is for the non-worldly, for those not attached to worldliness"

Anuruddha, when you think of these eight thoughts of a Great Man, if you desire secluding the mind from sensual desires and demeritorious things, with thoughts and thought processes and with joy and pleasantness born of seclusion you will abide in the first higher state of mind.

Anuruddha, when you think of these eight thoughts of a Great Man, if you desire, overcoming thoughts and discursive thoughts, the mind internally appeased and brought to one point, you will abide in the second higher state of mind without thoughts and discursive thoughts with joy and pleasantness born of concentration.

Anuruddha, when you think of these eight thoughts of a Great Man, if you desire, with equanimity to joy and disenchantment will abide mindful and aware and experience pleasantness with the body too. You will abide in the third higher state of the mind, to which the noble ones say, 'mindfully abiding in pleasantness with equanimity.' .

Anuruddha, when you think of these eight thoughts of a Great Man, if you desire, dispelling pleasantness and unpleasantness, earlier having dispelled pleasure and displeasure, you abide in the fourth higher state of the mind.

Anuruddha, when you think of these eight thoughts of a Great Man and abide in the four higher states of the mind, the pleasant abidings here and now gained for nothing, easily and quickly, your rag robe will be, for satisfaction, attachment without excitement, for a pleasant abiding and for extinction It would be like a robe taken out of a wardrobe of a householder or the son of a householder full of garments of various colours.

Anuruddha, when you think of these eight thoughts of a Great Man and abide in the four higher states of the mind, the pleasant abidings here and now gained for nothing, easily and quickly, your meal of morsel food will be, for satisfaction, attachment without excitement, for a pleasant abiding and for extinction It would be like a meal prepared for a householder or the son of a householder with fine rice, the dark seeds picked, with various soups and curries.

Anuruddha, when you think of these eight thoughts of a Great Man and abide in the four higher states of the mind, the pleasant abidings here and now gained for nothing, easily and quickly, your dwelling at the root of a tree will be, for satisfaction, attachment without excitement, for a pleasant abiding and for extinction It would be like a gabled house of a householder or the son of a householder, well painted with doors and windows, to shut out the wind

Anuruddha, when you think of these eight thoughts of a Great Man and abide in the four higher states of the mind, the pleasant abidings here and now gained for nothing, easily and quickly, your spread of grass for bed and seat will be, for satisfaction, attachment without excitement, for a pleasant abiding and for extinction It would be like a cushion in a carpeted room with deer skin hide with red cushions on either side, of a householder or the son of a householder.

Anuruddha, when you think of these eight thoughts of a Great Man and abide in the four higher states of the mind, the pleasant abidings here and now gained for nothing, easily and quickly, your medicine of putrid urine will be, for satisfaction, attachment without excitement, for a pleasant abiding and for extinction It would be like various medicine such as ghee, butter, oil and molasses of a householder or the son of a householder.

Anuruddha, even after the rains you abide in Ceti in the western bamboo forest. Venerable Anuruddha consented and the Blessed One advising venerable Anuruddha disappeared from the western bamboo forest and appeared in deer the park in the Bhesakala forest in the Bhagga country. The Blessed One sat on the prepared seat and addressed the bhikkhus :-

Bhikkhus, there are eight thoughts of a Great Man, listen to them and attend carefully. What eight?

"This Teaching is for one with few desires, not for one with many desires. This Teaching is for one satisfied, not for one dissatisfied. This Teaching is for the secluded, not for one attached to company. This Teaching is for one with aroused effort, not for the lazy. This Teaching is for one with established mindfulness, not for one without mindfulness This Teaching is for the concentrated, not for the distracted. This Teaching is for the wise, not for those lacking in wisdom. This Teaching is for the non-worldly, for those not attached to worldliness.

Bhikkhus, it was said this Teaching is for one with few desires, not for one with many desires. Why was it said so? Here, the bhikkhu with few desires, thinks may others not know that am with few desires. The bhikkhu satisfied, thinks may others not know that am satisfied. The bhikkhu secluded, thinks may others not know that am secluded. The bhikkhu with aroused effort, thinks may others not know that am with aroused effort. The bhikkhu with established mindfulness, thinks may others not know that am with established mindfulness. The bhikkhu concentrated, thinks may others not know that am concentrated. The wise bhikkhu thinks may others not know that am wise. The bhikkhu not attached to worldliness, thinks may others not know that am not attached to worldliness. Bhikkhus, if it was said, this Teaching is for one with few desires, not for one with many desires, it was said on account of this.

Bhikkhus, it was said this Teaching is for the satisfied, not for the dissatisfied. Why was it said so? Here, the bhikkhu is satisfied with whatever gain of robes, morsel food, dwellings and requisites when ill. If it was said this Teaching is for the satisfied and not for the dissatisfied, it was said on account of this.

Bhikkhus, it was said this Teaching is for the secluded, not for those attached to company . Why was it said so? Here, the secluded bhikkhu may be approached by bhikkhus, bhikkhunis, lay disciples male and female, kings and kings' ministers, those of other sects and their disciples. When they come the bhikkhu is bent, inclined and turned to seclusion, enjoying loneliness and speaks to them with the one intention of dismissing them, sending them away. If it was said this Teaching is for the secluded and not for those attached to company, it was said on account of this.

Bhikkhus, it was said this Teaching is for those with aroused, not for the lazy. Why was it said so? Here, the bhikkhu abides with aroused effort to dispel demerit and to amass merit, firmly determined not to give up the main aim of meritorious things. If it was said this Teaching is for those with aroused effort and not for the lazy, it was said on account of this.

Bhikkhus, it was said this Teaching is for those with established mindfulness, not for the forgetful. Why was it said so? Here, the bhikkhu is endowed with the highest discrimination of mindfulness, recalling things heard and said long ago. If it was said this Teaching is for the satisfied and not for the dissatisfied, it was said on account of this.

Bhikkhus, it was said this Teaching is for the concentrated, not for the distracted. Why was it said so? Here, the bhikkhu secluded from sense desires ...re.... abides in the

fourth higher state of the mind. If it was said this Teaching is for the concentrated and not for the distracted, it was said on account of this.

Bhikkhus, it was said this Teaching is for the wise, not for those lacking in wisdom. Why was it said so? Here, the bhikkhu becomes wise, endowed with the rising and fading nature of the five holding masses, to penetrate and see the destruction of unpleasantness. If it was said this Teaching is for the wise and not for those lacking in wisdom, it was said on account of this.

Bhikkhus, it was said this Teaching is for those not attached to worldliness, not for those attached to worldliness. Why was it said so? Here, the bhikkhu's mind settles, delights and is released in the cessation of worldliness. If it was said this Teaching is for those not attached to worldliness and not for those attached to worldliness, it was said on account of this.

Venerable Anuruddha even after the rains abode in the western bamboo forest. Venerable Anuruddha abiding alone, withdrawn from the crowd, diligent to dispel before long attained that noble end of the holy life, for which the sons of clansmen rightfully leave the household and become homeless. He here and now, realizing it abode and knew birth is destroyed the holy life is lived, what should be done is done, there is nothing more to wish. Venerable Anuruddha became one of the noble ones and uttered this solemn utterance that moment:- .

The noble Teacher in the world, knowing my thoughts

Approached me mentally by his psychic powers.

The enlightened one attached to non-worldliness,

Taught me non-worldliness and I got attached to the dispensation .

Realizing the threefold knowledge I did my duty in the dispensation.

#### 4. Daanavaggo. On giving gifts

1. Pa.thamadaanasutta.m - First on giving gifts.

31. Bhikkhus, these eight kinds of gifts are given. What eight?

Gifts are given, attending constantly, out of fear, thinking I have given, thinking I will be known, thinking it is good to give, I cook, these do not cook, it is not suitable that those who cook should not give to those who do not cook, giving these gifts my name and fame will spread and gifts are given to adorn the mind all round. Bhikkhus, these eight are the kinds of gifts given.

2. Dutiyadaanasutta.m- Second on giving gifts.

32. Faith, shame, merit and giving gifts are things that go with Great Men,

This is the path of heavenly bliss; to be born in heaven.

3. Daanavatthusutta.m- Meritorious gifts.

33. Bhikkhus, these eight are meritorious gifts. What eight?

Gifts are given, out of interest, out of anger, out of delusion, out of fear, thinking, it was given by my father and grand father, it is not suitable to disrupt that family habit, thinking after death, I will be born in increase, in heaven, thinking when I give these gifts am pleased and my mind becomes pleasant. and gifts are given to decorate the mind all round. Bhikkhus, these eight are meritorious gifts.

4. Khettasutta.m- The field

34. Bhikkhus, seeds sown in a field endowed with eight things are not of much benefit, not for great enjoyment and profit. Endowed with what eight?

Here, bhikkhus, the field, is raised and bent, not even, it has stones and pebbles, the soil is saline, has no depth, is not of an increasing nature, without good drainage, without a water course, without defined limitations. Bhikkhus, seeds sown in a field endowed with these eight things are not of much benefit, not for great enjoyment and profit.

Bhikkhus, in the same manner, gifts given to recluses and brahmins endowed with eight things is not of great benefit, not sacrificial and not with a great spread out. What eight?

Here, bhikkhus, the recluses and brahmins are with wrong view, wrong thoughts, wrong speech, wrong actions, wrong livelihood, wrong effort, wrong mindfulness and wrong concentration. Bhikkhus, gifts given to recluses and brahmins endowed with these eight things is not of great benefit, not sacrificial and not with a great spread out.

Bhikkhus, seeds sown in a field endowed with eight things are of much benefit, for great enjoyment and profit. Endowed with what eight?

Here, bhikkhus, the field, is not raised and bent, is even, it does not have stones and pebbles, the soil is not saline, has a depth, is of an increasing nature, with a good drainage, with a water course, with defined limitations. Bhikkhus, seeds sown in a field endowed with these eight things are of much benefit, for great enjoyment and profit.

Bhikkhus, in the same manner, gifts given to recluses and brahmins endowed with eight things is of great benefit, sacrificial and with a great spread out. What eight?

Here, bhikkhus, the recluses and brahmins are with right view, right thoughts, right speech, right actions, right livelihood, right effort, right mindfulness and right concentration. Bhikkhus, gifts given to recluses and brahmins endowed with these eight things is of great benefit, sacrificial and with a great spread out.

Just as seeds sown in an accomplished field is the success,  
With rain at the right time, to produce healthy grains in abundance,  
Food offered to the virtuous bring abundant results to the giver  
Therefore do not doubt of a benevolent one's attainments.  
Associate such ones wisely and prosper  
Accomplished in knowledge and conduct, accomplish the mind,  
Accomplish the mind doing the right actions,  
Knowing the world as it really is, become one of right view  
Coming to the right path, develop the mind  
Washing all stains attain extinction,  
That is the release from all unpleasantness

#### 5. Daanuupapattisutta.m- Born out of giving gifts

35. 'Bhikkhus, these eight are births out of giving gifts. What eight?

Here, bhikkhus, a certain one gives eatables, drinks, clothes, conveyances, flowers, scents, anointments, beds, dwellings and lights. What he gives, he expects in return. Seeing in a wealthy warrior, brahmin or householder clan, the five strands of sense pleasures provided and endowed with, it occurs to him:- 'O! I should be born in a wealthy family of warriors, brahmins or householders. He bearing that thought, intends it and develops it. That thought deprives release, does not develop it and conduces to that birth. After death he is born in a wealthy family of warriors, brahmins or householders. That too I declare to the virtuous, not to the unvirtuous. Bhikkhus, the wishes of the virtuous prosper owing to purity.

Here, bhikkhus, a certain one gives eatables, drinks, clothes, conveyances, flowers, scents, anointments, beds, dwellings and lights. What he gives, he expects in return. He hears that the four guardian gods have long life, beauty and much pleasantness and it occurs to him, after death -' I should be born with the four guardian gods. He bearing that thought, intends it and develops it. That thought deprives release, does not develop it and conduces to that birth. After death he is born with the four guardian gods That too I declare to the virtuous, not to the unvirtuous. Bhikkhus, the wishes of the virtuous prosper owing to purity.

Here, bhikkhus, a certain one gives eatables, drinks, clothes, conveyances, flowers, scents, anointments, beds, dwellings and lights. What he gives, he expects in return. He hears about the gods of the thirty three,...re.... about the Titan gods,...re... the gods of happiness,...re... the gods of creation, ...re... the gods creating others. He hears that they have long life, beauty, and much pleasantness. It occurs to him:- 'O! I should be born with the gods creating others. He bearing that thought, intends it and develops it. That thought deprives release, does not develop it and conduces to that birth. After death he

is born with the gods creating others. That too I declare to the virtuous, not to the unvirtuous. Bhikkhus, the wishes of the virtuous prosper owing to purity.

Here, bhikkhus, a certain one gives eatables, drinks, clothes, conveyances, flowers, scents, anointments, beds, dwellings and lights. What he gives, he expects in return. Hearing that the gods in the world of Brahma have long life, beauty, and much pleasantness, it occurs to him:- 'O! I should be born with the gods of the brahma world. He bearing that thought, intends it and develops it. That thought deprives release, does not develop it and conduces to that birth. After death he is born in the world of brahma. That too I declare to the virtuous, not to the unvirtuous. Bhikkhus, the wishes of the virtuous prosper owing to freedom from greed. Bhikkhus, these eight are births out of giving gifts.

## 6. Pu~n~nakiriyavatthusutta.m- Meritorious actions

36 Bhikkhus, these three are meritorious actions. What three?

Meritorious actions founded on giving gifts, founded on virtues and founded on development. Here, bhikkhus, a certain person has done meritorious actions founded on giving gifts insignificantly, meritorious actions founded on virtues insignificantly and he is not awakened to meritorious actions founded on development. After death he is born a human in misfortune.

Here, bhikkhus, a certain person has done a few meritorious actions founded on giving gifts, a few meritorious actions founded on virtues and he is not awakened to meritorious actions founded on development. After death he is born a fortunate human.

Here, bhikkhus, a certain person has done meritorious actions founded on giving gifts significantly, meritorious actions founded on virtues significantly and he is not awakened to meritorious actions founded on development. After death he is born with the guardian gods. There, bhikkhus, the rulers of the four guardian gods in ten instances exceed the other guardian gods by doing exceeding meritorious actions founded on giving gifts and virtues. The ten instances are heavenly, life span, beauty, pleasantness, fame, authority, forms, sounds, scents, tastes and touches.

Here, bhikkhus, a certain person has done meritorious actions founded on giving gifts significantly, meritorious actions founded on virtues significantly and he is not awakened to meritorious actions founded on development. After death he is born with the gods of the thirty three. There, bhikkhus, Sakka the king of gods in ten instances exceeds the thirty three gods by doing exceeding meritorious actions founded on giving gifts and virtues. The ten instances are heavenly, life span, beauty, pleasantness, fame, authority, forms, sounds, scents, tastes and touches.

Here, bhikkhus, a certain person has done meritorious actions founded on giving gifts significantly, meritorious actions founded on virtues significantly and he is not awakened to meritorious actions founded on development. After death he is born with the Titan gods. There, bhikkhus, Suyama, the son of gods in ten instances exceeds the other Titan gods by doing exceeding meritorious actions founded on giving gifts and virtues. The ten instances are heavenly, life span, beauty, pleasantness, fame, authority, forms, sounds, scents, tastes and touches.

Here, bhikkhus, a certain person has done meritorious actions founded on giving gifts significantly, meritorious actions founded on virtues significantly and he is not awakened

to meritorious actions founded on development. After death he is born with the gods of happiness. There, bhikkhus, Santusita the son of gods in ten instances exceed the other gods by doing exceeding meritorious actions founded on giving gifts and virtues. The ten instances are heavenly, life span, beauty, pleasantness, fame, authority, forms, sounds, scents, tastes and touches.

Here, bhikkhus, a certain person has done meritorious actions founded on giving gifts significantly, meritorious actions founded on virtues significantly and he is not awakened to meritorious actions founded on development. After death he is born with the gods of creation. There, bhikkhus, Sunimmita the son of gods in ten instances exceed the other gods attached to creating by doing exceeding meritorious actions founded on giving gifts and virtues. The ten instances are heavenly, life span, beauty, pleasantness, fame, authority, forms, sounds, scents, tastes and touches.

Here, bhikkhus, a certain person has done meritorious actions founded on giving gifts significantly, meritorious actions founded on virtues significantly and he is not awakened to meritorious actions founded on development. After death he is born with the gods attached to creating others. There, bhikkhus, Vasavatti the son of gods in ten instances exceed the other gods attached to creating others by doing exceeding meritorious actions founded on giving gifts and virtues. The ten instances are heavenly, life span, beauty, pleasantness, fame, authority, forms, sounds, scents, tastes and touches. Bhikkhus, these three are the meritorious actions.

#### 7. Sappurisadaanasutta.m- Gifts of a Great Mn.

37. "Bhikkhus, these eight are the gifts of a Great Man. what eight?"

Gives, the pure, the exalted, at the right time, the suitable, gives with discrimination, gives constantly, giving pleases the mind and having given is pleased. Bhikkhus, these eight are the gifts of a Great Man.

Pure and exalted drinks and eatables are given at the right time

Constantly, to those leading the holy life, the field of merit.

Giving much does not grieve. The wise praise such gifts

Given with faith and a released mind,

The wise are born in an untroubled world.

#### 8. Sappurisasutta.m- Great Men.

38. Bhikkhus, a Great Man born to a clan is for the good of many. For the welfare and pleasantness of wife and children, slaves and workmen, friends and co-associates, those dead and gone, gods, recluses and brahmins.



Bhikkhus, just as a heavy thunder storm will be for the success of all kinds of grains for the good of many, for the welfare and pleasantness of many; In the same manner a Great Man born to a clan, is for the good of many. For the welfare and pleasantness of wife and children, slaves and workmen, friends and co-associates, those dead and gone, gods, recluses and brahmins.

For the good of many, a wise one is born in a household.

His earlier mother and father become zealous day and night,

They honour him rightfully recalling things done earlier.

When gone forth and leading a holy life,

Those established in faith knowing the Teaching revere him.

He is dear to the king, gods, relations and dear ones

Established in the good Teaching he is dear to all.

Has tamed the stain of selfishness and abides in the world blessed.

#### 9. Abhisandasutta.m- Flows of pleasantness

39. Bhikkhus, these eight are flows of good, merit, bringers of pleasantness, resulting in heavenly bliss, conducive to heavenly bliss that is pleasant, agreeable and welcome. What eight?

Here, bhikkhus, the noble disciple takes refuge in the enlightenment. This is the first flow of good, merit, the bringer of pleasantness, resulting in heavenly bliss, conducive to heavenly bliss that is pleasant, agreeable and welcome.

Again, bhikkhus, the noble disciple takes refuge in the Teaching. This is the second flow of, good, merit, the bringer of pleasantness, resulting in heavenly bliss, conducive to heavenly bliss that is pleasant, agreeable and welcome.

Again, bhikkhus, the noble disciple takes refuge in the Community of bhikkhus. This is the third flow of, good, merit, the bringer of pleasantness, resulting in heavenly bliss, conducive to heavenly bliss that is pleasant, agreeable and welcome.

Bhikkhus, these five are offerings, great offerings, recognized as primitive and born of good, that has not decayed in the past, does not decay now and will not decay in the future and not blamed by recluses or brahmins. What five?

Here, bhikkhus, the noble disciple gives up destroying living things and abstains from it. Bhikkhus, the noble disciple abstaining from destroying living things gives non-fear, non-anger and non-anxiety, to innumerable beings. Giving non-fear, non-anger and non-anxiety, to innumerable beings, he himself shares that non-fear, non-anger and non-anxiety. Bhikkhus, this is the first offering, the great offering, recognized as primitive and born of good, that has not decayed in the past, does not decay now and will not decay in the future and not blamed by recluses or brahmins. This is the fourth flow of, good, merit, the bringer of pleasantness, resulting in heavenly bliss, conducive to heavenly bliss that is pleasant, agreeable and welcome.

Again, bhikkhus, the noble disciple gives up taking the not given, ....re....misbehaviour in sexual desires, ....re.... in telling lies, ....re... taking intoxicating and brewed drinks and abstains from it. Bhikkhus, the noble disciple abstaining from taking intoxicating and brewed drinks gives non-fear, non-anger and non-anxiety, to innumerable beings. Giving non-fear, non-anger and non-anxiety, to innumerable beings, he himself shares that non-fear, non-anger and non-anxiety. Bhikkhus, this is the fifth offering, the great offering, recognized as primitive and born of good, that has not decayed in the past, does not decay now and will not decay in the future and not blamed by recluses or brahmins. This is the eighth flow of, good, merit, the bringer of pleasantness, resulting in heavenly bliss, conducive to heavenly bliss that is pleasant, agreeable and welcome.

10. Duccaritavipaakasutta.m - Results for misbehaviour.

40. Bhikkhus, destroying life, practising it and making much of it, is conducive to birth in hell, in the animal world and the sphere of ghosts. The immediate results of destroying life to humans, is short life

Bhikkhus, taking the not given, practising it and making much of it, is conducive to birth in hell, in the animal world and the sphere of ghosts. The immediate results of taking the not given, to humans is destruction of wealth.

Bhikkhus, misbehaviour in sexual desires practising it and making much of it, is conducive to birth in hell, in the animal world and the sphere of ghosts. The immediate results of sexual misbehaviour, to humans is anger among co-wives.

Bhikkhus, telling lies, practising it and making much of it, is conducive to birth in hell, in the animal world and the sphere of ghosts. The immediate results of telling lies, to humans is wrong accusation.

Bhikkhus, slandering, practising it and making much of it, is conducive to birth in hell, in the animal world and the sphere of ghosts. The immediate results of slandering, to humans is disruption of friendships

Bhikkhus, rough talk, practising it and making much of it, is conducive to birth in hell, in the animal world and the sphere of ghosts. The immediate results of talking roughly, to humans is hearing disagreeable sounds.

Bhikkhus, frivolous talk, practising it and making much of it, is conducive to birth in hell, in the animal world and the sphere of ghosts. The immediate results of talking frivolously, to humans is that his words are not acceptable.

Bhikkhus, taking intoxicating and brewed drinks practising it and making much of it, is conducive to birth in hell, in the animal world and the sphere of ghosts. The immediate results of taking intoxicating drinks, to humans is insanity.

5. Uposathavaggo- The full moon day

1.Sa.nkhittuuposathassutta.m -The full moon day in short.

41. I heard thus. At one time the Blessed One was living in the monastery offered by Anathapindika in Jeta's grove in Savatthi. The Blessed One addressed the bhikkhus from there:-

Bhikkhus, observing the full moon endowed with eight factors is of great fruit, much benefit, an offering which spreads much. Bhikkhus, the full moon endowed with eight factors, observed in which manner is of great fruit, much benefit and an offering which spreads much?

Here, bhikkhus, the noble disciple reflects:- As long as life lasts, the noble ones, giving up destroying living things, throwing away sticks and weapons become ashamed, abide with compassion for all beings. This night and day I too giving up destroying living things, throwing away sticks and weapons become ashamed, will abide with compassion for all beings. In this I will imitate the noble ones, observe the full moon and be endowed with this first factor.

As long as life lasts, the noble ones, giving up taking the not given, desiring the given, abide the self made pure free from theft. This night and day I too giving up taking the not given, desiring the given will abide the self made pure, free from theft. In this I will imitate the noble ones, observe the full moon and be endowed with this second factor.

As long as life lasts, the noble ones, giving up the non-holy life abide far removed from low sexual behaviour. This night and day I too giving up the non-holy life will abide far removed from low sexual behaviour. In this I will imitate the noble ones, observe the full moon and be endowed with this third factor.

As long as life lasts, the noble ones, giving up telling lies, abstaining from telling lies, abide without a dispute in the world become trustworthy and truthful. This night and day I too giving up telling lies, abstaining from telling lies will abide without a dispute in the world becoming trustworthy and truthful. In this I will imitate the noble ones, observe the full moon and be endowed with this fourth factor.

As long as life lasts, the noble ones, giving up taking intoxicating and brewed drinks abstain from it. This night and day I too giving up taking intoxicating and brewed drinks, will abide abstaining from it. In this I will imitate the noble ones, observe the full moon and be endowed with this fifth factor.

As long as life lasts, the noble ones abide on one meal per day abstaining from food at night and untimely hours. This night and day I too will abide on one meal abstaining from food at night and untimely hours. In this I will imitate the noble ones, observe the full moon and be endowed with this sixth factor.

As long as life lasts, the noble ones abide having given up dance, singing, music, sight seeing, decorating the self with flowers, scents and ointments This night and day I too will abide giving up dance, singing, music, sight seeing, decorating the self with flowers, scents and ointments. In this I will imitate the noble ones, observe the full moon and be endowed with this seventh factor.

As long as life lasts, the noble ones abide giving up high and lofty seats and beds and sleep on a low bed. This night and day I too will abide giving up high and lofty seats and beds, will sleep on a low bed or a spread of grass. In this I will imitate the noble ones, observe the full moon and be endowed with this eighth factor. Bhikkhus, observing the full moon endowed with these eight factors is of great fruit, much benefit, an offering which spreads much..

## 2. Vitthatuuposathasutta.m- The full moon in detail

42. Bhikkhus, observing the full moon endowed with eight factors is of great fruit, much benefit, an offering which spreads much. Bhikkhus, the full moon endowed with eight factors, observed in which manner is of great fruit, much benefit and an offering which spreads much?

Here, bhikkhus, the noble disciple reflects:- As long as life lasts, the noble ones, giving up destroying living things, throwing away sticks and weapons become ashamed, abide with compassion for all beings. This night and day I too giving up destroying living things, throwing away stick and weapon become ashamed, will abide with compassion for all beings. In this I will imitate the noble ones, observe the full moon and be endowed with this first factor.

As long as life lasts, the noble ones, giving up taking the not given, desiring the given, abide the self made pure free from theft. This night and day I too giving up taking the not given, desiring the given will abide the self made pure, free from theft. In this I will imitate the noble ones, observe the full moon and be endowed with this second factor.

As long as life lasts, the noble ones, giving up the non-holy life abide far removed from low sexual behaviour. This night and day I too giving up the non-holy life will abide far removed from low sexual behaviour. In this I will imitate the noble ones, observe the full moon and be endowed with this third factor.

As long as life lasts, the noble ones, giving up telling lies, abstaining from telling lies, abide without a dispute in the world become trustworthy and truthful. This night and day I too giving up telling lies, abstaining from telling lies will abide without a dispute in the world becoming trustworthy and truthful. In this I will imitate the noble ones, observe the full moon and be endowed with this fourth factor.

As long as life lasts, the noble ones, giving up taking intoxicating and brewed drinks abstain from it. This night and day I too giving up taking intoxicating and brewed drinks, will abide abstaining from it. In this I will imitate the noble ones, observe the full moon and be endowed with this fifth factor.

As long as life lasts, the noble ones abide on one meal per day abstaining from food at night and untimely hours. This night and day I too will abide on one meal abstaining from food at night and untimely hours. In this I will imitate the noble ones, observe the full moon and be endowed with this sixth factor.

As long as life lasts, the noble ones abide having given up dance, singing, music, sight seeing, decorating the self with flowers, scents and ointments This night and day I too will abide giving up dance, singing, music, sight seeing, decorating the self with flowers, scents and ointments. In this I will imitate the noble ones, observe the full moon and be endowed with this seventh factor.

As long as life lasts, the noble ones abide giving up high and lofty seats and beds and sleep on a low bed. This night and day I too will abide giving up high and lofty seats and beds, will sleep on a low bed or a spread of grass. In this I will imitate the noble ones, observe the full moon and be endowed with this eighth factor. Bhikkhus, observing the full moon endowed with these eight factors is of great fruit, much benefit, an offering which spreads much..

Bhikkhus, how much is the great fruit, the benefit, the offering and the spread out of observing the full moon?

Bhikkhus, the rulership over these sixteen states, such as Anga, Magadha, Kasi, Kosala, Vajji, Malla, Ceti, Vanga, Kuru, Pancala, Maccha, Surasena, Assaka, Avanti, Gandhara and Kamboja with many jewels and much authority, is not worth one sixteenth to observing the eight factored full moon. What is the reason?

Bhikkhus, in comparison to heavenly bliss human rulership is miserable.

Bhikkhus, fifty years of a human is one night and day to the four guardian gods. Thirty such nights is a month, twelve such months is a year, five hundred of those heavenly years is the life span of the four guardian gods. There is a possibility that a woman or man observing the full moon should after death be born with the four guardian gods. On account of this, it is said that in comparison to heavenly bliss, human rulership is miserable.

Bhikkhus, a hundred years of a human is one night and day to the gods of the thirty three. Thirty such nights is a month, twelve such months is a year, a thousand of those heavenly years is the life span of the gods of thirty three. There is a possibility that a woman or man observing the full moon should after death be born with the gods of the thirty three. On account of this, it is said that in comparison to heavenly bliss, human rulership is miserable.

Bhikkhus, two hundred years of a human is one night and day to the Titan gods. Thirty such nights is a month, twelve such months is a year, two thousand of those heavenly years is the life span of the Titan gods. There is a possibility that a woman or man observing the full moon should after death be born with the Titan gods. On account of this, it is said that in comparison to heavenly bliss, human rulership is miserable.

Bhikkhus, four hundred years of a human is one night and day to the gods of happiness. Thirty such nights is a month, twelve such months is a year, a thousand of those heavenly years is the life span of the gods of happiness. There is a possibility that a woman or man observing the full moon should after death be born with the gods of happiness. On account of this, it is said that in comparison to heavenly bliss, human rulership is miserable.

Bhikkhus, eight hundred years of a human is one night and day to the gods of creation. Thirty such nights is a month, twelve such months is a year, eight thousand of those heavenly years is the life span of the gods of creation. There is a possibility that a woman or man observing the full moon should after death be born with the gods of creation. On account of this, it is said that in comparison to heavenly bliss, human rulership is miserable.

Bhikkhus, sixteen hundred years of a human is one night and day to the gods attached to creating others. Thirty such nights is a month, twelve such months is a year, sixteen thousand of those heavenly years is the life span of the gods of thirty three. There is a possibility that a woman or man observing the full moon should after death be born with the gods attached to creating others. On account of this, it is said that in comparison to heavenly bliss, human rulership is miserable.

Do not destroy living things or take the not given.

Do not tell lies or drink intoxicants.

Lead the holy life far removed from sexual behaviour.

Abstain from food at night and untimely hours.

Do not decorate the self with flowers and scents.

Sleep on the floor or on a spread,

These are the eight factors for the full moon observance

Extolled by the Enlightened One to end unpleasantness

The resplendent moon and sun illuminate the sky

And dispel darkness. Whatever wealth evident,

As pearls, gems, lapis, good and pure gold and silver

It is said, get destroyed, they are not worth one sixteenth

To observing the eight factored full moon.

Even the rays of the moon and the constellation are no compare.

Therefore women and men be virtuous, observe the eight factored full moon

Do merit and procure a place in heaven without blame.

### 3. Visaakhaasutta.m- To Visakha

43. At one time the Blessed One was living in Savatthi in the Pubba monastery in the palace of Migara's mother. Then Visakha approached the Blessed One, worshipped, sat on a side. The Blessed One said to Visakha:-

Visakha, observing the full moon endowed with eight factors is of great fruit, much benefit, an offering which spreads much. Visakha, the full moon endowed with eight factors, observed in which manner is of great fruit, much benefit and an offering which spreads much?

Here, Visakha, the noble disciple reflects:- As long as life lasts, the noble ones, giving up destroying living things, throwing away stick and weapon becomes ashamed, abide with compassion for all beings. This night and day I too giving up destroying living things, throwing away stick and weapon become ashamed, will abide with compassion for all beings. In this I will imitate the noble ones, observe the full moon and be endowed with this first factor.

As long as life lasts, the noble ones, giving up taking the not given, desiring the given, abide the self made pure free from theft. This night and day I too giving up taking the not given, desiring the given will abide the self made pure, free from theft. In this I will imitate the noble ones, observe the full moon and be endowed with this second factor.

As long as life lasts, the noble ones, giving up the non-holy life abide far removed from low sexual behaviour. This night and day I too giving up the non-holy life will abide far

removed from low sexual behaviour. In this I will imitate the noble ones, observe the full moon and be endowed with this third factor.

As long as life lasts, the noble ones, giving up telling lies, abstaining from telling lies, abide without a dispute in the world become trustworthy and truthful. This night and day I too giving up telling lies, abstaining from telling lies will abide without a dispute in the world becoming trustworthy and truthful. In this I will imitate the noble ones, observe the full moon and be endowed with this fourth factor.

As long as life lasts, the noble ones, giving up taking intoxicating and brewed drinks abstain from it. This night and day I too giving up taking intoxicating and brewed drinks, will abide abstaining from it. In this I will imitate the noble ones, observe the full moon and be endowed with this fifth factor.

As long as life lasts, the noble ones abide on one meal per day abstaining from food at night and untimely hours. This night and day I too will abide on one meal abstaining from food at night and untimely hours. In this I will imitate the noble ones, observe the full moon and be endowed with this sixth factor.

As long as life lasts, the noble ones abide having given up dance, singing, music, sight seeing, decorating the self with flowers, scents and ointments This night and day I too will abide giving up dance, singing, music, sight seeing, decorating the self with flowers, scents and ointments. In this I will imitate the noble ones, observe the full moon and be endowed with this seventh factor.

As long as life lasts, the noble ones abide giving up high and lofty seats and beds and sleep on a low bed. This night and day I too will abide giving up high and lofty seats and beds, will sleep on a low bed or a spread of grass. In this I will imitate the noble ones, observe the full moon and be endowed with this eighth factor. Bhikkhus, observing the full moon endowed with these eight factors is of great fruit, much benefit, an offering which spreads much..

Visakha, how much is the great fruit, the benefit, the offering and the spread out of observing the full moon?

Visakha, the rulership over these sixteen states, such as Anga, Magadha, Kasi, Kosala, Vajji, Malla, Ceti, Vanga, Kuru, Pancala, Maccha, Surasena, Assaka, Avanti, Gandhara and Kamboja with many jewels and much authority, is not worth one sixteenth to observing the eight factored full moon. What is the reason?

Visakha, in comparison to heavenly bliss human rulership is miserable.

Visakha, fifty years of a human is one night and day to the four guardian gods. Thirty such nights is a month, twelve such months is a year, five hundred of those heavenly years is the life span of the four guardian gods. There is a possibility that a woman or man observing the full moon should after death be born with the four guardian gods. On account of this, it is said that in comparison to heavenly bliss, human rulership is miserable.

Visakha, a hundred years of a human is one night and day to the gods of the thirty three. Thirty such nights is a month, twelve such months is a year, a thousand of those heavenly years is the life span of the gods of thirty three. There is a possibility that a woman or man observing the full moon should after death be born with the gods of the thirty three. On account of this, it is said that in comparison to heavenly bliss, human rulership is miserable.

Visakha, two hundred years of a human is one night and day to the Titan gods. Thirty such nights is a month, twelve such months is a year, two thousand of those heavenly years is the life span of the Titan gods. There is a possibility that a woman or man observing the full moon should after death be born with the Titan gods. On account of this, it is said that in comparison to heavenly bliss, human rulership is miserable.

Visakha, four hundred years of a human is one night and day to the gods of happiness. Thirty such nights is a month, twelve such months is a year, a thousand of those heavenly years is the life span of the gods of happiness. There is a possibility that a woman or man observing the full moon should after death be born with the gods of happiness. On account of this, it is said that in comparison to heavenly bliss, human rulership is miserable.

Visakha, eight hundred years of a human is one night and day to the gods of creation. Thirty such nights is a month, twelve such months is a year, eight thousand of those heavenly years is the life span of the gods of creation. There is a possibility that a woman or man observing the full moon should after death be born with the gods of creation. On account of this, it is said that in comparison to heavenly bliss, human rulership is miserable.

Visakha, sixteen hundred years of a human is one night and day to the gods attached to creating others. Thirty such nights is a month, twelve such months is a year, sixteen thousand of those heavenly years is the life span of the gods of thirty three. There is a possibility that a woman or man observing the full moon should after death be born with the gods attached to creating others. On account of this, it is said that in comparison to heavenly bliss, human rulership is miserable.

Do not destroy living things or take the not given.

Do not tell lies or drink intoxicants.

Lead the holy life far removed from sexual behaviour.

Abstain from food at night and untimely hours.

Do not decorate the self with flowers and scents.

Sleep on the floor or on a spread,

These are the eight factors for the full moon observance

Extolled by the Enlightened One to end unpleasantness

The resplendent moon and sun illuminate the sky

And dispel darkness. Whatever wealth evident,

As pearls, gems, lapis, good and pure gold and silver

It is said, get destroyed, they are not worth one sixteenth

To observing the eight factored full moon.

Even the rays of the moon and the constellation are no compare.

Therefore women and men be virtuous, observe the eight factored full moon



Do merit and procure a place in heaven without blame.

#### 4. Vaase.t.thasutta.m- Lay disciple Vasettha.

44. At one time the Blessed One was living in a gabled hall in the Great forest in Vesali. Then the lay disciple Vasettha approached the Blessed One, worshipped and sat on a side. The Blessed One said thus to him:- Vasettha, observing the full moon endowed with eight factors is of great fruit, much benefit, an offering which spreads much.....re..... and it procures a place in heaven without blame.

When this was said the lay disciple said to the Blessed One:- "Venerable sir, my dear ones, relations and blood relations should observe the full moon endowed with the eight factors for their welfare and happiness for a long time. Venerable sir, all warriors should observe the full moon endowed with the eight factors for their welfare and happiness for a long time. Venerable sir, all brahmins, ....re.... all outcastes, ....re.... should observe the full moon endowed with the eight factors for their welfare and happiness for a long time.

All the world, together with gods Mara and Brahma together with the community of recuses and brahmins, gods and men should observe the full moon endowed with the eight factors for their welfare and happiness for a long time. Vasettha, all the high clans should observe the full moon endowed with the eight factors for their welfare and happiness for a long time. Humans indeed should do it!"

#### 5. Bojjhasutta.m- The female day disciple Bojjha

45. At one time the Blessed One was living in the monastery offered by Anathapindika in Jeta's grove in Savatthi. Then Bojjha the female lay disciple approached the Blessed One, worshipped, sat on a side. The Blessed One said to Bojjha:-

Bojjha observing the full moon endowed with eight factors is of great fruit, much benefit, an offering which spreads much. Bojjha, the full moon endowed with eight factors, observed in which manner is of great fruit, much benefit and an offering which spreads much?

Here, Bojjha, the noble disciple reflects:- As long as life lasts, the noble ones, giving up destroying living things, throwing away stick and weapon becomes ashamed, abide with compassion for all beings. This night and day I too giving up destroying living things, throwing away stick and weapon ashamed, will abide with compassion for all beings. In this I will imitate the noble ones, observe the full moon and be endowed with this first factor.

As long as life lasts, the noble ones, giving up taking the not given, desiring the given, abide with the self made pure free from theft. This night and day I too will give up, taking the not given, desiring the given will abide the self made pure, free from theft. In this I will imitate the noble ones, observe the full moon and be endowed with this second factor.

As long as life lasts, the noble ones, giving up the non-holy life abide far removed from low sexual behaviour. This night and day I too giving up the non-holy life will abide far

removed from low sexual behaviour. In this I will imitate the noble ones, observe the full moon and be endowed with this third factor.

As long as life lasts, the noble ones, giving up telling lies, abstaining from telling lies, abide without a dispute in the world become trustworthy and truthful. This night and day I too giving up telling lies, abstaining from telling lies will abide without a dispute in the world becoming trustworthy and truthful. In this I will imitate the noble ones, observe the full moon and be endowed with this fourth factor.

As long as life lasts, the noble ones, giving up taking intoxicating and brewed drinks abstain from it. This night and day I too giving up taking intoxicating and brewed drinks, will abide abstaining from it. In this I will imitate the noble ones, observe the full moon and be endowed with this fifth factor.

As long as life lasts, the noble ones abide on one meal per day abstaining from food at night and untimely hours. This night and day I too will abide on one meal abstaining from food at night and untimely hours. In this I will imitate the noble ones, observe the full moon and be endowed with this sixth factor.

As long as life lasts, the noble ones abide having given up dance, singing, music, sight seeing, decorating the self with flowers, scents and ointments This night and day I too will abide giving up dance, singing, music, sight seeing, decorating the self with flowers, scents and ointments. In this I will imitate the noble ones, observe the full moon and be endowed with this seventh factor.

As long as life lasts, the noble ones abide giving up high and lofty seats and beds and sleep on a low bed. This night and day I too will abide giving up high and lofty seats and beds, will sleep on a low bed or a spread of grass. In this I will imitate the noble ones, observe the full moon and be endowed with this eighth factor. Bojjha, observing the full moon endowed with these eight factors is of great fruit, much benefit, an offering which spreads much..

Bojjha, how much is the great fruit, the benefit, the offering and the spread out of observing the full moon?

Bojjha, the rulership over these sixteen states, such as Anga, Magadha, Kasi, Kosala, Vajji, Malla, Ceti, Vanga, Kuru, Pancala, Maccha, Surasena, Assaka, Avanti, Gandhara and Kamboja with many jewels and much authority, is not worth one sixteenth to observing the eight factored full moon. What is the reason?

Bojjha, in comparison to heavenly bliss human rulership is miserable.

Bojjha, fifty years of a human is one night and day to the four guardian gods. Thirty such nights is a month, twelve such months is a year, five hundred of those heavenly years is the life span of the four guardian gods. There is a possibility that a woman or man observing the full moon should after death be born with the four guardian gods. On account of this, it is said that in comparison to heavenly bliss, human rulership is miserable.

Bojjha, a hundred years of a human is one night and day to the gods of the thirty three. Thirty such nights is a month, twelve such months is a year, a thousand of those heavenly years is the life span of the gods of thirty three. There is a possibility that a woman or man observing the full moon should after death be born with the gods of the thirty three. On account of this, it is said that in comparison to heavenly bliss, human rulership is miserable.

Bojjha, two hundred years of a human is one night and day to the Titan gods. Thirty such nights is a month, twelve such months is a year, two thousand of those heavenly years is the life span of the Titan gods. There is a possibility that a woman or man observing the full moon should after death be born with the Titan gods. On account of this, it is said that in comparison to heavenly bliss, human rulership is miserable.

Bojjha, four hundred years of a human is one night and day to the gods of happiness. Thirty such nights is a month, twelve such months is a year, a thousand of those heavenly years is the life span of the gods of happiness. There is a possibility that a woman or man observing the full moon should after death be born with the gods of happiness. On account of this, it is said that in comparison to heavenly bliss, human rulership is miserable.

Bojjha, eight hundred years of a human is one night and day to the gods of creation. Thirty such nights is a month, twelve such months is a year, eight thousand of those heavenly years is the life span of the gods of creation. There is a possibility that a woman or man observing the full moon should after death be born with the gods of creation. On account of this, it is said that in comparison to heavenly bliss, human rulership is miserable.

Bojjha, sixteen hundred years of a human is one night and day to the gods attached to creating others. Thirty such nights is a month, twelve such months is a year, sixteen thousand of those heavenly years is the life span of the gods of thirty three. There is a possibility that a woman or man observing the full moon should after death be born with the gods attached to creating others. On account of this, it is said that in comparison to heavenly bliss, human rulership is miserable.

Do not destroy living things or take the not given.

Do not tell lies or drink intoxicants.

Lead the holy life far removed from sexual behaviour.

Abstain from food at night and untimely hours.

Do not decorate the self with flowers and scents.

Sleep on the floor or on a spread,

These are the eight factors for the full moon observance

Extolled by the Enlightened One to end unpleasantness

The resplendent moon and sun illuminate the sky

And dispel darkness. Whatever wealth evident,

As pearls, gems, lapis, good and pure gold and silver

It is said, get destroyed, they are not worth one sixteenth

To observing the eight factored full moon.

Even the rays of the moon and the constellation are no compare.

Therefore women and men be virtuous, observe the eight factored full moon

Do merit and procure a place in heaven without blame.

## 6. Anuruddhasutta.m- Venerable Anuruddha.

46. At one time the Blessed One lived in Gosita's monastery in Kosambi. At that time venerable Anuruddha was in seclusion in the day time. Then several charming goddesses approached venerable Anuruddha, worshipped, stood on a side and said:- "Venerable sir, we are known as charming goddesses, are superior and wield power over others in three instances. When we desire a certain colour we gain that colour appropriately When we desire a certain sound, ...re....pleasantness,...re....we gain that pleasantness appropriately. Venerable sir, we are known as charming goddesses, are superior and wield power over others in these three instances.

Then it occurred to venerable Anuruddha:- "All these goddesses should be blue, clothed and decorated in blue. Those goddesses knowing his thought all became blue, dressed and decorated in blue

Then it occurred to venerable anuruddha- "All these goddesses should be yellow,...re....red, ...re... white,...re.... clothed and decorated in white. Those goddesses knowing his thought, all became white, dressed and decorated in white.

One of these goddesses sang, another danced and the other clapped to tune. Just as the fivefold music is in conformity to each other well trained and struck together and is with lovely words, enticing, capturing the mind and intoxicating, the sound of those goddesses were also with lovely words, enticing, capturing the mind and intoxicating. Then venerable Anuruddha restrained his mental faculties.

Then those goddesses saying venerable Anuruddha does not enjoy, did not sing and disappeared from there. Venerable Anuruddha that evening getting up from his seclusion approached the Blessed One, worshipped, sat on a side and said to the Blessed One:-

"Here, venerable sir, I was in seclusion in the day time. Then several charming goddesses approached me, worshipped, stood on a side and said:- "Venerable sir, we are known as pleasant goddesses, are superior and wield power over others in three instances. When we desire a certain colour we gain that colour appropriately When we desire a certain sound, ...re....pleasantness,...re....we gain that pleasantness appropriately. Venerable sir, we are known as charming goddesses, are superior and wield power over others in these three instances.

Then venerable sir, it occurred to me:- "All these goddesses should be blue, clothed and decorated in blue. Those goddesses knowing my thought, all became blue, dressed and decorated in blue

Then it occurred to me:- "All these goddesses should be yellow,...re....red, ...re... white,...re.... clothed and decorated in white. Those goddesses knowing my thought, all became white, dressed and decorated in white.

One of these goddesses sang, another danced and the other clapped to tune. Just as the fivefold music is in conformity to each other well trained and struck together and is with

lovely words, enticing, capturing the mind and intoxicating, the sound of those goddesses were also with lovely words, enticing, capturing the mind and intoxicating. Then venerable sir, I restrained my mental faculties.

Then those goddesses saying venerable Anuruddha does not enjoy, did not sing and disappeared from there. Venerable sir, endowed with how many things do women after death are born with the charming goddesses?

Anuruddha, women endowed with eight things are born with the goddesses of charm after death. What eight?

Here, Anuruddha, the woman when given by her mother and father to whomever husband she lives with him desiring his good compassionate towards him and arousing compassion rising before him, going to bed after him, looking out to see what should be done for him and speaking pleasantly

Whoever elders be in the family of the husband mother or father or recluses and brahmins reveres and honours them. At their arrival offers them seats and water.

Whatever work there be in the husband's house to make cotton or silk yarn, she becomes clever, not lazy looking out to see what should be done and getting it done.

Whoever be the slaves, messengers and workmen in the husband's home she knows who does the work and who does not do the work. She knows the sick, the powerful and the weak. She divides the eatables and nourishments among them up to the last.

Whatever the husband brings wealth, grains, gold and silver, she protects them without a thievish mind, without anger with a non-fondling and non-destructive mind.

She is a lay disciple who has taken refuge in the enlightenment, the Teaching and the Community of bhikkhus

She is virtuous, abstaining from, destroying living things, taking the not given, misbehaviour in sexuality, telling lies, and taking intoxicating and brewed drinks

She is benevolent with a mind free from the stains of selfishness, with open hands ready to give to the needy and arranging such gifts.

Anuruddha, women endowed with these eight things are born with the goddesses of pleasantness after death.

Be constantly zealous about the one who fosters you everyday

Do not look down on your husband who looks after all your needs.

Don't make the happy man angry with envious words

The wise attend to all needs of the elders in the husband's house.

Is not lazy, with aroused effort is attended by the junior staff.

Does not go beyond the words of the husband, protects his wealth.

If a woman lives thus within the interests of the man

She is born with the goddesses of charm..

## 7. Dutiyavisaakhaasutta.m- Second to Visakha

47. At one time the Blessed One was living in the Pubba monastery in the palace of Migara's mother. Then Visakha the mother of Migara ....re.... sat on a side and the Blessed One said:- Visakha, women endowed with eight things are born with the goddesses of charm after death. What eight?

Here, Visakha, the woman when given by her mother and father to whomever husband she lives with him desiring his good compassionate towards him and arousing compassion rising before him, going to bed after him, looking out to see what should be done for him and speaking pleasantly

Whoever elders be in the family of the husband mother or father or recluses and brahmins reveres and honours them. At their arrival offers them seats and water.

Whatever work there be in the husband's house to make cotton or silk yarn, she becomes clever, not lazy looking out to see what should be done and getting it done.

Whoever be the slaves, messengers and workmen in the husband's home she knows who does the work and who does not do the work. She knows the sick, the powerful and the weak. She divides the eatables and nourishments among them up to the last.

Whatever the husband brings wealth, grains, gold and silver, she protects them without a thievish mind, without anger with a non-fondling and non-destructive mind.

She is a lay disciple who has taken refuge in the enlightenment, the Teaching and the Community of bhikkhus

She is virtuous, abstaining from, destroying living things, taking the not given, misbehaviour in sexuality, telling lies, and taking intoxicating and brewed drinks

She is benevolent with a mind free from the stains of selfishness, with open hands ready to give to the needy and arranging such gifts.

Visakha, women endowed with these eight things are born with the goddesses of charm after death.

Be constantly zealous about the one who fosters you everyday

Do not look down on your husband who looks after all your needs.

Don't make the happy man angry with envious words

The wise attend to all needs of the elders in the husband's house.

Is not lazy, with aroused effort is attended by the junior staff.

Does not go beyond the words of the husband, protects his wealth.

If a woman lives thus within the interests of the man

She is born with the goddesses of charm..

## 8. Nakulamaataasutta.m- The female lay disciple Nakulamata

48. At one time the Blessed One was living in the deer park in the Bhesakala forest among the Sumsamara peaks in the Bhagga country. Then Nakulamata approached the Blessed One, worshipped and sat on a side. The Blessed One said:-

Nakulamata, women endowed with eight things are born with the goddesses of charm after death. What eight?

Here, Nakulamata, the woman when given by her mother and father to whomever husband she lives with him desiring his good compassionate towards him and arousing compassion rising before him, going to bed after him, looking out to see what should be done for him and speaking pleasantly

Whoever elders be in the family of the husband mother or father or recluses and brahmins reveres and honours them. At their arrival offers them seats and water.

Whatever work there be in the husband's house to make cotton or silk yarn, she becomes clever, not lazy looking out to see what should be done and getting it done.

Whoever be the slaves, messengers and workmen in the husband's home she knows who does the work and who does not do the work. She knows the sick, the powerful and the weak. She divides the eatables and nourishments among them up to the last.

Whatever the husband brings wealth, grains, gold and silver, she protects them without a thievish mind, without anger with a non-fondling and non-destructive mind.

She is a lay disciple who has taken refuge in the enlightenment, the Teaching and the Community of bhikkhus

She is virtuous, abstaining from, destroying living things, taking the not given, misbehaviour in sexuality, telling lies, and taking intoxicating and brewed drinks

She is benevolent with a mind free from the stains of selfishness, with open hands ready to give to the needy and arranging such gifts.

Nakulamata, women endowed with these eight things are born with the goddesses of charm after death.

Be constantly zealous about the one who fosters you everyday

Do not look down on your husband who looks after all your needs.

Don't make the happy man angry with envious words

The wise attend to all needs of the elders in the husband's house.

Is not lazy, with aroused effort is attended by the junior staff.

Does not go beyond the words of the husband, protects his wealth.

If a woman lives thus within the interests of the man

She is born with the goddesses of charm..

#### 9. Pa.thama-idhalokikasutta.m- Arrangements for this world

49. At one time the Blessed One was living in the Pubba monastery, the palace of Migara's mother. The Visakha the mother of Migara approached the Blessed One, worshipped and sat on a side. The Blessed One said to her:-

Visakha, the woman endowed with four things has fallen to the method of winning this world with aroused effort for growth here. What four?

Here, Visakha, the woman is arranged in her work, sympathetic towards the junior staff, behaves according to the wishes of the husband and protects his wealth.

Visakha, how is the woman arranged in her work? Whatever work there be, in the husband's house to make cotton or silk yarn, she becomes clever, not lazy looking out, to see what should be done and getting it done. Thus she is arranged in her work.

Visakha, how is the woman sympathetic towards the junior staff?

Whoever be the slaves, messengers and workmen in the husband's home she knows who does the work and who does not do the work. She knows the sick, the powerful and the weak. She divides the eatables and nourishments among them up to the last. Thus she is sympathetic towards the junior staff..

Visakha, how does the woman behave charmingly to the husband? Here, Visakha the woman does not go beyond the wishes of the husband. Thus she behaves charmingly to the husband.

Visakha, how does the woman protect the wealth of the husband?

Whatever the husband brings wealth, grains, gold and silver, she protects them without a thievish mind, without anger with a non-fondling and non-destructive mind. Thus she protects the wealth of her husband.

Visakha, the woman endowed with these four things has fallen to the method of winning this world with aroused effort for growth here.

Visakha, the woman endowed with four things has fallen to the method of winning the other world with aroused effort for growth here after. What four?

Here, Visakha the woman has faith, virtues, benevolence and wisdom.

Visakha, how is the woman endowed with faith? Here, the woman has faith. Takes faith in the enlightenment of the Thus Gone One- That Blessed One is worthy, rightfully enlightened, endowed with knowledge and conduct, well gone, knows the worlds, is the incomparable tamer of those to be tamed, teacher of gods and men, enlightened and blessed. Thus the woman is endowed with faith

Visakha, how is the woman endowed with virtues?



Here, Visakha, the woman abstains from, destroying living things, ...re..... taking intoxicating and brewed drinks. Thus the woman is endowed with virtues.

Visakha, how is the woman endowed with benevolence?

Here, Visakha, the woman lives in the household with a mind that has given up the stains of selfishness. Released in benevolence with open hands fond of giving to the needy and arranging to give gifts. Thus the woman is endowed with benevolence

Visakha, how is the woman endowed with wisdom?

Here, Visakha, the woman becomes wise ....re..... Thus the woman is endowed with wisdom. Visakha, the woman endowed with these four things has fallen to the method of winning the other world with aroused effort for growth here after.

Well arranged in her work, she is sympathetic towards the junior staff,

Not exceeding her husband's wishes, protects his wealth.

Endowed with faith and virtues, is liberal, free from selfishness.

To make the other world pleasant, always clears the path.

If these eight things are evident in a virtuous woman,

She walks the righteous path and is truthful

If it is evident in sixteen ways with the full moon observances

She will be born with the gods of Charm.

10. Dutiya-idhalokikasutta.m- Second on this world.

50. Bhikkhus, the woman endowed with four things has fallen to the method of winning this world with aroused effort for growth here. What four?

Here, bhikkhus, the woman is arranged in her work, sympathetic towards the junior staff, behaves according to the wishes of the husband and protects his wealth.

Bhikkhus, how is the woman arranged in her work? Whatever work there be, in the husband's house to make cotton or silk yarn, she becomes clever, not lazy looking out, to see what should be done and getting it done. Thus she is arranged in her work.

Bhikkhus, how is the woman sympathetic towards the junior staff?

Whoever be the slaves, messengers and workmen in the husband's home she knows who does the work and who does not do the work. She knows the sick, the powerful and the weak. She divides the eatables and nourishments among them up to the last. Thus she is sympathetic towards the junior staff..

Bhikkhus, how does the woman behave charmingly to the husband? Here, bhikkhus the woman does not go beyond the wishes of the husband. Thus she behaves charmingly to the husband.

Bhikkhus, how does the woman protect the wealth of the husband?

Whatever the husband brings wealth, grains, gold and silver, she protects them without a thievish mind, without anger with a non-fondling and non-destructive mind. Thus she protects the wealth of her husband.

Bhikkhus, the woman endowed with these four things has fallen to the method of winning this world with aroused effort for growth here.

Bhikkhus, the woman endowed with four things has fallen to the method of winning the other world with aroused effort for growth here after. What four?

Here, bhikkhus the woman has faith, virtues, benevolence and wisdom.

Bhikkhus, how is the woman endowed with faith? Here, the woman has faith. Takes faith in the enlightenment of the Thus Gone One- That Blessed One is worthy, rightfully enlightened, endowed with knowledge and conduct, well gone, knows the worlds, is the incomparable tamer of those to be tamed, teacher of gods and men, enlightened and blessed. Thus the woman is endowed with faith

Bhikkhus, how is the woman endowed with virtues?

Here, bhikkhus, the woman abstains from, destroying living things, ...re..... taking intoxicating and brewed drinks. Thus the woman is endowed with virtues.

Bhikkhus, how is the woman endowed with benevolence?

Here, bhikkhus, the woman lives in the household with a mind that has given up the stains of selfishness. Released in benevolence with open hands fond of giving to the needy and arranging to give gifts. Thus the woman is endowed with benevolence

Bhikkhus, how is the woman endowed with wisdom?

Here, bhikkhus, the woman becomes wise ....re..... Thus the woman is endowed with wisdom. Bhikkhus, the woman endowed with these four things has fallen to the method of winning the other world with aroused effort for growth here after.

Well arranged in her work, she is sympathetic towards the junior staff,

Not exceeding her husband's wishes, protects his wealth.

Endowed with faith and virtues, is liberal, free from selfishness.

To make the other world pleasant, always clears the path.

If these eight things are evident in a virtuous woman,

She walks the righteous path and is truthful

If it is evident in sixteen ways with the full moon observances

She will be born with the gods of Charm.

2. The second fifty.

(6) 1. Gotamiivaggo- Section on Gotami

1. Gotamisuttz.m- To Gotaami

51. At one time the Blessed One was living in Nigrodha's monastery in Kapilavatthu with the Sakyas. Then Mahapajapati Gotami approached the Blessed One, worshipped, stood on a side and said to the Blessed One:-

"Venerable sir, it is suitable that women gain the leaving home and becoming homeless in the dispensation declared by the Thus Gone One."

"Gotami, it is not suitable, that women gain the leaving home and becoming homeless in the dispensation declared by the Thus Gone One,.do not pursue it"

For the second time Mahapajapati Gotami said:- "Venerable sir, it is suitable that women gain the leaving home and becoming homeless in the dispensation declared by the Thus Gone One."

For the second time the Blessed One said:- "Gotami, it is not suitable, that women gain the leaving home and becoming homeless in the dispensation declared by the Thus Gone One,.do not pursue it"

For the third time Mahapajapati Gotami said:- "Venerable sir, it is suitable that women gain the leaving home and becoming homeless in the dispensation declared by the Thus Gone One."

For the third time the Blessed One said:- "Gotami, it is not suitable, that women gain the leaving home and becoming homeless in the dispensation declared by the Thus Gone One,.do not pursue it"

Then Mahapajapati Gotami thinking the Blessed One does not give permission for women to gain the leaving home and becoming homeless in the dispensation declared by the Thus Gone One was displeased and crying, worshipped and circumambulated the Blessed One went away.

The Blessed One living as long as he desired in Kapilavatthu went touring to Vesali and in stages arrived there. In Vesali the Blessed One lived in the gabled hall in the Great forest.

Then Mahapajapati Gotami shaving her head and putting on yellow clothes with many daughters of the Sakyas went to Vesali and in stages arrived at the gabled hall in the Great forest. When arriving there she was with injured feet, dusty and dirty body displeased and crying.

Venerable Ananda, saw her with injured feet, dusty and dirty body displeased and crying.

standing outside and asked her:- "Gotami why are you with injured feet, dusty and dirty body, displeased, crying.and standing outside?"

"Venerable sir, the Blessed One does not give permission for women to gain the leaving home and becoming homeless in the dispensation declared by the Thus Gone One."

"Then, Gotami, wait here a moment I will beg permission for women, to gain the leaving home and becoming homeless in the dispensation declared by the Thus Gone One."

Venerable Ananda, approached the Blessed One worshipped, sat on a side and said:-  
"Venerable sir, Mahapajapati Gotami with injured feet, dusty and dirty body, displeased, crying, is standing outside saying- the Blessed One does not give permission for women to gain the leaving home and becoming homeless in the dispensation declared by the Thus Gone One. It is suitable venerable sir, that women gain the leaving home and becoming homeless in the dispensation declared by the Thus Gone One."

"Ananda, it is not suitable, that women gain the leaving home and becoming homeless in the dispensation declared by the Thus Gone One, do not pursue it."

For the second time venerable Ananda, ...re.... for the third time venerable Ananda said:-  
"It is suitable venerable sir, that women gain the leaving home and becoming homeless in the dispensation declared by the Thus Gone One."

For the third time the Blessed One said:-"Ananda, it is not suitable, that women gain the leaving home and becoming homeless in the dispensation declared by the Thus Gone One, do not pursue it."

Then it occurred to venerable Ananda:-"The Blessed One does not give permission for the women's going forth and becoming homeless in the dispensation declared by the Thus Gone One. What if I try some other method to beg the going forth for women in the dispensation declared by the Thus Gone One.' Venerable Ananda, said thus to the Blessed One:- "Venerable sir, is it possible for women gone forth and become homeless in the dispensation declared by the Thus Gone One to realize the fruits of entry into the stream of the Teaching or the fruits of returning once or the fruits of not returning , or the fruits of worthiness?"

"Ananda, it possible for women gone forth and become homeless in the dispensation declared by the Thus Gone One to realize the fruits of entry into the stream of the Teaching, the fruits of returning once, the fruits of not returning and the fruits of worthiness."

"Venerable sir, if it is possible for women gone forth and become homeless in the dispensation declared by the Thus Gone One to realize the fruits of entry into the stream of the Teaching, the fruits of returning once, the fruits of not returning and the fruits of worthiness. It is suitable venerable sir, that women gain the leaving home and becoming homeless in the dispensation declared by the Thus Gone One. For Mahapajapati Gotami has done much, she is the mother's sister, fed milk, showed the world when small and breast fed the Blessed One."

"Ananda, if Mahapajapati Gotami accepts these eight strong rules, that will be her higher ordination:-

"A bhikkhuni with one hundred rains should worship, attend willingly, revere with clasped hands and exchange friendly greetings with a bhikkhu who has just attained higher ordination. This rule should be honoured, revered, esteemed and should not be thrown out until life lasts.

A bhikkhuni should not observe the rains in a monastery where there are no bhikkhus. This rule should be honoured, revered, esteemed and should not be thrown out until life lasts.

Every fortnight the bhikkhuni should approach the Community of bhikkhus to beg for two things. To know the day of recital of the full moon observances for confession and for advice. This rule should be honoured, revered, esteemed and should not be thrown out until life lasts.

A bhikkhuni should emerge from the rains observances, by seeing or hearing or clearing suspicions in the presence of both Communities, bhikkhus and bhikkhunis. This rule should be honoured, revered, esteemed and should not be thrown out until life lasts.

A bhikkhuni guilty of transgressing the strong rules should atone it, in the presence of both Communities, bhikkhus and bhikkhunis. This rule should be honoured, revered, esteemed and should not be thrown out until life lasts.

A trainee bhikkhuni should spend two rains observing the six precepts and be accomplished for the higher ordination, in the presence of both Communities, bhikkhus and bhikkhunis. This rule should be honoured, revered, esteemed and should not be thrown out until life lasts.

A bhikkhuni should not abuse a bhikkhu for any reason. This rule should be honoured, revered, esteemed and should not be thrown out until life lasts.

From today the words of the bhikkhunis are obstructed to the bhikkhus. The words of the bhikkhus are not obstructed to the bhikkhunis

This rule should be honoured, revered, esteemed and should not be thrown out until life lasts.

Ananda, if Mahapajapati Gotami accepts these eight strong rules, that will be her higher ordination."

Venerable Ananda, learning these eight strong rules in the presence of the Blessed One approached Mahapajapati Gotami and said:-

"Gotami, if you accept these eight strong rules, that will be your higher ordination:-

"A bhikkhuni with one hundred rains should worship, attend willingly, revere with clasped hands and exchange friendly greetings with a bhikkhu who has just attained higher ordination. This rule should be honoured, revered, esteemed and should not be thrown out until life lasts.

A bhikkhuni should not observe the rains in a monastery where there are no bhikkhus. This rule should be honoured, revered, esteemed and should not be thrown out until life lasts.

Every fortnight the bhikkhuni should approach the Community of bhikkhus to beg for two things. To know the day of recital of the full moon observances for confession and for advice. This rule should be honoured, revered, esteemed and should not be thrown out until life lasts.

A bhikkhuni should emerge from the rains observances, by seeing or hearing or clearing suspicions in the presence of both Communities, bhikkhus and bhikkhunis. This rule should be honoured, revered, esteemed and should not be thrown out until life lasts.

A bhikkhuni guilty of transgressing the strong rules should atone it, in the presence of both Communities, bhikkhus and bhikkhunis. This rule should be honoured, revered, esteemed and should not be thrown out until life lasts.

A trainee bhikkhuni should spend two rains observing the six precepts and be accomplished for the higher ordination, in the presence of both Communities, bhikkhus and bhikkhunis. This rule should be honoured, revered, esteemed and should not be thrown out until life lasts.

A bhikkhuni should not abuse a bhikkhu for any reason. This rule should be honoured, revered, esteemed and should not be thrown out until life lasts.

From today the words of the bhikkhunis are obstructed to the bhikkhus. The words of the bhikkhus are not obstructed to the bhikkhunis

This rule should be honoured, revered, esteemed and should not be thrown out until life lasts.

Gotami if you accept these eight strong rules, that same will be your higher ordination:"

" Venerable sir, Ananda, just as a young man, woman, or child who has washed his head was to receive a garland of flowers of blue lotuses, jasmines or a very attractive garland of flowers would accept it, with both hands and would place it on his head. In that same manner I accept the eight strong rules, not to throw out until life lasts.

Then venerable Ananda approached the Blessed One, worshipped, sat on a side and said:- Venerable sir, Mahapajapati Gotami has accepted the eight strong rules, not to throw out until life lasts."

"Ananda, if women did not obtain the going forth from the household as homeless, in the dispensation of the Thus Gone One, the dispensation would have lasted longer a thousand years Ananda, as women have obtained the going forth from the household to become homeless, it will not last long, the good Teaching will last only five hundred years

Ananda, just as families which have more women and few men are attacked by robbers and cheaters in the same manner in a dispensation in which there is the going forth for women, the holy life does not last long

Ananda, just as in an accomplished rice field, there falls an illness named white seeds and it does not last long. In the same manner in a dispensation in which there is the going forth for women, the holy life does not last long.

Ananda, just as in an accomplished cane field, there comes an illness named turning red and it does not last long. In the same manner in a dispensation in which there is the going forth for women, the holy life does not last long.

Ananda, just as a man was to build an embankment as a future protection for a huge reservoir, so that water would not reach over the boundary these eight strong rules are declared to the bhikkhunis not to be thrown out until life lasts, as future protection.

52. At one time the Blessed One was living in the gabled hall in the Great forest in Vesali, Venerable Ananda approached the Blessed One worshipped, sat on a side and said:-

"Venerable sir, endowed with how many things is the bhikkhu considered suitable to advise the bhikkhunis?"

"Ananda, the bhikkhu endowed with eight things is suitable to be considered to advise the bhikkhunis. What eight?"

Here, Ananda, the bhikkhu is virtuous....re.... observes the precepts of training. Is learned...re....and has penetrated and come to right view. By him the higher code of rules is well attained bothwise, in detail and in execution, to judge by discourses and by words. Has polite speech, talks clearly and is able to explain without swallowing words. Is capable to give a talk full of advice, inciting and making the hearts light. Is loved by the bhikkhunis and is agreeable and pleasant. He should be someone who has no guilt of transgressing the strong rules appointed by the Blessed One, to those who have gone forth on account of the Blessed One and wear yellow clothes He should be twenty years old or more than that. Ananda, the bhikkhu endowed with these eight things is suitable to be considered to advise the bhikkhunis.

### 3. Sankhittasutta.m- Advice in short.

53. At one time the Blessed One was living in the gabled hall in the Great forest in Vesali, and Mahapajapati Gotami approached the Blessed One, worshipped, stood on a side and said:- "Venerable sir, the Blessed One should teach me in short, hearing which I would withdraw alone and abide diligent to dispel."

"Gotami, you know the Teaching thus- These things conduce to greed, not to disenchantment. These things conduces to binding not unbinding. These things conduce to accumulating not throwing away. These things conduce to many desires not few desires. These things conduce to dissatisfaction not satisfaction. These things conduce to attachment to company, not to seclusion. These things conduce to laziness not aroused effort These things conduce to difficult support not easy support. Gotami, with certainty know it is not the Teaching, not the Discipline and not the dispensation of the Teacher."

"Gotami, you know the Teaching thus- These things conduce to disenchantment, are not with greed. These things conduces to unbinding not binding. These things conduce to throwing away not accumulating. These things conduce to few desires not many desires. These things conduce to satisfaction not dissatisfaction. These things conduce to seclusion not attachment to company. These things conduce to aroused effort not laziness These things conduce to easy support not difficult support. Gotami, with certainty know this is the Teaching, the Discipline and the dispensation of the Teacher."

### 4. Diighajaanusutta.m- To Dighajanu

54. At one time the Blessed One was living in Kakkarapatta, a hamlet of the Koliyas and Dighajanu a son of the Koliyas approached the Blessed One, worshipped, sat on a side and said to the Blessed One:-

"Venerable sir, we live a household life enjoying sensual pleasures troubled by wife and children, wearing Kashmire clothes, bearing flowers, scents, ointments and earning gold and silver. Venerable sir, may the Blessed One teach me for my welfare and pleasantness here and now and here after.

"Byagghapajja, these four things conduce to the welfare and pleasantness of sons of clansmen here and now. What four?

The achievement of, manly vigour, means of protection, good friendship and a balanced living

Byagghapajja, what is the achievement of manly vigour?

Here, Byagghapajja, in whatever trade the clansman makes a living -whether farming, trading, cattle rearing, rulership, serving the king or any other skill, he becomes clever not lazy and discriminative of what, has to be done and what has to be completed. Byagghapajja, this is the achievement of manly vigour.

Byagghapajja, what is the achievement of protection?

Here, Byagghapajja, whatever wealth be to the clansman achieved through manly vigour, righteously gained when toiling with his hands while sweat dripped, he protects. This my wealth should be protected so that it would not be carried away by the king, by robbers.or water or burnt by fire. It should not be carried away by unwanted inheritors. Byagghapajja this is the achievement of protection.

Byagghapajja what is good friendship?

Here, Byagghapajja, in whatever village or hamlet the clansman lives -there may be householders or sons of householders, those young developed in virtues, or those old developed in virtues, those endowed with faith, endowed with virtues, those benevolent, those endowed with wisdom. He stands with them, talks with them and discusses with them in such a manner that those with faith gain faith. The virtuous gain in virtues. The benevolent gain in benevolence and the wise gain wisdom. Bagghapajja this is good friendship.

Byagghapajja, what is balanced living?

Here, Byagghapajja, the clansman's son knowing his income and expenses balances his budget In this manner my income is above my expenses and not my expenses are above my income. Like one holding the balance would know, this side is more by this much and this side is less by this much. In this manner the clansman's son knowing his income and expenses balances his budget In this manner my income is above my expenses and not my expenses are above my income. Byagghapajja, if the clansman's son with low income was to live spending much. It is said that the clansman's son lives as though eating figs. If the clansman's son with high income was to live spending little. It is said that the clansman's son lives as though dying a junior death. Byagghapajja, when the clansman's son balances his income with the expenses and lives, it is said he is balanced in expenses. ..

Byagghapajja, to thus arisen wealth there are four sources of loss. - Fondness for, women, intoxicants, gambling and associating evil friends, and close associations of evil friendships. Byagghapajja, to a great reservoir there are four inlets and four outlets. A man closes up the inlets and opens the outlets. Rain too does not fall abundantly. If this happens disaster could be expected to the reservoir, not growth. In the same manner to



arisen wealth there are four sources of loss. - Fondness for, women, intoxicants, gambling and associating evil friends, and close associations of evil friendship.

Byagghapajja, to thus arisen wealth there are four sources of gain. - Non-fondness for, women, intoxicants, gambling and associating spiritual friends, and close associations of good friendships. Byagghapajja, just as to a great reservoir there are four inlets and four outlets. A man opens the inlets and closes up the outlets. Rain too falls abundantly. If this happens growth could be expected to the reservoir, not disaster. In the same manner to arisen wealth there are four sources of gain. - Non-fondness for, women, intoxicants, gambling and associating spiritual friends, and close associations of good friendships.

Byagghapajja, these four things conduce to the welfare and pleasantness of sons of clansmen here and now.

Byagghapajja, these four things conduce to the welfare and pleasantness of sons of clansmen here after What four?

The attainment of faith, virtues, benevolence and wisdom.

Byagghapajja, what is the attainment of faith?

Here, the son of the clansman has faith in the enlightenment of the Thus Gone One:- That Blessed One ....re..... the Teacher of gods and men. Bygghapajja, this is the attainment of faith.

Byagghapajja what is the attainment of virtues?

Here, Byagghapajja, the son of the clansman abstains from destroying living things ...re....taking intoxicating and brewed drinks Byagghapajja this is the attainment of virtues

Byagghapajjs, what is the attainment of benevolence?

Here, Byagghapajja, the clansman's son abides in the household with a mind free from the stains of selfishness, released in benevolence, with hands ready to give to the needy and making arrangements to give gifts. Byagghapajja, to this is said the attainment of benevolence.

Byagghapajja, what is the attainment of wisdom?

Here, the clansman's son becomes wise about the rising and fading of the five holding masses for the noble penetration to rightfully end unpleasantness. Byagghapajja, to this is said the attainment of wisdom.

Byagghapajja, these four things conduce to the welfare and pleasantness of sons of clansmen here after.

Active in the means of livelihood, is diligent,

Protecting his wealth and balancing his budget.

Develops faith, virtues and benevolence, dispelling stains of selfishness

Constantly he purifies the path to make the other world safe.

With these eight and the faith of the householder

It is truthfully said he makes both worlds pleasant

Here and the here after and grows in benevolence and merit.

5. Ujjayasutta.m- Ujjaya the brahmin.

55. The Brahmin Ujjaya approached the Blessed One, exchanged friendly greetings, sat on a side and said:- "Good Gotama, I desire to go away from home. May I be taught so that it will be for my welfare and pleasantness here and now and here after."

"Brahmin, these four things conduce to the welfare and pleasantness of sons of clansmen here and now. What four?"

The achievement of, manly vigour, means of protection, good friendship and a balanced living

Brahmin, what is the achievement of manly vigour?

Here, Brahmin, in whatever trade the clansman makes a living -whether farming, trading, cattle rearing, rulership, serving the king or any other skill, he becomes clever not lazy and discriminative of what, has to be done and what has to be completed. Brahmin, this is the achievement of manly vigour.

Brahmin, what is the achievement of protection?

Here, Brahmin, whatever wealth be to the clansman achieved through manly vigour, righteously gained when toiling with his hands while sweat dripped, he protects. This my wealth should be protected so that it would not be carried away by the king, by robbers.or water or burnt by fire. It should not be carried away by unwanted inheritors. Brahmin, this is the achievement of protection.

Brahmin, what is good friendship?

Here, Brahmin, in whatever village or hamlet the clansman lives -there may be householders or sons of householders, young, developed in virtues, or old, developed in virtues, endowed with faith, endowed with virtues, those benevolent and those endowed with wisdom. He stands with them, talks with them and discusses with them in such a manner that those with faith gain faith. The virtuous gain in virtues. The benevolent gain in benevolence and the wise gain wisdom. Brahmin, this is good friendship.

Brahmin, what is balanced living?

Here, Brahmin, the clansman's son knowing his income and expenses balances his budget In this manner my income is above my expenses and not my expenses are above my income. Like one holding the balance would know, this side is more by this much and this side is less by this much. In this manner the clansman's son knowing his income and expenses balances his budget In this manner my income is above my expenses and not my expenses are above my income. Brahmin, if the clansman's son with low income was to live spending much. It is said that the clansman's son lives as though eating figs. If the clansman's son with high income was to live spending little. It is said that the clansman's son lives as though dying a junior death. Brahmin, when the clansman's son balances his income with the expenses and lives, it is said he is balanced in expenses. ..

Brahmin, to thus arisen wealth there are four sources of loss. - Fondness for, women, intoxicants, gambling and associating evil friends, and close associations of evil friendships. Brahmin, to a great reservoir there are four inlets and four outlets. A man closes up the inlets and opens the outlets. Rain too does not fall abundantly. If this happens disaster could be expected to the reservoir, not growth. In the same manner to arisen wealth there are four sources of loss. - Fondness for, women, intoxicants, gambling and associating evil friends, and close associations of evil friendship.

Brahmin, to thus arisen wealth there are four sources of gain. - Non-fondness for, women, intoxicants, gambling and associating spiritual friends, and close associations of good friendships. Brahmin, just as to a great reservoir there are four inlets and four outlets. A man opens the inlets and closes up the outlets. Rain too falls abundantly. If this happens growth could be expected to the reservoir, not disaster. In the same manner to arisen wealth there are four sources of gain. - Non-fondness for, women, intoxicants, gambling and associating spiritual friends, and close associations of good friendships.

Brahmin, these four things conduce to the welfare and pleasantness of sons of clansmen here and now.

Brahmin, these four things conduce to the welfare and pleasantness of sons of clansmen here after What four?

The attainment of faith, virtues, benevolence and wisdom.

Brahmin, what is the attainment of faith?

Here, the son of the clansman has faith in the enlightenment of the Thus Gone One:- That Blessed One ....re..... the Teacher of gods and men. Brahmin, this is the attainment of faith.

Brahmin, what is the attainment of virtues?

Here, Brahmin, the son of the clansman abstains from destroying living things ...re....taking intoxicating and brewed drinks Brahmin, this is the attainment of virtues

Brahmin, what is the attainment of benevolence?

Here, Brahmin, the clansman's son abides in the household with a mind free from the stains of selfishness, released in benevolence, with hands ready to give to the needy and making arrangements to give gifts. Brahmin, to this is said the attainment of benevolence.

Brahmin, what is the attainment of wisdom?

Here, the clansman's son becomes wise about the rising and fading of the five holding masses for the noble penetration to rightfully end unpleasantness. Brahmin, to this is said the attainment of wisdom.

Brahmin, these four things conduce to the welfare and pleasantness of sons of clansmen here after.

Active in the means of livelihood, is diligent,

Protecting his wealth and balancing his budget.

Develops faith, virtues and benevolence, dispelling stains of selfishness

Constantly he purifies the path to make the other world safe.

With these eight and the faith of the householder

It is truthfully said he makes both worlds pleasant

Here and the here after and grows in benevolence and merit.

## 6. Bhayasutta.m- Fear

56. Bhikkhus, fear is a synonym for sensuality. Unpleasant is a synonym for sensuality. Illness is a synonym for sensuality. A boil is a synonym for sensuality. The arrow is a synonym for sensuality. The bond is a synonym for sensuality. Mud is a synonym for sensuality. The womb is a synonym for sensuality.

Bhikkhus, why is fear a synonym for sensuality? Bhikkhus, one burning with sensual greed and bound by interest for sensual greed is not free from fear, here and now or here after. so fear is a synonym for sensuality.

Bhikkhus, why is unpleasant, ...re.... illness, ...re.... a boil, ....re.... an arrow, ....re... bond, ....re... mud, ...re.... a womb a synonym for sensuality? Bhikkhus, one burning with sensual greed and bound by interest for sensual greed is not free from a womb, here and now or here after. so womb is a synonym for sensuality."

Fear, unpleasantness, illness, a boil, an arrow, a bond,

And the two mud and womb, are said to be sensuality.

Seeing agreeability in them the ordinary folk are victimised and seek a womb

If the zealous bhikkhu does not neglect awareness

He crosses over this mud, difficult to cross.

And looks at the trembling populace, overcome with birth and decay.

## 7. Pa.thama-aahuneyyasutta.m - Suitable to be honoured.

57. Bhikkhus. the bhikkhu endowed with eight things is suitable for honour, for hospitality, for gifts and for veneration with clasped hands, the incomparable field of merit for the world. What eight?

Here, bhikkhus, the bhikkhu is virtuous, ....re... observes the precepts; Is learned, ...re.... has penetratingly seen and has come to right view. He is a spiritual companion, associating spiritual friends. He is endowed with right view. He is a gainer for nothing, a quick and easy gainer of the four higher states of the mind, the pleasant abidings here and now. Recalls the manifold earlier births. Such as one birth, two births, ...re.... with all details recalls the previous manifold births. With the purified heavenly eye, which is

beyond human, ...re.....knows how beings are born according their actions. With the destruction of desires ....re.... and released through wisdom abides Bhikkhus. the bhikkhu endowed with these eight things is suitable for honour, for hospitality, for gifts and for veneration with clasped hands, the incomparable field of merit for the world.

8 Dutiya-aahuneyyasutta.m - Second on suitability to be honoured.

58. Bhikkhus. the bhikkhu endowed with eight things is suitable for honour, for hospitality, for gifts and for veneration with clasped hands, the incomparable field of merit for the world. What eight?

Here, bhikkhus, the bhikkhu is virtuous, ....re... observes the precepts; Is learned, ...re.... has penetratingly seen and has come to right view. With aroused effort is firm in the realization of meritorious things, without giving up the aim. Is a forest dweller living in huts of leaves. He abides overcoming dislike and like. He abides overcoming arisen fear. He is a gainer for nothing, a quick and easy gainer of the four higher states of the mind, the pleasant abidings here and now. With the destruction of desires ....re.... and released through wisdom abides Bhikkhus. the bhikkhu endowed with these eight things is suitable for honour, for hospitality, for gifts and for veneration with clasped hands, the incomparable field of merit for the world.

9. Pa.thamapuggalasutta.m- First on Great Men.

59. Bhikkhus. these eight persons are suitable for honour, for hospitality, for gifts and for veneration with clasped hands, the incomparable field of merit for the world. What eight?

The one who has entered the stream of the Teaching, the one who has realized the fruits of entry into the stream of the Teaching, the once returner, the one who has realized its fruits, the non returner and the one who has realized its fruits, the worthy one, and the one who has realized its fruits. Bhikkhus. these eight persons are suitable for honour, for hospitality, for gifts and for veneration with clasped hands, the incomparable field of merit for the world.

Four have entered the path and four enjoy the path

These are the straightforward ones in the Community,

Endowed with wisdom and virtues.

These are sacrificial with clasped hands by those desiring merit

It is merit for good rebirth Giving to the Community is beneficial.

10. Dutiya-puggalasutta.m- Second on Great Men.

60. Bhikkhus. these eight persons are suitable for honour, for hospitality, for gifts and for veneration with clasped hands, the incomparable field of merit for the world. What eight?

The one who has entered the stream of the Teaching, the one who has realized the fruits of entry into the stream of the Teaching, the once returner, the one who has realized its fruits, the non returner and the one who has realized its fruits, the worthy one, and the one who has realized its fruits. Bhikkhus. these eight persons are suitable for honour, for hospitality, for gifts and for veneration with clasped hands, the incomparable field of merit for the world.

Four have entered the path and four enjoy the path

These in the Community are the essence for beings,

These are sacrificial with clasped hands by those desiring merit

It is merit for good rebirth Giving to the Community is beneficial.

## (7) 2. Bhumicaalavaggo- Section on earthquakes

### 1. Icchaasutta.m- Desires

61. "Bhikkhus, these eight persons are evident in the world. What eight?"

Here, bhikkhus, to the bhikkhu abiding secluded without making effort, desires arise for gain. He exerts himself and applies himself for gains. Gain does not arise to him. Then he grieves, wails, beats his breast and comes to bewilderment of mind. Bhikkhus to this is said-'The bhikkhu abides with desires of gain, exerts and makes effort, not gaining grieves and wails and shrinks from the good Teaching'

Here, bhikkhus, to the bhikkhu abiding secluded without making effort, desires arise for gain. He exerts himself and applies himself for gains. Gain arises to him. Then he becomes negligent and intoxicated. Bhikkhus to this is said-'The bhikkhu abides with desires of gain, when exerting and making effort, gains come to him. Then he becomes negligent, intoxicated and shrinks from the good Teaching'.

Here, bhikkhus, to the bhikkhu abiding secluded without making effort, desires arise for gain. He does not exert himself and does not apply himself for gains. Gain does not arise to him. Then he grieves, wails, beats the breast and comes to bewilderment of mind. Bhikkhus to this is said-'The bhikkhu abides with desires of gain, does not exert and make effort for gains. Not gaining he grieves, wails and shrinks from the good Teaching'.

Here, bhikkhus, to the bhikkhu abiding secluded without making effort, desires arise for gain. He does not exert himself and does not apply himself for gains. Gain arises to him. Then he becomes negligent and intoxicated. Bhikkhus to this is said-'The bhikkhu abides with desires of gain, does not exert and make effort for gains Gain arises to him and he becomes intoxicated and negligent and shrinks from the good Teaching'.

Here, bhikkhus, to the bhikkhu abiding secluded without making effort, desires arise for gain. He exerts himself and applies himself for gains. Gain does not arise to him. He does not grieve, wail, beat the breast and come to bewilderment of mind. Bhikkhus to this

is said-'The bhikkhu abides with desires of gain, exerts and makes effort, not gaining he does not grieve and wail. He does not shrink from the good Teaching'

Here, bhikkhus, to the bhikkhu abiding secluded without making effort, desires arise for gain. He exerts himself and applies himself for gains. Gain arises to him. He does not become negligent and intoxicated on account of gain. Bhikkhus to this is said-'The bhikkhu abides with desires of gain, exerts and makes effort and gaining he does not become negligent and intoxicated and does not shrink from the good Teaching.'

Here, bhikkhus, to the bhikkhu abiding secluded without making effort, desires arise for gain. He does not exert himself and does not apply himself for gain. Gain does not arise to him. He does not grieve, wail, beat the breast and come to bewilderment of mind. Bhikkhus to this is said-'The bhikkhu abides with desires of gain, does not exert and make effort to gain. Not gaining he does not grieve and wail and does not shrink from the good Teaching.'

Here, bhikkhus, to the bhikkhu abiding secluded without making effort, desires arise for gain. He does not exert himself and does not apply himself for gains. Gain arises to him. He does not become negligent and intoxicated on account of that gain. Bhikkhus to this is said-'The bhikkhu abides with desires of gain, does not exert and make effort. Gain comes to him, he does not become negligent and intoxicated on account of the gain. He does not shrink from the good Teaching.'" Bhikkhus, these eight persons are evident in the world.

## 2. Ala.nsutta.m- Profitable

62. Bhikkhus, the bhikkhu endowed with six things is profitable for oneself and for others. What six?

Here, bhikkhus, the bhikkhu has quick careful attention for meritorious things. Bears the Teaching he has heard. Searches the meanings in the Teaching he had heard. Knowing the Teaching leads a life according to the Teaching. Speaks politely saying good words and explains the meanings. Advises, incites and makes the hearts light of the co-associates in the holy life. Bhikkhus, the bhikkhu endowed with these six things is profitable for oneself and for others.

Bhikkhus, the bhikkhu endowed with five things is profitable for oneself and for others. What five?

Here, bhikkhus, the bhikkhu does not have quick careful attention for meritorious things. Bears the Teaching he has heard. Searches the meanings in the Teaching he had heard. Knowing the Teaching leads a life according to the Teaching. Speaks politely saying good words and explains the meanings. Advises, incites and makes the hearts light of the co-associates in the holy life. Bhikkhus, the bhikkhu endowed with these five things is profitable for oneself and for others.

Bhikkhus, the bhikkhu endowed with four things is profitable for oneself and not profitable for others. What four?

Here, bhikkhus, the bhikkhu has quick careful attention for meritorious things. Bears the Teaching he has heard. Searches the meanings in the Teaching he had heard. Knowing the Teaching leads a life according to the Teaching. Does not speak politely saying good words and does not explain the meanings. Does not advise, incite or make the hearts

light of the co-associates in the holy life. Bhikkhus, the bhikkhu endowed with these four things is profitable for oneself and not profitable for others.

Bhikkhus, the bhikkhu endowed with four things is profitable for others not for oneself  
What four?

Here, bhikkhus, the bhikkhu has quick careful attention for meritorious things. Bears the Teaching he has heard. Does not search the meanings in the Teaching he had heard. Knowing the Teaching does not lead a life according to the Teaching. Speaks politely saying good words and explains the meanings. Advises, incites and makes the hearts light of the co-associates in the holy life. Bhikkhus, the bhikkhu endowed with these four things is profitable for others, not profitable for oneself

Bhikkhus, the bhikkhu endowed with three things is profitable for oneself and not profitable for others. What three?

Here, bhikkhus, the bhikkhu does not have quick careful attention for meritorious things. Bears the Teaching he has heard. Searches the meanings in the Teaching he had heard. Knowing the Teaching leads a life according to the Teaching. Does not speak politely saying good words and does not explain the meanings. Does not advise, incite and make the hearts light of the co-associates of the holy life. Bhikkhus, the bhikkhu endowed with these three things is profitable for oneself, not profitable for others.

Bhikkhus, the bhikkhu endowed with three things is profitable for others, not profitable for oneself. What three?

Here, bhikkhus, the bhikkhu does not have quick careful attention for meritorious things. Bears the Teaching he has heard. Does not search the meanings in the Teaching he had heard. Knowing the Teaching he does not lead a life according to the Teaching. Speaks politely saying good words and explains the meanings. Gives advise, incites and makes the hearts light of the co-associates in the holy life. Bhikkhus, the bhikkhu endowed with these three things is profitable for others not for oneself.

Bhikkhus, the bhikkhu endowed with two things is profitable for oneself and not profitable for others. What two?

Here, bhikkhus, the bhikkhu does not have quick careful attention for meritorious things. Does not bear the Teaching he has heard. Searches the meanings in the Teaching he had heard. Knowing the Teaching leads a life according to the Teaching. Does not speak politely saying good words and does not explain the meanings. Does not advise, incite and make the hearts light of the co-associates of the holy life. Bhikkhus, the bhikkhu endowed with these two things is profitable for oneself, not profitable for others.

Bhikkhus, the bhikkhu endowed with two things is profitable for others, not profitable for oneself. What two?

Here, bhikkhus, the bhikkhu does not have quick careful attention for meritorious things. Does not bear the Teaching he has heard. Does not search the meanings in the Teaching he had heard. Knowing the Teaching he does not lead a life according to the Teaching. Speaks politely saying good words and explains the meanings. Advises, incites and makes the hearts light of the co-associates of the holy life. Bhikkhus, the bhikkhu endowed with these two things is profitable for others not for oneself.



### 3. Sa.mkhittasutta,m- In short.

63. A certain bhikkhu approached the Blessed One, worshipped, sat on side and said:

"Venerable sir, it is suitable that the Blessed One should teach me in short, hearing which I would withdraw from the crowd, alone, abide diligent to dispel."

"In this manner, a certain foolish man entreats me. To teach, they think to follow me only,. Saying:- 'Teach me in short! Well Gone One teach me in short! The words of the Blessed One would be of much use, to become an heir of the Teaching.' Therefore, bhikkhus, you should train in this manner:-

'My mind will be internally well established. My mind should not be overcome by arisen demeritorious things. When your mind is internally well established not overcome by arisen demeritorious things, then you should train thus-'The release in loving kindness to me is well developed, made much, made a habit, thoroughly practised to carry on, undisturbed, as an undertaking.

Bhikkhu, when that concentration is well developed and made much, it develops with thoughts and with discursive thoughts, without thoughts it develops discursively, it develops without thoughts and without discursive thoughts. The concentration develops with joy and without joy. It develops with agreeability and with equanimity

Bhikkhu, when the concentration is thus developed and thoroughly developed, you should further train thus:- 'The release in compassion,....re..... The release in intrinsic joy, ....re.... The release in equanimity to me is well developed, made much, made a habit, thoroughly practised to carry on, undisturbed, as an undertaking.

Bhikkhu, when that concentration is well developed and made much, it develops with thoughts and with discursive thoughts, without thoughts it develops discursively, it develops without thoughts and without discursive thoughts. The concentration develops with joy and without joy. It develops with agreeability and with equanimity

Bhikkhu, when the concentration is thus developed and thoroughly developed, you should further train thus:- I will abide reflecting the body in the body mindful and aware to dispel covetousness and displeasure in the world.

Bhikkhu, when that concentration is well developed and made much, it develops with thoughts and with discursive thoughts, without thoughts it develops discursively, it develops without thoughts and without discursive thoughts. The concentration develops with joy and without joy. It develops with agreeability and with equanimity

Bhikkhu, when the concentration is thus developed and thoroughly developed, you should further train thus:- I will abide reflecting feelings in feelings mindful and aware to dispel covetousness and displeasure in the world. I will abide reflecting the mental states in the mind mindful and aware to dispel covetousness and displeasure in the world. I will abide reflecting thoughts in the Teaching, mindful and aware to dispel covetousness and displeasure in the world.

Bhikkhu, when that concentration is well developed and made much, it develops with thoughts and with discursive thoughts, without thoughts it develops discursively, it develops without thoughts and without discursive thoughts. The concentration develops with joy and without joy. It develops with agreeability and with equanimity

Bhikkhu, when the concentration is thus developed thoroughly developed, wherever you move, you move with ease, wherever you stand, you stand with ease, wherever you sit, you sit with ease, wherever you lie, you lie with ease."

That bhikkhu thus advised by the Blessed One, got up from his seat, worshipped and circumambulated the Blessed One and went away. That bhikkhu alone and withdrawn from the crowd, abode diligent to dispel. And before long, for whatever purpose sons of clansmen rightfully leave the household and become homeless, that noble end of the holy life, he here and now by himself realizing abode. He thoroughly knew, birth is destroyed, the holy life is lived, what should be done is done, there is nothing more to wish. He became a worthy one.

4. Gayaasiisasutta.m.- At the source of river Gaya.

64. At one time the Blessed One was abiding at the source of river Gaya. From there the Blessed One addressed the bhikkhus:-

"Bhikkhus, when I was a seeker of enlightenment, not yet enlightened, I perceived light did not see forms.

Bhikkhus, it occurred to me:- 'If I perceive light and see forms, my knowledge and vision should be more pure'

Bhikkhus, in the meantime I abode diligent to dispel and perceived light and saw forms. I did not stand with those gods did not talk with them and discuss with them.

Bhikkhus, it occurred to me-'If I perceive light, see forms, stand with those gods, talk and discuss with them, my knowledge and vision will be still more pure

Bhikkhus, in the meantime I abode diligent to dispel and perceived light, saw forms stood with them, talked and discussed with them. Yet did not know, to which clan of gods they belonged.

Bhikkhus, it occurred to me-'If I perceive light, see forms, stand with those gods, talk and discuss with them, and know to which clan of gods they belonged my knowledge and vision will be still more pure

Bhikkhus, in the meantime I abode diligent to dispel and perceived light, saw forms stood with them, talked and discussed with them and knew, to which and which clans of gods they belonged- Yet I did not know, these gods disappeared from here and were born there as a result of this action.....re.....I knew those gods -'These gods as a result of this action disappeared from here and were born there':.....re.....I knew those gods-'On account of this action disappearing from here were born there. I did not know, these gods on account of this action enjoyed these supports and these pleasant and unpleasant feelings ....re..... I knew those gods on account of this action enjoyed these supports and these pleasant and unpleasant feelings. I did not know on account of this action these gods enjoyed long life and a long standing - I knew on account of this action these gods enjoyed long life and this long standing. Yet I did not know whether I lived with them earlier or did not lived with them earlier

Bhikkhus, it occurred to me:-'If I perceive light, see forms, stand with those gods, talk and discuss with them, and know these gods belong to this clan of gods. These gods disappeared from here and were born there on account of this action. And know those

gods enjoyed these supports and these pleasant and unpleasant feelings and know these gods enjoyed long life and a long standing on account of the results of this action my knowledge and vision will be still more pure

Bhikkhus, in the meantime I abode diligent to dispel and perceived light, saw forms stood with them, talked and discussed with them and knew, to which and which clans of gods they belonged- I knew, these gods disappeared from here and were born there as a result of this action. I knew those gods on account of this action enjoyed these supports and these pleasant and unpleasant feelings ....re..... I knew those gods on account of this action enjoyed these supports and these pleasant and unpleasant feelings. I knew on account of this action these gods enjoyed long life and this long standing. I knew whether I lived with them earlier or did not lived with them earlier

Bhikkhus, until my knowledge and vision of higher gods in this eightfold cycle was completely pure I did not acknowledge my rightful enlightenment to the world together with its gods Mara, Brahma and to the Community of recluses and brahmins.

Bhikkhus, when my knowledge and vision of higher gods in this eightfold cycle was completely pure I acknowledged my rightful enlightenment to the world together with its gods Mara, Brahma and the Community of recluses and brahmins. Knowledge and vision arose to me, my release of mind was immovable. This is my last birth. Now there is no more birth.

##### 5. Abhibhaayatanasutta.m- Stations of mastery over the senses

65.Bhikkhus, these eight are the stations of mastery over the senses. What eight?

With internal material perception a certain one sees a few beautiful and ugly external forms. Mastering them he becomes perceptive as I know and see. This is the first mastery over the senses.

With internal material perception a certain one sees immeasurable beautiful and ugly external forms. Mastering them he becomes perceptive as I know and see. This is the second mastery over the senses.

With internal immaterial perception a certain one sees a few beautiful and ugly external forms. Mastering them he becomes perceptive as I know and see. This is the third mastery over the senses.

With internal immaterial perception a certain one sees immeasurable beautiful and ugly external forms. Mastering them he becomes perceptive as I know and see. This is the fourth mastery over the senses.

With internal immaterial perception a certain one sees blue external forms with blue marks and shine. Mastering them he becomes perceptive as I know and see. This is the fifth mastery over the senses.

With internal immaterial perception a certain one sees yellow external forms with yellow marks and shine. Mastering them he becomes perceptive as I know and see. This is the sixth mastery over the senses.

With internal immaterial perception a certain one sees red external forms with red marks and shine. Mastering them he becomes perceptive as I know and see. This is the seventh mastery over the senses.

With internal material perception a certain one sees white external forms with white marks and shine. Mastering them he becomes perceptive as I know and see. This is the eighth mastery over the senses.

## 6. Vimokkhasutta.m- Releases

66. Bhikkhus, these eight are the releases. What eight?

With material sees matter. This is the first release.

With internal immaterial perception sees external forms. This is the second release.

Is released in good only. This is the third release.

Overcoming all perceptions of matter and perceptions of aversion not attending to various perceptions, with space is boundless abides in the sphere of space. This is the fourth release.

Overcoming all the sphere of space, with consciousness is boundless abides in the sphere of consciousness. This is the fifth release.

Overcoming all the sphere of consciousness with there is nothing abides in the sphere of no-thingness. This is the sixth release.

Overcoming all the sphere of no-thingness, abides in the sphere of neither perception nor non-perception. This is the seventh release.

Overcoming all the sphere of neither perception nor non-perception abides in the cessation of perceptions and feelings. This is the eighth release.

Bhikkhus, these eight are the releases.

## 7. Anariyavoharasutta.m- Non noble mode of speech.

67. Bhikkhus, these eight are the non-noble modes of speech. What eight?

The not seen is expressed as the seen, the not heard as the heard, the not experienced as the experienced, the not cognized as the cognized. The seen is expressed as the not seen, the heard as the not heard, the experienced as the not experienced, the cognized as the not cognized. Bhikkhus, these eight are the non-noble modes of speech.

## 8. Ariyavoharasutta.m- Noble modes of speech.

68. Bhikkhus, these eight are the noble modes of speech. What eight?

The not seen is expressed as the not seen, the not heard as the not heard, the not experienced as the not experienced, the not cognized as the not cognized. The seen is expressed as the seen, the heard as the heard, the experienced as the experienced, the cognized as the cognized. Bhikkhus, these eight are the noble modes of speech.

9. Parisaasutta.m- Gatherings

69. Bhikkhus, these eight are the gatherings. What eight?

The gatherings of, warriors, brahmins, householders, recluses, the four guardian gods, the thirty three gods, maras and brahmas.

Bhikkhus, I know of the approach of innumerable hundreds of warrior gatherings. Then too I sit as I was sitting earlier, talk what I was talking earlier and discuss the topic I was earlier discussing. Then whatever be their shade, my shade is that same, whatever be their intonation, that same is my intonation. I advise, incite and make their hearts light. While talking I do not know, to whom I am talking, gods or humans. After advising, inciting, and making their hearts light I send them away and I do not know, who has disappeared, gods or men.

Bhikkhus, I know of the approach of innumerable hundreds of brahmin gatherings,...re....householder gatherings,...re....gatherings of recluses...re....gatherings of the four guardian gods, ....re..... gatherings of the thirty three gods, ...re...gatherings of mara, ...re...gatherings of brahma. Then too I sit as I was sitting earlier, talk what I was talking earlier and discuss the topic I was discussing earlier. Then whatever be their shade, my shade is that same, whatever be their intonation, that same is my intonation. I advise, incite and make their hearts light. While talking I do not know, to whom I am talking, gods or humans. After advising, inciting, and making their hearts light I send them away and I do not know, who has disappeared, gods or men.

10. Bhuumicaalasutta.m- Earthquakes

70. At one time the Blessed One was living in the gabled hall in the Great forest in Vesali. The Blessed One putting on robes in the morning, taking bowl and robes entered Vesali for alms. Wandering the alms round in Vesali, returning from the alms round after the meal was over, addressed venerable Ananda:- Ananda, take a seat and let us approach the Capala monument to spend the day. Venerable Ananda consenting, took a seat and followed close behind the Blessed One.

The Blessed One approached the Capala monument, sat on the prepared seat and addressed venerable Ananda:-

"Ananda, Vesali is pleasant, the Udena monument is pleasant, the Gotamaka monument is pleasant, the Sattamba monument is pleasant, the Bahuputtaka monument is pleasant, Sarandada monument is pleasant and the Capala monument is pleasant.

Ananda, whoever has developed, made much, mastered, practised thoroughly, could carry out undisturbed the four psychic powers, could if he desired live until the end of the

world cycle or even more. Ananda, the Thus Gone One has developed, made much, mastered, practised thoroughly, could carry out undisturbed the four psychic powers, and if he desired could live until the end of the world cycle or even more. Even when the Blessed One was giving this ample sign, gross appearance venerable Ananda did not realize it and did not entreat, 'May the Blessed One abide through out the world cycle, for the good of many, out of compassion for the world, for the welfare and pleasantness of gods and men.' his mind being overwhelmed by Mara.

For the second time....re....for the third time the Blessed One said:-Ananda, Vesali is pleasant, the Udena monument is pleasant, the Gotamaka monument is pleasant, the Sattamba monument is pleasant, the Bahuputtaka monument is pleasant, Sarandada monument is pleasant and the Capala monument is pleasant.

Ananda, whoever has developed, made much, mastered, practised thoroughly, could carry out undisturbed the four psychic powers, could if he desired live until the end of the world cycle or even more. Ananda, the Thus Gone One has developed, made much, mastered, practised thoroughly, could carry out undisturbed the four psychic powers, and if he desired could live until the end of the world cycle or even more. Even when the Blessed One was giving this ample sign, gross appearance venerable Ananda did not realize it and did not entreat, 'May the Blessed One abide through out the world cycle, for the good of many, out of compassion for the world, for the welfare and pleasantness of gods and men.' his mind being overwhelmed by Mara.

Then the Blessed One addressed venerable Ananda:- "Ananda, you may go now." Venerable Ananda, consenting got up from his seat, worshipped and circumambulated the Blessed One and sat under a tree not far away from there. Soon after venerable Ananda had gone death the evil one said to the Blessed One:-

"Venerable sir, Blessed One, now pass into final extinction! Well Gone One, now pass into final extinction! Venerable sir, the Blessed One has said these words:-

'Evil One, I will not pass into final extinction until my bhikkhus become my disciples, who are learned, trained, confident and have ended unpleasantness. Until they have heard much, bearing what they have heard lead a life of mutual understanding according to the Teaching. Until they have learned from their teacher to explain, to establish, to uncover, to classify and to make manifest, by teaching with wonders to turn out arisen wrong views. Venerable sir, there are disciples of the Blessed One at present who are learned, trained, confident, have ended unpleasantness. They have heard much, bear what they have heard, lead a life of mutual understanding living according to the Teaching. Learning from their teacher to explain, establish, uncover, classify and make manifest, they teach with wonders to turn out arisen wrong views.

Venerable sir, Blessed One, now pass into final extinction! Well Gone One, now pass into final extinction! Venerable sir, the Blessed One has said these words:-

'Evil One, I will not pass into final extinction until my bhikkhunis,....re...my male lay disciples, ....re... my female lay disciples are learned, trained, confident and have ended unpleasantness. Until they have heard much, bear what they have heard lead a life of mutual understanding according to the Teaching. Until they have learned from their teacher to explain, to establish, to uncover, to classify and to make manifest, by teaching with wonders to turn out arisen wrong views. Venerable sir, there are female lay disciples of the Blessed One at present who are learned, trained, confident, have ended unpleasantness. They have heard much, bear what they have heard, lead a life of mutual understanding, living according to the Teaching. Learning from their teacher to explain, establish, uncover, classify and make manifest, they teach with wonders to turn out arisen wrong views.

"Venerable sir, Blessed One, now pass into final extinction! Well Gone One, now pass into final extinction! Venerable sir, the Blessed One has said these words:-

'Evil One, I will not pass into final extinction until the holy life becomes oppulent and wide spread gone to the general populace until it is well established among gods and men. Venerable sir, at present the holy life has become oppulent, wide spread, gone to the general populace and has got well established among gods and men.

"Venerable sir, Blessed One, now pass into final extinction! Well Gone One, now pass into final extinction!"

"Evil One, do not worry!. Before long the final extinction of the Blessed One will take place. At the end of another three months the Thus Gone One will pass into final extinction."

Then the Blessed One with mindful awareness gave up the intention to live at the Capala monument. When the Blessed One gave up the intention to live, there was an awe inspiring earthquake, with thunder and it made the hairs to stand on end. The Blessed One knowing its meaning uttered this solemn utterance that moment.

The sage gave up the intentions small and large,

Internally concentrated he broke up the need 'to be'.

As though breaking the armour.

Then it occurred to venerable Ananda, what is the reason for that awe inspiring earthquake?

Venerable Ananda, approached the Blessed One, worshipped, sat on side and said:-

"Venerable sir, there was a great earthquake with thunder and it made the hairs to stand on end. Venerable sir, what is the reason for that awe inspiring earthquake?"

"Ananda, on account of these eight reasons awe inspiring earthquakes take place. What eight?"

Ananda, the great earth is settled in water, water is settled in air and air is settled in space. There is a time when a great wind blows and agitates the water. The agitated water agitates the earth Ananda, this is the first reason for the occurrence of a great earthquake.

Again, Ananda, a recluse, a brahmin or a very powerful god who has power over his mind develops a little of the perception of earth and immeasurable perception of water and causes this earth to quake, tremble and shiver. Ananda, this is the second reason for the occurrence of a great earthquake.

Again, Ananda, when the one seeking enlightenment disappears from the gods of pleasantness and mindful and aware enters the mother's womb, then this earth quakes, trembles and shivers. Ananda, this is the third reason for the occurrence of a great earthquake.

Again, Ananda, when the one seeking enlightenment mindful and aware leaves the mother's womb, this earth quakes, trembles and shivers. Ananda, this is the fourth reason for the occurrence of a great earthquake.

Again, Ananda, when the Thus Gone One realizes rightful enlightenment, this earth quakes, trembles and shivers. Ananda, this is the fifth reason for the occurrence of a great earthquake.

Again, Ananda, when the Thus Gone One, sets rolling the wheel of the Teaching, this earth quakes, trembles and shivers. Ananda, this is the sixth reason for the occurrence of a great earthquake.

Again, Ananda, when the Thus Gone One, mindful and aware gives up the intentions of living, this earth quakes, trembles and shivers. Ananda, this is the seventh reason for the occurrence of a great earthquake.

Again, Ananda, when the Thus Gone One extinguishes in the element of extinction this earth quakes, trembles and shivers. Ananda, this is the eighth reason for the occurrence of a great earthquake.

Ananda, on account of these eight reasons awe inspiring earthquakes take place.

(8) .3. Yamakavaggo The twin section.

1. Pa.thamasaddhaasutta.m- First on faith.

71. "Bhikkhus, the bhikkhu has faith, has no virtues by this factor he is incomplete. He should become complete in that factor- 'How shall I have faith and virtues. When the bhikkhu has faith and virtues, then he becomes complete in that factor.

Bhikkhus, the bhikkhu has faith and virtues, is not learned, by this factor he is incomplete. He should become complete in that factor- 'How shall I have faith, virtues and learnedness When the bhikkhu has faith, virtues and learnedness then he becomes complete.in that factor.

Bhikkhus, the bhikkhu has faith, virtues and learnedness, he is not a good teacher,...re... is a good teacher, does not move in the society, ....re.... moves in the society, ...re...is not confident in teaching the gathering,....re....is confident in teaching the gathering,...re...is not the gainer for nothing, a quick and easy gainer of the four higher states of the mind, the pleasant abidings here and now. ...re... is a gainer for nothing a quick and easy gainer of the four higher states of the mind, the pleasant abidings here and now. Having destroyed desires and released the mind and released through wisdom does not abide here and now. By this factor he is incomplete. He should become complete in that factor- 'How shall I have faith, virtues, learnedness, become a good teacher, move in the society, become confident in teaching the gathering, a gainer for nothing, a quick and easy gainer of the four higher states of the mind, the pleasant abidings here and now and destroying desires, the mind released and released through wisdom abide here and now When the bhikkhu has faith, virtues, learnednes, becomes a good teacher, moves in the society, becomes confident in teaching the gathering, a gainer for nothing, a quick and easy gainer of the four higher states of the mind, the pleasant abidings here and now and destroying desires, the mind released and released through wisdom abides realizing here and now, then he becomes complete. Bhikkhus, the bhikkhu endowed with these eight things is quite serene and complete in every way.



## 2. Dutiyasaddhaasutta.m- Second on faith.

72. "Bhikkhus, the bhikkhu has faith, has no virtues by this factor he is incomplete. He should become complete in that factor- 'How shall I have faith and virtues. When the bhikkhu has faith and virtues, then he becomes complete in that factor.

Bhikkhus, the bhikkhu has faith and virtues, is not learned, by this factor he is incomplete. He should become complete in that factor- 'How shall I have faith, virtues and learnedness When the bhikkhu has faith, virtues and learnedness then he becomes complete.in that factor.

Bhikkhus, the bhikkhu has faith, virtues and learnedness, he is not a good teacher,...re.... is a good teacher, does not move in the society, ....re.... moves in the society, ...re...is not confident in teaching the gathering,....re....is confident in teaching the gathering,....re...does not abide having experienced with the body the peaceful releases that are immaterial,...re....abides having experienced with the body the peaceful releases that are immaterial. Having destroyed desires and released the mind and released through wisdom does not abide here and now. By this factor he is incomplete. He should become complete in that factor- 'How shall I have faith, virtues, learnedness, become a good teacher, move in the society, become confident in teaching the gathering, experience with the body the peaceful releases that are immaterial and destroying desires, the mind released and released through wisdom abide here and now When the bhikkhu has faith, virtues, learnedness, becomes a good teacher, moves in the society, becomes confident in teaching the gathering, experiences with the body the peaceful releases that are immaterial and destroying desires, the mind released and released through wisdom abides realizing here and now, then he becomes complete. Bhikkhus, the bhikkhu endowed with these eight things is quite serene and complete in every way.

## 3. Pa.thamamara.nassatisutta.m- First on death.

73. At one time the Blessed One was living in a house of bricks in Natika. The Blessed One addressed the bhikkhus from there:-

"Bhikkhus, the perception of death developed and made much is of much fruit and benefit and ends in deathlessness with a dive in deathlessness. Bhikkhus, develop the perception of death."

When this was said a certain bhikkhu said:- "Venerable sir, I develop the perception of death."

"Bhikkhu, how do you develop the perception of death?"

"Venerable sir, it occurs to me -'If I live this night and day, I will do the dispensation of the Teacher and much would be done by me.' Venerable sir, I develop the perception of death in this manner."

Then another bhikkhu said:- "Venerable sir, I too develop the perception of death."

"Bhikkhu, how do you develop the perception of death?"

"Venerable sir, it occurs to me -'If I live this day, I will do the dispensation of the Teacher and much would be done by me.' Venerable sir, I develop the perception of death in this manner."

Then another bhikkhu said:- "Venerable sir, I too develop the perception of death."

"Bhikkhu, how do you develop the perception of death?"

"Venerable sir, it occurs to me -'If I live half of the day, I will do the dispensation of the Teacher and much would be done by me.' Venerable sir, I develop the perception of death in this manner."

Then another bhikkhu said:- "Venerable sir, I too develop the perception of death."

"Bhikkhu, how do you develop the perception of death?"

"Venerable sir, it occurs to me -'If I live until I partake my bowl of morsel food, I will do the dispensation of the Teacher and much would be done by me.' Venerable sir, I develop the perception of death in this manner."

Then another bhikkhu said:- "Venerable sir, I too develop the perception of death."

"Bhikkhu, how do you develop the perception of death?"

"Venerable sir, it occurs to me -'If I live until I partake half of my bowl of morsel food I will do the dispensation of the Teacher and much would be done by me.' Venerable sir, I develop the perception of death in this manner."

Then another bhikkhu said:- "Venerable sir, I too develop the perception of death."

"Bhikkhu, how do you develop the perception of death?"

"Venerable sir, it occurs to me -'If I live until I chew and partake four or five mouthfuls of my morsel food, I will do the dispensation of the Teacher and much would be done by me.' Venerable sir, I develop the perception of death in this manner."

Then another bhikkhu said:- "Venerable sir, I too develop the perception of death."

"Bhikkhu, how do you develop the perception of death?"

"Venerable sir, it occurs to me -'If I live until I chew and partake one mouthful of my morsel food I will do the dispensation of the Teacher and much would be done by me.' Venerable sir, I develop the perception of death in this manner."

Then another bhikkhu said:- "Venerable sir, I too develop the perception of death."

"Bhikkhu, how do you develop the perception of death?"

"Venerable sir, it occurs to me -'If I live until I breathe in and breathe out or breathe out and breathe in, I will do the dispensation of the Teacher and much would be done by me.' Venerable sir, I develop the perception of death in this manner."

When this was said the Blessed One said to those bhikkhus:- "Bhikkhus, those who developed the perception of death thinking to live this night and day, this day, half the day, until partaking the bowlful of morsel food, until partaking half the bowlful of morsel

food and until four or five mouthfuls were chewed and swallowed, to do the dispensation of the Blessed One abode negligently developing the slow perception of death

Those who developed the perception of death thinking to live until one mouthful was chewed and swallowed and until breathing in and breathing out or breathing out and in

abode diligently developing the keen perception of death for the destruction of desires.

Therefore, bhikkhus, you should train: -'We will abide developing the keen perception of death for the destruction of desires.

4. Dutiyamara.nassatisutta.m- Second on the perception of death.

74. At one time the Blessed One was living in a house of bricks in Natika. The Blessed One addressed the bhikkhus from there:-

"Bhikkhus, the perception of death developed and made much is of much fruit and benefit and ends in deathlessness with a dive in deathlessness.

Bhikkhus, the perception of death developed and made much in which manner is of much fruit and benefit and ends in deathlessness with a dive in deathlessness?

Here, bhikkhus, the bhikkhu when the day is waning and the night settles reflects:-

There are many ways in which I would meet death-a serpent, a scorpion, or a centipede might sting me, by that I would meet death and it would be dangerous for me. I might slip and fall, the food I have eaten would disagree, my bile or phlegm would be disturbed, or a cutting pain would disturb me, a human or non-human would attack me, by that I would meet death and it would be dangerous for me. By that bhikkhu this reflection should be done- 'Are there any demeritorious things not dispelled in me, that would be dangerous if I die this night'

If the bhikkhu reflecting knows-'There are demeritorious things not dispelled in me, which would be dangerous if I die this night;' Then that bhikkhu should arouse much interest, effort, unhindered action, and mindful awareness to dispel those demeritorious things .

Bhikkhus, like someone whose clothes or head has caught fire, would arouse much interest, effort, unhindered action and mindful awareness to put out that fire, in the same manner that bhikkhu should arouse much interest, effort, unhindered action, and mindful awareness to dispel those demeritorious things

If the bhikkhu reflecting knows-'There are no demeritorious things, not dispelled in me, which would be dangerous if I die this night;' Then that bhikkhu should abide delighted and joyful training in those meritorious things day and night.

Here, bhikkhus, the bhikkhu when the night is waning and the day is settling reflects:-

There are many ways in which I would meet death-a serpent, a scorpion, or a centipede might sting me, by that I would meet death and it would be dangerous for me. I might slip and fall, the food I have eaten would disagree, my bile or phlegm would be disturbed, or a cutting pain would disturb me, a human or non-human would attack me, by that I would meet death and it would be dangerous for me. By that bhikkhu this reflection should be

done- 'Are there any demeritorious things not dispelled in me, that would be dangerous if I die this day'

If the bhikkhu reflecting knows-'There are demeritorious things not dispelled in me, which would be dangerous if I die this day;' Then that bhikkhu should arouse much interest, effort, unhindered action, and mindful awareness to dispel those demeritorious things .

Bhikkhus, like someone whose clothes or head has caught fire, would arouse much interest, effort, unhindered action and mindful awareness to put out that fire, in the same manner that bhikkhu should arouse much interest, effort, unhindered action, and mindful awareness to dispel those demeritorious things

If the bhikkhu reflecting knows-'There are no demeritorious things, not dispelled in me, which would be dangerous if I die this day;' Then that bhikkhu should abide delighted and joyful training in those meritorious things day and night. Bhikkhus, the perception of death developed and made much in this manner is of much fruit and benefit and ends in deathlessness with a dive in deathlessness.

5. Pa.thamasampadaasutta.m- First on accomplishments

75. Bhikkhus, these eight are accomplishments. What eight?

Manly vigour, the bliss of protection, good friendship, balanced living, faith, virtues, benevolence and wisdom..Bhikkhus, these eight are accomplishments.

Active in the means of livelihood, is diligent,

Protecting his wealth and balancing his budget.

Develops faith, virtues and benevolence, dispelling stains of selfishness

Constantly he purifies the path to make the other world safe.

With these eight and the faith of the householder

It is truthfully said he makes both worlds pleasant

Here and the here after and grows in benevolence and merit.

6. Dutiyasampadaasutta.m- Second on accomplishments

76. Bhikkhus, these eight are accomplishments. What eight?

Manly vigour, the bliss of protection, good friendship, balanced living, faith, virtues, benevolence and wisdom..Bhikkhus, these eight are accomplishments.

Bhikkhus, what is the achievement of manly vigour?

Here, Bhikkhus, in whatever trade the clansman makes a living -whether farming, trading, cattle rearing, rulership, serving the king or any other skill, he becomes clever

not lazy and discriminative of what, has to be done and what has to be completed. Bhikkhus, this is the achievement of manly vigour.

Bhikkhus, what is the achievement of protection?

Here, bhikkhus, whatever wealth be to the clansman achieved through manly vigour, righteously gained when toiling with his hands while sweat dripped, he protects. This my wealth should be protected so that it would not be carried away by the king, by robbers, or water or burnt by fire. It should not be carried away by unwanted inheritors. Bhikkhus, this is the achievement of protection.

Bhikkhus, what is good friendship?

Here, bhikkhus, in whatever village or hamlet the clansman lives -there may be householders or sons of householders, young, developed in virtues, or old, developed in virtues, endowed with faith, endowed with virtues, those benevolent and those endowed with wisdom. He stands with them, talks with them and discusses with them in such a manner that those with faith gain faith. The virtuous gain in virtues. The benevolent gain in benevolence and the wise gain wisdom. Bhikkhus, this is good friendship.

Bhikkhus, what is balanced living?

Here, bhikkhus, the clansman's son knowing his income and expenses balances his budget. In this manner my income is above my expenses and not my expenses are above my income. Like one holding the balance would know, this side is more by this much and this side is less by this much. In this manner the clansman's son knowing his income and expenses balances his budget. In this manner my income is above my expenses and not my expenses are above my income. Bhikkhus, if the clansman's son with low income was to live spending much. It is said that the clansman's son lives as though eating figs. If the clansman's son with high income was to live spending little. It is said that the clansman's son lives as though dying a junior death. Bhikkhus, when the clansman's son balances his income with the expenses and lives, it is said he is balanced in expenses. ..

Bhikkhus, what is the attainment of faith?

Here, the son of the clansman has faith in the enlightenment of the Thus Gone One:- That Blessed One ....re..... the Teacher of gods and men. Bhikkhus, this is the attainment of faith.

Bhikkhus, what is the attainment of virtues?

Here, bhikkhus, the son of the clansman abstains from destroying living things ...re.....taking intoxicating and brewed drinks. Bhikkhus, this is the attainment of virtues.

Bhikkhus, what is the attainment of benevolence?

Here, bhikkhus, the clansman's son abides in the household with a mind free from the stains of selfishness, released in benevolence, with hands ready to give to the needy and making arrangements to give gifts. Bhikkhus, to this is said the attainment of benevolence.

Bhikkhus, what is the attainment of wisdom?

Here, the clansman's son becomes wise about the rising and fading of the five holding masses for the noble penetration to rightfully end unpleasantness. Bhikkhus, to this is said the attainment of wisdom.

Bhikkhus, these four things conduce to the welfare and pleasantness of sons of clansmen here after.

Active in the means of livelihood, is diligent,

Protecting his wealth and balancing his budget.

Develops faith, virtues and benevolence, dispelling stains of selfishness

Constantly he purifies the path to make the other world safe.

With these eight and the faith of the householder

It is truthfully said he makes both worlds pleasant

Here and the here after and grows in benevolence and merit.

7. Icchaasutta.m- Desires.

77. Venerable Sariputta addressed the bhikkhus:- "Friends, bhikkhus, these eight persons are evident in the world. What eight?"

Here, bhikkhus, to the bhikkhu abiding secluded without making effort, desires arise for gain. He exerts himself and applies himself for gains. Gain does not arise to him. Then he grieves, wails, beats his breast and comes to bewilderment of mind. Bhikkhus to this is said-'The bhikkhu abides with desires of gain, exerts and makes effort, not gaining grieves and wails and shrinks from the good Teaching'

Here, friends, to the bhikkhu abiding secluded without making effort, desires arise for gain. He exerts himself and applies himself for gains. Gain arises to him. Then he becomes negligent and intoxicated. Friends to this is said-'The bhikkhu abides with desires of gain, when exerting and making effort, gains come to him. Then he becomes negligent, intoxicated and shrinks from the good Teaching'.

Here, friends, to the bhikkhu abiding secluded without making effort, desires arise for gain. He does not exert himself and does not apply himself for gains. Gain does not arise to him. Then he grieves, wails, beats the breast and comes to bewilderment of mind. Friends to this is said-'The bhikkhu abides with desires of gain, does not exert and make effort for gains. He does not gain and grieves, wails and shrinks from the good Teaching'.

Here, friends, to the bhikkhu abiding secluded without making effort, desires arise for gain. He does not exert himself and does not apply himself for gains. Gain arises to him. Then he becomes negligent and intoxicated. Friends to this is said-'The bhikkhu abides with desires of gain, does not exert and make effort for gains Gain arises to him and he becomes intoxicated and negligent and shrinks from the good Teaching'.

Here, friends, to the bhikkhu abiding secluded without making effort, desires arise for gain. He exerts himself and applies himself for gains. Gain does not arise to him. He

does not grieve, wail, beat the breast and come to bewilderment of mind. Friends to this is said-'The bhikkhu abides with desires of gain, exerts and makes effort, but does not gain. Not gaining he does not grieve and wail, does not shrink from the good Teaching'

Here, friends, to the bhikkhu abiding secluded without making effort, desires arise for gain. He exerts himself and applies himself for gains. Gain arises to him. He does not become negligent and intoxicated on account of gain. Friends to this is said-'The bhikkhu abides with desires of gain, exerts and makes effort and gaining he does not become negligent and intoxicated and does not shrink from the good Teaching.'

Here, friends, to the bhikkhu abiding secluded without making effort, desires arise for gain. He does not exert himself and does not apply himself for gain. Gain does not arise to him. He does not grieve, wail, beat the breast and come to bewilderment of mind. Friends to this is said-'The bhikkhu abides with desires of gain, does not exert and make effort to gain. Not gaining he does not grieve and wail and does not shrink from the good Teaching.'

Here, friends, to the bhikkhu abiding secluded without making effort, desires arise for gain. He does not exert himself and does not apply himself for gains. Gain arises to him. He does not become negligent and intoxicated on account of that gain. Bhikkhus to this is said-'The bhikkhu abides with desires of gain, does not exert and make effort. Gain comes to him, he does not become negligent and intoxicated on account of the gain. He does not shrink from the good Teaching.'" Friends, these eight persons are evident in the world.

## 8. Ala.nsutta.m- Profitable

78. Then venerable Sariputta addressed the bhikkhus:- "Friends, bhikkhus, the bhikkhu endowed with six things is profitable for oneself and for others. What six?"

Here, friends, the bhikkhu has quick careful attention for meritorious things. Bears the Teaching he has heard. Searches the meanings in the Teaching he had heard. Knowing the Teaching leads a life according to the Teaching. Speaks politely saying good words and explains the meanings. Advises, incites and makes the hearts light of the co-associates in the holy life. Friends, the bhikkhu endowed with these six things is profitable for oneself and for others.

Friends, the bhikkhu endowed with five things is profitable for oneself and for others. What five?"

Here, friends, the bhikkhu does not have quick careful attention for meritorious things. Bears the Teaching he has heard. Searches the meanings in the Teaching he had heard. Knowing the Teaching leads a life according to the Teaching. Speaks politely saying good words and explains the meanings. Advises, incites and makes the hearts light of the co-associates in the holy life. Friends, the bhikkhu endowed with these five things is profitable for oneself and for others.

Friends, the bhikkhu endowed with four things is profitable for oneself and not profitable for others. What four?"

Here, friends, the bhikkhu has quick careful attention for meritorious things. Bears the Teaching he has heard. Searches the meanings in the Teaching he had heard. Knowing the Teaching leads a life according to the Teaching. Does not speak politely saying good

words and does not explain the meanings. Does not advise, incite or make the hearts light of the co-associates in the holy life. Friends, the bhikkhu endowed with these four things is profitable for oneself and not profitable for others.

Friends, the bhikkhu endowed with four things is profitable for others not for oneself What four?

Here, friends, the bhikkhu has quick careful attention for meritorious things. Bears the Teaching he has heard. Does not search the meanings in the Teaching he had heard. Knowing the Teaching does not lead a life according to the Teaching. Speaks politely saying good words and explains the meanings. Advises, incites and makes the hearts light of the co-associates in the holy life. Friends, the bhikkhu endowed with these four things is profitable for others, not profitable for oneself

Friends, the bhikkhu endowed with three things is profitable for oneself and not profitable for others. What three?

Here, friends, the bhikkhu does not have quick careful attention for meritorious things. Bears the Teaching he has heard. Searches the meanings in the Teaching he had heard. Knowing the Teaching leads a life according to the Teaching. Does not speak politely saying good words and does not explain the meanings. Does not advise, incite and make the hearts light of the co-associates of the holy life. Friends, the bhikkhu endowed with these three things is profitable for oneself, not profitable for others.

Friends, the bhikkhu endowed with three things is profitable for others, not profitable for oneself. What three?

Here, friends, the bhikkhu does not have quick careful attention for meritorious things. Bears the Teaching he has heard. Does not search the meanings in the Teaching he had heard. Knowing the Teaching he does not lead a life according to the Teaching. Speaks politely saying good words and explains the meanings. Advises, incites and makes the hearts light of the co-associates in the holy life. Friends, the bhikkhu endowed with these three things is profitable for others not for oneself.

Friends, the bhikkhu endowed with two things is profitable for oneself and not profitable for others. What two?

Here, bhikkhus, the bhikkhu does not have quick careful attention for meritorious things. Does not bear the Teaching he has heard. Searches the meanings in the Teaching he had heard. Knowing the Teaching leads a life according to the Teaching. Does not speak politely saying good words and does not explain the meanings. Does not advise, incite and make the hearts light of the co-associates of the holy life. Friends, the bhikkhu endowed with these two things is profitable for oneself, not profitable for others.

Friendss, the bhikkhu endowed with two things is profitable for others, not profitable for oneself. What two?

Here, friends, the bhikkhu does not have quick careful attention for meritorious things. Does not bear the Teaching he has heard. Does not search the meanings in the Teaching he had heard. Knowing the Teaching he does not lead a life according to the Teaching. Speaks politely saying good words and explains the meanings. Advises, incites and makes the hearts light of the co-associates of the holy life. Friends, the bhikkhu endowed with these two things is profitable for others not for oneself.



## 9. Parihaanasutta.m- Decrease

79. Bhikkhus, these eight things conduce to the decrease of the trainee bhikkhu. What eight?

Fondness for, activity, talk, sleep and company. Lack of control of the mental faculties. Not knowing the right amount to partake food. Fondness of company and the diffusedness of the world. Bhikkhus, these eight things conduce to the decrease of the trainee bhikkhu.

Bhikkhus, these eight things conduce to the non-decrease of the trainee bhikkhu. What eight?

Non-fondness for, activity, talk, sleep and company. Control of the mental faculties. Knowing the right amount to partake food. Non-fondness of company and the diffusedness of the world. Bhikkhus, these eight things conduce to the non-decrease of the trainee bhikkhu.

## 10. Kusiitaarambhatthusutta.m- Instances for laziness to arise

80. Bhikkhus, these eight are the instances for laziness to arise. What eight?

Here, bhikkhus, to the bhikkhu, there is some activity to be done. It occurs to him:- 'I have some activity to do. When doing it my body will get exhausted.' Therefore I will sleep. He sleeps does not arouse effort to attain the not yet attained, to realize something not yet realized. Bhikkhus, this is the first instance for laziness to arise.

Again, bhikkhus, the bhikkhu, does some activity. It occurs to him:- 'When I do this activity my body gets exhausted, therefore I will sleep.' He sleeps does not arouse effort to attain the not yet attained, to realize something not yet realized. Bhikkhus, this is the second instance for laziness to arise.

Again, bhikkhus, the bhikkhu, has to go somewhere. It occurs to him:- 'I have to go somewhere. When I go somewhere my body gets exhausted, therefore I will sleep. He sleeps does not arouse effort to attain the not yet attained, to realize something not yet realized. Bhikkhus, this is the third instance for laziness to arise.

Again, bhikkhus, the bhikkhu, comes on the road to go somewhere. It occurs to him:- 'When I go on the road my body gets exhausted, therefore I will sleep.' He sleeps does not arouse effort to attain the not yet attained, to realize something not yet realized. Bhikkhus, this is the fourth instance for laziness to arise.

Again, bhikkhus, the bhikkhu goes the alms round in the village or hamlet and does not obtain morsel food unexalted or exalted, so much as to fill his stomach. It occurs to him:- 'When I went the alms round in the village or hamlet, I did not obtain morsel food unexalted or exalted, so much as to fill my stomach, therefore I will sleep' He sleeps does not arouse effort to attain the not yet attained, to realize something not yet realized. Bhikkhus, this is the fifth instance for laziness to arise.

Again, bhikkhus, the bhikkhu goes the alms round in the village or hamlet and obtains morsel food unexalted or exalted, so much as to fill his stomach. It occurs to him:- 'When I went the alms round in the village or hamlet, I obtained morsel food unexalted or

exalted, so much as to fill my stomach. Now my body is heavy, inactive, like with an advanced womb therefore I will sleep.' He sleeps does not arouse effort to attain the not yet attained, to realize something not yet realized. Bhikkhus, this is the sixth instance for laziness to arise.

Again, bhikkhus, a minor ailment arises to the bhikkhu. It occurs to him:- 'This minor ailment has arisen to me, it is a suitability for me to sleep therefore I will sleep.' He sleeps does not arouse effort to attain the not yet attained, to realize something not yet realized. Bhikkhus, this is the seventh instance for laziness to arise.

Again, bhikkhus, the bhikkhu rises from an ailment. It occurs to him:- 'I have just arisen from an ailment, my body is weak and inactive, therefore I will sleep.' He sleeps does not arouse effort to attain the not yet attained, to realize something not yet realized. Bhikkhus, this is the eighth instance for laziness to arise.

Bhikkhus, these eight are the instances for the arousal of effort. What eight?

Here, bhikkhus, to the bhikkhu, there is some activity to be done. It occurs to him:- 'I have some activity to do. When doing activity it is not easy to attend to the duties in the dispensation of enlightened ones. Therefore I will arouse effort cautious of the future, to attain the not yet attained, to realize something not yet realized.' He arouses effort to attain the not yet attained and to realize the not yet realized. Bhikkhus, this is the first instance for arousal of effort .

Again, bhikkhus, the bhikkhu, does some activity. It occurs to him:- 'When I do this activity it is not easy to attend to the duties in the dispensation of enlightened ones. Therefore I will arouse effort cautious of the future, to attain the not yet attained, to realize something not yet realized.' He arouses effort to attain the not yet attained and to realize the not yet realized. Bhikkhus, this is the second instance for arousal of effort.

Again, bhikkhus, the bhikkhu, has to go somewhere. It occurs to him:- 'I have to go somewhere. When I go somewhere it is not easy to attend to the duties in the dispensation of enlightened ones. Therefore I will arouse effort cautious of the future, to attain the not yet attained, to realize something not yet realized.' He arouses effort to attain the not yet attained and to realize the not yet realized. Bhikkhus, this is the third instance for arousal of effort

Again, bhikkhus, the bhikkhu, comes on the road to go somewhere. It occurs to him:- 'When I go on the road it is not easy to attend to the duties in the dispensation of enlightened ones. Therefore I will arouse effort cautious of the future, to attain the not yet attained, to realize something not yet realized.' He arouses effort to attain the not yet attained and to realize the not yet realized. Bhikkhus, this is the fourth instance for arousal of effort

Again, bhikkhus, the bhikkhu goes the alms round in the village or hamlet and does not obtain morsel food unexalted or exalted, so much as to fill his stomach. It occurs to him:- 'When I went the alms round in the village or hamlet, I did not obtain morsel food unexalted or exalted, so much as to fill my stomach. On account of that my body is light and active and I will make effort to attain the not yet attained, to realize something not yet realized.' He arouses effort to attain the not yet attained and to realize the not yet realized. Bhikkhus, this is the fifth instance for arousal of effort

Again, bhikkhus, the bhikkhu goes the alms round in the village or hamlet and obtains morsel food unexalted or exalted, so much as to fill his stomach. It occurs to him:- 'When I went the alms round in the village or hamlet, I obtained morsel food unexalted or exalted, so much as to fill my stomach. Now my body is powerful and active. Therefore I

will arouse effort cautious of the future, to attain the not yet attained, to realize something not yet realized.' He arouses effort to attain the not yet attained and to realize the not yet realized. Bhikkhus, this is the sixth instance for arousal of effort

Again, bhikkhus, a minor ailment arises to the bhikkhu. It occurs to him:- 'This minor ailment has arisen to me, there is a possibility that it should develop. Therefore I will arouse effort cautious of the future, to attain the not yet attained, to realize something not yet realized.' He arouses effort to attain the not yet attained and to realize the not yet realized. Bhikkhus, this is the seventh instance for arousal of effort

Again, bhikkhus, the bhikkhu rises from an ailment. It occurs to him:- 'I have just arisen from an ailment. There is a possibility that the ailment should recur. Therefore I will arouse effort cautious of the future, to attain the not yet attained, to realize something not yet realized.' He arouses effort to attain the not yet attained and to realize the not yet realized. Bhikkhus, this is the eighth instance for arousal of effort Bhikkhus, these eight are the instances for the arousal of effort.

(9). 4. Sativaggo- Section on mindfulness.

1. Satisampaja~n~nasutta.m- Mindful awareness.

81. Bhikkhus, when mindful awareness is not present, gone wrong in mindful awareness, the cause for shame and remorse is destroyed. When shame and remorse is not present, gone wrong in shame and remorse, the cause for control of the mental faculties is destroyed. When the control of the mental faculties is not present, gone wrong in the control of the mental faculties, the cause for virtues is destroyed. When virtues are not present, gone wrong in virtues, the cause for right concentration is destroyed. When right concentration is not present, gone wrong in right concentration, the cause for seeing it as it really is, is destroyed. When seeing it as it really is, is not present, gone wrong in seeing it as it really is, the cause for disgust and disenchantment is destroyed. When disgust and disenchantment is not present, gone wrong in disgust and disenchantment, the cause for knowledge and vision of release is destroyed. Bhikkhus, like a tree that has lost its branches and leaves, would not grow its shoots completely, ....re...bark completely, ...re.... accessory wood completely, ....re... heart wood completely. In the same manner when mindful awareness is not present, gone wrong in mindful awareness, the cause for shame and remorse is destroyed. When shame and remorse is not present, gone wrong in shame and remorse, the cause for control of the mental faculties is destroyed. When the control of the mental faculties is not present, gone wrong in the control of the mental faculties, the cause for virtues is destroyed. When virtues are not present, gone wrong in virtues, the cause for right concentration is destroyed. When right concentration is not present, gone wrong in right concentration, the cause for seeing it as it really is, is destroyed. When seeing it as it really is, is not present, gone wrong in seeing it as it really is, the cause for disgust and disenchantment is destroyed. When disgust and disenchantment is not present, gone wrong in disgust and disenchantment, the cause for knowledge and vision of release is destroyed.

Bhikkhus, when mindful awareness is present, endowed with the cause for mindful awareness, the cause for shame and remorse gets completed. When shame and remorse is present, endowed with the cause for shame and remorse, control of the mental faculties gets completed. When the control of the mental faculties is present, endowed with the control of the mental faculties, virtues get completed. When virtues are present, endowed with the cause for virtues, right concentration gets completed. When right concentration is present, endowed with the cause for right concentration, seeing it

as it really is, gets completed. When seeing it as it really is, is present, endowed with the cause, to see it as it really is, the cause for disgust and disenchantment gets completed. When disgust and disenchantment is present, endowed with the cause for disgust and disenchantment, the cause for knowledge and vision of release gets completed. Bhikkhus, like a tree that has branches and leaves, would grow its shoots completely, ....re...bark completely, ...re.... accessory wood completely,....re... heart wood completely. In the same manner when mindful awareness is present, endowed with the cause for mindful awareness, the cause for shame and remorse gets completed. When shame and remorse is present, endowed with the cause for shame and remorse, the control of the mental faculties gets completed. When the control of the mental faculties is present, endowed with the cause for the control of the mental faculties, the cause for virtues gets completed. When virtues are present, endowed with the cause for virtues, the cause for right concentration gets completed. When right concentration is present, endowed with the cause for right concentration, the cause for seeing it as it really is, gets completed. When seeing it as it really is, is present, endowed with the cause to see it as it really is, the cause for disgust and disenchantment gets completed. When disgust and disenchantment is present, endowed with the cause for disgust and disenchantment, knowledge and vision of release gets completed.

## 2. Pu.n.niyasutta.m- Venerable Punniya

82. Then venerable Punniya approached the Blessed One, worshipped, sat on a side and said:-

"Venerable sir, what is the reason that on a certain day the teachings of the Blessed One becomes evident to me and on another day it does not become evident to me?"

"Punniya, the bhikkhu has faith, does not approach the Thus Gone One and the Teachings do not become evident to him. Punniya, when the bhikkhu has faith and approaches the Thus Gone One, the Teachings become evident to him. Punniya, when the bhikkhu has faith and approaches does not associate, ....re....associates, ...re.... does not question, ...re...questions, ...re...does not listen attentively, ...re... listens attentively,....re....does not bear the Teaching in mind,....re.... bears the Teaching in the mind, ....re....does not search the meanings in the Teaching, ....re... searches the meanings in the Teaching, ...re....knowing the meanings in the Teaching does live a life according to the Teaching. Then the Teachings of the Thus Gone One do not become evident.

Punniya, when the bhikkhu has faith, approaches, associates the Blessed One, questions him, listens attentively, learns the Teaching, bears it in mind, searches meanings in the Teaching he has heard, learning the meanings in the Teaching he lives according to the Teaching. In this manner the Teachings of the Thus Gone One undoubtedly becomes evident.

## 3. Muulakasutta.m- The origin

83."Bhikkhus, if wandering ascetics of other sects ask you-'Friends, what is the origin, the beginning, rising from what, moving to what, what is foremost, from what authority, ennobled in what and finding what as the essence are all things. How would you explain it to the wandering ascetics of other sects?"

"Venerable sir, the Blessed One is our leader, the Blessed One is our refuge. It is suitable that the meaning is evident to the Blessed One, hearing it from the Blessed One the bhikkhus will bear it in mind."

"Then bhikkhus, I will tell, attend carefully and listen. Bhikkhus, if wandering ascetics of other sects ask you-'Friends, what is the origin, the beginning, rising from what, moving to what, what is foremost, from what authority, ennobled in what and finding what as the essence are all things. You should reply the wandering ascetics thus:- Friends, the origin of all things is interest, its beginning is attention, all things arise with a contact, they move with feelings, the foremost for all things is concentration, the authority for all things is mindfulness, all things are ennobled in wisdom and the essence for all things is release. Bhikkhus, you should reply the wandering ascetics of other sects thus."

#### 4. Corassutta.m- Highwaymen

84. Bhikkhus, the highwaymen endowed with eight things does not do it long, ends up quickly. What eight?

Attacks those who should not be attacked, takes away without leaving anything, kills women, defiles maidens, plunders the gone forth, plunders the royal treasury, steals in the vicinity and does not have a saving Bhikkhus, the highwaymen endowed with these eight things does not do it long, ends up quickly.

Bhikkhus, the highwaymen endowed with eight things does it long, does not end up quickly. What eight?

Does not attack those who should not be attacked, does not take away without leaving anything, does not kill women, does not defile maidens, does not plunder the gone forth, does not plunder the royal treasury, does not steal in the vicinity and has a saving Bhikkhus, the highwaymen endowed with these eight things does it long, does not end up quickly.

#### 5. Sama.nasutta.m- Recluse

85. Bhikkhus, recluse is a synonym for the Thus Gone One, worthy and rightfully enlightened. Bhikkhus, brahmin is a synonym for the Thus Gone One, worthy and rightfully enlightened. Bhikkhus, one who reveals knowledge, is a synonym for the Thus Gone One, worthy and rightfully enlightened. Bhikkhus, physician is a synonym for the Thus Gone One, worthy and rightfully enlightened. Bhikkhus, free from impurity, is a synonym for the Thus Gone One, worthy and rightfully enlightened. Bhikkhus, spotlessly clean, is a synonym for the Thus Gone One, worthy and rightfully enlightened. Bhikkhus, the knowing one, is a synonym for the Thus Gone One, worthy and rightfully enlightened.

Bhikkhus, released, is a synonym for the Thus Gone One, worthy and rightfully enlightened.

That which could be achieved, by a recluse, living a brahmin's life,

That which could be achieved, by revealing knowledge, by a noble physician,

That which could be achieved, by one free from impurity, spotlessly cleaned,

That which could be achieved, by one possessing knowledge of noble release

I have won all that and am released from bonds.

Am the Great Man tamed in the highest, gone beyond and extinguished.

## 6. Yasasutta.am- Fame

86. At one time the Blessed One was touring the country of Kosala with a large Community of bhikkhus and entered the brahmin hamlet Icchanagala and lived in the forest stretch of Icchanagala. The brahmin householders of Icchanagala heard that the good recluse Gotama, the son of the Sakyas gone forth from the Sakya clan has come to Icchanagala and lives in the forest stretch there. The good name, spread about that good Gotama- That Blessed One is worthy, rightfully enlightened, endowed with knowledge and conduct, well gone, the incomparable tamer of those to be tamed, teacher of gods and men, enlightened and Blessed. He teaches to this world together with its gods, Mara, Brahma and the community of recluses and brahmins, the Teaching he had known and realized, good at the beginning, in the middle and the end, purely and completely explaining the holy life. It is good to see such worthy ones. Then the brahmin householders of Icchanagala at the end of that night carrying a lot of eatables and nourishments approached the forest stretch of Icchanagala, and they stood outside the entrance making a lot of noise. .

At that time venerable Nagita attended on the Blessed One and the Blessed One addressed venerable Nagita:- Nagita, who makes such great noise, like hauling a catch of fish. Venerable sir, they are the brahmin householders of Icchanagala standing outside, come with a lot of eatables and nourishments for the Blessed One and the Community of bhikkhus Nagita, I do not tolerate that eminent fame, the enjoyment of gain, honour and fame. May it not come to me. It is vile and sluggish pleasure in comparison to this emancipation from worldliness, the pleasures of seclusion, appeasement, enlightenment, non sensual pleasure gained for nothing and gained quickly.

Venerable sir, may the Blessed One tolerate. Well Gone One, it is the right time to give consent. Wherever the Blessed One inclines now, whether hamlet or state, the brahmin householders too would bend, to that hamlet or state. Like huge drops of rain that fall would turn towards the inclines. In the same manner, wherever the Blessed One inclines now, whether hamlet or state, the brahmin householders too would bend, to that hamlet or state. What is the reason? It is on account of the virtues and wisdom of the Blessed One.

Nagita, I do not tolerate that eminent fame, the enjoyment of gain, honour and fame. May it not come to me. It is vile and sluggish pleasure in comparison to this emancipation from worldliness, the pleasures of seclusion, appeasement, enlightenment, non sensual pleasure gained for nothing and gained quickly. The enjoyment of gain, honour and fame is a vile and sluggish pleasure.

Nagita, certain gods too do not enjoy this emancipation from worldliness, the pleasure of seclusion, appeasement, enlightenment, this non-sensual pleasure gained for nothing and gained quickly. Nagita, to you living with a crowd, living in a company, it occurs:- 'If

this venerable one was not a gainer of this emancipation from worldliness, the pleasure of seclusion, appeasement, enlightenment, this non-sensual pleasure gained for nothing and gained quickly, he would have lived with the crowd, enjoying the company.

Here, Nagita, I see bhikkhus pointing fingers at each other joking and playing then it occurs to me:- Since these venerable ones are not the gainers of this emancipation from worldliness, the pleasure of seclusion, appeasement, enlightenment, this non-sensual pleasure gained for nothing and gained quickly, which I now enjoy, they point fingers at each other, joke and play.

Nagita, I see bhikkhus, who eat as much as they like and abide enjoying the pleasure of sleep and sluggishness- Nagita, then it occurs to me:-'Since these venerable ones are not the gainers of this emancipation from worldliness, the pleasure of seclusion, appeasement, enlightenment, this non-sensual pleasure gained for nothing and gained quickly, which I now enjoy, that they eat as much as they like and abide enjoying the pleasure of sleep and sluggishness

Nagita, I see bhikkhus, living in the out skirts of the village, seated distracted, then it occurs to me:- These venerable ones either offend forest bhikkhus or novices, therefore they fall from their concentration. Nagita, then I am not pleased with their living in the out skirts of the village

Nagita, I see bhikkhus, living in the forest dozing away seated, then it occurs to me:- These venerable ones dispelling their sleepiness should develop the perception of forest, attending to the perception of solidarity Nagita, then I am pleased with their living in the forest.

Nagita, I see bhikkhus, living in the forest seated distracted, then it occurs to me:- These venerable ones either should concentrate their minds or should protect their concentrated minds Nagita, then I am not pleased with their living in the forest.

Nagita, I see bhikkhus, living in the forest, seated and concentrated, then it occurs to me:- These venerable ones should either release their unreleased minds or protect their released minds. Nagita, then I am not pleased with their living in the forest.

Nagita, I see bhikkhus, living in the out skirts of the village, the gainers of robes, morsel food, dwellings and requisites when ill .They desiring that gain honour and fame give up forest dwellings and jungle paths and come to hamlets, villages and states and make their dwellings. Nagita, then I am not pleased with their living in the out skirts of the village

Nagita, I see bhikkhus, living in the forest, the gainers of robes, morsel food, dwellings and requisites when ill They turn away that gain, honour and fame and do not give up seclusions, do not give up forest dwellings and jungle paths. Nagita, then I am pleased with their living in the forest.

Nagita, when I come to the highway, if I do not see anyone in front or behind, at that time I find it pleasant, at least for the purpose of urinating and excreting.

87. Bhikkhus, to the lay disciple endowed with eight things, if the Community desires could turn the bowl upside down. What eight?

Makes effort for, the non-gain of the bhikkhus, ill being of the bhikkhus, for their non-dwelling, scolds and abuses bhikkhus, disunites bhikkhus, blames the enlightened one, blames the Teaching and blames the Community of bhikkhus. Bhikkhus, to the lay disciple endowed with these eight things, if the Community desires could turn the bowl upside down.

Bhikkhus, to the lay disciple endowed with eight things, if the Community desires could turn the bowl upright What eight?

Does not make effort for, the non-gain of the bhikkhus, ill being of the bhikkhus, for their non-dwelling, does not scold and abuse bhikkhus, does not disunite bhikkhus, does not blame the enlightened one, the Teaching and the Community of bhikkhus. Bhikkhus, to the lay disciple endowed with these eight things, if the Community desires could turn the bowl upright

8. Appasaadapavedaniiyasutta.m- Showing displeasure

88. Bhikkhus, to the bhikkhu endowed with eight things, if the lay disciples desire could show displeasure. What eight?

Makes effort for, the non-gain of the lay disciples, ill being of the lay disciples, scolds and abuses lay disciples, causes disunity among lay disciples, blames the enlightened one, blames the Teaching, blames the Community of bhikkhus and looks at them antagonistically Bhikkhus, to the bhikkhu endowed with these eight things, if the lay disciples desire could show displeasure.

Bhikkhus, to the bhikkhu endowed with eight things, if the lay disciples desire could show pleasure What eight?

Does not make effort for, the non-gain of the lay disciples, ill being of the lay disciples, does not scold and abuse the lay disciples, does not cause disunity among the lay disciples, praises the enlightened one, the Teaching and the Community of bhikkhus. and does not antagonise the lay disciples. Bhikkhus, to the bhikkhu endowed with these eight things, if the Community desires could show pleasure.

9. Pa.tisaaraniiyasutta.m- An act of reconciliation.

89. "Bhikkhus, to the bhikkhu endowed with eight things, if the Community desires could do an act of reconciliation. What eight?

Makes effort for the non-gain and ill being of the lay disciples, scolds and abuses lay disciples, causes disunity among lay disciples, blames the enlightened one, blames the Teaching blames the Community of bhikkhus and does not keep a rightful promise given to the lay disciple Bhikkhus, to the bhikkhu endowed with these eight things, if the Community desires could do an act of reconciliation.



Bhikkhus, to the bhikkhu endowed with eight things, if the Community desires could allay the act of reconciliation. What eight?

Does not make effort for, the non-gain of the lay disciples, ill being of the lay disciples, does not scold and abuse lay disciples, does not cause disunity among lay disciples, praises the enlightened one, the Teaching and the Community of bhikkhus and keeps a rightful promise given to the lay disciples. Bhikkhus, to the bhikkhu endowed with these eight things, if the Community desires could allay the act of reconciliation. "

#### 10. Sammaavattanasutta.m -Rightful continuance

90."Bhikkhus, the bhikkhu who has done that worst of evils should rightfully abide by these eight things - Should not give the higher ordination, a foundation should not be laid, should not attend to a novice, should not enjoy the state of being advisor to bhikkhunis, should never advise bhikkhunis, should not enjoy anything belonging to the Community, should not be left in any single place, should not be supported from money begot from such a place. Bhikkhus, the bhikkhu who has done that worst of evils should rightfully abide by these eight things

#### (10) 5. Saama~n~navaggo- The general section.

91-116 Then the female lay disciple, Bojjhaa, ..re... Sirimaa, ...re..Padumaa,...re..Sutanaa, ..re.. Manuja, ..re.. Uttaraa, ..re.. Muttaa,..re... Khemaa, ....re... Rucii, ....re... Cundii, ....re.. Bimbaa, ...re... Sumanaa, ...re.... Mallikaa, ...re... Tissaa, ...re... Tissamaataa, ...re... Sonaa, ...re.. Sonaayamaaataa, ....re... Kaa.naa,..re... Kaa.namaataa, ....re...Uttaraa, ...re...Nandamaataa, ....re....Visakhaa, Migaaramaataa,...re....Khujjuttaraa, the femaale lay disciple,...re.....Saamaawathie, the female lay disciple...re... Suppavaasaa the daughter of the Koliyas, ...re...Suppiyaa, the female lay disciple,...re....and the householder's wife Nakulamaataa. . .

#### (11) Raagapeyyaala.m- Repeats of greed

117. Bhikkhus, thoroughly knowing greed eight things should be developped. What eight?

Right view, right thoughts, right speech, right action, right livelihood, , right effort, right mindfulness and right concentration. Bhikkhus, thoroughly knowing greed these eight things should be developped.

118. Bhikkhus, thoroughly knowing greed these eight things should be developped. What eight? With internal material perception seeing a few beautiful and ugly external forms. Mastering them becoming perceptive as I know and see.

With internal material perception seeing immeasurable beautiful and ugly external forms. Mastering them becoming perceptive as I know and see..

With internal immaterial perception seeing a few beautiful and ugly external forms. Mastering them becoming perceptive as I know and see.

With internal immaterial perception seeing immeasurable beautiful and ugly external forms. Mastering them, becoming perceptive as I know and see. .

With internal immaterial perception seeing blue external forms with blue marks and shine. Mastering them becoming perceptive as I know and see.

With internal immaterial perception seeing yellow external forms with yellow marks and shine. Mastering them becoming perceptive as I know and see.

With internal immaterial perception seeing red external forms with red marks and shine Mastering them becoming perceptive as I know and see. .

With internal immaterial perception seeing white external forms with white marks and shine. Mastering them becoming perceptive as I know and see. Bhikkhus, thoroughly knowing greed these eight things should be developed. .

119. Bhikkhus, thoroughly knowing greed eight things should be developed. What eight?

With material seeing matter.

With internal immaterial perception seeing external forms.

Being released in good only.

Overcoming all perceptions of matter and perceptions of aversion not attending to various perceptions, with space is boundless abiding in the sphere of space. .

Overcoming all the sphere of space, with consciousness is boundless abiding in the sphere of consciousness.

Overcoming all the sphere of consciousness with there is nothing abiding in the sphere of no-thingness.

Overcoming all the sphere of no-thingness, abiding in the sphere of neither perception nor non-perception.

Overcoming all the sphere of neither perception nor non-perception abiding in the cessation of perceptions and feelings. Bhikkhus, thoroughly knowing greed these eight things should be developed.

120-146 "Bhikkhus, thoroughly knowing greed ....re... to exhaust it...re...to dispel it,...re...to destroy it...re....for its fading, ....re... for its disenchantment,...re.... for its cessation,....re....for giving it up,...re.... for throwing it out, these eight things should be developed.

147-626 "Bhikkhus, thoroughly knowing evil intention ,...re.... delusion, ...re... hatred, ....re...bearing grudge, ....re... smearing over,...re...unmercifulness, ....re...envy, ...re...selfishness, ....re...craftiness, ....re... ..deceptive appearance, ...re.. ..immobility,...re...impetuosity, ...re....measuring, ...re....conceit, ...re...intoxication,....re....negligence, ....re.. ..to exhaust it...re...to dispel it,...re...to destroy it...re....for its fading, ....re... for its disenchantment,...re.... for its cessation,....re....for giving it up,...re.... for throwing it out, these eight things should be developed.

Navakanipaata

Pa.thamapa.n.naasaka.m

## 1. Sambodhivaggo- Section on enlightenment

### 1.Sambodhisutta.m- Enlightenment

1. I heard thus. At one time the Blessed One was living in the monastery offered by Anathapindika in Jeta's grove in Savatthi and addressed the bhikkhus:-

"Bhikkhus, if wandering ascetics of other sects ask you, friends by what means should factors associated with enlightenment be developed, how would you explain it?

"Venerable sir, the Blessed One is the origin of the Teaching ....re..... the bhikkhus will bear it in mind hearing it from the Blessed One."

"Then bhikkhus, listen carefully and attend, I will tell. Bhikkhus, if wandering ascetics of other sects ask you, friends by what means should factors associated with enlightenment be developed, you should explain it thus:-

Here, friends, the bhikkhu becomes a spiritual friend, good to be associated promoting good friendship. This is the first means of developing factors associated with enlightenment

Again, friends, the bhikkhu becomes virtuous, restrained in the higher code of rules, observing the rules, conducts himself seeing fear in the slightest fault. This is the second means of developing factors associated with enlightenment.

Again, friends, the bhikkhu becomes a quick and easy gainer for nothing of such talk about austere penances, providing explanations of the mind's activities such as wanting little, satisfaction, seclusion, not wanting company, arousing effort, talk about virtues, concentration, wisdom, release and talk about knowledge and vision of release This is the third means of developing factors associated with enlightenment

.Again, friends, the bhikkhu abides with aroused effort, to dispel demeritorious things and to amass meritorious things with the firm endeavour of not giving up the main aim in meritorious things. This is the fourth means of developing factors associated with enlightenment

Again, friends, the bhikkhu becomes wise endowed with wisdom about the rising and fading nature of the five holding masses for the noble penetration to rightfully end unpleasantness. This is the fifth means of developing factors associated with enlightenment.

Bhikkhus, from a spiritual friend; a good association and good friendship is desirable to the bhikkhu, to become virtuous restrained in the higher code of rules, to conduct himself observing the rules, seeing fear in the slightest fault.

Bhikkhus, from a spiritual friend; a good association and good friendship is desirable to the bhikkhu, for a quick and easy gain for nothing of such talk about austere penances, providing explanations of the mind's activities such as wanting little, satisfaction, seclusion, not wanting company, arousing effort, talk about virtues, concentration, wisdom, release and talk about knowledge and vision of release

Bhikkhus, from a spiritual friend; a good association and good friendship is desirable to the bhikkhu to abide with aroused effort, to dispel demeritorious things and to amass meritorious things with the firm endeavour of not giving up the main aim in meritorious things.

Bhikkhus, from a spiritual friend; a good association and good friendship is desirable to the bhikkhu to become wise, endowed with wisdom about the rising and fading nature of the five holding masses for the noble penetration to rightfully end unpleasantness.

Bhikkhus, the bhikkhu established in these five things should further develop four things. -to dispel greed loathing should be developed, to dispel anger lovingkindness should be developed, to cut up thoughts, in and out breathing should be developed, to root out the measuring 'I be', the perception of impermanence should be developed. Bhikkhus, to one developed in the perception of impermanence, the perception of no self gets established. One with the perception of no-self, completely destroys the perception 'I be' and here and now enjoys extinction.

## 2. Nissayasutta.m- Supportive condition

2. Then a certain bhikkhu approached the Blessed One, ....re..... sat on a side and said:-

"Venerable sir, it is said, is endowed with supportive conditions. How far is a bhikkhu endowed with supportive conditions?"

"Bhikkhu, the bhikkhu supported by faith too, dispels demerit and develops merit, by that his demerit gets dispelled. Bhikkhu, the bhikkhu supported by shame too,....re...remorse too, ...re....effort too, ....re...wisdom too, thoroughly dispels demerit as he dispels seeing with the noble one's wisdom and dispels.

Bhikkhu, the bhikkhu established in these five things should abide supported on four things. What four?

Here, bhikkhu, the bhikkhu discriminating pursues a certain thing, discriminating patiently bears a certain thing, discriminating avoids a certain thing and discriminating drives out a certain thing. Bhikkhu, thus the bhikkhu is endowed with the supportive conditions. . . .

## 3. Meghiyasutta.m- Venerable Meghiya

3. At one time the Blessed One was living on the Calika rock in Calika. At that time venerable Meghiya attended on the Blessed One. Then venerable Meghiya approached the Blessed One, worshipped, stood on a side and said:-"Venerable sir, I desire to go to my native village for the alms round"

"Meghiya, do as you think is fit."

Then venerable Meghiya putting on robes in the morning taking bowl and robes went the alms round in his native village, returning from the alms round and after the meal was over he approached the bank of river Kimikala. Wandering up and down the bank of river Kimikala, he came to a pleasant mango orchard and it occurred to him:- This mango orchard is pleasant. It is ideal for the son of a clansman to make effort. If I get permission from the Blessed One I will come to this mango orchard to make effort."

Venerable Meghiya approached the Blessed One, worshipped, sat on a side and said:-

"Venerable sir, I put on robes in the morning, took bowl and robes and went the alms round in my native village. Returning from the alms round and after the meal was over I approached the bank of river Kimikala. Wandering up and down the bank of river Kimikala, I came to a pleasant mango orchard and it occurred to him:- This mango orchard is pleasant. It is ideal for the son of a clansman to make effort. If I get permission from the Blessed One I will come to this mango orchard to make effort."

The Blessed One said: "Meghiya, wait! I am by myself, wait until another bhikkhu comes"

For the second time venerable Meghiya said to the Blessed One:- "Venerable sir, the Blessed One has nothing more to do. As for me, there is something more for me to do. There is something more, left for me to do. If the Blessed One grants me permission, I will go to the mango orchard for making effort." "Meghiya, wait! I am by myself, wait until another bhikkhu comes"

For the third time venerable Meghiya said to the Blessed One:- "Venerable sir, the Blessed One has nothing more to do. As for me, there is something more, for me to do. There is something more, left for me to do. If the Blessed One grants me permission, I will go to the mango orchard to make effort."

"Meghiya, when you say it's to make effort, what shall I say! Do as you think is fit."

Then venerable Meghiya getting up from his seat worshipped and circumambulated the Blessed One, and approached and entered the mango orchard, and sat under a certain tree to spend the day. When venerable Meghiya was abiding in that mango orchard, three evil demeritorious thoughts assailed him constantly, such as sensual thoughts, angry thoughts and hurtful thoughts. Then it occurred to venerable Meghiya:- 'It is wonderful and surprising I left home and became homeless out of faith. Yet am beset by these evil demeritorious thoughts of sensuality, anger and hurtfulness"

Venerable Meghiya approached the Blessed One, worshipped, sat on a side and said:-

"Here, venerable sir, when I was abiding in that mango orchard, three evil demeritorious thoughts assailed me constantly, such as sensual thoughts, angry thoughts and hurtful thoughts. Then it occurred to me:- 'It is wonderful and surprising I left home and became homeless out of faith. Yet am beset by these evil demeritorious thoughts of sensuality, anger and hurtfulness.'"

"Meghiya, it is immaturity. The maturity of five things lead to the release of mind. What five? Here, Meghiya the bhikkhu becomes a spiritual friend, a good associate with good friendship. Meghiya, for the mind, immature for release this is the first thing leading to maturity.

Again, Meghiya, the bhikkhu becomes virtuous restrained in the higher code of rules, conducting himself, seeing fear in the slightest fault he observes the rules. Meghiya, for the mind, immature for release this is the second thing leading to maturity. . .

Again, Meghiya, the bhikkhu becomes a quick and easy gainer for nothing of such talk about austere penances, providing explanations of the mind's activities such as wanting little, satisfaction, seclusion, not wanting company, arousing effort, talk about virtues, concentration, wisdom, release and talk about knowledge and vision of release Meghiya, for the mind, immature for release this is the third thing leading to maturity.

.Again, friends, the bhikkhu abides with aroused effort, to dispel demeritorious things and to amass meritorious things with the firm endeavour of not giving up the main aim in meritorious things. Meghiya, for the mind, immature for release this is the fourth thing leading to maturity.

Again, Meghiya, the bhikkhu becomes wise endowed with wisdom about the rising and fading nature of the five holding masses, for the noble penetration to rightfully end unpleasantness. Meghiya, for the mind, immature for release this is the fifth thing leading to maturity.

Bhikkhus, from a spiritual friend; a good association and good friendship is desirable to the bhikkhu, to become virtuous restrained in the higher code of rules, to conduct himself observing the rules, seeing fear in the slightest fault.

Bhikkhus, from a spiritual friend; a good association and good friendship is desirable to the bhikkhu, for a quick and easy gain for nothing of such talk about austere penances, providing explanations of the mind's activities such as wanting little, satisfaction, seclusion, not wanting company, arousing effort, talk about virtues, concentration, wisdom, release and talk about knowledge and vision of release

Bhikkhus, from a spiritual friend; a good association and good friendship is desirable to the bhikkhu to abide with aroused effort, to dispel demeritorious things and to amass meritorious things with the firm endeavour of not giving up the main aim in meritorious things.

Bhikkhus, from a spiritual friend; a good association and good friendship is desirable to the bhikkhu to become wise, endowed with wisdom about the rising and fading nature of the five holding masses for the noble penetration to rightfully end unpleasantness.

Bhikkhus, the bhikkhu established in these five things should further develop four things. -to dispel greed loathing should be developed, to dispel anger lovingkindness should be developed, to cut up thoughts, in and out breathing should be developed, to root out the measuring 'I be', the perception of impermanence should be developed. Bhikkhus, to one developed in the perception of impermanence, the perception of no self gets established. One with the perception of no-self, completely destroys the perception 'I be' and here and now enjoys extinction.

#### 4. Nandakasutta.m- Venerable Nandaka

4.At one time the Blessed One was living in the monastery offered by Anathapindika in Jeta's grove in Savatthi. At that time venerable Nandaka was in the attendance hall advising, inciting and making the hearts light of the bhikkhus, with a talk. The Blessed One having got up from his seclusion in the evening, approached the attendance hall and

stood waiting outside, until the talk ended. The Blessed One knowing that the talk ended, clearing his throat, knocked on the door. The bhikkhus opened the door to the Blessed One.

The Blessed One entered the attendance hall, sat on the prepared seat and addressed venerable Nandaka:- "Nandaka your disposition was a long address to the bhikkhus. My back ached standing outside until the end of the disposition."

When this was said venerable Nandaka in an antagonized tone said:- "Venerable sir, we did not know that the Blessed One was standing outside. If we knew that the Blessed One was standing outside, we would not have said so much."

The Blessed One knowing that venerable Nandaka was antagonized said:- Nandaka, it is good! Sons of clansmen like you who have left home and have become homeless, should sit with a righteous talk, as you have done. Nandaka, for those who have come together, there are two things to do. Either a talk on righteousness or observe noble silence. Nandaka the bhikkhu has faith and not virtues. By that factor he is incomplete. He should be complete in that factor. How shall I have faith and virtues. Nandaka, when the bhikkhu has faith and virtues, he becomes complete.

Nandaka, when the bhikkhu has faith and virtues, not gained internal appeasement, by that factor he is incomplete. He should be complete in that factor. How shall I have faith, virtues and internal appeasement. Nandaka, when the bhikkhu has faith, virtues and internal appeasement by that factor he becomes complete.

Nandaka, when the bhikkhu has faith, virtues, gained internal appeasement and not gained higher wisdom to penetrate the Teaching by that factor he is incomplete. He should be complete in that factor. How shall I have faith, virtues, internal appeasement and gain higher wisdom to penetrate the Teaching. Nandaka, when the bhikkhu has faith, virtues internal appeasement and gain higher wisdom to penetrate the Teaching by that factor he become complete. Nandaka, just as to a fourfooted when one foot is lame, by that factor he becomes incomplete. In the same manner when the bhikkhu has faith, virtues, gained internal appeasement and not gained higher wisdom to penetrate the Teaching by that factor he is incomplete. He should be complete in that factor. How shall I have faith, virtues, internal appeasement and gain higher wisdom to penetrate the Teaching. Nandaka, when the bhikkhu has faith, virtues internal appeasement and gain higher wisdom to penetrate the Teaching by that he becomes complete."

The Blessed One saying this got up and went into his dwelling.

Soon after the Blessed One had gone venerable Nandaka addressed the bhikkhus:- "Here, friends, the Blessed One with four lines declared the complete and pure holy life - Nandaka the bhikkhu has faith and not virtues. By that factor he is incomplete. He should be complete in that factor. How shall I have faith and virtues. Nandaka, when the bhikkhu has faith and virtues, he becomes complete.

Nandaka, when the bhikkhu has faith and virtues, not gained internal appeasement, by that factor he is incomplete. He should be complete in that factor. How shall I have faith, virtues and internal appeasement. Nandaka, when the bhikkhu has faith, virtues and internal appeasement by that he becomes complete.

Nandaka, when the bhikkhu has faith, virtues, gained internal appeasement and not gained higher wisdom to penetrate the Teaching by that factor he is incomplete. He should be complete in that factor. How shall I have faith, virtues, internal appeasement and gain higher wisdom to penetrate the Teaching. Nandaka, when the bhikkhu has faith, virtues internal appeasement and gain higher wisdom to penetrate the Teaching by that

factor he becomes complete. Nandaka, just as to a fourfooted when one foot is lame, by that factor he becomes incomplete. In the same manner when the bhikkhu has faith, virtues, gained internal appeasement and not gained higher wisdom to penetrate the Teaching by that factor he is incomplete. He should be complete in that factor. How shall I have faith, virtues. internal appeasement and gain higher wisdom to penetrate the Teaching. Nandaka, when the bhikkhu has faith, virtues internal appeasement and gain higher wisdom to penetrate the Teaching by that he becomes complete"

"Friends, these five are the benefits for listening and discussing the Teaching at the right time. What five?

Here, friends, the bhikkhu preaches the Teaching good at the beginning, middle and end, full of meanings even in the letters declaring the complete and pure holy life When the bhikkhu preaches the Teaching good at the beginning, middle and end, full of meanings even in the letters, declaring the complete and pure holy life, he becomes loveable agreeable esteemed and developed to the Teacher. Friends this is the first benefit for listening to the Teaching and discussing it at the right time. .

Again, friends, the bhikkhu preaches the Teaching good at the beginning, middle and end, full of meanings even in the letters declaring the complete and pure holy life When the bhikkhu preaches the Teaching good at the beginning, middle and end full of meanings even in the letters, declaring the complete and pure holy life, he experiences the meanings and the Teaching. Friends this is the second benefit for listening to the Teaching and discussing it at the right time.

Again, friends, the bhikkhu preaches the Teaching good at the beginning, middle and end, full of meanings even in the letters declaring the complete and pure holy life When the bhikkhu preaches the Teaching good at the beginning, middle and end full of meanings even in the letters, declaring the complete and pure holy life, he penetratingly sees with wisdom the deep essential in the Teaching. Friends this is the third benefit for listening to the Teaching and discussing it at the right time.

Again, friends, the bhikkhu preaches the Teaching good at the beginning, middle and end, full of meanings even in the letters declaring the complete and pure holy life When the bhikkhu preaches the Teaching good at the beginning, middle and end full of meanings even in the letters, declaring the complete and pure holy life, the co-associates in the holy life applaud him.-' Indeed the venerable one has attained it or is attaining it.' Friends this is the fourth benefit for listening to the Teaching and discussing it at the right time.

Again, friends, the bhikkhu preaches the Teaching good at the beginning, middle and end, full of meanings even in the letters declaring the complete and pure holy life When the bhikkhu preaches the Teaching good at the beginning, middle and end full of meanings even in the letters, declaring the complete and pure holy life, to the co-associates in the holy life, the trainee bhikkhus who abide with the aim of attaining the end of unpleasantness arouse effort to attain the not yet attained, to realize the not yet realized. Those bhikkhus who are worthy, have destroyed desires, lived the holy life, done what should be done, thrown off the load, has come to the highest good, destroyed the bond 'to be' and rightfully knowing are released, hearing that Teaching abide in pleasantness here and now. Friends this is the fifth benefit for listening to the Teaching and discussing it at the right time.



5. Bhikkhus, these five are powers. What five?

The power of wisdom, the power of effort, the power of non-faultiness and the power of collectiveness. Bhikkhus, what is the power of wisdom?

Here bhikkhus, the bhikkhu has wisely recognized and penetrated these things that are merit and reckoned as merit, demerit and reckoned as demerit, faulty and reckoned as faulty, not faulty and reckoned as not faulty, impure and reckoned as impure, pure and reckoned as pure, practised and reckoned as should be practised, not practised and reckoned as should not be practised, not noble and reckoned as not noble, noble and reckoned as noble, Bhikkhus, to this is called the power of wisdom.

Bhikkhus, what is the power of effort?

Here bhikkhus, the bhikkhu arouses interest and effort pursues the mind and endeavours to dispel, things that are demerit and reckoned as demerit, faulty and reckoned as faulty, impure and reckoned as impure, not practised and reckoned as should not be practised, not noble and reckoned as not noble and arouses interest and effort to pursue the mind and make endeavour to gain, things that are merit and reckoned as merit, not faulty and reckoned as not faulty, pure and reckoned as pure, practised and reckoned as should be practised, noble and reckoned as noble Bhikkhus, to this is called the power of effort.

Bhikkhus, what is the power of non-faultiness?

Here, bhikkhus, the noble disciple is endowed with non-faulty bodily, verbal and mental action. Bhikkhus, to this is called the power of non-faultiness.

Bhikkhus, what is the power of collectiveness?

Bhikkhus, these four are the characteristics of sympathy-giving gifts, pleasant words, leading an useful life and equality. Bhikkhus, out of giving gifts, the foremost is giving gifts of the Teaching. Out of pleasant words the foremost is giving the Teaching again and again to those who attend carefully until the meaning is attained. Bhikkhus, out of leading an useful life the foremost, is establishing those who have, no faith in faith, no virtues in virtues, the selfish in benevolence, the lacking in wisdom in wisdom. Bhikkhus, out off equality, the foremost is the equality of a stream enterer with a stream enterer, once returner with a once returner, non-returner with a non-returner and a noble one with a noble one. Bhikkhus, these are the four powers.

Bhikkhus, the noble disciple endowed with these four powers has overcome five fears. What five? The fear of, a livelihood, the lack of virtues, antagonizing the gathering, death and an evil birth. The noble disciple reflects: -I have no fears of a livelihood. Why should I have fears of a livelihood? I have these four powers of wisdom, effort, non-faultiness and collectiveness. Those lacking in wisdom, the lazy, those with faulty bodily, verbal and mental activity, those without the power of collectiveness may have fears of a livelihood. I have no fears of the lack of virtues....re.... I have no fears of antagonizing the gathering...re...I have no fears of death, ....re...I have no fears of an evil birth Why should I have fears of an evil birth? I have these four powers of wisdom, effort, non-faultiness and collectiveness. Those lacking in wisdom, the lazy, those with faulty bodily, verbal and mental activity, those without the power of collectiveness may have fears of an evil birth.

Bhikkhus, the noble disciple endowed with these four powers has overcome these five fears.

6. Sevanaasutta.m- That should be followed after.

6. Venerable Sariputta addressed the bhikkhus:-

"Friends, even persons should be known as twofold-those that should be associated and not associated. Even morsel food should be known as twofold- that should be partaken and not partaken. Even dwellings should be known as twofold- that should be used and not used. Even villages and hamlets should be known as twofold- that should be made use of and not made use of. Even states should be known as twofold- that should be gone to and not gone to..

Friends, it was said, persons should be known as twofold, those that should be associated and not associated, why was it said so? If you know, that associating a certain person, my demeritorious things increase and meritorious things decrease, the requisites of life; robes, morsel food, dwellings and requisites when ill are obtained, with difficulty. Yet my aim of recluseship in becoming a homeless does not develop and get completed. Therefore that person should be left by night or by day, even without informing. He should not be followed again.

If you know, that associating a certain person, my demeritorious things increase and meritorious things decrease, the requisites of life; robes, morsel food, dwellings and requisites when ill are obtained, without difficulty. Yet my aim of recluseship in becoming a homeless does not develop and get completed. Therefore that person should be left even without informing. He should not be followed again.

If you know, that associating a certain person, my demeritorious things decrease and meritorious things increase, the requisites of life; robes, morsel food, dwellings and requisites when ill are obtained, with difficulty. Yet my aim of recluseship in becoming a homeless develops and gets completed. Therefore that person should not be left should be followed.

If you know, that associating a certain person, my demeritorious things decrease and meritorious things increase, the requisites of life; robes, morsel food, dwellings and requisites when ill are obtained without difficulty. My aim of recluseship in becoming a homeless develops and gets completed. Therefore that person should not be left he should be followed, even when chased. Friends, if it was said, persons should be known as twofold, those that should be associated and not associated, it was said on account of this.

Friends, it was said, robes should be known as twofold, those that should be partaken and not partaken, why was it said so? If you know of a robe, which when partaken demeritorious things increase and meritorious things decrease such robes should not be partaken. If you know of a robe, which when partaken demeritorious things decrease and meritorious things increase such robes should be partaken. Friends, if it was said, robes should be known as twofold, those that should be partaken and not partaken it was said on account of this.

Friends, it was said morsel food should be known as twofold, those that should be partaken and not partaken, why was it said so If you know of some morsel food, which when partaken demeritorious things increase and meritorious things decrease such morsel food should not be partaken. If you know of some morsel food, which when partaken demeritorious things decrease and meritorious things increase such morsel

food should be partaken. Friends, if it was said, morsel food should be known as twofold, those that should be partaken and not partaken it was said on account of this.

Friends, it was said dwellings should be known as twofold, those that should be used and not used, why was it said so? If you know of some dwelling, which when used demeritorious things increase and meritorious things decrease such dwellings should not be used. If you know of some dwelling, which when used demeritorious things decrease and meritorious things increase such dwellings should be used. Friends, if it was said, dwellings should be known as twofold, those that should be used and not used it was said on account of this.

Friends, it was said villages and hamlets should be known as twofold, those that should be made use of and not made use of, why was it said so? If you know of some village or hamlet, which when made use of demeritorious things increase and meritorious things decrease such villages and hamlets should not be made use of. If you know of some village or hamlet, which when made use of demeritorious things decrease and meritorious things increase such villages and hamlets should be made use of. Friends, if it was said, villages and hamlets should be known as twofold, those that should be made use of and not made use of, it was said on account of this.

Friends, it was said states should be known as twofold, those that should be gone to and not gone to, why was it said so? If you know of some state, which when gone to, demeritorious things increase and meritorious things decrease to such states you should not go. If you know of some states, to which when gone demeritorious things decrease and meritorious things increase, to such states you should go. Friends, if it was said, states should be known as twofold, those that should be gone to and not gone to, it was said on account of this.

## 7. Sutavaasutta.m -The wandering ascetic Sutava

7. At one time the Blessed One was living among the Gijjha peaks in Rajagaha. Then the wandering ascetic Sutava approached the Blessed One, exchanged friendly greetings, sat on a side and said:-

"Venerable sir, at one time the Blessed One was living among the Gijjha peaks in Rajagaha and I heard this in the presence of the Blessed One and it was accepted by the Blessed One:- 'Sutava, it is not possible for the bhikkhu who is worthy, destroyed desires, lived the holy life, done what should be done, has put the load down, have come to the highest good, has destroyed the bond 'to be', is released rightfully knowing, to go beyond five things- It is not possible for the bhikkhu who has destroyed desires, to destroy living things knowing, to take the not given with a thievish mind, to enjoy sexual intercourse, to say lies knowingly, to partake sensual things accumulating them as they have done in a household.' Venerable sir, does the Blessed One recall it and remember it completely?"

"Sutava, I recall it and remember it completely, not only earlier, even now I tell, Sutava, it is not possible for the bhikkhu who is worthy, destroyed desires, lived the holy life, done what should be done, has put the load down, have come to the highest good, has destroyed the bond 'to be', is released rightfully knowing, to go beyond nine things- It is not possible for the bhikkhu who has destroyed desires, to destroy living things knowing, to take the not given with a thievish mind, to enjoy sexual intercourse, to say lies knowingly, to partake sensual things accumulating them as they have done in a household, to follow the wrong course of action out of interest, to follow the wrong course of action through anger, to follow the wrong course of action through delusion, to follow

the wrong course of action out of fear. Sutava, earlier and now also I tell, it is not possible for the bhikkhu who is worthy, destroyed desires, lived the holy life, done what should be done, has put the load down, have come to the highest good, has destroyed the bond 'to be', is released rightfully knowing, to go beyond these nine things.

#### 8. Sajjhasutta. The wandering ascetic Sajjha.

8. At one time the Blessed One was living among the Gijjha peaks in Rajagaha. Then the wandering ascetic Sajjha approached the Blessed One, exchanged friendly greetings, sat on a side and said:-

"Venerable sir, at one time the Blessed One was living among the Gijjha peaks in Rajagaha and I heard this in the presence of the Blessed One and it was accepted by the Blessed One:- 'Sajjha, it is not possible for the bhikkhu who is worthy, destroyed desires, lived the holy life, done what should be done, has put the load down, have come to the highest good, has destroyed the bond 'to be', is released rightfully knowing, to go beyond five things- It is not possible for the bhikkhu who has destroyed desires, to destroy living things knowing, to take the not given with a thievish mind, to enjoy sexual intercourse, to say lies knowingly, to partake sensual things accumulating them as they have done in a household.' Venerable sir, does the Blessed One recall it and remember it completely?"

"Sajjha, I recall it and remember it completely, not only earlier, even now I tell it is not possible for the bhikkhu who is worthy, destroyed desires, lived the holy life, done what should be done, has put the load down, have come to the highest good, has destroyed the bond 'to be', is released rightfully knowing, to go beyond nine things- It is not possible for the bhikkhu who has destroyed desires, to destroy living things knowing, to take the not given with a thievish mind, to enjoy sexual intercourse, to say lies knowingly, to partake sensual things accumulating them as they have done in a household, to reject enlightenment, to reject the Teaching, to reject the Community of bhikkhus and to give up the holy life. Sajjha, earlier and now also I tell, it is not possible for the bhikkhu who is worthy, destroyed desires, lived the holy life, done what should be done, has put the load down, have come to the highest good, has destroyed the bond 'to be', is released rightfully knowing, to go beyond these nine things.

#### 9. Puggalasutta.m- Great beings.

9. Bhikkhus, these nine great beings are evident in the world. What nine?

The noble one, the one come to the path to become noble, the non-returner, the one come to the path of realizing non-returning, the once returner, the one come to the path of realizing once returning, the stream enterer, the one come to the path of realizing stream entry and the ordinary person. Bhikkhus, these nine great beings are evident in the world.

#### 10. Aahuneyyasutta.m- Worthy of honour.

10. Bhikkhus, these nine great beings are worthy of honour, hospitality, gifts, and veneration with clasped hands, the incomparable field of merit for the world. What nine?

The noble one, the one come to the path to become noble, the non-returner, the one come to the path of realizing non-returning, the once returner, the one come to the path of realizing once returning, the stream enterer, the one come to the path of realizing stream entry and the one come to lineage. Bhikkhus, these nine great beings are worthy of honour, hospitality, gifts, and veneration with clasped hands, the incomparable field of merit for the world.

2. Siihanaadavaggo- The section on the lion's roar.

1. Siihanaadasutta.m- The lion's roar

11. At that time the Blessed One was abiding in the monastery offered by Anathapindika in Jeta's grove in Savatthi. Venerable Sariputta approached the Blessed One, worshipped, sat on a side and said:- "Venerable sir, I have spent the rains in Savatthi and desire to go to the states on a tour." "Sariputta, do as you think is suitable." Then venerable Sariputta getting up from his seat worshipped and circumambulated the Blessed One and went away. Soon after venerable Sariputta had gone, a certain bhikkhu said to the Blessed One:- "Venerable sir, venerable Sariputta having hurt me, without a reconciliation has left on a tour." Then the Blessed One addressed a certain bhikkhu:- "Come! Bhikkhu, address Sariputta, in my words- 'Friend, Sariputta, the Blessed One calls you'" That bhikkhu consenting, approached venerable Sariputta and said:- "Friend, Sariputta, the Teacher calls you" Venerable Sariputta consented to see the Blessed One. By that time venerable Mahamoggallana and venerable Ananda were wandering from door to door with a bunch of keys. Saying "Venerable ones approach! There is going to be a lion's roar of venerable Sariputta, in front of the Blessed One." Then venerable Sariputta approached the Blessed One, worshipped and sat on a side. When seated the Blessed One said:- "Here, Sariputta, you have offended a certain co-associate in the holy life and without reconciling have left on a tour"

"Venerable sir, if mindfulness of the body in the body was not established, I would have offended a certain co-associate in the holy life and without reconciling would have left on a tour.

Venerable sir, just as the earth accepts the pure and the impure, excreta, urine, saliva, pus, and blood, does not loathe or shrink on account of it. In the same manner, I abide with a mind comparable to earth, made great and immeasurable, without anger or ill will. Venerable sir, if mindfulness of the body in the body was not established, I would have offended a certain co-associate in the holy life and without reconciling, would have left on a tour. .

Venerable sir, just as water washes the pure and the impure, excreta, urine, saliva, pus, and blood, does not loathe or shrink on account of it. In the same manner, I abide with a mind comparable to water, made great and immeasurable, without anger or ill will. Venerable sir, if mindfulness of the body in the body was not established, I would have offended a certain co-associate in the holy life and without reconciling, would have left on a tour.

Venerable sir, just as fire burns the pure and the impure, excreta, urine, saliva, pus, and blood, does not loathe or shrink on account of it. In the same manner, I abide with a mind comparable to fire, made great and immeasurable, without anger or ill will. Venerable sir, if mindfulness of the body in the body was not established, I would have offended a certain co-associate in the holy life and without reconciling, would have left on a tour.

Venerable sir, just as air blows away the pure and the impure, excreta, urine, saliva, pus, and blood, does not loathe or shrink on account of it. In the same manner, I abide with a mind comparable to air, made great and immeasurable, without anger or ill will.

Venerable sir, if mindfulness of the body in the body was not established, I would have offended a certain co-associate in the holy life and without reconciling, would have left on a tour.

Venerable sir, just as a duster wipes away the pure and the impure, excreta, urine, saliva, pus, and blood, does not loathe or shrink on account of it. In the same manner, I abide with a mind comparable to a duster, made great and immeasurable, without anger or ill will. Venerable sir, if mindfulness of the body in the body was not established, I would have offended a certain co-associate in the holy life and without reconciling, would have left on a tour.

Venerable sir, just as an outcaste boy or girl in torn clothes with the begging basin in hand would enter a village or hamlet with a humble mind. In the same manner, I abide with a mind comparable to the mind of an outcaste boy or girl made great and immeasurable, without anger or ill will. Venerable sir, if mindfulness of the body in the body was not established, I would have offended a certain co-associate in the holy life and without reconciling, would have left on a tour.

Venerable sir, just like a tamed bull devoted to people, with its horns cut, would wander from street to street and from junction to junction without hurting anyone with its feet or horns. In the same manner, I abide with a mind made great and immeasurable, without anger or ill will, comparable to that of a bull with the horns cut, Venerable sir, if mindfulness of the body in the body was not established, I would have offended a certain co-associate in the holy life and without reconciling, would have left on a tour.

Venerable sir, just as a woman, man or child fond of adornment, after a bath, was to be wrapped round the neck with the carcass of a snake dog or a human would loathe it and be disgusted of it. In the same manner, I abide disgusted and loathing this putrid body. Venerable sir, if mindfulness of the body in the body was not established, I would have offended a certain co-associate in the holy life and without reconciling, would have left on a tour.

Venerable sir, just as a man using a perforated frying pan with the oil leaking In the same manner, I abide with this body which is perforated and leaking. Venerable sir, if mindfulness of the body in the body was not established, I would have offended a certain co-associate in the holy life and without reconciling, would have left on a tour"

Then that bhikkhu getting up from his seat, and arranging his robe on one shoulder, putting his head at the feet of the Blessed One said:- "Venerable sir, pardon me, I accused venerable Sariputta with untruthful, un-real accusation owing to foolishness and delusion. May the Blessed One pardon me, for future restraint. Bhikkhu, as you see your fault and ask for pardon, according to the Teaching, I pardon you. Bhikkhu, it is growth in the noble ones' discipline to see your fault and ask for pardon, according to the Teaching, for future restraint.

Then the Blessed One addressed venerable Sariputta:- "Sariputta, pardon this foolish man, before his head splits in seven"

"Venerable sir, I will pardon, if he says 'venerable one pardon me.'"

## 2. Sa-upaadisesasutta.m- With substratum remaining.

12. At that time the Blessed One was abiding in the monastery offered by Anathapindika in Jeta's grove, in Savatthi. Venerable Sariputta, putting on robes in the morning, and taking bowl and robes, entered Savatthi for alms. It occurred to venerable Sariputta:- 'It is too early to go the alms round in Savatthi, what if I go to the monastery of the wandering ascetics of other sects. Then venerable Sariputta approached the monastery of the wandering ascetics of other sects, exchanged friendly greetings with them and sat on one side.

To the wandering ascetics of other sects, who had assembled and were seated, this talk had arisen - "Friends, if someone dies with substratum remaining, he is not released in every way. He is not released from hell, from the animal world, from the sphere of ghosts and from loss and evil states." Venerable Sariputta, neither accepting nor rejecting those words, got up from the seat thinking I will know the meaning of those words in the presence of the Blessed One. Venerable Sariputta going the alms round in Savatthi, after the meal was over and returning from the alms round, approached the Blessed One, worshipped, sat on a side and said:-

"Here, venerable sir, I put on robes in the morning, and taking bowl and robes, entered Savatthi for alms. It occurred to me:- 'It is too early to go the alms round in Savatthi, what if I go to the monastery of the wandering ascetics of other sects. Then I approached the monastery of the wandering ascetics of other sects, exchanged friendly greetings with them and sat on a side.

To the wandering ascetics of other sects, who had assembled and were seated, this talk had arisen - "Friends, if someone dies with substratum remaining, he is not released in every way. He is not released from hell, from the animal world, from the sphere of ghosts and from loss and evil states." Venerable sir, I neither accepted nor rejected those words, got up from my seat thinking I will know the meaning of these words in the presence of the Blessed One"

"Sariputta, who are these not learned, foolish wandering ascetics, how could they know the state with substratum, or the one with substratum, the state without substratum, or the one without substratum.

Sariputta, these nine persons die with substratum. They are released, from hell, from animal birth, from the sphere of ghosts and released from loss and hellish births. Which nine?

Here, Sariputta, a certain person is complete in virtues, complete in concentration and incomplete in wisdom. Destroying the five lower bonds binding him to the sensual world, he stations himself immediately next to extinction. Sariputta, this is the first person who dies with substratum. He is released, from hell, from animal birth, from the sphere of ghosts and released from loss and hellish births. .

Again, Sariputta, a certain person is complete in virtues, complete in concentration and incomplete in wisdom. Destroying the five lower bonds binding him to the sensual world, he stations himself in the vicinity of extinction....re....he extinguishes without substratum,....re... he extinguishes with substratum, ...re... he goes up stream to the highest Brahma world. Sariputta, this is the fifth person who dies with substratum. He is released, from hell, from animal birth, from the sphere of ghosts and released from loss and hellish births.

Again, Sariputta, a certain person is complete in virtues, incomplete in concentration and incomplete in wisdom. Destroying three bonds and dwindling his greed, hate and

delusion he becomes a once returner. He comes to this world once more to make an end of unpleasantness. Sariputta, this is the sixth person who dies with substratum. He is released, from hell, from animal birth, from the sphere of ghosts and released from loss and hellish births.

Again, Sariputta, a certain person is complete in virtues, incomplete in concentration and incomplete in wisdom. He has destroyed three bonds, has one more birth as a human to make an end of unpleasantness. Sariputta, this is the seventh person who dies with substratum. He is released from hell, from animal birth, from the sphere of ghosts and released from loss and hellish births.

Again, Sariputta, a certain person is complete in virtues, incomplete in concentration and incomplete in wisdom. Destroying three bonds he transmigrates from clan to clan and being born twice or thrice makes an end of unpleasantness. Sariputta, this is the eighth person who dies with substratum. He is released, from hell, from animal birth, from the sphere of ghosts and released from loss and hellish births.

Again, Sariputta, a certain person is complete in virtues, incomplete in concentration and incomplete in wisdom. Destroying three bonds he transmigrates as a human or god the most seven times and makes end of unpleasantness. Sariputta, this is the ninth person who dies with substratum. He is released, from hell, from animal birth, from the sphere of ghosts and released from loss and hellish births.

Sariputta, who are these not learned, foolish wandering ascetics, how could they know the state with substratum, or the one with substratum, the state without substratum, or the one without substratum.

Sariputta, these nine persons die with substratum, released, from hell, from animal birth, from the sphere of ghosts and released from loss and hellish births. Sariputta, this discourse should not be taught to bhikkhus, bhikkhunis, lay male disciples and female disciples until such time. What is the reason? May they be not negligent hearing this discourse. Yet I teach it to those who are wise.

### 3. Ko.t.thikasutta.m- Venerable Mahakotthita.

13. Venerable Mahakotthita approached venerable Sariputta, exchanged friendly greetings, sat on a side and said:-

"Friend, Sariputta, is the holy life lived in the dispensation of the Blessed One for the purpose, some action that brings feelings here and now, may it bring feelings hereafter?"  
"Friend, that is not so."

"Friend, Sariputta, is the holy life lived in the dispensation of the Blessed One for the purpose, some action that brings pleasant feelings here and now, may it bring unpleasant feelings hereafter?" "Friend, that is not so."

"Friend, Sariputta, is the holy life lived in the dispensation of the Blessed One for the purpose, some action that brings pleasant feelings here and now, may it bring unpleasant feelings hereafter?" "Friend, that is not so."

"Friend, Sariputta, is the holy life lived in the dispensation of the Blessed One for the purpose, some action that brings unpleasant feelings here and now, may it bring pleasant feelings hereafter?" "Friend, that is not so."



"Friend, Sariputta, is the holy life lived in the dispensation of the Blessed One for the purpose, some action that brings mature feelings here and now, may it bring immature feelings hereafter?" "Friend, that is not so."

"Friend, Sariputta, is the holy life lived in the dispensation of the Blessed One for the purpose, some action that brings immature feelings here and now, may it bring mature feelings hereafter?" "Friend, that is not so."

"Friend, Sariputta, is the holy life lived in the dispensation of the Blessed One for the purpose, some action that brings many feelings here and now, may it bring few feelings hereafter?" "Friend, that is not so."

"Friend, Sariputta, is the holy life lived in the dispensation of the Blessed One for the purpose, some action that brings few feelings here and now, may it bring many feelings hereafter?" "Friend, that is not so."

"Friend, Sariputta, is the holy life lived in the dispensation of the Blessed One for the purpose, some action that brings feelings here and now, may it bring no feelings hereafter?" "Friend, that is not so."

"Friend, Sariputta, is the holy life lived in the dispensation of the Blessed One for the purpose, some action that brings no feelings here and now, may it bring feelings hereafter?" "Friend, that is not so."

"Friend, Sariputta, when asked, is the holy life lived in the dispensation of the Blessed One for the purpose; some action that brings feelings here and now, may it bring feelings hereafter, it was said, no, friend, that is not so..

When asked, is the holy life lived in the dispensation of the Blessed One for the purpose, some action that brings pleasant feelings here and now, may it bring unpleasant feelings hereafter, it was said, friend, that is not so.

When asked, is the holy life lived in the dispensation of the Blessed One for the purpose, some action that brings pleasant feelings here and now, may it bring unpleasant feelings hereafter, it was said, friend, that is not so.

When asked, is the holy life lived in the dispensation of the Blessed One for the purpose, some action that brings unpleasant feelings here and now, may it bring pleasant feelings hereafter, it was said, friend, that is not so.

When asked, is the holy life lived in the dispensation of the Blessed One for the purpose, some action that brings mature feelings here and now, may it bring immature feelings hereafter, it was said, friend, that is not so."

When asked, is the holy life lived in the dispensation of the Blessed One for the purpose, some action that brings immature feelings here and now, may it bring mature feelings hereafter, it was said, friend, that is not so.

When asked, is the holy life lived in the dispensation of the Blessed One for the purpose, some action that brings many feelings here and now, may it bring few feelings hereafter, it was said, friend, that is not so.

When asked, is the holy life lived in the dispensation of the Blessed One for the purpose, some action that brings few feelings here and now, may it bring many feelings hereafter, it was said, friend, that is not so.

When asked, is the holy life lived in the dispensation of the Blessed One for the purpose, some action that brings feelings here and now, may it bring no feelings hereafter, it was said, friend, that is not so.

When asked, is the holy life lived in the dispensation of the Blessed One for the purpose, some action that brings no feelings here and now, may it bring feelings hereafter, it was said, friend, that is not so. Friend, Sariputta, then for what purpose is the holy life lived in the dispensation of the Blessed One?"

"Friend, for the knowledge, insight, attainment, realization and complete grasp of that which is not yet known, seen, attained, realized and completely grasped, the holy life is lived in the dispensation of the Blessed One. Friend, what is, not yet known, seen, attained, realized and completely grasped, for which knowledge, insight, attainment and complete grasp, that the holy life is lived in the dispensation of the Blessed One?"

Friend, this is unpleasant,....re.... this its arising,....re.... this its cessation,....re....and this is the path to the cessation of unpleasantness is not known, not seen, not attained, not realized and not completely grasped Friend, for the knowledge, insight, attainment, realization and complete grasp of this, the holy life is lived in the dispensation of the Blessed One."

#### 4. Samiddhisutta.m- Venerable Samiddhi

14. Then venerable Samiddhi approached venerable Sariputta, worshipped, sat on side, and when seated, venerable Sariputta said:-

"Samiddhi, with what sign, do thoughts and discursive thoughts arise to a man?"

"Venerable sir, with the sign, name and matter."

"Samiddhi, on account of what do they become various."

"Venerable sir, in the elements."

"Samiddhi, from what do they arise?"

"Venerable sir, they arise from contact."

"Samiddhi, in what do they come together?"

"Venerable sir, they come together in feelings."

"Samiddhi, what is foremost for them?"

"Venerable sir, concentration is foremost for them."

"Samiddhi, what is supreme in them?"

"Venerable sir, mindfulness is supreme."

"Samiddhi, what is superior in them?"

"Venerable sir, wisdom is superior in them."

"Samiddhi, what is the essence there?"

"Venerable sir, the essence is release."

"Samiddhi, where is the dive?"

"Venerable sir, in deathlessness."

"Samiddhi, when asked, with what sign do thoughts and discursive arise to man, you said, with the sign name and matter. When asked how do they become various, you said through the elements. When asked how do they arise, you said, it was through contact. When asked how do they get together, you said it was through feelings. When asked what was foremost for them, you said, concentration was foremost for them. When asked what was supreme there, you said, mindfulness was supreme. When asked what was superior in them, you said wisdom was superior. When asked what is the essence there, you said release is the essence. When asked in what is the dive, you said, it was in deathlessness. Good! Samiddhi, you answered whatever questions asked, do not think about it."

#### 5. Ga.n.dasutta.m- An abscess

15. "Bhikkhus, this body is like an abscess of many years, which has nine openingi, not opened. Whatever drips from it is excreta, evil smell and loathsome things. Whatever comes out of it, is excreta, smells evil and is loathsome.

Bhikkhus, abscess is a synonym for this body of the four great elements, brought forth by mother and father supported on rice and bread. Changeful with anointing, rubbing abrasion and destruction. To that abscess there are nine openingi, not opened. Whatever drips from it is excreta, smells evil and is loathsome. Whatever comes out of it, is excreta, smells evil and is loathsome. Therefore bhikkhus, turn away from the body."

#### 6. Sa~n~naasutta.m- Perceptions

16. "Bhikkhus, these nine perceptions developed and made much are beneficial and fruitful with a dive in deathlessness end in deathlessness. What nine?"

The perception of, loathing, death, loathing supports, non-attachment to all the world, impermanence, unpleasantness in impermanence, no-self in unpleasantness, dispelling and disenchantment Bhikkhus, these nine perceptions developed and made much are beneficial and fruitful with a dive in deathlessness end in deathlessness."

#### 7. Kulasutta.m- Families

17. "Bhikkhus, it is not suitable to approach families endowed with nine factors, nor even to take a seat, if already approached. What nine?"

If they do not attend, worship and offer a seat pleasantly, hide their belongings, give a little from what they have in plenty, give good things unhappily, give carelessly without attention, do not sit to listen to the Teaching and when told something do not listen to it.

Bhikkhus, it is not suitable to approach families endowed with these nine factors, nor even to take a seat, if already approached.

Bhikkhus, it is suitable to approach families endowed with nine factors if not yet approached and to take a seat, if already approached. What nine?

If they attend, worship and offer a seat pleasantly, do not hide their belongings, give much from what they have in plenty, give good things happily, do not give carelessly, give with attention, sit to listen to the Teaching and when told something they listen to it.

Bhikkhus, it is suitable to approach families endowed with these nine factors, if not yet approached and to take a seat, if already approached".

8. Nava.nguposathasutta.m- Full moon observance with nine factors.

18."Bhikkhus, the full moon observance endowed with nine factors if observed is very fruitful, beneficial, sacrificial and has a great spread out. Bhikkhus, the full moon observance endowed with nine factors, observed in which manner is very fruitful, beneficial, sacrificial and has a great spread out?.

Here, bhikkhus, the noble disciple reflects:- 'As long as life lasts the noble ones have given up destroying living things, become ashamed throwing away stick and weapon abide arousing compassion for all living things. I too this night and day will give up destroying living things, become ashamed, throw away stick and weapon and will abide arousing compassion for all living things. By this factor I imitate the worthy state and my full moon observance gets completed. Bhikkhus, endowed with this first factor the full moon observance is very fruitful, beneficial, sacrificial and has a great spread out.....re.....

As long as life lasts the noble ones have given up high and stately beds and seats. They take a low seat and a spread of grass for the bed. I too this night and day will give up high and stately beds and seats. Will take a low seat and a spread of grass for the bed. By this factor I imitate the worthy state and my full moon observance gets completed.

Bhikkhus, abide with a mind of loving kindness pervading one direction, the second, the third, the fourth, above, below and across every where, for all purposes, entirely. Abide with the thought of lovingkindness for the whole world, grown great and immeasurable, without anger or illwill Be endowed with this ninth factor. Bhikkhus, the full moon observance endowed with these nine factors if observed is very fruitful, beneficial, sacrificial and has a great spread out.

9. Devataasutta.m- The gods.

19."Bhikkhus, when the night was waning, many gods illuminated the whole of Jeta's grove with a resplendent light, approached me, stood on a side and said:-

'Venerable sir, we approached some humans who had gone forth from the household in the past, they attended on us, did not worship us. Venerable sir, they seem to be with incomplete activity, with repentance, carrying out duties later, born in a lower state.

Bhikkhus, even before that, when the night was waning, many gods illuminated the whole of Jeta's grove with a resplendent light, approached me, stood on a side and said:-

'Venerable sir, we approached some humans who had gone forth from the household in the past they attended on us, worshipped us, gave us seats, did not communicate according to their ability, ...re...communicated according to their ability, ...re...did not sit to listen to the Teaching, ....re...sat to listen to the Teaching, did not listen to the Teaching attentively, ....re.... listened to the Teaching attentively, did not bear the Teaching in the mind, bore the Teaching in the mind, did not search meanings in the Teaching they heard, ...re..... sought for meanings in the Teaching they had heard, did not live according to the Teaching after searching the meanings in the Teaching, Venerable sir, they seem to be with incomplete activity, with repentance, carrying out duties later, born in a lower state.

Bhikkhus, even before that, when the night was waning, many gods illuminated the whole of Jeta's grove with a resplendent light, approached me, stood on a side and said:-

'Venerable sir, we approached some humans who had gone forth from the household in the past, they attended on us, worshipped us, gave us seats, communicated with us according to their ability, sat to listen to the Teaching, listened to the Teaching attentively, bore the Teaching in the mind, lived according to the Teaching after searching the meanings in the Teaching, Venerable sir, they seem to be with complete activity, without repentance, had carried out duties at the right time and are born in an exalted state.

Bhikkhus, concentrate, do not be negligent and repent later like those said gods.

10. Velaamasutta.m- The brahmin Velama

20. At one time the Blessed One was abiding in the monastery offered by Anathapindika in Jeta's grove in Savatthi. The householder Anathapindika approached the Blessed One, worshipped and sat on a side. Then the Blessed One said to him:-

"Householder, are gifts given in your family yet?"

"Venerable sir, my family gives gifts of coarse nature such as porridge prepared out of broken rice with sour gruel and seed cakes accompanied with sour gruel."

"Householder, gifts of coarse or exalted food may be given, that too carelessly, without prior thinking, not giving with one's own hand, as though throwing away, not appreciating the results of giving, and whenever the results of those actions follow, the mind does not tend to enjoy noble food, noble wealth, noble conveyances, the noble enjoyment of the five strands of sensuality. His wife, children, slaves, messengers and workmen, too are not obedient to him, do not lend ear to develop the mind. What is the reason? Householder, they are the results of actions done carelessly.

Householder, gifts of coarse or exalted food may be given, that too carefully, with prior thinking, giving with one's own hand, not as though throwing away, appreciating the

results of giving, and whenever the results of those actions follow, the mind tends to enjoy noble food, noble wealth, noble conveyances, the noble enjoyment of the five strands of sensuality. His wife, children, slaves, messengers and workmen, too are obedient to him, lend ear to develop the mind. What is the reason? Householder, they are the results of actions done carefully

Householder, in the past there was a brahmin by the name Velama. He gave great gifts like this. He gave eightyfour thousand golden bowls with depicted pictures filled with rupees, eightyfour thousand bowls with depicted pictures filled with gold, eightyfour thousand bronze bowls filled with gold. He gave eightyfour thousand elephants, decorated in gold and golden flags and covered with a golden net, eightyfour thousand chariots with the accessory lion skins, tiger skins, deer skins, orange blankets decorated in gold, and golden flags and covered with golden nets. He gave eightyfour thousand cows dressing them up in fine cloth with bronze pails to milk them. Gave eightyfour thousand maidens decorated with jewelled ear-rings. Gave eightyfour thousand cushions, deer skin rugs for covering and spreading, deer skin carpets, canopies, red cushions for the two sides. He gave eighty four thousand crores of clothes, of dainty linen cloth, of dainty silk cloth, of dainty woollen cloth, of daintily spun cloth. There is nothing to speak about eatables, drinks, hard food and nourishments, he distributed them like the flowing river.

Householder, it might occur to you:- 'The brahmin Velama was someone else, who gave great gifts at that time. It should not be known like that. I was the brahmin Velama at that time. I gave those great gifts. Householder, at that time there was no one suitable to offer gifts. None to purify gifts.

Householder, if the brahmin Velama when giving those gifts satisfied a single one, who had come to righteousness of view, the benefits would have been very much more. . . If the brahmin Velama when giving those gifts satisfied one hundred, who had come to righteousness of view or a once returner, the benefits would have been very much more. If the brahmin Velama when giving those gifts satisfied one hundred once returners, or a non-returner.....re..... one hundred non-returners or a worthy one, ....re... a hundred worthy ones or one self enlightened, ...re... a hundred self enlightened ones or the Thus Gone One, worthy and rightfully enlightened ....re.... or the Community of bhikkhus headed by the Enlightened One ....re.... or constructed a monastery for the Community of bhikkhus coming from the four directions ....re.... or with a pleasant mind took refuge in the Enlightened One, the Teaching and the Community of bhikkhus, ....re.... or with a pleasant mind observed the precepts - to abstained from, destroying living things, taking the not given, wrong sexual behaviour, telling lies, taking intoxicating and brewed drinks, or if he developed the thought of loving kindness for as long as a smell was prevailing, its benefits would have been very much more. . .

Householder, if the brahmin Velama when giving those gifts satisfied a single one, who had come to righteousness of view,.....re.....one hundred, who had come to righteousness of view, a single once returner,.....re.....satisfied one hundred once returners, a single non-returner.....re..... one hundred non-returners, a single worthy one, ....re... a hundred worthy ones, a single self enlightened one, ...re... a hundred self enlightened ones, the Thus Gone One, worthy and rightfully enlightened ....re.... the Community of bhikkhus headed by the Enlightened One ....re.... constructed a monastery for the Community of bhikkhus coming from the four directions ....re.... with a pleasant mind took refuge in the Enlightened One, the Teaching and the Community of bhikkhus, ....re.... with a pleasant mind observed the precepts - to abstained from, destroying living things, taking the not given, wrong sexual behaviour, telling lies, taking intoxicating and brewed drinks, developed the thought of loving kindness as long as a smell was prevailing, developed the perception of impermanence so long as snapping the fingers, its benefits would have been very much more."

### 3. Sattaavaasavaggo- The abodes of sentient beings

#### 1.Ti.thaanasutta.m- Special qualities

21.Bhikkhus, the people of Uttarakuru have three special qualities above the gods of the thirty three and the people of the peninsular of India. What three?

They are not selfish, not seizing, enjoy their life span.

Bhikkhus, in these three special qualities the people of Uttarakuru stand above the gods of the thirty three and the people of the peninsular of India.

Bhikkhus, the gods of the thirty three have three special qualities above the people of the peninsular of India and the people of Uttarakuru What three?

.In heavenly, life span, beauty and pleasantness.

Bhikkhus, in these three special qualities the gods of the thirty three stand above the people of Uttarakuru and the people of the peninsular of India

Bhikkhus, the people of the peninsular of India have three special qualities above the gods of the thirty three and the people of Uttarakuru. What three?

They are clever, mindful and prosper in the holy life.

Bhikkhus, in these three special qualities the people of the peninsular of India stand above the the people of Uttarakuru and the people of the peninsular of India.

#### 2. Assakhalunkasutta.m - Inferior horse

22. "Bhikkhus, I will tell about three inferior horses, three inferior men, three superior horses and three superior men, three thoroughbred horses and three thoroughbred men. Listen attentively. Bhikkhus, who are the three inferior horses?

Here, bhikkhus, a certain inferior horse has speed, is not beautiful, does not have length and circumference. A certain inferior horse has speed, is beautiful, does not have length and circumference, A certain inferior horse has speed, is beautiful, has length and circumference. Bhikkhus, these three are inferior horses.

Bhikkhus, who are the three inferior men?

Here, bhikkhus, a certain inferior man has speed, is not beautiful, does not have length and circumference. A certain inferior man has speed, is beautiful, does not have length and circumference, A certain inferior man has speed, is beautiful, has length and circumference. Bhikkhus, these three are inferior men

Bhikkhus, how does the inferior man have speed, not beauty and no length and circumference?

Here, bhikkhus, the bhikkhu knows as it really is, this is unpleasant, this its arising, this its cessation and this is the path leading to its cessation. I say this is his speed. If a deep question was asked about the Teaching or the Discipline, he fails to explain it. I say this is his lack of beauty. He does not gain robes, morsel food, dwellings and requisites when ill. I say, this is his lack of length and circumference. Bhikkhus, thus the inferior man has speed, not beauty nor length and circumference

Bhikkhus, how does the inferior man have speed and beauty and not length and circumference?

Here, bhikkhus, the bhikkhu knows as it really is, this is unpleasant, this its arising, this its cessation and this is the path leading to its cessation. I say this is his speed. If a deep question was asked about the Teaching or the Discipline, he explains it. I say this is his beauty. He does not gain robes, morsel food, dwellings and requisites when ill. I say, this is his lack of length and circumference. Bhikkhus, thus the inferior man has speed and beauty not length and circumference .

Bhikkhus, how does the inferior man have speed, beauty and length and circumference?

Here, bhikkhus, the bhikkhu knows as it really is, this is unpleasant, this its arising, this its cessation and this is the path leading to its cessation. I say this is his speed. If a deep question was asked about the Teaching or the Discipline, he explains it. I say this is his beauty. He gains robes, morsel food, dwellings and requisites when ill. I say, this is his length and circumference. Bhikkhus, thus the inferior man has speed, beauty and length and circumference. Bhikkhus, these three are inferior men.

Bhikkhus, who are the three superior horses?

Here, bhikkhus, a certain superior horse has speed, is not beautiful, does not have length and circumference. A certain superior horse has speed, is beautiful, does not have length and circumference, A certain superior horse has speed, is beautiful, has length and circumference. Bhikkhus, these three are superior horses.

Bhikkhus, who are the three superior men?

Here, bhikkhus, a certain superior man has speed, is not beautiful, does not have length and circumference. A certain superior man has speed, is beautiful, does not have length and circumference, A certain superior man has speed, is beautiful, has length and circumference. Bhikkhus, these three are superior men

Bhikkhus, how does the superior man have speed, not beauty and no length and circumference?

Here, bhikkhus, the bhikkhu destroying the five lower bonds binding him to the sensual world takes birth spontaneously, not proceeding further extinguishes in that birth. I say this is his speed. If a deep question was asked about the Teaching or the Discipline, he fails to explain it. I say this is his lack of beauty. He does not gain robes, morsel food, dwellings and requisites when ill. I say, this is his lack of length and circumference. Bhikkhus, thus the superior man has speed, not beauty nor length and circumference

Bhikkhus, how does the superior man have speed and beauty and not length and circumference?

Here, bhikkhus, the bhikkhu destroying the five lower bonds binding him to the sensual world takes birth spontaneously, not proceeding further extinguishes in that birth. I say this is his speed. If a deep question was asked about the Teaching or the Discipline, he



explains it. I say this is his beauty. He does not gain robes, morsel food, dwellings and requisites when ill. I say, this is his lack of length and circumference. Bhikkhus, thus the superior man has speed and beauty not length and circumference .

Bhikkhus, how does the superior man have speed, beauty and length and circumference?

Here, bhikkhus, the bhikkhu destroying the five lower bonds binding him to the sensual world takes birth spontaneously, not proceeding further extinguishes in that birth. I say this is his speed. If a deep question was asked about the Teaching or the Discipline, he explains it. I say this is his beauty. He gains robes, morsel food, dwellings and requisites when ill. I say, this is his length and circumference. Bhikkhus, thus the superior man has speed, beauty and length and circumference. Bhikkhus, these three are superior men.

Bhikkhus, who are the three thoroughbred horses?

Here, bhikkhus, a certain thoroughbred horse has speed, is not beautiful, does not have length and circumference. A certain thoroughbred horse has speed, is beautiful, does not have length and circumference, A certain thoroughbred horse has speed, is beautiful, has length and circumference. Bhikkhus, these three are thoroughbred horses.

Bhikkhus, who are the three thoroughbred men?

Here, bhikkhus, a certain thoroughbred man has speed, is not beautiful, does not have length and circumference. A certain thoroughbred man has speed, is beautiful, does not have length and circumference, A certain thoroughbred man has speed, is beautiful, has length and circumference. Bhikkhus, these three are thoroughbred men

Bhikkhus, how does the thoroughbred man have speed, not beauty and no length and circumference?

Here, bhikkhus, the bhikkhu destroying desires, releasing the mind, and released through wisdom, abides here and now, by himself knowing and realizing. I say this is his speed. If a deep question was asked about the Teaching or the Discipline, he fails to explain it. I say this is his lack of beauty. He does not gain robes, morsel food, dwellings and requisites when ill. I say, this is his lack of length and circumference. Bhikkhus, thus the thoroughbred man has speed, not beauty nor length and circumference

Bhikkhus, how does the thoroughbred man have speed and beauty and not length and circumference?

Here, bhikkhus, the bhikkhu destroying desires, releasing the mind, and released through wisdom, abides here and now, by himself knowing and realizing. I say this is his speed. If a deep question was asked about the Teaching or the Discipline, he explains it. I say this is his beauty. He does not gain robes, morsel food, dwellings and requisites when ill. I say, this is his lack of length and circumference. Bhikkhus, thus the thoroughbred man has speed and beauty not length and circumference .

Bhikkhus, how does the superior man have speed, beauty and length and circumference?

Here, bhikkhus, the bhikkhu destroying desires, releasing the mind, and released through wisdom, abides here and now, by himself knowing and realizing. I say this is his speed. If a deep question was asked about the Teaching or the Discipline, he explains it. I say this is his beauty. He gains robes, morsel food, dwellings and requisites when ill. I say, this is

his length and circumference. Bhikkhus, thus the thoroughbred man has speed, beauty and length and circumference. Bhikkhus, these three are thoroughbred men."

### 3. Ta.nhaamuulakasutta.m- Originating from craving

23. "Bhikkhus, I will tell nine things originating from craving, listen attentively. Bhikkhus, what are the nine things originating from craving?"

On account of craving there is a search. On account of a search there is gain. On account of gain there is discrimination. On account of discrimination there is interest and greed. On account of interest and greed there is attachment. On account of attachment there is seizing. On account of seizing there is selfishness. On account of selfishness a protection is sought. Seeking protection stick and weapon is taken and with quarrels, disputes, exchange of words, slandering, telling lies, various demeritorious things arise. Bhikkhus, these nine things originate from craving

### 4. Sattaavaasasutta.m- Clinging sojourns

24. "Bhikkhus, these nine are clinging sojourns. What nine?"

Bhikkhus, there are beings with various bodies and various perceptions. Like human beings who are sometimes like gods and sometimes like hellish beings. This is the first clinging sojourn.

Bhikkhus, there are beings with various bodies and a single perception. Like recently born gods in the world of Brahma. This is the second clinging sojourn.

Bhikkhus, there are beings with a single body and various perceptions. Like the radiant gods. This is the third clinging sojourn.

Bhikkhus, there are beings with a single body and a single perception. Like gods born in complete happiness. This is the fourth clinging sojourn.

Bhikkhus, there are beings without perceptions and without feelings. Like god clinging to non-perception This is the fifth clinging sojourn.

Bhikkhus, there are beings who have overcome all perceptions of matter, all perceptions of aversion, not attending to various perceptions with space is boundless, abide in the sphere of space. This is the sixth clinging sojourn.

Bhikkhus, there are beings who have overcome all the sphere of space and with consciousness is boundless, abide in the sphere of consciousness. This is the seventh clinging sojourn.

Bhikkhus, there are beings who have overcome all the sphere of consciousness, with there is nothing abide in the sphere of no-thingness. This is the eighth clinging sojourn.

Bhikkhus, there are beings who having overcome all the sphere of no-thingness, abide in the sphere of neither perception nor non-perception. This is the ninth clinging sojourn. Bhikkhus, these nine are the clinging sojourns.

## 5. Pa~n~naasutta.m- Wisdom.

25. "Bshikkhus, when the bhikkhu's mind is wisely and thoroughly scrutinized, these words are suitable for him.- 'I know that birth is destroyed, the holy life is lived, what should be done is done, there is nothing more to wish.'

Bhikkhus, how does the bhikkhu wisely and thoroughly scrutinize his mind?

He wisely and thoroughly scrutinizes his mind..`Is my mind free from greed,' He wisely and thoroughly scrutinizes his mind. `Is my mind free from hate,' He wisely and thoroughly scrutinizes his mind. 'Is my mind free from delusion.' He wisely and thoroughly scrutinizes his mind..`Is my mind without greedy thoughts,' He wisely and thoroughly scrutinizes his mind..`Is my mind without angry thoughts,' He wisely and thoroughly scrutinizes his mind. `Is my mind without deluded thoughts,' He wisely and thoroughly scrutinizes his mind. `Does my mind turn back to sensual being,' He wisely and thoroughly scrutinizes his mind. `Does my mind turn back to material being,' He wisely and thoroughly scrutinizes his mind..`Does my mind turn back to immaterial being.' When the bhikkhu's mind is wisely and thoroughly scrutinized thus, these words are suitable for him.- 'I know that birth is destroyed, the holy life is lived, what should be done is done, there is nothing more to wish.'"

## 6 .Silaayuupasuttam- A stone column.

26. At one time venerable Sariputta and venerable Candikaputta were abiding in the squirrels' sanctuary in the bamboo grove in Rajagaha. Then venerable Candikaputta addressed the bhikkhus:- "Friends, Devadatta preached thus to the bhikkhus-When friends, there is an accumulation in the bhikkhu's mind, it is suitable the hikkhu should declare- 'I know that birth is destroyed, the holy life is lived, what should be done is done, there is nothing more to wish.'"

When this was said venerable Sariputta said thus to venerable Candikaputta:- Friend, Candikaputta, Devadatta did not preach the bhikkhus-When friends, there is an accumulation in the bhikkhu's mind, it is suitable the hikkhu should declare- 'I know that birth is destroyed, the holy life is lived, what should be done is done, there is nothing more to wish.' Friend, Candikaputta, Devadatta preached the bhikkhus:- When the bhikkhu's mind is wisely and thoroughly scrutinized thus, these words are suitable for him.- 'I know that birth is destroyed, the holy life is lived, what should be done is done, there is nothing more to wish.'

For the second time venerable Candikaputta addressed the bhikkhus:- "Friends, Devadatta preached thus to the bhikkhus-When friends, there is an accumulation in the bhikkhu's mind, it is suitable the bhikkhu should declare- 'I know that birth is destroyed, the holy life is lived, what should be done is done, there is nothing more to wish.'"

For the second time venerable Sariputta said to venerable Candikaputta:- Friend, Candikaputta, Devadatta did not preach the bhikkhus-When friends, there is an accumulation in the bhikkhu's mind, it is suitable the bhikkhu should declare- 'I know that birth is destroyed, the holy life is lived, what should be done is done, there is nothing more to wish.' Friend, Candikaputta, Devadatta preached the bhikkhus:- When the

bhikkhu's mind is wisely and thoroughly scrutinized thus, these words are suitable for him.- 'I know that birth is destroyed, the holy life is lived, what should be done is done, there is nothing more to wish.'

For the third time venerable Candikaputta addressed the bhikkhus:- "Friends, Devadatta preached thus to the bhikkhus-When friends, there is an accumulation in the bhikkhu's mind, it is suitable the bhikkhu should declare- 'I know that birth is destroyed, the holy life is lived, what should be done is done, there is nothing more to wish.'"

For the third time venerable Sariputta said to venerable Candikaputta:- Friend, Candikaputta, Devadatta did not preach the bhikkhus-When friends, there is an accumulation in the bhikkhu's mind, it is suitable the bhikkhu should declare- 'I know that birth is destroyed, the holy life is lived, what should be done is done, there is nothing more to wish.' Friend, Candikaputta, Devadatta preached the bhikkhus:- When the bhikkhu's mind is wisely and thoroughly scrutinized thus, these words are suitable for him.- 'I know that birth is destroyed, the holy life is lived, what should be done is done, there is nothing more to wish.'

Friend, how does the bhikkhu wisely and thoroughly scrutinize his mind?

He wisely and thoroughly scrutinizes his mind..`Is my mind free from greed,' He wisely and thoroughly scrutinizes his mind. `Is my mind free from hate,' He wisely and thoroughly scrutinizes his mind. 'Is my mind free from delusion.' He wisely and thoroughly scrutinizes his mind..`Is my mind without greedy thoughts,' He wisely and thoroughly scrutinizes his mind..`Is my mind without angry thoughts,' He wisely and thoroughly scrutinizes his mind. `Is my mind without deluded thoughts,' He wisely and thoroughly scrutinizes his mind. `Does my mind turn back to sensual being,' He wisely and thoroughly scrutinizes his mind. `Does my mind turn back to material being,' He wisely and thoroughly scrutinizes his mind..`Does my mind turn back to immaterial being.' When the bhikkhu's mind is wisely and thoroughly scrutinized thus, these words are suitable for him.- 'I know that birth is destroyed, the holy life is lived, what should be done is done, there is nothing more to wish.'

Friend, when the bhikkhu's mind is rightfully released thus, even a lot of forms cognizable by eye consciousness coming to the purview of the eye do not overwhelm the mind, they do not get mixed up with the mind. The mind stays unmoved seeing their fading.

Friend, like a stone column of sixteen cubits, eight cubits of which is deeply rooted underneath and eight cubits stand above. Even if a great wind comes from the east, it does not shake or shiver. ....re.... from the west, ...re.....from the north, ...re... from the south, it does not shake or shiver. What is the reason? Friend, because of the deep establishment of the stone column. In the same manner friend, when the bhikkhu's mind is rightfully released thus,even a lot of forms cognizable by eye consciousness coming to the purview of the eye do not overwhelm the mind, they do not get mixed up with the mind. The mind stays unmoved seeing their fading.

Even a lot of sounds cognizable by ear consciousness,....re... a lot of smells cognizable by nose consciousness,....re...tastes cognizable by tongue consciousness, ...re...touches cognizable by body consciousness, ....re.....and ideas cognizable by mind consciousness coming to the mind do not overwhelm the mind, they do not get mixed up with the mind. The mind stays unmoved seeing their fading.

Friend, like a stone column of sixteen cubits, eight cubits of which is deeply rooted underneath and eight cubits stand above. Even if a great wind comes from the east, it does not shake or shiver. ....re.... from the west, ...re.....from the north, ...re... from the south, it does not shake or shiver. What is the reason? Friend, because of the deep

establishment of the stone column. In the same manner friend, when the bhikkhu's mind is rightfully released thus, even a lot of forms cognizable by eye consciousness coming to the purview of the eye do not overwhelm the mind, they do not get mixed up with the mind. The mind stays unmoved seeing their fading. ...

## 7. Pa.thamaverasutta.m- First on hatred

27. The householder Anathapindika approached the Blessed One, worshipped and sat on side and the Blessed One said to him:-

"Householder, when the noble disciple has overcome five fears and is endowed with the four factors of a stream enterer, if he wishes he could declare:- 'I am released from going to hell, to the animal world, to the sphere of ghosts, going to loss and birth in evil states. Am a stream enterer, would not fall from it, am intent on enlightenment."

What are the five fears and hatreds overcome? Householder, whatever fear and hatred, mental unpleasantness and displeasure is to one destroying living things here and now and here after, are not to him who abstains from destroying living things. That fear and hatred is appeased to him.

Whatever fear and hatred, mental unpleasantness and displeasure, is to one taking the not given, ...re....to one misbehaving sexually, ....re... to one telling lies, ....re... to one taking intoxicating and brewed drinks, here and now and here after, are not to him who abstains from taking intoxicating and brewed drinks. That fear and hatred is appeased to him. These five fears and hatreds are appeased to him.

With what four factors of a stream enterer is he endowed?

Here, householder, the noble disciple is endowed with unwavering faith in the Enlightened One:- 'That Blessed One is worthy, rightfully enlightened, endowed with knowledge and conduct, well gone, knows the worlds, the incomparable tamer of those to be tamed, teacher of gods and men, enlightened and blessed.

Is endowed with unwavering faith in the Teaching:- 'The Teaching of the Blessed One is well declared, is here and now, is not a matter of time, inviting to inspection, leading inwards, to be realized by the wise by themselves

Is endowed with unwavering faith in the Community of bhikkhus:-The disciples of the Blessed One have come to the right path, to the straight path, to the wise path, to the path of mutual understanding, such as the four couplets of eight noble men, that are suitable for reverence, hospitality, gifts and veneration with clasped hands, the incomparable field of merit for the world.

Is endowed with virtues that are not broken, not defective, not spotted, consistent, not blemished, not enslaved, praised by the wise as conducive to concentration and desired by the noble ones He is endowed with these four factors of a stream enterer.

Householder, when the noble disciple has overcome these five fears and is endowed with these four factors of a stream enterer, if he wishes he could declare:- 'I am released from going to hell, to the animal world, to the sphere of ghosts, going to loss and birth in evil states. Am a stream enterer, would not fall from it, am intent on enlightenment."

## 8. Dutiya-Verasutta.m- Second on hatred

28 "Bhikkhus, when the noble disciple has overcome five fears and is endowed with the four factors of a stream enterer, if he wishes he could declare:- 'I am released from going to hell, to the animal world, to the sphere of ghosts, going to loss and birth in evil states. Am a stream enterer, would not fall from it, am intent on enlightenment.'"

What are the five fears and hatreds overcome? Bhikkhus, whatever fear and hatred, mental unpleasantness and displeasure be to one destroying living things here and now and here after, are not to him who abstains from destroying living things. That fear and hatred is appeased to him.

Whatever fear and hatred, mental unpleasantness and displeasure is to one taking the not given, ...re....to one misbehaving sexually, ....re... to one telling lies, ....re... to one taking intoxicating and brewed drinks, here and now and here after, are not to him who abstains from taking intoxicating and brewed drinks. That fear and hatred is appeased to him. These five fears and hatreds are appeased to him.

With what four factors of a stream enterer is he endowed?

Here, bhikkhus, the noble disciple is endowed with unwavering faith in the Enlightened One:- 'That Blessed One is worthy, rightfully enlightened, endowed with knowledge and conduct, well gone, knower of worlds, the incomparable tamer of those to be tamed, teacher of gods and men, enlightened and blessed.

Is endowed with unwavering faith in the Teaching:- 'The Teaching of the Blessed One is well declared, is here and now, is not a matter of time, inviting to inspection, leading inwards, to be realized by the wise by themselves

Is endowed with unwavering faith in the Community of bhikkhus:-The disciples of the Blessed One have come to the right path, to the straight path, to the wise path, to the path of mutual understanding, such as the four couplets of eight noble men, that are suitable for reverence, hospitality, gifts and veneration with clasped hands, the incomparable field of merit for the world.

Is endowed with virtues that are not broken, not defective, not spotted, consistent, not blemished, not enslaved, praised by the wise as conducive to concentration and desired by the noble ones He is endowed with these four factors of a stream enterer.

Bhikkhus, when the noble disciple has overcome these five fears and is endowed with these four factors of a stream enterer, if he wishes he could declare:- 'I am released from going to hell, to the animal world, to the sphere of ghosts, going to loss and birth in evil states. Am a stream enterer, would not fall from it, am intent on enlightenment.'"

## 9. Aghaata-Verasutta.m- Factors that arouse anger

29. Bhikkhus, these nine factors arouse ill-will. What nine?

One is bound by anger thinking: 'disadvantage was done to me.', 'disadvantage is done to me,' 'disadvantage will be done to me.' One is bound by anger thinking: 'disadvantage was done to my near and dear ones,' 'disadvantage is done to my near and dear ones,'

'disadvantage will be done to my near and dear ones.' One is bound by anger thinking: 'advantage was done to my enemies,' 'advantage is done to my enemies,' 'advantage will be done to my enemies.' Bhikkhus, these nine factors arouse ill-will.

10. Aaghaatapa.tivinayasutta.m- Factors that repress anger.

30. Bhikkhus, these nine factors repress ill-will. What nine?

One represses anger thinking: 'disadvantage was done to me, but what was gained from it,' 'disadvantage is done to me but what is gained from it,' 'disadvantage will be done to me but what will be gained from it' One is bound by anger thinking: 'disadvantage was done to my near and dear ones but what was gained from it,' 'disadvantage is done to my near and dear ones but what is gained from it,' 'disadvantage will be done to my near and dear ones but what will be gained from it' One is bound by anger thinking: 'advantage was done to my enemies but what was gained from it,' 'advantage is done to my enemies but what is gained from it' 'advantage will be done to my enemies but what will be gained from it' Bhikkhus, these nine factors repress ill-will.

11. Anupubbanirodhasutta.m- Nine successive cessations

31. Bhikkhus, these nine are successive cessations. What nine?

To one attained to the first higher state of mind sensual perceptions cease. To one attained to the second higher state of mind, thoughts and discursive thoughts cease. To one attained to the third higher state of mind joy ceases. To one attained to the fourth higher state of mind in breaths and out breaths cease. To one attained to the sphere of space material perceptions cease. To one attained to the sphere of consciousness perceptions of the sphere of space cease. To one attained to the sphere of no-thingness, perceptions of the sphere of consciousness cease. To one attained to the sphere of neither perception nor non-perception, perceptions of the sphere of no-thingness cease. To one attained to the cessation of perceptions and feelings, perceptions and feelings cease. Bhikkhus, these nine are successive cessations.

4. Mahaavaggo- The longer section.

1. Anupubbavihaarasutta.m- Abidings in ascending order.

32 Bhikkhus, these nine are the abidings in ascending order. What nine?

The first higher state of the mind, the second higher state of the mind, the third higher state of the mind, the fourth higher state of the mind, the sphere of space, the sphere of consciousness, the sphere of no-thingness, the sphere of neither perception nor non-perception and the cessation of perceptions and feelings. Bhikkhus, these nine are the abidings in ascending order.

## 2. Anupubbavihaarasamaapattisutta.m-The successive abidings in ascending order

33. "Bhikkhus, I will tell these nine successive abidings in ascending order, listen and attend carefully. What are the successive abidings in ascending order?"

When sensuality ceases and when the bhikkhu abides in the cessation of sensuality, I say. 'Indeed that venerable one is without craving, cooled, crossed over and gone to the other shore by that factor.' 'If someone was to say, how does sensuality cease and who abides in the cessation of sensuality. I do not know or see this.' This is the reply to him.-' Here, when the venerable bhikkhu, secluding the mind from sensual desires and demeritorious thoughts, abides in the first higher state of the mind, with thoughts and discursive thoughts. Then sensuality ceases and he abides in the cessation of sensuality.' Bhikkhus, indeed someone who is not crafty, not deceitful, should readily accept it, delight in it and should associate it with clasped hands.

When thoughts and discursive thoughts cease and when the bhikkhu abides in the cessation of thoughts and discursive thoughts, I say. 'Indeed that venerable one is without craving, cooled, crossed over and gone to the other shore by that factor.' 'If someone was to say, how do thoughts and discursive thoughts cease and who abides in the cessation of thoughts and discursive thoughts. I do not know or see this.' This is the reply to him.-' Here, when the venerable bhikkhu, overcoming thoughts and discursive thoughts...re.... abides in the second higher state of the mind, then thoughts and discursive thoughts cease and he abides in the cessation of thoughts and discursive thoughts.' Bhikkhus, indeed someone who is not crafty, not deceitful, should readily accept it, delight in it and should associate it with clasped hands.

When joy ceases and when the bhikkhu abides in the cessation of joy, I say. 'Indeed that venerable one is without craving, cooled, crossed over and gone to the other shore by that factor.' 'If someone was to say, how does joy cease and who abides in the cessation of joy. I do not know or see this.' This is the reply to him.-' Here, when the venerable bhikkhu, with equanimity to joy and disenchantment...re... abides in the third higher state of the mind, then joy ceases and he abides in the cessation of joy.' Bhikkhus, indeed someone who is not crafty, not deceitful, should readily accept it, delight in it and should associate it with clasped hands.

When the pleasantness of equanimity ceases and when the bhikkhu abides in the cessation of the pleasantness of equanimity, I say. 'Indeed that venerable one is without craving, cooled, crossed over and gone to the other shore by that factor.' 'If someone was to say, how does the pleasantness of equanimity cease and who abides in the cessation of the pleasantness of equanimity. I do not know or see this.' This is the reply to him.-' Here, when the venerable bhikkhu, dispelling pleasantness and unpleasantness abides in the fourth higher state of the mind, then the pleasantness of equanimity ceases and he abides in the cessation of the pleasantness of equanimity'. Bhikkhus, indeed someone who is not crafty, not deceitful, should readily accept it, delight in it and should associate it with clasped hands.

When perceptions of matter cease and when the bhikkhu abides in the cessation of perceptions of matter, I say. 'Indeed that venerable one is without craving, cooled, crossed over and gone to the other shore by that factor.' 'If someone was to say, how do the perceptions of matter cease and who abides in the cessation of perceptions of matter. I do not know or see this.' This is the reply to him.-' Here, when the venerable bhikkhu, overcoming all perceptions of matter, all perceptions of aversion, and not attending to various perceptions, with space is boundless abides in the sphere of space, then perceptions of matter cease and he abides in the cessation of perceptions of



matter.' Bhikkhus, indeed someone who is not crafty, not deceitful, should readily accept it, delight in it and should associate it with clasped hands.

When perceptions of the sphere of space cease and when the bhikkhu abides in the cessation of the perceptions of space, I say. 'Indeed that venerable one is without craving, cooled, crossed over and gone to the other shore by that factor.' 'If someone was to say, how do the perceptions of space cease and who abides in the cessation of the perceptions of space. I do not know or see this.' This is the reply to him.-' Here, when the venerable bhikkhu, having overcome all the perceptions of space, with consciousness is boundless, abides in the sphere of consciousness, then the perceptions of space cease and he abides in the cessation of the perceptions of space'. Bhikkhus, indeed someone who is not crafty, not deceitful, should readily accept it, delight in it and should associate it with clasped hands.

When perceptions of the sphere of consciousness cease and when the bhikkhu abides in the cessation of perceptions of the sphere of consciousness, I say. 'Indeed that venerable one is without craving, cooled, crossed over and gone to the other shore by that factor.' 'If someone was to say, how do the perceptions of the sphere of consciousness cease and who abides in the cessation of perceptions of the sphere of consciousness. I do not know or see this.' This is the reply to him.-' Here, when the venerable bhikkhu, overcoming all perceptions of consciousness, with there is no-thing abides in the sphere of no-thingness, then perceptions of the sphere of consciousness cease and he abides in the cessation of the perceptions of the sphere of consciousness'. Bhikkhus, indeed someone who is not crafty, not deceitful, should readily accept it, delight in it and should associate it with clasped hands.

When perceptions of the sphere of no-thingness cease and when the bhikkhu abides in the cessation of perceptions of the sphere of no-thingness, I say. 'Indeed that venerable one is without craving, cooled, crossed over and gone to the other shore by that factor.' 'If someone was to say, how do perceptions of the sphere of no-thingness cease and who abides in the cessation of the perceptions of no-thingness. I do not know or see this.' This is the reply to him.-' Here, when the venerable bhikkhu, overcoming all perceptions of no-thingness abides in neither perceptions nor non-perceptions, then perceptions of no-thingness cease and he abides in the cessation of the perceptions of no-thingness'. Bhikkhus, indeed someone who is not crafty, not deceitful, should readily accept it, delight in it and should associate it with clasped hands.

When neither perceptions nor non-perceptions cease and when the bhikkhu abides in the cessation of neither perceptions nor non-perceptions, I say. 'Indeed that venerable one is without craving, cooled, crossed over and gone to the other shore by that factor.' 'If someone was to say, how do neither perceptions nor non-perceptions cease and who abides in the cessation of neither perceptions nor non-perceptions.. I do not know or see this.' This is the reply to him.-'Here, when the venerable bhikkhu, overcoming all the sphere of neither perceptions nor non-perceptions, abides in the cessation of perceptions and feelings, then neither perceptions and non-perceptions cease and he abides in the cessation of neither perceptions and non-perceptions.'. Bhikkhus, indeed someone who is not crafty, not deceitful, should readily accept it, delight in it and should associate it with clasped hands. Bhikkhus, these are the nine successive abidings in ascending order.

34. At one time venerable Sariputta was abiding in the squirrels' sanctuary in the bamboo grove in Rajagaha. Venerable Sariputta addressed the bhikkhus from there:-

"Friends, extinction is pleasant! It is indeed pleasant! When this was said venerable Udayi said to venerable Sariputta:-"Friend, what is pleasant in it, when there is nothing felt?"

"Friend, that is the pleasantness, when nothing is felt. Friend, there are these five strands of sensual pleasures. What five? Agreeable and pleasant forms, arousing fondness and sensual desires cognizable by eye consciousness Agreeable and pleasant sounds,...re.... smells, ....re...tastes, ....re..... and touches, arousing fondness and sensual desires cognizable by body consciousness. Friend, these are the five strands of sense pleasures. Whatever pleasure and pleasantness arises on account of these five strands of sense pleasures is called sensual pleasantness.

Here, friend, the bhikkhu secluded from sensual thoughts,...re.... abides in the first higher state of the mind. To the bhikkhu abiding in the first higher state of mind, sensual perceptions attended with thoughts behaving, becomes an oppression. Friend, to pleasantness, the arising of unpleasantness, is for oppression. In like manner sensual perceptions attended with thoughts behaving, becomes an oppression. Friend, the Blessed One has said, whatever oppression is unpleasant. By this method too it should be known how extinction is pleasant.

Again, friend, the bhikkhu appeasing thoughts and discursive thoughts,...re.... abides in the second higher state of the mind. To the bhikkhu abiding in the second higher state of the mind, perceptions attended with discursive thoughts behaving, becomes an oppression. Friend, to pleasantness, the arising of unpleasantness, is for oppression. In like manner perceptions attended with discursive thoughts behaving, becomes an oppression. Friend, the Blessed One has said, whatever oppression is unpleasant. By this method too it should be known how extinction is pleasant.

Again, friend, the bhikkhu with equanimity to joy and disenchantment,...re.... abides in the third higher state of the mind. To the bhikkhu abiding in the third higher state of mind, perceptions attended with joy behaving, becomes an oppression. Friend, to pleasantness, the arising of unpleasantness, is for oppression. In like manner perceptions attended with joy behaving, becomes an oppression. Friend, the Blessed One has said, whatever oppression is unpleasant. By this method too it should be known how extinction is pleasant.

Again, friend, the bhikkhu dispelling pleasantness and unpleasantness,...re.... abides in the fourth higher state of the mind. To the bhikkhu abiding in the fourth higher state of the mind, perceptions attended with equanimity behaving, becomes an oppression. Friend, to pleasantness, the arising of unpleasantness, is for oppression. In like manner perceptions attended with equanimity behaving, becomes an oppression. Friend, the Blessed One has said, whatever oppression is unpleasant. By this method it should be known how extinction is pleasant.

Again, friend, the bhikkhu overcoming all perceptions of matter and aversion, not attending various perceptions,...re.... with space is boundless abides in the sphere of space. To the bhikkhu abiding in the sphere of space perceptions attended with matter behaving, becomes an oppression. Friend, to pleasantness, the arising of unpleasantness, is for oppression. In like manner perceptions attended with matter behaving, becomes an oppression. Friend, the Blessed One has said, whatever oppression is unpleasant. By this method too it should be known how extinction is pleasant.

Again, friend, the bhikkhu overcoming all the sphere of space and with consciousness is boundless, abides in the sphere of consciousness. To the bhikkhu abiding in the sphere of consciousness perceptions attended with space behaving, becomes an oppression. Friend, to pleasantness, the arising of unpleasantness, is for oppression. In like manner perceptions attended with space behaving, becomes an oppression. Friend, the Blessed One has said, whatever oppression is unpleasant. By this method too it should be known how extinction is pleasant.

Again, friend, the bhikkhu overcoming all the sphere of consciousness, with there is nothing abides in the sphere of no-thingness. To the bhikkhu abiding in the sphere of no-thingness, perceptions attended with space behaving, becomes an oppression. Friend, to pleasantness, the arising of unpleasantness, is for oppression. In like manner perceptions attended with space behaving, becomes an oppression. Friend, the Blessed One has said, whatever oppression is unpleasant. By this method too it should be known how extinction is pleasant.

Again, friend, the bhikkhu overcoming all the sphere of no-thingness abides in the sphere of neither perception nor non-perception. To the bhikkhu abiding in the sphere of neither perception nor non-perception, perceptions attended with neither perception nor non-perception behaving, becomes an oppression. Friend, to pleasantness, the arising of unpleasantness, is for oppression. In like manner perceptions attended with neither perception nor non-perception behaving, becomes an oppression. Friend, the Blessed One has said, whatever oppression is unpleasant. By this method too it should be known how extinction is pleasant.

Again, friend, the bhikkhu overcoming all the sphere of neither perception nor non-perception abides in the cessation of perceptions and feelings To the bhikkhu abiding in the cessation of perceptions and feelings, with wise reflection desires get destroyed. By this method too it should be known how extinction is pleasant.

#### 4. Gaavii-upamaasutta.m- Comparable to a cow.

35."Bhikkhus, to a foolish cow on a rock who does not know the right field to pasture, not clever to wander on uneven rocks, it occurs:- 'What if I go where I have not gone earlier, eat grass I have not eaten earlier, drink water I have not drunk earlier. Without establishing her forefeet well, she raises her hind feet. She does not go, where she has not gone earlier, does not eat grass not eaten earlier and does not drink water not drunk earlier. Standing in the place, where she earlier was, it would occur to her, what if I go where I have not gone earlier, eat grass I have not eaten earlier, drink water I have not drunk earlier. From that place too, she does not return harmlessly. What is the reason? . Bhikkhus, the foolish cow on the rock does not know the right field to pasture, is not clever to wander on uneven rocks

Bhikkhus, in the same manner a certain foolish bhikkhu who does not know the right field to pasture and not clever to wander on the uneven rock secluding the mind from sensual and demeritorious thoughts, with thoughts and discursive thoughts and with joy and pleasantness born of seclusion abides in the first higher state of mind. He does not practise that sign, develop it and make much of it to penetrate and see it.

It occurs to him:- 'What if I overcome thoughts and discursive thoughts, internally appease the mind and with the mind in one point and without thoughts and discursive thoughts abide in the second higher state of the mind. It is not possible for him to overcome thoughts and discursive thoughts, internally appease the mind and bring it to

one point and without thoughts and discursive thoughts abide in the second higher state of the mind. It occurs to him:- What if I secluding the mind from sensual and demeritorious thoughts, with thoughts and discursive thoughts and with joy and pleasantness born of seclusion abide in the first higher state of mind. It is not possible for him to seclude the mind from sensual and demeritorious thoughts ...re.... to abide in the first higher state of the mind. Bhikkhus, to this is said, is deficient, has fallen from both, like the foolish cow on the rock, not knowing the right field to pasture and wander on the uneven rock. .

Bhikkhus, to a wise cow on a rock who knows the right field to pasture, is clever to wander on uneven rocks, it occurs:- 'What if I go where I have not gone earlier, eat grass I have not eaten earlier, drink water I have not drunk earlier. Establishing her forefeet well, she raises her hind feet, goes where she has not gone earlier, eats grass not eaten earlier, drinks water not drunk earlier. Standing in the place, where she earlier was, it would occur to her, what if I go where I have not gone earlier, eat grass I have not eaten earlier, drink water I have not drunk earlier and return safely. What is the reason? .  
.Bhikkhus, the wise cow on the rock, knows the right field to pasture, is clever to wander on uneven rocks

Bhikkhus, in the same manner a certain wise bhikkhu who knows the right field to pasture, is clever to wander on the uneven rock, secluding the mind from sensual and demeritorious thoughts, with thoughts and discursive thoughts and with joy and pleasantness born of seclusion abides in the first higher state of mind. He practises that sign, develops it and makes much of it to penetrate and see it.

It occurs to him:- 'What if I overcome thoughts and discursive thoughts, internally appease the mind and with the mind in one point, without thoughts and discursive thoughts and with joy and pleasantness born of concentration, abide in the second higher state of the mind. Without disturbing the second higher state of the mind, overcoming thoughts and discursive thoughts he abides in the second higher state of the mind. He practises that sign, develops and makes much of it and penetratingly sees it .

It occurs to him:- 'What if I abide mindful and aware with equanimity to joy and disenchantment and experience pleasantness with the body too. I should abide in that, which the noble ones say, mindful of equanimity abiding in pleasantness, he abides in the third higher state of the mind. Without disturbing the third higher state of the mind, with equanimity to joy and disenchantment ,...re....he abides in the third higher state of the mind. He practises that sign, develops and makes much of it and penetratingly sees it .

It occurs to him:- 'What if I dispelling pleasantness and unpleasantness and earlier having overcome pleasure and displeasure abide purifying mindfulness with equanimity and abide in the fourth higher state of the mind. Without disturbing the fourth higher state of the mind, dispelling pleasantness and unpleasantness,...re....he abides in the fourth higher state of the mind. He practises that sign, develops and makes much of it and penetratingly sees it .

It occurs to him:- 'What if I overcoming all perceptions of matter and perceptions of anger, not attending to various perceptions with space is boundless, abide in the sphere of space Without disturbing the sphere of space, overcoming all perceptions of matter...re....he abides in the sphere of space He practises that sign, develops and makes much of it and penetratingly sees it .

It occurs to him:- 'What if I overcome all perceptions of space and with consciousness is boundless abide in the sphere of consciousness. Without disturbing the sphere of consciousness, overcoming all the sphere of space,...re....he abides in the sphere of

consciousness. He practises that sign, develops and makes much of it and penetratingly sees it .

It occurs to him:- 'What if I overcome all the sphere of consciousness with there is nothing abide in the sphere of no-thingness. Without disturbing the sphere of no-thingness he overcomes all the sphere of consciousness He practises that sign, develops and makes much of it and penetratingly sees it .

It occurs to him:- 'What if I overcome all the sphere of no-thingness and abide in neither perception nor non-perception. Without disturbing the sphere of neither perception nor non-perception he overcomes all the sphere of no-thingness and abides in the sphere of neither perception nor non-perception He practises that sign, develops and makes much of it and penetratingly sees it .

It occurs to him:- 'What if I overcome all the sphere of neither perception nor non-perceptions and abide in the cessation of perceptions and feelings Without disturbing the cessation of perceptions and feelings he abides overcoming all the sphere of neither perceptions nor non perceptions and abides in the cessation of perceptions and feelings.

Bhikkhus, when the bhikkhu abides in that attainment and rises from it his mind becomes gentle, workable, his concentration becomes immeasurable and well developed The well developed and concentrated mind, he directs for the realization of knowledge and mindfulness in that mental sphere. That mental sphere becomes the eye-witness for the respective knowledge.

If he desires- enjoys various psychic fetes such as one becoming many and many becoming one, .....re.... and power is wielded as far as the world of Brahma with the body. Mindfulness in that mental sphere becomes the eye-witness in the respective sphere.

If he desires, with the purified heavenly eye ...re...and mindfulness in that mental sphere becomes the eye-witness in the respective sphere.

If he desires, cognizes the minds of other beings; knows the mind with greed, without greed, with anger, without anger, with delusion, without delusion, the contracted mind, the distracted mind, the developed mind, the undeveloped mind, the mind with compare and the mind without compare, the concentrated and the unconcentrated mind, the released and the not released mind and mindfulness in that mental sphere becomes the eye-witness in the respective sphere.

If he desires, recollects manifold previous births, such as one birth, two births, ...re....with all details sees the manifold previous births and mindfulness in that mental sphere becomes the eye-witness in the respective sphere.

If he desires, with the purified heavenly eye which is beyond human ...re...sees beings born according to their actions and mindfulness in that mental sphere becomes the eye-witness in the respective sphere.

If he desires, destroying desires the mind released and released through wisdom abides here and now having realized and mindfulness in that mental sphere becomes the eye-witness in the respective sphere."

## 5. Jhaanasutta.m- Higher states of the mind.

36. Bhikkhus, I say that, supported by, even the first higher state of the mind, there is the destruction of desires. Supported by, even the second higher state of the mind, there is the destruction of desires. Supported by, even the third higher state of the mind, there is the destruction of desires. Supported by, even the fourth higher state of the mind, there is the destruction of desires. Supported by, even the attainment the sphere of space, there is the destruction of desires. Supported by, even the attainment the sphere of consciousness, there is the destruction of desires. Supported by, even the attainment the sphere of no-thingness, there is the destruction of desires. Supported by, even the attainment, the sphere of neither perception nor non-perception there is the destruction of desires. Supported by, even the cessation of perceptions and feelings, there is the destruction of desires.

Bhikkhus, I said, there is the destruction of desires even supported by the first higher state of the mind. Why did I say so?

Here, bhikkhus, the bhikkhu secluding the mind from sensual desires, ...re....abides in the first higher state of the mind. In that state of mind, whatever thing mattered, was felt, became perceptible, was determined, cognized, he reflects as impermanent, unpleasant, an ailment, an abcess, an arrow, a misfortune, a sickness, external, decaying, void, lacking a self. He turns the mind away from them, and directs the mind to the element of deathlessness-'This is peaceful and exalted, the appeasement of all determinations, giving up all endearments, destruction of craving, disenchantment, cessation and extinction. Established in it he destroys desires If he does not destroy desires, with that same greed and interest for the Teaching he destroys the five lower bonds binding him to the sensual world and takes spontaneous birth to extinguish in that same birth, not transmigrating any further.

^ Bhikkhus, an archer or an archer's apprentice making the form of a man out of grass or clay, aiming it would shoot and in the meantime would shoot from far and at the right moment and would break down a huge section. Bhikkhus, in the same manner the bhikkhu secluding the mind from sensual desires, ...re....abides in the first higher state of the mind. In that state of mind, whatever thing mattered, was felt, became perceptible, was determined, cognized, he reflects as impermanent, unpleasant, an ailment, an abcess, an arrow, a misfortune, a sickness, external, decaying, void, lacking a self. He turns the mind away from them, and directs the mind to the element of deathlessness-'This is peaceful and exalted, the appeasement of all determinations, giving up all endearments, destruction of craving, disenchantment, cessation and extinction. Established in it he destroys desires If he does not destroy desires, with that same greed and interest for the Teaching he destroys the five lower bonds binding him to the sensual world and takes spontaneous birth to extinguish in that same birth, not transmigrating any further.

Bhikkhus, I said, there is the destruction of desires even supported by the second higher state of the mind...re... the third higher state of the mind,....re..... the fourth higher state of the mind Why did I say so?

Here, bhikkhus, the bhikkhu dispelling pleasantness and unpleasantness earlier having overcome pleasure and displeasure, purifying mindfulness with equanimity ...re....abides in the fourth higher state of the mind. In that state of mind, whatever thing mattered, was felt, became perceptible, was determined, cognized, he reflects as impermanent, unpleasant, an ailment, an abcess, an arrow, a misfortune, a sickness, external, decaying, void, lacking a self. He turns the mind away from them, and directs the mind to the element of deathlessness-'This is peaceful and exalted, the appeasement of all determinations, giving up all endearments, destruction of craving, disenchantment,

cessation and extinction. Established in it he destroys desires If he does not destroy desires, with that same greed and interest for the Teaching he destroys the five lower bonds binding him to the sensual world and takes spontaneous birth to extinguish in that same birth, not transmigrating any further.

Ṭhikkhus, an archer or an archer's apprentice making the form of a man out of grass or clay, aiming at it would shoot and in the meantime would shoot from far and at the right moment and would break down a huge section. Bhikkhus, in the same manner the bhikkhu dispelling pleasantness and unpleasantness, ...re....abides in the fourth higher state of the mind. In that state of mind, whatever thing mattered, was felt, became perceptible, was determined, cognized, he reflects as impermanent, unpleasant, an ailment, an abscess, an arrow, a misfortune, a sickness, external, decaying, void, lacking a self. He turns the mind away from them, and directs the mind to the element of deathlessness-'This is peaceful and exalted, the appeasement of all determinations, giving up all endearments, destruction of craving, disenchantment, cessation and extinction. Established in it he destroys desires If he does not destroy desires, with that same greed and interest for the Teaching he destroys the five lower bonds binding him to the sensual world and takes spontaneous birth to extinguish in that same birth, not transmigrating any further.

Bhikkhus, I said, there is the destruction of desires even supported by the attainment the sphere of space. Why did I say so?

Here, bhikkhus, the bhikkhu overcoming all perceptions of matter and anger and not attending to various perceptions, with space is boundless abides in the sphere of space. In that state of mind, whatever thing mattered, was felt, became perceptible, was determined, cognized, he reflects as impermanent, unpleasant, an ailment, an abscess, an arrow, a misfortune, a sickness, external, decaying, void, lacking a self. He turns the mind away from them, and directs the mind to the element of deathlessness-'This is peaceful and exalted, the appeasement of all determinations, giving up all endearments, destruction of craving, disenchantment, cessation and extinction. Established in it he destroys desires If he does not destroy desires, with that same greed and interest for the Teaching he destroys the five lower bonds binding him to the sensual world and takes spontaneous birth to extinguish in that same birth, not transmigrating any further.

Ṭhikkhus, an archer or an archer's apprentice making the form of a man out of grass or clay, aiming it would shoot and in the meantime would shoot from far and at the right moment and would break down a huge section. Bhikkhus, in the same manner the bhikkhu overcoming all perceptions of matter and anger not attending to various perceptions with space is boundless abides in the sphere of space. In that state of mind, whatever thing mattered, was felt, became perceptible, was determined, cognized, he reflects as impermanent, unpleasant, an ailment, an abscess, an arrow, a misfortune, a sickness, external, decaying, void, lacking a self. He turns the mind away from them, and directs the mind to the element of deathlessness-'This is peaceful and exalted, the appeasement of all determinations, giving up all endearments, destruction of craving, disenchantment, cessation and extinction. Established in it he destroys desires If he does not destroy desires, with that same greed and interest for the Teaching he destroys the five lower bonds binding him to the sensual world and takes spontaneous birth to extinguish in that same birth, not transmigrating any further.

Bhikkhus, I said, there is the destruction of desires even supported by the attainment the sphere of consciousness. Why did I say so?

Here, bhikkhus, the bhikkhu overcoming all the sphere of space with consciousness is boundless abides in the sphere of consciousness In that state of mind, whatever thing mattered, was felt, became perceptible, was determined, cognized, he reflects as

impermanent, unpleasant, an ailment, an abcess, an arrow, a misfortune, a sickness, external, decaying, void, lacking a self. He turns the mind away from them, and directs the mind to the element of deathlessness-'This is peaceful and exalted, the appeasement of all determinations, giving up all endearments, destruction of craving, disenchantment, cessation and extinction. Established in it he destroys desires If he does not destroy desires, with that same greed and interest for the Teaching he destroys the five lower bonds binding him to the sensual world and takes spontaneous birth to extinguish in that same birth, not transmigrating any further.

ḅhikkhus, an archer or an archer's apprentice making the form of a man out of grass or clay, aiming it would shoot and in the meantime would shoot from far and at the right moment and would break down a huge section. Bhikkhus, in the same manner the bhikkhu overcoming all the sphere of space with consciousness is boundless abides in the sphere of consciousness. In that state of mind, whatever thing mattered, was felt, became perceptible, was determined, cognized, he reflects as impermanent, unpleasant, an ailment, an abcess, an arrow, a misfortune, a sickness, external, decaying, void, lacking a self. He turns the mind away from them, and directs the mind to the element of deathlessness-'This is peaceful and exalted, the appeasement of all determinations, giving up all endearments, destruction of craving, disenchantment, cessation and extinction. Established in it he destroys desires If he does not destroy desires, with that same greed and interest for the Teaching he destroys the five lower bonds binding him to the sensual world and takes spontaneous birth to extinguish in that same birth, not transmigrating any further.

Bhikkhus, I said, there is the destruction of desires even supported by the attainment the sphere of no-thingness. Why did I say so? .....re..... not transmigrating any further.

Bhikkhus, thus for all perceptive attainments the attainment of worthiness is declared.

The other two are supported attainments- the sphere of neither perception nor non-perception and the cessation of perceptions and feelings. Bhikkhus, concentrate and become clever in attainments and become clever in rising from attainments By attaining and rising from them, it should be rightfully said.

6. Aanandasuttam- Venerable Ananda.

37. At one time venerable Ananda was abiding in Ghosita's monastery in Kosambi. Venerable Ananda addressed the bhikkhus from there:-

"Friends, it is wonderful and surprising that the Blessed One who knows and sees, is worthy and rightfully enlightened does not leave any obstructions, for the purity and enlightenment of sentient beings, for overcoming grief and lament for realizing extinction for overcoming unpleasantness and displeasure. -The eye will be such, that there will be no feelings for forms seen. The ear will be such, that there will be no feelings for sounds heard..The nose will be such, that there will be no feelings for smells scented. The tongue will be such, that there will be no feelings for tastes tasted. The body will be such that there will be no feelings for bodily contacts.

When this was said venerable Udayi said:- "Friend, Ananda, is it when perceptive in that mental sphere that feelings are not present or when not perceptive in that mental sphere?" "Friend, its when perceptive in the respective mental sphere not when not perceptive in the respective mental sphere."



"Friend, not perceptive of what, in the respective mental sphere are there no feelings?" . .  
."Here, friend, the bhikkhu overcoming all perceptions of matter and perceptions of anger, not attending to various perceptions, with space is boundless abides in the sphere of space. When thus perceptive there are no feelings in the respective mental spheres.

Again, friend, the bhikkhu overcoming all perceptions of space, with consciousness is boundless abides in the sphere of consciousness. When thus perceptive there are no feelings in the respective mental spheres.

Again, friend, the bhikkhu overcoming all perceptions of consciousness, with there is nothing abides in the sphere of no-thingness. When thus perceptive there are no feelings in the respective mental spheres.

Friend, at one time I was abiding in the deer park in the Anjana forest in Saketa. Then a bhikkhuni of the knotted hair sect approached me, worshipped and standing on a side said:- Venerable sir, Ananda, that concentration which is not strained, nor turned aside, not with determinations that act as self denials, when abiding in it, is for release and pleasantness and is without remorse; for what fruit is that concentration, as told by the Blessed One?"

Friend, I replied to the bhikkhuni of the knotted hair sect thus 'Sister, that concentration which is not strained, nor turned aside, not with determinations that act as self denials, when abiding in it, is for release and pleasantness and is without remorse; as told by the Blessed One is for the fruits of worthiness. When thus perceptive there are no feelings in the respective mental spheres.

7. Lokaayatikasutta.m- Pertaining to the ordinary view.

38. Two brahmins who had the ordinary view of the world approached the Blessed One, exchanged friendly greetings, sat on a side and said to the Blessed One:-

"Venerable sir, Purana Kassapa acknowledges having extensive knowledge and knowing everything, so also knowledge and vision that is complete-'Whether walking, standing, lying or awake, constantly and incessantly my knowledge and vision is established .' He said.- 'I abide with boundless knowledge, knowing and seeing, boundless worlds'

Venerable sir, this Nigantha Nathaputta too acknowledges having extensive knowledge and knowing everything, so also knowledge and vision that is complete- 'Whether walking, standing, lying or awake, constantly and incessantly my knowledge and vision is established .' He said.- 'I abide with boundless knowledge, knowing and seeing, boundless worlds' - Venerable sir, of these two who talk of knowledge and whose words are hostile to each other, whose words is the truth, and whose the lie?"

"Useless! Brahmins, leave it alone of these two who talk of knowledge and whose words are hostile to each other, whose words is the truth, and whose the lie. I will teach you attend carefully and listen. The Blessed One then said:thus-

Brahmins, there are four people standing in the four directions endowed with the highest speed and the longest span. Their speed is such, a well trained archer who is dextrous would quickly and lightly shoot through a palm and bring it down in an instant. Their span was such, they placed one foot in the eastern ocean and the other in the western ocean. The man in the east would say, 'I will make a journey to the end of the world. Stopping only for tasting, eating, drinking, urinating, excreting and to dispel sleepiness and

weariness, with a life span of one hundred years, he goes for one hundred years and dies on the way, without reaching the end of the world. The man in the west,....re....in the north, ....re... in the south would say, 'I will make a journey to the end of the world. Stopping only for tasting, eating, drinking, urinating, excreting and to dispel sleepiness and weariness, with a life span of one hundred years, he goes for one hundred years and dies on the way, without reaching the end of the world. What is the reason? Brahmin, there is no running, of this nature to know and understand the end of the world. I also don't declare the ending of unpleasantness without coming to the end of the world.

Brahmins, in the noble one's discipline, these five strands of sensual pleasures are known as the world. What five? Agreeable and pleasant forms arousing fondness and sensual desires cognizable by eye consciousness. Agreeable and pleasant sounds cognizable by ear consciousness, ....re...scents cognizable by nose consciousness, ....re....tastes cognizable by tongue consciousness, ...re....and touches arousing fondness and sensual desires cognizable by body consciousness. Brahmins, in the noble one's discipline, these five strands of sensual pleasures are known as the world.

Here, brahmins, the bhikkhu secluding the mind from sensual desires and demeritorious things, with thoughts and discursive thoughts and with joy and pleasantness born of seclusion abides in the first higher state of the mind. Brahmin, to this is called the bhikkhu abides at the end of the world, gone to the end of the world. Others would say, this also belongs to the world, it is not dismissed from the world. Brahmins, I too say this also belongs to the world, it is not dismissed from the world.

Again, brahmins, the bhikkhu overcoming thoughts and discursive thoughts and internally appeasing the mind abides in the second higher state of the mind, ....re..... the third higher state of the mind,....re.... the fourth higher state of the mind. Brahmin, to this is called the bhikkhu abides at the end of the world, gone to the end of the world. Others would say, this also belongs to the world, it is not dismissed from the world. Brahmins, I too say this also belongs to the world, it is not dismissed from the world.

Again, brahmins, the bhikkhu overcoming all perceptions of matter and all perceptions of anger, not attending to various perceptions with space is boundless abides in the sphere of space. Brahmin, to this is called the bhikkhu abides at the end of the world, gone to the end of the world. Others would say, this also belongs to the world, it is not dismissed from the world. Brahmins, I too say this also belongs to the world, it is not dismissed from the world. .

Again, brahmins, the bhikkhu overcoming all the sphere of space, with consciousness is boundless abides in the sphere of consciousness, ...re.... overcoming all the sphere of consciousness, with there is no-thing abides in the sphere of no-thingness ....re.... overcoming all the sphere of nothingness abides in the sphere of neither perception nor non-perception. Brahmin, to this is called the bhikkhu abides at the end of the world, gone to the end of the world. Others would say, this also belongs to the world, it is not dismissed from the world. Brahmins, I too say this also belongs to the world, it is not dismissed from the world.

Again, brahmins, the bhikkhu overcoming all the sphere of neither perceptions nor non-perceptions abides in the cessation of perceptions and feelings, wisely seeing desires get destroyed. Brahmins, to this is said the bhikkhu has come to the end of the world having crossed the diffusedness of the world." .

39. Bhikkhus, in the past there was a battle of the gods and Titans, in full swing, In the battle the Titans won The defeated gods went away facing north with hostility towards the Titans. It occurred to the gods:- The Titans should be defeated. What if the Titans be attacked a second time. Bhikkhus, the gods attacked the Titans a second time and a second time the Titans won. The defeated gods went away facing north with hostility towards the Titans.

It occurred to the gods:- The Titans should be defeated. What if the Titans be attacked a third time. Bhikkhus, the gods attacked the Titans a third time and a third time the Titans won. The defeated gods entered the city of the gods frightened. To the gods gone to their city it occurred:- 'Now we abide, in a refuge for the fear stricken and cannot do anything to the Titans.' It occurred to the Titans too:- 'Now the gods abide in a refuge for the fear stricken we cannot do anything to them.'

Bhikkhus, in the past there was a battle in full swing, of the gods and Titans In the battle the gods won The defeated Titans went away facing the south with hostility towards the gods. It occurred to the Titans:- The gods should be defeated. What if the gods be attacked a second time. Bhikkhus, the Titans attacked the gods a second time and a second time the gods won. The defeated Titans went away facing the south with hostility towards the gods.

It occurred to the Titans:- The gods should be defeated. What if the gods be attacked a third time. Bhikkhus, the Titans attacked the gods a third time and a third time the gods won. The defeated Titans entered their city frightened. To the Titans gone to their city it occurred:- 'Now we abide, in a refuge for the fear stricken and cannot do anything to the gods'. It occurred to the gods too:- 'Now the Titans abide in a refuge for the fear stricken we cannot do anything to them.'

In the same manner when the bhikkhu secluding the mind from sensual desires and demeritorious thoughts, with thoughts and discursive thoughts and with joy and pleasantness born of seclusion abides in the first higher state of the mind. It occurs to the bhikkhu:-'Now I abide in a refuge for the frightened, and Death cannot do anything.' To Death the evil one too it occurs:- 'Now the bhikkhu is in a refuge for the frightened and I cannot do anything.'

When the bhikkhu overcoming thoughts and discursive thoughts and internally appeased abides in the second higher state of the mind, ....re..... third higher state of the mind, ....re....the fourth higher state of the mind. It occurs to the bhikkhu:-'Now I abide in a refuge for the frightened, and Death cannot do anything.' To Death the evil one too it occurs:- 'Now the bhikkhu is in a refuge for the frightened and I cannot do anything.'

When the bhikkhu overcoming all perceptions of matter, perceptions of anger and not attending to various perceptions with space is boundless abides in the sphere of space It is said the bhikkhu has put an end to Death, have destroyed the feetless one, has escaped from the sight of death the evil one and has crossed the diffusedness of the world.

When the bhikkhu overcoming all perceptions of the sphere of space, with consciousness is boundless abides in the sphere of consciousness.....re.....Overcoming all perceptions of consciousness, with there is nothing abides in the sphere of nothingness....re.... Overcoming all perceptions of the sphere of nothingness abides in the sphere of neither perception nor non-perception.....re.... Overcoming the sphere of neither perception nor non-perception abides in the cessation of perceptions and feelings. Seeing with wisdom he also destroys desires. It is said the bhikkhu has put an

end to Death, have destroyed the feetless one, has escaped from the sight of death the evil one and has crossed the diffusedness of the world.

## 9. Naagasutta.m- The great elephant

40. Bhikkhus, at a time the elephants, the she elephants the young elephants and the baby elephants had nibbled the grass, the chief of the herd, goes in search of pasture, he loathes it and becomes disgusted. At a time the elephants, the she elephants the young elephants and the baby elephants eat whatever branches and leaves he breaks, the chief of the herd loathes it and becomes disgusted. At a time the elephants, the she elephants the young elephants and the baby elephants disturb the water throwing water with their trunks when the chief of the herd descends to quench his thirst he loathes it and becomes disgusted. At the time the chief of the herd descends to the water for a bath if she elephants go brushing his sides he loathes it and becomes disgusted.

At such times it occurs to the chief of the herd:- Now I live surround by elephants she elephants, young elephants, baby elephants and eat grass that is nibbled. They eat all the branches and leaves I break. I drink disturbed water and when I go to bathe she elephants go brushing my sides. What if I live alone withdrawn from the herd. In the meantime he lives alone withdrawn from the herd eats grass that is not nibbled, eats the branches and leaves that he breaks, drinks undisturbed water and when he goes to bathe she elephants do not go brushing his sides.

At such times it occurs to the chief of the herd - Earlier I lived surround by elephants she elephants, young elephants, baby elephants and ate grass that was nibbled. They ate all the branches and leaves I broke. I drank disturbed water and when I went to bathe she elephants went brushing my sides. Now I live alone withdrawn from the herd, eat grass that is not nibbled, eat the branches and leaves that I break, drink undisturbed water and when I go to bathe she elephants do not go brushing my sides. He breaks a branch with his trunk and brushes his body and moves about his trunk as he wishes.

In the same manner bhikkhus, when the bhikkhu lives surrounded by bhikkhus, bhikkhunis, lay disciples male and female, kings, kings' ministers, heretics of other sects and their disciples, it occurs to the bhikkhu:- ' At preent I live surrounded by bhikkhus, bhikkhunis, lay disciples male and female, kings, kings' ministers, heretics of other sects and their disciples. What if I lived alone, withdrawn from the crowd. He abounds a secluded dwelling, the root of a tree in the forest, a mountain grotto, a mountain cave, a cemetery, a jungle path, an open space or a heap of straw. Gone to the forest, to the root of a tree or to an empty house, he sits cross legged keeping his body straight and establishing mindfulness in front of him.

He dispels covetousness for the world living with a mind free from coveting and cleaning the mind from coveting thoughts. Dispelling angry thoughts, he lives with a mind free from anger, dispelling angry thoughts. Dispelling sloth and torpor he lives with the mind freed from sloth and torpor. Mindful and aware of the perception of light, he clears the mind of sloth and torpor. Dispelling restlessness and worry he abides undisturbed, internally appeasing the mind. Dispelling doubts of things that should and should not be done, he abides with a mind free of doubts. Dispelling these five obstructions of the mind and wisely lessening the minor defilements he secludes the mind from sensual and demeritorious thoughts. With thoughts and discursive thoughts and with joy and pleasantness born of seclusion he abides in the first higher state of the mind. He arranges himself as he wishes. Overcoming thoughts and discursive thoughts,....re.....

abides in the second higher state of the mind,.....re..... abides in the third higher state of the mind, abides in the fourth higher state of the mind He arranges himself as he wishes.

Overcoming all perceptions of matter and anger and not attending to various perceptions, with space is boundless, abides in the sphere of space. He arranges himself as he wishes. Overcoming all the sphere of space, with consciousness is boundless, he abides in the sphere of consciousness....re..... Overcoming all the sphere of consciousness, with there is nothing, he abides in the sphere of no-thingness. Overcoming all the sphere of no-thingness, he abides in the sphere of neither perception nor non-perception ....re....Overcoming the sphere of neither perception nor non-perception, he abides in the cessation of perceptions and feelings and wisely seeing he destroys desires. He arranges himself as he wishes.

#### 10. Tapussasutta. -The householder Tapussa

41.At one time the Blessed One was living in a hamlet named Uruvelakappa in the Malla country. The Blessed One putting on robes in the morning and taking bowl and robes entered the hamlet Uruvelakappa for alms. Having wandered for alms in the hamlet Uruvelakappa and returning from the alms round addressed venerable Ananda:-

"Ananda, you stay here itself, until I spend the day in the Great forest."

Venerable Ananda consented and the Blessed One entered the Great forest and sat at the root of a tree to spend the day.

Then the householder Tapassu approached venerable Ananda, worshipped, sat on a side and said to venerable Ananda:-

"Venerable sir, Ananda, we the laity enjoy sensual pleasures are attached to sensual pleasures love them and delight in them. Non-sensual pleasure seems precipitous to us. Venerable sir, I have heard that in this discipline there are young new bhikkhus who readily delight, grasp it and are released seeing non-sensual pleasure as appeasement. There are many bhikkhus in this dispensation to whom non- sensual pleasure is unusual."

"Householder, we should see the Blessed One on this topic of conversation. The Blessed One is there, let us approach the Blessed One and inform all this conversation. As the Blessed One explains it, the bhikkhus will bear it in mind." The householder Tapassu agreed and venerable Ananda approached the Blessed One with the householder Tapassu. They approached the Blessed One worshipped, sat on a side and venerable Ananda said to the Blessed One:-

"Venerable sir, the householder Tapassu said:- 'Venerable sir, Ananda, we the laity enjoy sensual pleasures are attached to sensual pleasures love them and delight in them. Non-sensual pleasure seems precipitous to us. Venerable sir, I have heard that in this discipline there are young new bhikkhus who readily delight, grasp it and are released seeing non-sensual pleasure as appeasement. There are many bhikkhus in this dispensation to whom non- sensual pleasure is unusual.'

"Ananda, that is so! Before my enlightenment when I was seeking enlightenment it occurred to me:-'Non-sensual pleasure is good! Seclusion is good! Yet my mind did not readily pursue, become delighted, get established and be released seeing non-sensual pleasure as appeasement. Ananda, it occurred to me:- Why doesn't my mind readily

pursue, become delighted, get established and be released seeing non-sensual pleasure as appeasement? Ananda, it occurred to me:- I have not seen the dangers of sensual pleasures, I have not practised them. I have not seen the benefits of non-sensual pleasure, I have not practised them. Therefore my mind does not readily pursue, become delighted, get established and be released seeing non-sensual pleasure as appeasement. Ananda, then it occurred to me:- 'If I see the dangers of sensual pleasures and practise them much, realize the benefits of non-sensual pleasure and practise them. There is a possibility that my mind should readily pursue, become delighted, get established and be released, seeing non-sensual pleasure as appeasement. Ananda, in the meantime, seeing the dangers of sensual pleasures I practised it much. Seeing the benefits of non-sensual pleasure I practised it much. Then my mind readily pursued, became delighted, got established and was released seeing non-sensual pleasure as appeasement. Ananda, then secluding the mind from sensual and demeritorious thoughts, with thoughts and discursive thoughts and with joy and pleasantness born of seclusion I abode in the first higher state of the mind. When abiding in that state of mind sensual thoughts behaving oppressed me. Ananda, just as to pleasantness unpleasantness is an oppression, the behaviour of sensual perceptions was an oppression to me.

Ananda, it occurred to me -'What if I overcame thoughts and discursive thoughts....re..... and abode in the second higher state of the mind Why doesn't my mind readily pursue, become delighted, get established and be released, seeing not thinking as appeasement? Ananda, it occurred to me:- I have not seen the dangers of thinking, I have not practised that. I have not seen the benefits of not thinking, I have not practised that. Therefore my mind does not readily pursue, become delighted, get established and be released seeing appeasement in not thinking. Ananda, it occurred to me:- I have not seen the dangers of thinking, have not practised it, have not realized the benefits of not thinking, have not practised it. Therefore my mind does not readily pursue, become delighted, get established and be released seeing not thinking as appeasement. Ananda, then it occurred to me:- 'If I see the dangers of thinking and practise it much, realize the benefits of not thinking and practise it. There is a possibility that my mind should readily pursue, become delighted, get established and be released, seeing not thinking as appeasement. Ananda, in the meantime, I practised it much to see the dangers of thinking .I practised much to see the benefits of not thinking, . Then my mind readily pursued, became delighted, got established and was released seeing not thinking as appeasement. Ananda, then overcoming thoughts and discursive thoughts and with joy and pleasantness born of concentration I abode in the second higher state of the mind. When abiding in that state of mind, discursive thoughts behaving oppressed me. Ananda, just as to pleasantness unpleasantness is an oppression, the behaviour of discursive thoughts was an oppression to me.

Ananda, it occurred to me: What if I developed equanimity to joy and disenchantment and abode mindful and aware, experiencing pleasantness too with the body To this third higher state of the mind the noble ones said abiding in pleasantness with equanimity. My mind did not readily pursue, become delighted, get established and be released seeing appeasement in no joy? Ananda, it occurred to me:- I have not seen the dangers of joy, have not practised it much. I have not seen the benefits of non-joy, have not practised it much. Therefore my mind does not readily pursue, become delighted, get established and be released seeing appeasement in non-joy. Ananda, it occurred to me:- I have not seen the dangers of joy, have not practised it much. I have not realized the benefits of non-joy, have not practised it. Therefore my mind does not readily pursue, become delighted, get established and be released seeing appeasement in non-joy. Ananda, then it occurred to me:- 'If I see the dangers of joy and practise it much, realize the benefits of non-joy and practise it much, there is a possibility that my mind should readily pursue, become delighted, get established and be released, seeing appeasement in non-joy. Ananda, in the meantime, I practised it much to see the dangers of joy. I practised it

much to see the benefits of non-joy Then my mind readily pursued, became delighted, got established and was released seeing non-joy as appeasement Then Ananda, with equanimity to joy and disenchantment .....re.....I abode in the third higher state of the mind. When abiding in that state of mind perceptions of joy behaving oppressed me. Ananda, just as to pleasantness unpleasantness is an oppression, the behaviour of perceptions of joy was an oppression to me.

It occurred to me:- 'What if I dispelled pleasantness and unpleasantness and earlier having dispelled pleasure and displeasure abode in the fourth higher state of the mind. My mind did not readily pursue, become delighted, get established and be released seeing appeasement in neither unpleasantness nor pleasantness. Why does my mind not readily pursue, become delighted, get established in neither unpleasantness nor pleasantness? Ananda, it occurred to me:- I have not seen the dangers of the pleasantness of equanimity, have not practised it. I have not seen the benefits of neither unpleasantness nor pleasantness, have not practised it. Therefore my mind does not readily pursue, become delighted, get established and be released seeing appeasement, in neither unpleasantness nor pleasantness Ananda, then it occurred to me:- 'If I see the dangers of the pleasantness of equanimity practise it much, realize the benefits of neither unpleasantness nor pleasantness and practise it. There is a possibility that my mind should readily pursue, become delighted, get established and be released, seeing appeasement in neither unpleasantness nor pleasantness. Ananda, in the meantime, I practised it much to see the dangers of the pleasantness of equanimity. I practised it much, to see the benefits of neither unpleasantness nor pleasantness. Then my mind readily pursued, became delighted, got established and was released seeing appeasement in neither unpleasantness nor pleasantness. Ananda, then I dispelled pleasantness and .....re.....abode in the fourth higher state of the mind. When abiding in that state of mind perceptions of equanimity behaving oppressed me. Ananda, just as to pleasantness, unpleasantness is an oppression, the behaviour of perceptions of equanimity was an oppression to me.

Ananda, then it occurred to me-'What if I overcame all perceptions of matter, all perceptions of anger and not attending to various perceptions, with space is boundless abode in the sphere of space. My mind did not readily pursue, become delighted, get established and be released seeing appeasement in space. Why does my mind not readily pursue, become delighted, get established and be released in space? Ananda, it occurred to me:- I have not seen the dangers of matter, have not practised it. I have not seen the benefits of the sphere of space, have not practised it. Therefore my mind does not readily pursue, become delighted, get established and be released seeing appeasement in the sphere of space Ananda, then it occurred to me:- 'If I see the dangers of matter practise it much, realize the benefits of the sphere of space and practise it. There is a possibility that my mind should readily pursue, become delighted, get established and be released, seeing appeasement in the sphere of space. Ananda, in the meantime, I practised it much. to see the dangers of matter. I practised it much to see the benefits of the sphere of space Then my mind readily pursued, became delighted, got established and was released seeing appeasement in the sphere of space. Ananda, then overcoming all perceptions of matter and anger and not attending various perceptions with space is boundless I abode in the sphere of space. When abiding in that state of mind the behaviour of material perceptions oppressed me. Ananda, just as to pleasantness, unpleasantness is an oppression, the behaviour of material perceptions was an oppression to me.

Ananda, then it occurred to me-'What if I overcame all perceptions of the sphere of space, with consciousness is boundless abode in the sphere of consciousness. My mind did not readily pursue, become delighted, get established and be released seeing appeasement in the sphere of consciousness. Why does my mind not pursue, become delighted, get established and be released in the sphere of consciousness? Ananda, it occurred to me:-

I have not seen the dangers of the sphere of space, have not practised it. I have not seen the benefits of the sphere of consciousness, have not practised it. Therefore my mind does not readily pursue, become delighted, get established and be released seeing appeasement in the sphere of consciousness Ananda, then it occurred to me:- 'If I see the dangers of the sphere of space practise it much, realize the benefits of the sphere of consciousness and practise it. There is a possibility that my mind should readily pursue, become delighted, get established and be released, seeing appeasement in the sphere of consciousness. Ananda, in the meantime, I practised much to see the dangers of the sphere of space. I practised much to see the benefits of the sphere of consciousness. Then my mind readily pursued, became delighted, got established and was released seeing appeasement in the sphere of consciousness. Ananda, then overcoming all perceptions of the sphere of space with consciousness is boundless I abode in the sphere of consciousness. When abiding in that state of mind the behaviour of perceptions of space oppressed me. Ananda, just as to pleasantness, unpleasantness is an oppression, the behaviour of perceptions of space was an oppression to me.

Ananda, then it occurred to me-'What if I overcame all perceptions of the sphere of consciousness, with there is nothing abode in the sphere of no-thingness. My mind did not readily pursue, become delighted, get established and be released seeing appeasement in the sphere of no-thingness. Why does my mind not pursue, become delighted, get established and be released in the sphere of no-thingness? Ananda, it occurred to me:- I have not seen the dangers of the sphere of consciousness, have not practised it. I have not seen the benefits of the sphere of no-thingness, have not practised it. Therefore my mind does not readily pursue, become delighted, get established and be released seeing appeasement in the sphere of no-thingness Ananda, then it occurred to me:- 'If I see the dangers of the sphere of consciousness practise it much, realize the benefits of the sphere of no-thingness and practise it. There is a possibility that my mind should readily pursue, become delighted, get established and be released, seeing appeasement in the sphere of no-thingness. Ananda, in the meantime, I practised much to see the dangers of the sphere of consciousness and to see the benefits of the sphere of no-thingness Then my mind readily pursued, became delighted, got established and was released seeing appeasement in the sphere of nothingness. Ananda, then overcoming all perceptions of sphere of consciousness with there is nothing I abode in the sphere of no-thingness. When abiding in that state of mind the behaviour of perceptions of consciousness oppressed me. Ananda, just as to pleasantness, unpleasantness is an oppression, the behaviour of perceptions of consciousness was an oppression to me.

Ananda, then it occurred to me-'What if I overcame all perceptions of the sphere of no-thingness and abode in the sphere of neither perception nor non-perception. My mind did not readily pursue, become delighted, get established and be released seeing appeasement in the sphere of neither perception nor non-perception. Why does my mind not pursue, become delighted, get established and be released in the sphere of neither perception nor non-perception? Ananda, it occurred to me:- I have not seen the dangers of the sphere of nothingness, have not practised it. I have not seen the benefits of the sphere of neither perception nor non-perception, have not practised it. Therefore my mind does not readily pursue, become delighted, get established and be released seeing appeasement in the sphere of neither perception nor non-perception. Ananda, then it occurred to me:- 'If I see the dangers of the sphere of no-thingness practise it much, realize the benefits of the sphere of neither perception nor non-perception and practise it. There is a possibility that my mind should readily pursue, become delighted, get established and be released, seeing appeasement in the sphere of neither perception nor non-perception. Ananda, in the meantime, I practised much to see the dangers of the sphere of no-thingness and to see the benefits of the sphere of neither perception nor non-perception. Then my mind readily pursued, became delighted, got established and was released seeing appeasement in the sphere of neither perception nor non-



perception. Ananda, then overcoming all perceptions of sphere of no-thingness, I abode in the sphere of neither perception nor non-perception. When abiding in that state of mind the behaviour of perceptions of no-thingness oppressed me. Ananda, just as to pleasantness, unpleasantness is an oppression, the behaviour of perceptions of nothingness oppressed to me.

Ananda, then it occurred to me-'What if I overcame all perceptions of the sphere of neither perceptions nor non-perceptions and abode in the cessation of perceptions and feelings. My mind did not readily pursue, become delighted, get established and be released seeing appeasement in the cessation of perceptions and feelings. Why does my mind not pursue, become delighted, get established and be released in the cessation of perceptions and feelings? Ananda, it occurred to me:- I have not seen the dangers of the sphere of neither perceptions nor non-perceptions, have not practised it. I have not seen the benefits of the cessation of perceptions and feelings, have not practised it. Therefore my mind does not readily pursue, become delighted, get established and be released seeing appeasement in the cessation of perceptions and feelings. Ananda, then it occurred to me:- 'If I see the dangers of the sphere of neither perception nor non-perceptions practise it much, realize the benefits of the cessation of perceptions and feelings and practise it. There is a possibility that my mind should readily pursue, become delighted, get established and be released, seeing appeasement in the cessation of perceptions and feelings. Ananda, in the meantime, I practised much to see the dangers of the sphere of neither perceptions nor non-perceptions and to see the benefits of the cessation of perceptions and feelings. Then my mind readily pursued, became delighted, got established and was released seeing appeasement in the cessation of perceptions and feelings. Ananda, then overcoming all perceptions of sphere of neither perception nor non-perceptions I abode in the cessation of perceptions and feelings. Seeing with wisdom desires got destroyed .

Ananda, until I could attain to, and rise from, the nine successive abidings in the ascending and descending order I did not declare to the world, together with its gods and men, maras and brahmas and the Community of recluses and brahmins and gods and men, that I have realized noble rightful enlightenment. When I could attain to, and rise from, the nine successive abidings in the ascending and descending order I declare it to the world, together with its gods and men, maras and brahmas and the Community of recluses and brahmins and gods and men, that I have realized noble rightful enlightenment. Knowledge and vision arose to me, my release is immovable. This is my last birth, there is no more birth.

5. Saama~n~navaggo- The general section.

1. Sambaadhasutta.m - Obstructions

42 At one time venerable Ananda was abiding in Gosita's monastery in Kosambi Venerable Udayi approached venerable Ananda exchanged friendly greetings, sat on a side and said:- "Friend, this was said by the gods' son, Pa~ncalacandana

The wise sage turning down obstructions, has made it possible.

To withdraw, through realizing it, by abiding in the higher states of the mind.

Friend, what are the obstructions? What are the possibilities to overcome the obstructions as told by the Blessed One? Friend, these five strands of sensual pleasures are the obstructions told by the Blessed One. What five?

Agreeable pleasant forms cognizable by eye-consciousness arousing fondness and sensual desires. Agreeable pleasant sounds cognizable by ear-consciousness,...re.... scents cognizable by nose-consciousness,...re..... tastes cognizable by tongue-consciousness,...re.....and touches cognizable by body-consciousness arousing fondness and sensual desires. Friend, these five strands of sensual pleasures are obstructions, said the Blessed One. .

Here, friend, the bhikkhu secluding the mind from sensual pleasures...re..... abides in the first higher state of the mind. Friend, with this much also, the Blessed One has said that the obstruction overcome, it is possible to realize, by a certain method. There the offence is the obstruction. What is the obstruction there? As long as thoughts and discursive thoughts do not hinder that is the obstruction

Again, friend, the bhikkhu overcoming thoughts and discursive thoughts...re..... abides in the second higher state of the mind. Friend, with this much also, the Blessed One has said that the obstruction overcome, it is possible to realize by a certain method. There the offence is the obstruction What is the obstruction there? As long as joy does not hinder that is the obstruction.

Again, friend, with equanimity to joy and disenchantment.....re..... abides in the third higher state of the mind. Friend, with this much also, the Blessed One has said that the obstruction overcome, it is possible to realize by a certain method. There the offence is the obstruction. What is the obstruction there? As long as the pleasantness of equanimity does not hinder that is the obstruction.

Again, friend, the bhikkhu dispelling pleasantness and unpleasantness.....re..... abides in the fourth higher state of the mind. Friend, with this much also, the Blessed One has said that the obstruction overcome, it is possible to realize by a certain method. There the offence is the obstruction. What is the obstruction there? As long as material perceptions do not hinder that is the obstruction.

Again, friend, the bhikkhu overcoming all perceptions of matter and anger, without attending to various perceptions, with space is boundless abides in the sphere of space. Friend, with this much also, the Blessed One has said that the obstruction overcome, it is possible to realize by a certain method. There the offence is the obstruction. What is the obstruction there? As long as perceptions of space do not hinder that is the obstruction.

Again, friend, the bhikkhu overcoming all the sphere of space with consciousness is boundless abides in the sphere of consciousness. Friend, with this much also, the Blessed One has said that the obstruction overcome, it is possible to realize by a certain method. There the offence is the obstruction. What is the obstruction there? As long as perceptions of the sphere of consciousness do not hinder that is the obstruction.

Again, friend, the bhikkhu overcoming all the sphere of consciousness with there is nothing, abides in the sphere of no-thingness. Friend, with this much also, the Blessed One has said that the obstruction overcome, it is possible to realize by a certain method. There the offence is the obstruction. What is the obstruction there? As long as perceptions of the sphere of no-thingness do not hinder that is the obstruction.

Again, friend, the bhikkhu overcoming all the sphere of no-thingness abides in the sphere of neither perception nor non-perception. Friend, with this much also, the Blessed One has said that the obstruction overcome, it is possible to realize by a certain method. There the offence is the obstruction. What is the obstruction there? As long as perceptions of neither perception nor non-perception do not hinder that is the obstruction.

Again, friend, the bhikkhu overcoming all perceptions of the sphere of neither perceptions nor non-perceptions abides in the cessation of perceptions and feelings. Seeing with wisdom too desires are dispelled Friend, with this much also, the Blessed One has said that the obstruction overcome, it is possible to realize without a method.

## 2. Kaayasakkhiisutta.m- Body witness

43. "Friend, it is said, 'body witness', for what is it said body witness by the Blessed One?"

"Here, friend, the bhikkhu secluding the mind from sensual desires .....re..... abides in the first higher state of the mind. Whatever there is, in that state of the mind he abides experiencing them, with the body. Friend, mastering this much, it is body witness,.said the Blessed One

Again, friend, the bhikkhu overcoming thoughts and discursive thoughts .....re..... abides in the second higher state of the mind.....third higher state of the mind,...fourth higher state of the mind Whatever there is, in that state of the mind he abides experiencing them, with the body. Friend, mastering this much, it is body witness,.said the Blessed One

Again, friend, the bhikkhu overcoming all perceptions of matter and all perceptions of anger, not attending to various perceptions, with space is boundless abides in the sphere of space. Whatever there is, in that state of the mind he abides experiencing them, with the body. Friend, mastering this much, it is body witness, said the Blessed One.....re.....

Again, friend, the bhikkhu overcoming all the sphere of neither perceptions nor non-perceptions abides in the cessation of perceptions and feelings. Whatever there is, in that state of the mind he abides experiencing them, with the body. Friend, without a mastery, this much, is body witness.said the Blessed One."

## 3. Pa~n~naavimuttassutta.m- Released in wisdom.

44. "Friend, it is said, 'released in wisdom', for what is it said released in wisdom by the Blessed One?"

"Here, friend, the bhikkhu secluding the mind from sensual desires .....re..... abides in the first higher state of the mind. He knows it through wisdom too. Friend, mastering this much, it is said released in wisdom, by the Blessed One

Again, friend, the bhikkhu overcoming thoughts and discursive thoughts .....re..... abides in the second higher state of the mind.....third higher state of the mind,...fourth higher state of the mind He knows it through wisdom too. Friend, mastering this much, it is said released in wisdom by the Blessed One

Again, friend, the bhikkhu overcoming all perceptions of matter and all perceptions of anger, not attending to various perceptions, with space is boundless abides in the sphere of space. He knows it through wisdom too. Friend, mastering this much, it is said released in wisdom by the Blessed One.....re.....

Again, friend, the bhikkhu overcoming all the sphere of neither perceptions nor non-perceptions abides in the cessation of perceptions and feelings. He knows it through wisdom too. Friend, without a mastery, for this much, it is said released in wisdom by the Blessed One."

4. Ubhatobhaagavimuttasutta.m- Released in both ways.

45. "Friend, it is said, 'released in both ways', for what is it said released in both ways by the Blessed One?"

"Here, friend, the bhikkhu secluding the mind from sensual desires .....re..... abides in the first higher state of the mind. He abides experiencing that state of the mind with the body and knows it through wisdom too. Friend, mastering this much, it is said released in both ways, by the Blessed One

Again, friend, the bhikkhu overcoming thoughts and discursive thoughts .....re..... abides in the second higher state of the mind.....third higher state of the mind,...fourth higher state of the mind He abides experiencing that state of the mind with the body and knows it through wisdom too. Friend, mastering this much, it is said released in both ways by Blessed One

Again, friend, the bhikkhu overcoming all perceptions of matter and all perceptions of anger, not attending to various perceptions, with space is boundless abides in the sphere of space. He abides experiencing that state of the mind with the body and knows it through wisdom too. Friend, mastering this much, it is said released in both ways by the Blessed One.....re.....

Again, friend, the bhikkhu overcoming all the sphere of neither perceptions nor non-perceptions abides in the cessation of perceptions and feelings. He abides experiencing that state of the mind with the body and knows it through wisdom too. Friend, without a mastery, for this much, it is said released in both ways by the Blessed One."

5. Sandi.t.thikadhammasutta.m-The Teaching is here and now

46. "Friend, it is said 'the Teaching is here and now' How is the Teaching here and now as told by the Blessed One?"

"Here, friend, the bhikkhu secluding the mind from sensual desires .....re..... abides in the first higher state of the mind. Friend, mastering this much, it is said, the Teaching is here and now by the Blessed One

Again, friend, the bhikkhu overcoming thoughts and discursive thoughts .....re..... abides in the second higher state of the mind.....third higher state of the mind,...fourth higher state of the mind Friend, mastering this much, it is said the Teaching is here and now by Blessed One

Again, friend, the bhikkhu overcoming all perceptions of matter and all perceptions of anger, not attending to various perceptions, with space is boundless abides in the sphere of space. Friend, mastering this much, it is said the Teaching is here and now by the Blessed One.....re.....

Again, friend, the bhikkhu overcoming all the sphere of neither perceptions nor non-perceptions abides in the cessation of perceptions and feelings. Friend, without a mastery, for this much, it is said, the Teaching is here and now, by the Blessed One."

#### 6. Sandi.t.thikanibbaanasutta.m- Extinction here and now

47."Friend, it is said extinction is here and now, how far is extinction here and now as told by the Blessed One?"

"Here, friend, the bhikkhu secluding the mind from sensual desires .....re..... abides in the first higher state of the mind. Friend, mastering this much, it is said extinction is here and now by the Blessed One

Again, friend, the bhikkhu overcoming thoughts and discursive thoughts .....re..... abides in the second higher state of the mind.....third higher state of the mind,...fourth higher state of the mind Friend, mastering this much, it is said extinction is here and now, by Blessed One

Again, friend, the bhikkhu overcoming all perceptions of matter and all perceptions of anger, not attending to various perceptions, with space is boundless abides in the sphere of space. Friend, mastering this much, it is said extinction is here and now, by the Blessed One.....re.....

Again, friend, the bhikkhu overcoming all the sphere of neither perceptions nor non-perceptions abides in the cessation of perceptions and feelings. Friend, without a mastery, for this much, it is said extinction is here and now, by the Blessed One."

#### 7. Nibbaanasutta.m- Extinction.

48."Friend, it is said, extinction, for what is it said, extinction by the Blessed One?"

"Here, friend, the bhikkhu secluding the mind from sensual desires .....re..... abides in the first higher state of the mind. Friend, mastering this, is extinction said the Blessed One

Again, friend, the bhikkhu overcoming thoughts and discursive thoughts .....re..... abides in the second higher state of the mind.....third higher state of the mind,...fourth higher state of the mind Friend, mastering this, is extinction said the Blessed One

Again, friend, the bhikkhu overcoming all perceptions of matter and all perceptions of anger, not attending to various perceptions, with space is boundless abides in the sphere of space. Friend, mastering this, is extinction said the Blessed One.....re.....

Again, friend, the bhikkhu overcoming all the sphere of neither perceptions nor non-perceptions abides in the cessation of perceptions and feelings. Friend, mastering this, is extinction said the Blessed One."

8. Parinibbaanasutta.m- Final extinction.

49.."Friend, it is said, 'final extinction,' for what is it said, final extinction by the Blessed One?"

"Here, friend, the bhikkhu secluding the mind from sensual desires .....re..... abides in the first higher state of the mind. Friend, mastering this is final extinction said the Blessed One

Again, friend, the bhikkhu overcoming thoughts and discursive thoughts .....re..... abides in the second higher state of the mind.....third higher state of the mind,...fourth higher state of the mind Friend, mastering this is final extinction said the Blessed One

Again, friend, the bhikkhu overcoming all perceptions of matter and all perceptions of anger, not attending to various perceptions, with space is boundless abides in the sphere of space. Friend, mastering this is final extinction said the Blessed One.....re.....

Again, friend, the bhikkhu overcoming all the sphere of neither perceptions nor non-perceptions abides in the cessation of perceptions and feelings. Friend, mastering, this is final extinction said the Blessed One."

9. Tada.nganibbaanasutta.m- By that factor extinction

50.."Friend, it is said, extinction by that factor, why is it said, extinction by that factor by the Blessed One?"

"Here, friend, the bhikkhu secluding the mind from sensual desires .....re..... abides in the first higher state of the mind. Friend, mastering this is extinction by that factor, said the Blessed One

Again, friend, the bhikkhu overcoming thoughts and discursive thoughts .....re..... abides in the second higher state of the mind.....third higher state of the mind,...fourth higher state of the mind Friend, mastering this is extinction by that factor, said the Blessed One

Again, friend, the bhikkhu overcoming all perceptions of matter and all perceptions of anger, not attending to various perceptions, with space is boundless abides in the sphere of space. Friend, mastering this is extinction by that factor, said the Blessed One.....re.....

Again, friend, the bhikkhu overcoming all the sphere of neither perceptions nor non-perceptions abides in the cessation of perceptions and feelings. Friend, mastering, this is extinction by that factor, said the Blessed One."

10. Di.t.thadhammanibbaanasutta.m - Extinction in this very life

51. ."Friend, it is said, 'extinction in this very life" how far is it extinction in this very life as told by the Blessed One?"

"Here, friend, the bhikkhu secluding the mind from sensual desires .....re..... abides in the first higher state of the mind. Friend, mastering this is extinction in this very life, said the Blessed One

Again, friend, the bhikkhu overcoming thoughts and discursive thoughts .....re..... abides in the second higher state of the mind.....third higher state of the mind,...fourth higher state of the mind Friend, mastering this is extinction in this very life, said the Blessed One

Again, friend, the bhikkhu overcoming all perceptions of matter and all perceptions of anger, not attending to various perceptions, with space is boundless abides in the sphere of space. Friend, mastering this is extinction in this very life, said the Blessed One.....re.....

Again, friend, the bhikkhu overcoming all the sphere of neither perceptions nor non-perceptions abides in the cessation of perceptions and feelings. Friend, mastering, this is extinction in this very life, said the Blessed One."

## 2. Dutiyapa.n.naasaka.m -The second fifty

### (6) 1. Khemavaggo- Section on Appeasement

#### 1.Khemamsutta.m- Appeasement

52. ."Friend, it is said, 'appeasement' what is the appeasement said by the Blessed One?"

"Here, friend, the bhikkhu secluding the mind from sensual desires .....re..... abides in the first higher state of the mind. Friend, mastering this, is appeasement said the Blessed One

Again, friend, the bhikkhu overcoming thoughts and discursive thoughts .....re..... abides in the second higher state of the mind.....third higher state of the mind,...fourth higher state of the mind Friend, mastering this, is appeasement said the Blessed One

Again, friend, the bhikkhu overcoming all perceptions of matter and all perceptions of anger, not attending to various perceptions, with space is boundless abides in the sphere of space. Friend, mastering this, is appeasement said the Blessed One.....re.....

Again, friend, the bhikkhu overcoming all the sphere of neither perceptions nor non-perceptions abides in the cessation of perceptions and feelings. Friend, mastering this, is appeasement said the Blessed One."

#### 2. Khemappattasutta.m- Is appeased

53. ."Friend, it is said, 'is appeased', for what is it said, is appeased by the Blessed One?"

"Here, friend, the bhikkhu secluding the mind from sensual desires .....re..... abides in the first higher state of the mind. Friend, mastering this he is appeased, said the Blessed One

Again, friend, the bhikkhu overcoming thoughts and discursive thoughts .....re..... abides in the second higher state of the mind.....third higher state of the mind,...fourth higher state of the mind Friend, mastering this he is appeased said the Blessed One

Again, friend, the bhikkhu overcoming all perceptions of matter and all perceptions of anger, not attending to various perceptions, with space is boundless abides in the sphere of space. Friend, mastering this he is appeased, said the Blessed One.....re.....

Again, friend, the bhikkhu overcoming all the sphere of neither perceptions nor non-perceptions abides in the cessation of perceptions and feelings. Friend, mastering, this he is appeased, said the Blessed One."

### 3. Amatasutta.m- Deathlessness

54.."Friend, it is said, 'deathlessness', for what is it said, deathlessness, by the Blessed One?"

"Here, friend, the bhikkhu secluding the mind from sensual desires .....re..... abides in the first higher state of the mind. Friend, mastering this is deathlessness, said the Blessed One

Again, friend, the bhikkhu overcoming thoughts and discursive thoughts .....re..... abides in the second higher state of the mind.....third higher state of the mind,...fourth higher state of the mind Friend, mastering this is deathlessness said the Blessed One

Again, friend, the bhikkhu overcoming all perceptions of matter and all perceptions of anger, not attending to various perceptions, with space is boundless abides in the sphere of space. Friend, mastering this is deathlessness said the Blessed One.....re.....

Again, friend, the bhikkhu overcoming all the sphere of neither perceptions nor non-perceptions abides in the cessation of perceptions and feelings. Friend, mastering, this is deathlessness said the Blessed One."

### 4. Amatappattasutta.m- Have attained deathlessness

55. ."Friend, it is said, have attained deathlessness, how is deathlessness attained, as said by the Blessed One?"

"Here, friend, the bhikkhu secluding the mind from sensual desires .....re..... abides in the first higher state of the mind. Friend, mastering this is attaining deathlessness, said the Blessed One

Again, friend, the bhikkhu overcoming thoughts and discursive thoughts .....re..... abides in the second higher state of the mind.....third higher state of the mind,...fourth higher state of the mind Friend, mastering this is attaining deathlessness, said the Blessed One



Again, friend, the bhikkhu overcoming all perceptions of matter and all perceptions of anger, not attending to various perceptions, with space is boundless abides in the sphere of space. Friend, mastering this is attaining deathlessness, said the Blessed One.....re.....

Again, friend, the bhikkhu overcoming all the sphere of neither perceptions nor non-perceptions abides in the cessation of perceptions and feelings. Friend, mastering, this is attaining deathlessness,said the Blessed One."

#### 5. Abhayasutta.m- Freedom from fear.

56 ."Friend, it is said, 'free from fear', why is it said free from fear, by the Blessed One?"

"Here, friend, the bhikkhu secluding the mind from sensual desires .....re..... abides in the first higher state of the mind. Friend, mastering this is freedom from fear, said the Blessed One

Again, friend, the bhikkhu overcoming thoughts and discursive thoughts .....re..... abides in the second higher state of the mind.....third higher state of the mind,...fourth higher state of the mind Friend, mastering this is freedom from fear, said the Blessed One

Again, friend, the bhikkhu overcoming all perceptions of matter and all perceptions of anger, not attending to various perceptions, with space is boundless abides in the sphere of space. Friend, mastering this is freedom from fear, said the Blessed One.....re.....

Again, friend, the bhikkhu overcoming all the sphere of neither perceptions nor non-perceptions abides in the cessation of perceptions and feelings. Friend, mastering, this is freedom from fear, said the Blessed One."

#### 6. Abhayappattasutta- Freed from fear.

57.."Friend, it is said, 'freed from fear', why is it said frees from fear, by the Blessed One?"

"Here, friend, the bhikkhu secluding the mind from sensual desires .....re..... abides in the first higher state of the mind. Friend, mastering this is freed from fear, said the Blessed One

Again, friend, the bhikkhu overcoming thoughts and discursive thoughts .....re..... abides in the second higher state of the mind.....third higher state of the mind,...fourth higher state of the mind Friend, mastering this is freed from fear, said the Blessed One

Again, friend, the bhikkhu overcoming all perceptions of matter and all perceptions of anger, not attending to various perceptions, with space is boundless abides in the sphere of space. Friend, mastering this is freed from fear, said the Blessed One.....re.....

Again, friend, the bhikkhu overcoming all the sphere of neither perceptions nor non-perceptions abides in the cessation of perceptions and feelings. Friend, mastering, this is freed from fear, said the Blessed One."

## 7. Passaddhisutta.m- Tranquillity

58. ."Friend, it is said, tranquillity, for what is it said, tranquillity by the Blessed One?"

"Here, friend, the bhikkhu secluding the mind from sensual desires .....re..... abides in the first higher state of the mind. Friend, mastering this is tranquillity, said the Blessed One

Again, friend, the bhikkhu overcoming thoughts and discursive thoughts .....re..... abides in the second higher state of the mind.....third higher state of the mind,...fourth higher state of the mind Friend, mastering this is tranquillity, said the Blessed One

Again, friend, the bhikkhu overcoming all perceptions of matter and all perceptions of anger, not attending to various perceptions, with space is boundless abides in the sphere of space. Friend, mastering this is tranquillity, said the Blessed One.....re.....

Again, friend, the bhikkhu overcoming all the sphere of neither perceptions nor non-perceptions abides in the cessation of perceptions and feelings. Friend, mastering, this is tranquillity, said the Blessed One."

## 8. Anupubbapassaddhisutta.m- Gradual attainment of tranquillity.

59. ."Friend, it is said, the gradual attainment of tranquillity, for what is it said, the gradual attainment of tranquillity by the Blessed One?"

"Here, friend, the bhikkhu secluding the mind from sensual desires .....re..... abides in the first higher state of the mind. Friend, mastering this is gradual attainment of tranquillity, said the Blessed One

Again, friend, the bhikkhu overcoming thoughts and discursive thoughts .....re..... abides in the second higher state of the mind.....third higher state of the mind,...fourth higher state of the mind Friend, mastering this is gradual attainment of tranquillity, said the Blessed One

Again, friend, the bhikkhu overcoming all perceptions of matter and all perceptions of anger, not attending to various perceptions, with space is boundless abides in the sphere of space. Friend, mastering this is gradual attainment of tranquillity, said the Blessed One.....re.....

Again, friend, the bhikkhu overcoming all the sphere of neither perceptions nor non-perceptions abides in the cessation of perceptions and feelings. Friend, mastering, this is gradual attainment of tranquillity, said the Blessed One."

## 9. Nirodhasutta.m- Cessation

60. ."Friend, it is said, cessation, for what is it said, cessation, by the Blessed One?"

"Here, friend, the bhikkhu secluding the mind from sensual desires .....re..... abides in the first higher state of the mind. Friend, mastering this is cessation, said the Blessed One

Again, friend, the bhikkhu overcoming thoughts and discursive thoughts .....re..... abides in the second higher state of the mind.....third higher state of the mind,...fourth higher state of the mind Friend, mastering this is cessation, said the Blessed One

Again, friend, the bhikkhu overcoming all perceptions of matter and all perceptions of anger, not attending to various perceptions, with space is boundless abides in the sphere of space. Friend, mastering this is cessation, said the Blessed One.....re.....

Again, friend, the bhikkhu overcoming all the sphere of neither perceptions nor non-perceptions abides in the cessation of perceptions and feelings. Friend, mastering, this is cessation, said the Blessed One."

10. Anupubbanirodhasutta.m- Gradual cessation.

61. ."Friend, it is said, gradual cessation, for what is it said, gradual cessation by the Blessed One?"

"Here, friend, the bhikkhu secluding the mind from sensual desires .....re..... abides in the first higher state of the mind. Friend, mastering this is gradual cessation, said the Blessed One

Again, friend, the bhikkhu overcoming thoughts and discursive thoughts .....re..... abides in the second higher state of the mind.....third higher state of the mind,...fourth higher state of the mind Friend, mastering this is gradual cessation, said the Blessed One

Again, friend, the bhikkhu overcoming all perceptions of matter and all perceptions of anger, not attending to various perceptions, with space is boundless abides in the sphere of space. Friend, mastering this is gradual cessation, said the Blessed One.....re.....

Again, friend, the bhikkhu overcoming all the sphere of neither perceptions nor non-perceptions abides in the cessation of perceptions and feelings. Friend, mastering, this is gradual cessation, said the Blessed One."

11. Abhabbasutta.m- Impossible.

62. "Bhikkhus, without dispelling nine things it is not possible to realize worthiness. What nine?"

Greed, hate, delusion, anger, bearing grudge, smearing, spitefulness, envy and selfishness. Without dispelling these nine things it is not possible to realize worthiness.

Bhikkhus, dispelling nine things it is possible to realize worthiness. What nine?"

Greed, hate, delusion, anger, bearing grudge, smearing, spite, envy and selfishness. Dispelling these nine things it is possible to realize worthiness.

(7) 2. Satipa.t.thaanavaggo- The section on establishing mindfulness.

1. Sikkhaadubbalyasutta.m- Weaknesses of the training.

63. "Bhikkhus, these five are the weaknesses in the training. What five?

Destroying living things, taking the not given, sexual misbehaviour, telling lies and negligence, taking intoxicating and brewed drinks.

Bhikkhus, to dispel these five weaknesses in the training, the four establishments of mindfulness should be developed. What four?

Here, the bhikkhu abides mindful and aware reflecting the body in the body to dispel covetousness and displeasure in the world The bhikkhu abides mindful and aware reflecting feelings in feelings,.....re.....the mental states in the mind ....re.... and thoughts in the Teaching, to dispel covetousness and displeasure in the world. Bhikkhus, to dispel these five weaknesses these four establishments of mindfulness should be developed."

2. Niivara.nasutta.m- Obstructions.

64. Bhikkhus, these five are obstructions. What five?

The obstructions sensual interest, anger, sloth and torpor, restlessness and worry and doubts. Bhikkhus, these five are obstructions. .

Bhikkhus, to dispel these five obstructions the four establishments of mindfulness should be developed. What four?

Here, the bhikkhu abides mindful and aware reflecting the body in the body to dispel covetousness and displeasure in the world The bhikkhu abides mindful and aware reflecting feelings in feelings,.....re.....the mental states in the mind ....re.... and thoughts in the Teaching, to dispel covetousness and displeasure in the world. Bhikkhus, to dispel these five obstructions, these four establishments of mindfulness should be developed."

3. Kaamagu.nasutta.m- The five strands of sensual pleasure

65. "Bhikkhus, these five are the strands of sensual pleasure. What five?

Agreeable, pleasant forms cognizable by eye consciousness, ....re....sounds cognizable by ear consciousness, ....re..... scents cognizable by nose consciousness,...re.... tastes cognizable by tongue consciousness...re.... and touches cognizable by body consciousness, arousing fondness and sensual desires.

Bhikkhus, to dispel these five strands of sensual pleasure, the four establishments of mindfulness should be developed. What four?

Here, the bhikkhu abides mindful and aware reflecting the body in the body to dispel covetousness and displeasure in the world The bhikkhu abides mindful and aware

reflecting feelings in feelings,.....re.....the mental states in the mind ....re.... and thoughts in the Teaching, to dispel covetousness and displeasure in the world. Bhikkhus, to dispel these five strands of sensual pleasure, these four establishments of mindfulness should be developed."

#### 4. Upaadaanakkhandhasutta.m- The holding masses

66. "Bhikkhus, these five are the holding masses. What five?"

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. Bhikkhus, these five are the holding masses.

Bhikkhus, to dispel these five holding masses, the four establishments of mindfulness should be developed. What four?

Here, the bhikkhu abides mindful and aware reflecting the body in the body to dispel covetousness and displeasure in the world The bhikkhu abides mindful and aware reflecting feelings in feelings,.....re.....the mental states in the mind ....re.... and thoughts in the Teaching, to dispel covetousness and displeasure in the world. Bhikkhus, to dispel these five holding masses, these four establishments of mindfulness should be developed."

#### 5. Orambhaagiyasutta.m- Bonds binding to the sensual world.

67. "Bhikkhus, these five are the bonds binding to the sensual world. What five?"

The view about self, doubts, fixed to virtues and being pulled away from the right path, sensual interest and anger. Bhikkhus, these five are the bonds binding to the sensual world.

Bhikkhus, to dispel these five bonds binding to the sensual world, the four establishments of mindfulness should be developed. What four?

Here, the bhikkhu abides mindful and aware reflecting the body in the body to dispel covetousness and displeasure in the world The bhikkhu abides mindful and aware reflecting feelings in feelings,.....re.....the mental states in the mind ....re.... and thoughts in the Teaching, to dispel covetousness and displeasure in the world. Bhikkhus, to dispel these five bonds binding to the sensual world, these four establishments of mindfulness should be developed."

#### 6. Gatisutta.m- Destinies

68. "Bhikkhus, these five are destinies. What five?"

The hell, the animal world, the sphere of ghosts, humanity and godliness.

Bhikkhus, these five are destinies.

Bhikkhus, to dispel these five destinies, the four establishments of mindfulness should be developed. What four?

Here, the bhikkhu abides mindful and aware reflecting the body in the body to dispel covetousness and displeasure in the world The bhikkhu abides mindful and aware reflecting feelings in feelings,.....re.....the mental states in the mind ....re.... and thoughts in the Teaching, to dispel covetousness and displeasure in the world. Bhikkhus, to dispel these five destinies, these four establishments of mindfulness should be developed."

#### 7. Maccharyiasutta.m- Selfishnesses

69. Bhikkhus, these five are selfishnesses. What five?

Selfishness, for dwellings, for families, for gain, for beauty, and for the Teaching.

Bhikkhus, these five are selfishnesses.

Bhikkhus, to dispel these five selfishnesses the four establishments of mindfulness should be developed. What four?

Here, the bhikkhu abides mindful and aware reflecting the body in the body to dispel covetousness and displeasure in the world The bhikkhu abides mindful and aware reflecting feelings in feelings,.....re.....the mental states in the mind ....re.... and thoughts in the Teaching, to dispel covetousness and displeasure in the world. Bhikkhus, to dispel these five selfishnesses, these four establishments of mindfulness should be developed."

#### 8. Uddhambhaagiyasutta.m- Bonds of the higher order

70. "Bhikkhus, these five are the bonds of the higher order. What five?

Greed for matter, greed for immaterial states, conceit, over balancing attainments and ignorance.

Bhikkhus, these five are the bonds of the higher order.

Bhikkhus, to dispel these five bonds of the higher order, the four establishments of mindfulness should be developed. What four?

Here, the bhikkhu abides mindful and aware reflecting the body in the body to dispel covetousness and displeasure in the world The bhikkhu abides mindful and aware reflecting feelings in feelings,.....re.....the mental states in the mind ....re.... and thoughts in the Teaching, to dispel covetousness and displeasure in the world. Bhikkhus, to dispel these five bonds of the higher order, these four establishments of mindfulness should be developed."

## 9. Cetokhilasutta.m - Arrows pricked in the mind

71."Bhikkhus, these five are arrows that prick the mind. What five?

Here the bhikkhu has doubts, is not settled, is not reassured about the Teacher. When the bhikkhu doubts, is not settled and is not reassured about the Teacher his mind does not tend to exert, apply, persevere and make endeavour. This is the first arrow that pricks the mind.

Again, the bhikkhu has doubts, is not settled, is not reassured about the Teaching, ...re....the training, ....re...angry and displeased with the co-associates in the holy life is hurt and has an arrow in the heart When the bhikkhu doubts, is not settled and is not reassured about the Teacher his mind does not tend to exert, apply, persevere and make endeavour. This is the fifth arrow that pricks the mind.

Bhikkhus, to dispel these five arrows in the mind, the four establishments of mindfulness should be developed. What four?

Here, the bhikkhu abides mindful and aware reflecting the body in the body to dispel covetousness and displeasure in the world The bhikkhu abides mindful and aware reflecting feelings in feelings,.....re.....the mental states in the mind ....re.... and thoughts in the Teaching, to dispel covetousness and displeasure in the world. Bhikkhus, to dispel these five arrows in the mind, these four establishments of mindfulness should be developed."

## 10. Cetasovinibandhasutta.m - Bondages of the mind.

72."Bhikkhus, these five are bondages of the mind. What five?

Here, bhikkhus, the bhikkhu is with undisputed greed, interest, love, thirst, wailing and craving for sensuality, as a result his mind does not tend to exert, to apply, to persevere and to make endeavour. This is the first bondage of the mind.

Again, bhikkhus, the bhikkhu is with undisputed greed, interest, love, thirst, wailing and craving for the body,....re....for material,....re.... eating as much as he could he abides enjoying the pleasure of sluggishness and sleep,.....re..... and leads the holy life aspiring to be born with a certain company of gods:- 'By my virtues and austerities and leading a holy life, may I be born with that company of gods' as a result his mind does not tend to exert, to apply, to persevere and to make endeavour. This is the fifth bondage of the mind.

Bhikkhus, to dispel these five bondages in the mind, the four establishments of mindfulness should be developed. What four?

Here, the bhikkhu abides mindful and aware reflecting the body in the body to dispel covetousness and displeasure in the world The bhikkhu abides mindful and aware reflecting feelings in feelings,.....re.....the mental states in the mind ....re.... and thoughts in the Teaching, to dispel covetousness and displeasure in the world. Bhikkhus, to dispel these five bondages in the mind, these four establishments of mindfulness should be developed."

(8) 3. Sammappadhaanavaggo- Section on right endeavour.

1. Sikkhasutta.m- The training.

73. "Bhikkhus, these five are weaknesses in the training. What five?

Destroying living things, ....re....and negligence taking intoxicating and brewed drinks. Bhikkhus, these five are weaknesses in the training.

Bhikkhus, to dispel these five weaknesses in the training, the four right endeavours should be developed. What four?

Arouses effort and interest, makes endeavour and pursues the mind for the non-arising of not arisen demeritorious things; for the dispelling of arisen demeritorious things; for the arising of not arisen meritorious things and for the establishment, non-confused development and completion of arisen meritorious things. Bhikkhus, to dispel these five weaknesses in the training, these four right endeavours should be developed."

(From 74 to 81 these eight suttas should be known, according to right endeavour following up as in the section on establishing mindfulness from 64 to 71.)

10. Cetasovinibandhasutta.m - Bondages of the mind.

82. "Bhikkhus, these five are bondages of the mind. What five?

Here, bhikkhus, the bhikkhu is with not dispelled greed for sensuality....re.....Bhikkhus, these five are bondages of the mind.

Bhikkhus, to dispel these five bonds of the mind, the four right endeavours should be developed. What four?

Arouses effort and interest, makes endeavour and pursues the mind for the non-arising of not arisen demeritorious things; for the dispelling of arisen demeritorious things; for the arising of not arisen meritorious things and for the establishment, non-confused development and completion of arisen meritorious things. Bhikkhus, to dispel these five bondages of the mind, these four right endeavours should be developed."

(9) 4. Iddhipaadavaggo- Section on psyche

1. Sikkhasutta.m -Training.

83." Bhikkhus, these five are weaknesses in the training. What five?

Destroying living things, ....re....and negligence taking intoxicating and brewed drinks. Bhikkhus, these five are weaknesses in the training.



Bhikkhus, to dispel these five weaknesses in the training the four psychic powers should be developed. What four?

Here, bhikkhus, the bhikkhu develops the psychic power endowed with interest, concentration, endeavour and determination; develops the psychic power endowed with effort, concentration, endeavour and determination; develops the psychic power endowed with mind concentration, endeavour and determination: develops the psychic power endowed with discriminative concentration, endeavour and determination. Bhikkhus, to dispel these five weaknesses in the training these four psychic powers should be developed.

(From 84 to 91 these eight suttas should be known, according to the psychic powers following up as in the section on establishing mindfulness from 64 to 71.)

10. Cetovinibandhasutta.m -Bondages of the mind.

92. "Bhikkhus, these five are bondages of the mind. What five?

Here, bhikkhus, the bhikkhu is with not dispelled greed for sensuality....re.....Bhikkhus, these five are bondages of the mind.

Bhikkhus, to dispel these five bonds of the mind, the four psychic powers should be developed. What four?

Here, bhikkhus, the bhikkhu develops the psychic power endowed with interest, concentration, endeavour and determination; develops the psychic power endowed with effort, concentration, endeavour and determination; develops the psychic power endowed with mind concentration, endeavour and determination: develops the psychic power endowed with discriminative concentration, endeavour and determination. Bhikkhus, to dispel these five bonds of the mind, these four psychic powers should be developed.

(10) 5. Raagapeyyaala.m- Repeats on greed.

93."Bhikkhus, thoroughly knowing greed, nine perceptions should be developed. What nine?

The perceptions, loathing, death, loathing supports, non-attachment to all the world, impermanence, unpleasantness in impermanence, lacking a self in unpleasantness, dispelling and disenchantment. Bhikkhus, thoroughly knowing greed, these nine perceptions should be developed."

94. "Bhikkhus, thoroughly knowing greed these nine things should be developed. What nine?

The first higher state of the mind, the second, the third and the fourth higher state of the mind, the sphere of space, the sphere of consciousness, the sphere of no-thingness, the sphere of neither perception nor non-perception and the cessation of perceptions and feelings. Bhikkhus, thoroughly knowing greed these nine things should be developed."

95-112. "Bhikkhus, for accurate perception,....re.... diminution,...re... dispelling,....re.... destruction,...re.... fading,....re..... disenchantment,...re....cessation,....re...sacrificing, ....re...and for giving up greed; these nine things should be developed."

113-432. "Bhikkhus, for accurate perception,....re.... diminution,...re... dispelling,....re.... destruction,...re.... fading,....re..... disenchantment,...re....cessation,....re...sacrificing, ....re...and for giving up, anger;....re.....delusion, ....re... hatred, ....re... bearing grudge, ....re...smearing, ....re....spite, ....re...envy, ...re.... selfishness, ....re... hypocrisy, ...re...craftiness, ....re... immobility, ....re....impetuosity, ....re...and conceit; these nine things should be developed.

Dasakanipaata- The collection of the tens

1. Pa.thamapa.n.naaskam- The first fifty.

1. Aanisa.msavaggo- The section on benefits.

1. Kimatthiyasutta.m- For what reason are merits.

1. I heard thus. At one time the Blessed One was abiding in the monastery offered by Anathapindika in Jeta's grove in Savatthi. Venerable Ananda approached the Blessed One, worshipped, sat on a side and said:-

"Venerable sir, for what reason and benefits are clever virtues?"

"Ananda, clever virtues are for the reason and benefit of non-remorse."

"Venerable sir, for what reason and benefits is non-remorse ?"

"Ananda, non-remorse is for the reason and benefit of delight."

"Venerable sir, for what reason and benefits is delight?"

"Ananda, delight is for the reason and benefit of joy"

"Venerable sir, for what reason and benefits is joy?"

"Ananda, joy is for the reason and benefit of tranquillity."

"Venerable sir, for what reason and benefits is tranquillity?"

"Ananda, tranquillity is for the reason and benefit of pleasantness."

"Venerable sir, for what reason and benefits is pleasantness?"

"Ananda, pleasantness is for the reason and benefit of concentration."

"Venerable sir, for what reason and benefits is concentration?"

"Ananda, concentration is for the reason and benefit of the vision of things as they really are"

"Venerable sir, for what reason and benefits is the vision of things as they really are?"

"Ananda, the vision of things as they really are, is for the reason and benefit of turning away and disenchantment"

"Venerable sir, for what reason and benefits is turning away and disenchantment?"

"Ananda, turning away and disenchantment is for the reason and benefit of the knowledge and vision of release"

Thus Ananda, clever virtues are for the reason and benefit of non-remorse. Non-remorse is for the reason and benefit of delight. Delight is for the reason and benefit of joy. Joy is for the reason and benefit of tranquillity. Tranquillity is for the reason and benefit of pleasantness. Pleasantness is for the reason and benefit of concentration. Concentration is for the reason and benefit of knowledge and vision of seeing things as they really are. Knowledge and vision of seeing things as they really are, is for the reason and benefit of turning away and disenchantment. Turning away and disenchantment is for knowledge and vision of release. Thus Ananda, clever virtues lead to the highest.

## 2. Cetanaakaraniyasutta.m- Intending

2. "Bhikkhus, someone who has clever virtues, need not intend. 'May non-remorse come to me.' It is the general rule for non-remorse to arise to a virtuous person. Someone who has no remorse, need not intend. 'May delight come to me.' It is the general rule for delight to arise to one without remorse. Someone who is delighted, need not intend. 'May joy come to me.' It is the general rule for joy to arise to a delighted one. Someone who is joyful need not intend. 'May my body be appeased' It is the general rule for the joyful to experience appeasement of the body. Someone with an appeased body need not intend. 'May I feel pleasant.' It is the general rule for one with an appeased body to feel pleasant. A pleasant one, need not intend. 'May my mind be concentrated.' It is the general rule for the pleasant one to be concentrated. Bhikkhus, someone with a concentrated mind need not intend. 'May I know and see it, as it really is. It is the general rule for the concentrated to know and see as it really is. Bhikkhus, someone who knows and sees, as it really is, need not intend. 'May I turn away and be disenchanted.' It is the general rule for one who

knows and sees to turn away and be disenchanted. Bhikkhus, the one who has turned away and become disenchanted need not intend. 'May I realize knowledge and vision of release' It is the general rule for one who turned away and is disenchanted to realize knowledge and vision of release. .

Thus bhikkhus turning away and disenchantment is for knowledge and vision of release and its benefits. Knowledge and vision of seeing things as they really are, is for turning away and disenchantment and its benefits. Concentration is for knowledge and vision of seeing things as they really are, and their benefits. Pleasantness is for concentration and its benefits. Tranquillity is for pleasantness and its benefits. Joy is for tranquillity and its benefits. Delight is for joy and its benefits. Non-remorse is for delight and its benefits. Clever virtues are for non-remorse and its benefits. Thus bhikkhus, thoughts overflow from thoughts and get completed by thoughts, while they flow up and down."

### 3. Pa.thama-upanisasutta.m- First that rests on causes

3."Bhikkhus, to the unvirtuous, gone wrong in virtues, the cause for non-remorse is destroyed. When there is remorse, gone wrong in non-remorse the cause for delight is destroyed. When there is no delight, gone wrong in delight, the cause for joy is destroyed. When there is no joy, gone wrong in joy, the cause for tranquillity is destroyed. When there is no tranquillity, gone wrong in tranquillity, the cause for pleasantness is destroyed. When there is no pleasantness, gone wrong in pleasantness, the cause for right concentration is destroyed. When there is no right concentration, gone wrong in right concentration, the cause for knowledge and vision of seeing things as they really are, is destroyed. When there is no knowledge and vision of seeing things as they really are, gone wrong in the knowledge and vision of seeing things as they really are, the cause for turning away and disenchantment is destroyed. When there is no turning away and disenchantment, gone wrong in turning away and disenchantment, the cause for knowledge and vision of release is destroyed. Bhikkhus, like the shoots, bark, accessory wood and heart wood, of a tree that has lost its branches and leaves, would not grow completely, in the same manner to the unvirtuous gone wrong in virtues, the cause for non-remorse is destroyed. When there is remorse, gone wrong in non-remorse the cause for delight is destroyed.....re.....knowledge and vision of release is destroyed.

Bhikkhus, to the virtuous, when complete in virtues, there is non-remorse. When there is no remorse, it is the cause for delight. When there is delight, to the delighted there is joy. When there is joy, to the joyful there is tranquillity. When there is tranquillity, to the tranquil there is pleasantness. When there is pleasantness, to the pleasant one, there is right concentration. When there is right concentration, to the concentrated there is knowledge and vision of things as they really are. To someone with knowledge and vision of things as they really are, there is turning away and disenchantment. To one who has turned away and is disenchanted, there is knowledge and vision of release. Bhikkhus, like shoots, bark, accessory wood and heart wood, of a tree with branches and leaves, would grow completely in the same manner to the virtuous, when complete in virtues, there is non-remorse. ....re.....there is knowledge and vision of release. ....

### 4. Dutiya-upanisasutta.m - Second that rests on causes

4. Then venerable Sariputta addressed the bhikkhus:-

"Friends, to the unvirtuous, gone wrong in virtues, the cause for non-remorse is destroyed. When there is remorse, gone wrong in non-remorse the cause for delight is destroyed. When there is no delight, gone wrong in delight, the cause for joy is destroyed. When there is no joy, gone wrong in joy, the cause for tranquillity is destroyed. When there is no tranquillity, gone wrong in tranquillity, the cause for pleasantness is destroyed. When there is no pleasantness, gone wrong in pleasantness, the cause for right concentration is destroyed. When there is no right concentration, gone wrong in right concentration, the cause for knowledge and vision of seeing as they really are, is destroyed. When there is no knowledge and vision of seeing things as they really are, gone wrong in knowledge and vision of seeing things as they really are, the cause for turning away and disenchantment is destroyed. When there is no turning away and disenchantment, gone wrong in turning away and disenchantment, the cause for knowledge and vision of release is destroyed. Friends, like the shoots, bark, accessory wood and heart wood, of a tree that has lost its branches and leaves, would not grow completely, in the same manner to the unvirtuous gone wrong in virtues, the cause for non-remorse is destroyed. When there is remorse, gone wrong in non-remorse the cause for delight is destroyed.....re.....knowledge and vision of release is destroyed.

Friends, to the virtuous, when complete in virtues, there is non-remorse. When there is no remorse, it is the cause for delight. When there is delight, to the delighted there is joy. When there is joy, to the joyful there is tranquillity. When there is tranquillity, to the tranquil there is pleasantness. When there is pleasantness, to the pleasant one, there is right concentration. When there is right concentration, to the concentrated there is knowledge and vision of things as they really are. To someone with knowledge and vision of things as they really are, there is turning away and disenchantment. To one who has turned away and is disenchanted, there is knowledge and vision of release. Friends, like shoots, bark, accessory wood and heart wood, of a tree with branches and leaves, would grow completely in the same manner to the virtuous, when complete in virtues, there is non-remorse. ....re.....there is knowledge and vision of release.

5.Tatiya-upanisasutta.m- Third resting on causes.

5. Then venerable Ananda addressed the bhikkhus:-

"Friends, to the unvirtuous, gone wrong in virtues, the cause for non-remorse is destroyed. When there is remorse, gone wrong in non-remorse the cause for delight is destroyed. When there is no delight, gone wrong in delight, the cause for joy is destroyed. When there is no joy, gone wrong in joy, the cause for tranquillity is destroyed. When there is no tranquillity, gone wrong in tranquillity, the cause for pleasantness is destroyed. When there is no pleasantness, gone wrong in pleasantness, the cause for right concentration is destroyed. When there is no right concentration, gone wrong in right concentration, the cause for knowledge and vision of seeing things as they really are, is destroyed. When there is no knowledge and vision of seeing things as they really are, gone wrong in the knowledge and vision of seeing things as they really are, the cause for turning away and disenchantment is destroyed. When there is no turning away and disenchantment, gone wrong in turning away and disenchantment, the cause for knowledge and vision of release is destroyed. Friends, like the shoots, bark, accessory wood and heart wood, of a tree that has lost its branches and leaves, would not grow completely, in the same manner to the unvirtuous, gone wrong in virtues, the cause for non-remorse is destroyed. When there is remorse, gone wrong in non-remorse the cause for delight is destroyed.....re.....knowledge and vision of release is destroyed.

Friends, to the virtuous, when complete in virtues, there is non-remorse. When there is no remorse, it is the cause for delight. When there is delight, to the delighted there is joy. When there is joy, to the joyful there is tranquillity. When there is tranquillity, to the tranquil there is pleasantness. When there is pleasantness, to the pleasant one, there is right concentration. When there is right concentration, to the concentrated there is knowledge and vision of things as they really are. To someone with knowledge and vision of things as they really are, there is turning away and disenchantment. To one who has turned away and is disenchanted, there is knowledge and vision of release. Friends, like shoots, bark, accessory wood and heart wood, of a tree with branches and leaves, would grow completely in the same manner to the virtuous, when complete in virtues, there is non-remorse. ....re.....there is knowledge and vision of release.

## 6. Samaadhisutta.m- Concentration.

6. Then venerable Ananda approached the Blessed One.....re.....and said to the Blessed One:-

"Venerable sir, is there a concentration to the bhikkhu, abiding in which, in earth he has no perceptions of earth, in water he has no perceptions of water, in fire he has no perceptions of fire, in air he has no perceptions of air, in the sphere of space, he has no perceptions of the sphere of space, in the sphere of consciousness, he has no perceptions of the sphere of consciousness, in the sphere of no-thingness, he has no perceptions of the sphere of no-thingness, in the sphere of neither perceptions nor non-perceptions, he has no perceptions of the sphere of neither perceptions nor non-perceptions. In this world, he has no perceptions of this world. In the other world, he has no perceptions of the other world. Yet he is perceptive.?"

"Ananda, there is that concentration to the bhikkhu, abiding in which, in earth he has no perceptions of earth, in water he has no perceptions of water, in fire he has no perceptions of fire, in air he has no perceptions of air, in the sphere of space, he has no perceptions of the sphere of space, in the sphere of consciousness, he has no perceptions of the sphere of consciousness, in the sphere of no-thingness, he has no perceptions of the sphere of no-thingness, in the sphere of neither perceptions nor non-perceptions, he has no perceptions of the sphere of neither perceptions nor non-perceptions. In this world, he has no perceptions of this world. In the other world, he has no perceptions of the other world. Yet he is perceptive"

"Venerable sir, what is that concentration to the bhikkhu, abiding in which, in earth he has no perceptions of earth, in water he has no perceptions of water, in fire he has no perceptions of fire, in air he has no perceptions of air, in the sphere of space, he has no perceptions of the sphere of space, in the sphere of consciousness, he has no perceptions of the sphere of consciousness, in the sphere of no-thingness, he has no perceptions of the sphere of no-thingness, in the sphere of neither perceptions nor non-perceptions, he has no perceptions of the sphere of neither perceptions nor non-perceptions. In this world, he has no perceptions of this world. In the other world, he has no perceptions of the other world. Yet he is perceptive?"

"Here, Ananda, the bhikkhu is perceptive thus:- This is peaceful, this is exalted, such as the appeasement of all determinations, giving up of all endearments, destruction of craving, disenchantment, cessation and extinction. Ananda, in this manner, there is that concentration to the bhikkhu, abiding in which, in earth he has no perceptions of earth, in water he has no perceptions of water, in fire he has no perceptions of fire, in air he has no perceptions of air, in the sphere of space, he has no perceptions of the sphere of

space, in the sphere of consciousness, he has no perceptions of the sphere of consciousness, in the sphere of no-thingness, he has no perceptions of the sphere of no-thingness, in the sphere of neither perceptions nor non-perceptions, he has no perceptions of the sphere of neither perceptions nor non-perceptions. In this world, he has no perceptions of this world. In the other world, he has no perceptions of the other world. Yet he is perceptive."

7. Sariputtasutta.m- Venerable Sriputta.

7. Venerable Ananda approached venerable Sariputta, exchanged friendly greetings, sat on a side and said:-

"Friend, Sariputta, is there a concentration, to the bhikkhu, abiding in which, in earth he has no perceptions of earth, in water he has no perceptions of water, in fire he has no perceptions of fire, in air he has no perceptions of air, in the sphere of space, he has no perceptions of the sphere of space, in the sphere of consciousness, he has no perceptions of the sphere of consciousness, in the sphere of no-thingness, he has no perceptions of the sphere of no-thingness, in the sphere of neither perceptions nor non-perceptions, he has no perceptions of the sphere of neither perceptions nor non-perceptions. In this world, he has no perceptions of this world. In the other world, he has no perceptions of the other world. Yet he is perceptive?"

`Friend, Ananda, there is a concentration to the bhikkhu, abiding in which, in earth he has no perceptions of earth, in water he has no perceptions of water, in fire he has no perceptions of fire, in air he has no perceptions of air, in the sphere of space, he has no perceptions of the sphere of space, in the sphere of consciousness, he has no perceptions of the sphere of consciousness, in the sphere of no-thingness, he has no perceptions of the sphere of no-thingness, in the sphere of neither perceptions nor non-perceptions, he has no perceptions of the sphere of neither perceptions nor non-perceptions. In this world, he has no perceptions of this world. In the other world, he has no perceptions of the other world. Yet he is perceptive."

"Friend, Sariputta, how is that concentration to the bhikkhu, in which, in earth he has no perceptions of earth, .....re.....Yet he is perceptive?"

" Friend, Ananda, once I was abiding in this same dark forest in Savatthi and abode in that concentration. Then in earth I had no perceptions of earth, in water I had no perceptions of water, in fire I had no perceptions of fire, in air I had no perceptions of air, in the sphere of space, I had no perceptions of the sphere of space, in the sphere of consciousness, I had no perceptions of the sphere of consciousness, in the sphere of no-thingness, I had no perceptions of the sphere of no-thingness, in the sphere of neither perceptions nor non-perceptions, I had no perceptions of the sphere of neither perceptions nor non-perceptions. In this world, I had no perceptions of this world. In the other world, I had no perceptions of the other world. Yet I was perceptive."

"Friend, Sariputta, of what were you perceptive at the time?"

"Friend, Ananda, the perception, 'Cessation of being is extinction.' arose and faded in me with knowledge. Friend, like at the edge of a potsherd the splinters rise and fade with knowledge. In the same manner the perception, 'cessation of being is extinction' arose and faded in me. Friend, at that time I was of the perception, 'Cessation of being is extinction.'"

## 8. Jhaanasutta.m- The higher states of the mind.

8. "Bhikkhus, the bhikkhu has faith, is not virtuous, by that factor he is incomplete. He should complete that factor. What if I have faith and virtues! When the bhikkhu has faith and virtues, by that factor he becomes complete.

Bhikkhus, the bhikkhu has faith and virtues, is not learned, ....re..... is learned not a teacher,....re.... is a teacher, does not move in the society,....re..... moves in the society, does not preach the gathering with confidence, ...re..... preaches the gathering with confidence, does not abide by the discipline, ...re.....abides by the discipline, does not live in the forest in a hut of leaves,...re.....lives in the forest in a hut of leaves, is not a quick and easy gainer for nothing of the four higher states of the mind the pleasant abidings here and now. ....re.... is a quick and easy gainer for nothing of the four higher states of the mind the pleasant abidings here and now, has not destroyed desires, released the mind from desires and released through wisdom by himself realizing abide, by that factor he is incomplete. He should complete that factor. What if I have faith, virtues, learnedness, become a teacher, move in the society, preach the gathering with confidence, abide by the discipline, be a forest dweller living in a hut of leaves, a quick and easy gainer for nothing of the four higher states of the mind, the pleasant abidings here and now and destroying desires releasing the mind and released through wisdom, abide here and now realizing by myself!

When the bhikkhu has faith, virtues, learnedness, become a teacher, move in the society, preach the gathering with confidence, abide by the discipline, be a forest dweller living in a hut of leaves, a quick and easy gainer for nothing of the four higher states of the mind, the pleasant abidings here and now and destroying desires releasing the mind and released through wisdom, abide here and now having realized. By that factor he becomes complete.

Bhikkhus, when the bhikkhu is endowed with these ten factors, it is said he is pleasant all round and has completed all his duties.

## 9. Santavimokkhasutta.m- Appeasing releases.

9. "Bhikkhus, the bhikkhu has faith, is not virtuous, by that factor he is incomplete. He should complete that factor. What if I have faith and virtues! When the bhikkhu has faith and virtues, by that factor he becomes complete.

Bhikkhus, the bhikkhu has faith and virtues, is not learned, ....re..... is learned not a teacher,....re.... is a teacher, does not move in the society,....re..... moves in the society, does not preach the gathering with confidence, ...re..... preaches the gathering with confidence, does not abide by the discipline, ...re.....abides by the discipline, does not live in the forest in a hut of leaves,...re.....lives in the forest in a hut of leaves, does not experience the immaterial states with the body . ....re.... experiences the immaterial states with the body, has not destroyed desires, released the mind from desires and released through wisdom by himself realizing abide, by that factor he is incomplete. He should complete that factor. What if I have faith, virtues, learnedness, become a teacher, move in the society, preach the gathering with confidence, abide by the discipline, be a forest dweller living in a hut of leaves, experience the immaterial states with the body and destroying desires releasing the mind and released through wisdom, abide here and now realizing by myself!



When the bhikkhu has faith, virtues, learnedness, become a teacher, move in the society, preach the gathering with confidence, abide by the discipline, be a forest dweller living in a hut of leaves, experience the immaterial states with the body and destroying desires releasing the mind and released through wisdom, abide here and now having realized. By that factor he becomes complete.

Bhikkhus, when the bhikkhu is endowed with these ten factors, it is said he is pleasant all round and has completed all his duties."

## 10. Vijaasutta.m- Knowledge

10."Bhikkhus, the bhikkhu has faith, is not virtuous, by that factor he is incomplete. He should complete that factor. What if I have faith and virtues! When the bhikkhu has faith and virtues, by that factor he becomes complete.

Bhikkhus, the bhikkhu has faith and virtues, is not learned, ....re..... is learned not a teacher,....re.... is a teacher, does not move in the society,....re..... moves in the society, does not preach the gathering with confidence, ...re..... preaches the gathering with confidence, does not abide by the discipline, ...re.....abides by the discipline, does not recollect the manifold previous births, such as one birth, two births, ...re...with all details the manifold previous births, recollects the manifold previous births, such as one birth, two births, ...re...with all details recollects the manifold previous births, such as one birth, two births, ...re...with all details recollects the manifold previous births, with the heavenly eye, purified beyond human does not see beings,.....re.... born according to their actions, with heavenly eye purified beyond human he sees beings ,...re... born according to their actions has not destroyed desires, released the mind from desires and released through wisdom by himself realizing abide, by that factor he is incomplete. He should complete that factor. What if I have faith, virtues, learnedness, become a teacher, move in the society, preach the gathering with confidence, abide by the discipline, recollect the manifold precious births, such as one birth, two births, ...re....the manifold previous births, with all details, with the heavenly eye purified beyond human see beings born according to their actions and destroying desires releasing the mind and released through wisdom, abide here and now realizing by myself!

When the bhikkhu has faith, virtues, learnedness, become a teacher, move in the society, preach the gathering with confidence, abide by the discipline, recollect the manifold precious births, such as one birth, two births, ...re....the manifold previous births, with all details, with the heavenly eye purified beyond human see beings born according to their actions and destroying desires releasing the mind and released through wisdom, abide here and now having realized. By that factor he becomes complete.

Bhikkhus, when the bhikkhu is endowed with these ten factors, it is said he is pleasant all round and has completed all his duties."

## 2. Naathavaggo- The section on refuge.

### 1. Senaasanasutta.m- Dwellings

11."Bhikkhus, the bhikkhu endowed with five factors, partaking dwellings endowed with five factors before long destroying desires, releasing the mind from desires and released through wisdom abides having realized here and now.

Bhikkhus, with what five factors is the bhikkhu endowed?

Here, bhikkhus the bhikkhu has faith in the enlightenment of the Thus Gone One:-That Blessed One is .....re....is blessed. Has few ailments is endowed with a digestive system suitable for making endeavour not too cold nor too hot; not crafty, is not a hypocrite, manifests himself as he really is, to the Teacher or to wise co-associates in the holy life Abides with aroused effort, to dispel demeritorious things and for acquiring meritorious things; is firm in meritorious things, with the main aim in view; becomes wise about the rising and fading of the five holding masses to see penetratingly, for the rightful ending of unpleasantness. The bhikkhu is endowed with these five factors.

Bhikkhus, how is the dwelling endowed with five factors?

Here, bhikkhus, the dwelling is not too remote, nor too close and is endowed with easy reach, not too crowded during the day and with little noise and much silence during the night, with few attacks from gad flies and yellow flies, heat of the air and creeping things; to those abiding in that dwelling, robes, morsel food, dwellings and requisites when ill arises without difficulty. In that monastery abide elder bhikkhus, who are learned, recalling with the headings the Teaching and Discipline handed down from the past.

From time to time they could be approached and asked. 'venerable sir, what is the meaning of this' and those venerable ones would explain to him, make manifest the hidden meanings and dispel doubts in the Teaching. Bhikkhus, thus the dwelling is endowed with five factors. Bhikkhus, the bhikkhu endowed with five factors, partaking dwellings endowed with five factors before long destroying desires, releasing the mind from desires and released through wisdom abides having realized here and now".

2. Pa~nca.ngasutta.m- Five factors

12. Bhikkhus, the bhikkhu dispelling five factors and endowed with five factors, having completed the duties in the holy life becomes a noble man. Bhikkhus, how does the bhikkhu dispel five factors?

Here, bhikkhus, the bhikkhu dispels sensual interest, anger, sloth and torpor, restlessness and worry and doubts.. Thus the bhikkhu dispels five factors.

Bhikkhus, how is the bhikkhu endowed with five factors?

Here, bhikkhus, the bhikkhu is endowed with the mass of, virtues, concentration, wisdom, release and knowledge and vision of release of one gone beyond the training. Bhikkhus, thus the bhikkhu is endowed with five factors. Bhikkhus, the bhikkhu dispelling these five factors and endowed with these five factors, having completed the duties in the holy life becomes a noble man.

Sensual interest, anger, sloth and torpor, restlessness and worry,

And doubts are not evident in the bhikkhu, any more.

Is endowed with virtues, concentration, wisdom, release,  
And knowledge and vision of release of one gone beyond the training.  
He is endowed with five factors and has dispelled five factors  
And he is complete in this dispensation, it is said.."

### 3. Sa.myojanasutta.m- Bonds.

13. "Bhikkhus, these ten are bonds. What ten?

The five lower bonds binding to the sensual world and the five upper bonds.

Bhikkhus, what are the five lower bonds binding to the sensual world?

The view about the self, doubts, clinging to virtues and missing the path, sensual interest and anger. These are the five lower bonds binding to the sensual world.

Bhikkhus, what are the five upper bonds?

Greed for material, greed for immaterial states, conceit, no balance in attainments and ignorance. These are the five upper bonds.

Bhikkhus, these are the ten bonds.

### 4. Cetokhilasutta.m- Arrows in the mind

14."Bhikkhus, in whomever bhikkhu or bhikkhuni the five arrows in the mind are not dispelled and the five bonds in the mind are not cut, with the arrival of night or day decrease in meritorious things could be expected. What are the five arrows in the mind not dispelled?

Here, bhikkhus, the bhikkhu has doubts, is not settled, is not reassured about the Teacher. When the bhikkhu doubts, is not settled and is not reassured about the Teacher, his mind does not tend to exert, apply, persevere and make endeavour. This is the first arrow that is not dispelled..

Again, the bhikkhu has doubts, is not settled, is not reassured about the Teaching, ...re....the training, ....re...angry and displeased with the co-associates in the holy life is hurt and has an arrow in the heart When the bhikkhu doubts, is not settled and is not reassured, his mind does not tend to exert, apply, persevere and make endeavour. This is the fifth arrow in the mind not dispelled Bhikkhus, these five arrows are not dispelled in the mind.

Bhikkhus, what are the five bindings in the mind not cut?

Here, bhikkhus, the bhikkhu is with undisputed greed, interest, love, thirst, wailing and craving for sensuality, as a result his mind does not tend to exert, to apply, to persevere and to make endeavour. This is the first bondage of the mind not cut.

Again, bhikkhus, the bhikkhu is with undisputed greed, interest, love, thirst, wailing and craving for the body,....re....for material,....re.... eating as much as he could he abides enjoying the pleasure of sluggishness and sleep,.....re..... and leads the holy life aspiring to be born with a certain company of gods:- 'By my virtues and austerities and leading a holy life, may I be born with that company of gods' as a result his mind does not tend to exert, to apply, to persevere and to make endeavour. This is the fifth bondage of the mind not cut. Bhikkhus, these are the five bonds of the mind not cut. .

Bhikkhus, in whomever bhikkhu or bhikkhuni these five arrows in the mind are not dispelled and the five bonds in the mind are not cut, with the arrival of night or day decrease in meritorious things could be expected.

Bhikkhus, with the arrival of the waning side, by night or by day decrease should be expected in the colour, in the disc, in the radiance and the beauty of the moon. In the same manner bhikkhus, in whomever bhikkhu or bhikkhuni the five arrows in the mind are not dispelled and the five bonds in the mind are not cut, with the arrival of night or day, decrease in meritorious things could be expected.

Bhikkhus, in whomever bhikkhu or bhikkhuni the five arrows in the mind are dispelled and the five bonds in the mind are cut, with the arrival of night or day increase in meritorious things could expect. What are the five arrows in the mind dispelled?

Here, bhikkhus, the bhikkhu has no doubts, is settled, is reassured about the Teacher. When the bhikkhu does not doubt, is settled and is reassured about the Teacher his mind tends to exert, to apply, to persevere and make endeavour. This is the first arrow that is dispelled..

Again, the bhikkhu has no doubts, is settled, and reassured about the Teaching, ...re....the training, ....re...not angry and displeased with the co-associates in the holy life not hurt does not have an arrow in the heart When the bhikkhu has no doubts, is settled and is reassured, his mind tends to exert, apply, persevere and make endeavour. This is the fifth arrow in the mind dispelled Bhikkhus, these five arrows are dispelled in the mind.

Bhikkhus, what are the five bindings in the mind, that are cut?

Here, bhikkhus, the bhikkhu is with dispelled greed, interest, love, thirst, wailing and craving for sensuality, as a result his mind tends to exert, to apply, to persevere and to make endeavour. This is the first bondage of the mind that is cut.

Again, bhikkhus, the bhikkhu is with dispelled greed, interest, love, thirst, wailing and craving for the body,....re....for material,....re.... not eating as much as he could does abide enjoying the pleasure of sluggishness and sleep,.....re..... and does not lead the holy life aspiring to be born with a certain company of gods thinking:- 'By my virtues and austerities and leading a holy life, may I be born with that company of gods' as a result his mind tends to exert, to apply, to persevere and to make endeavour. This is the fifth bondage of the mind cut. Bhikkhus, these are the five bonds of the mind that are cut. .

Bhikkhus, in whomever bhikkhu or bhikkhuni these five arrows in the mind are dispelled and the five bonds in the mind are cut, with the arrival of night or day increase in meritorious things could be expected

Bhikkhus, with the arrival of the waxing side, by night or by day increase, should be expected in the colour, disc, radiance and beauty of the moon. In the same manner bhikkhus, in whomever bhikkhu or bhikkhuni the five arrows in the mind are dispelled and the five bonds in the mind are cut, with the arrival of night or day, increase in meritorious things could be expected.

## 5. Appamaadasutta.m -Diligence

15."Bhikkhus, of all beings who have no feet, two feet, four feet, many feet, who are material, immaterial, perceptive, not perceptive or neither perceptive nor non-perceptive, the Thus Gone One, worthy and rightfully enlightened is the foremost. In the same manner it is said,.all meritorious things originate and come together in diligence, and diligence is foremost, for all meritorius things.

Bhikkhus, just as all foot prints of moving things get included in the foot print of the elephant and it is the biggest in size. In the same manner it is said,.all meritorious things originate and come together in diligence, and diligence is foremost, for all meritorius things.

Bhikkhus, just as all beams of a gabled house go to the top, end and meet at the top and of them, the one at the top is the foremost. In the same manner all meritorious things originate and come together in diligence, and diligence is foremost, for all meritorius things..

Bhikkhus, just as of all scents the dark fragrant sandal wood is the foremost. In the same manner, all meritorious things originate and come together in diligence, and diligence is foremost, for all meritorius things.

Bhikkhus, just as of all heartwood scents, the red sandal wood is the foremost. In the same manner it is said,.all meritorious things originate and come together in diligence, and diligence is foremost, for all meritorius things.

Bhikkhus, just as of all scents of flowers, the scent of the jasmine is foremost. In the same manner, it is said, all meritorious things originate and come together in diligence, and diligence is foremost, for all meritorius things.

Bhikkhus, just as for all junior kings the universal monarch is the foremost. In the same manner, it is said.all meritorious things originate and come together in diligence, and diligence is foremost, for all meritorius things.

Bhikkhus, just as the moon is foremost for the constellation of stars and their radiance is not worth one sixteenth to the radiance of the moon. In the same manner, it is said. all meritorious things originate and come together in diligence, and diligence is foremost, for all meritorius things.

Bhikkhus, just as in Summer when it had rained and the sky is clear the sun rises, burning and giving light and dispels all signs of darkness. In the same manner, it is said.all meritorious things originate and come together in diligence, and diligence is foremost, for all meritorius things

Bhikkhus, just as all great rivers such as the Ganges, Yamuna, Acirawathie, Sarabhu and Mahi, flow into the ocean, for them the ocean is the foremost. In the same manner, it

is said.all meritorious things originate and come together in diligence, and diligence is foremost, for all meritorious things."

#### 6. Aahuneyyasutta.m- Reverential.

16."Bhikkhus, these ten great beings are reverential, worthy of hospitality, worthy of gifts, worthy to honour with clasped hands, the incomparable field of merit for the world. What ten?

The Thus Gone One, worthy and rightfully enlightened, the self enlightened one, one released bothwise, one released through wisdom, the body witness, one come to right view, one released through faith, one leading a life with faith, one leading a life according to the Teaching and the one of lineage. Bhikkhus, these ten great beings are reverential, worthy of hospitality, worthy of gifts, worthy to honour with clasped hands, the incomparable field of merit for the world."

#### 7. Pa.thamanaathasutta.m -First on refuges.

17. "Bhikkhus, live with a refuge, it is unpleasant to live without a refuge. Bhikkhus, these ten are for refuges. What ten?

Here, bhikkhus, the bhikkhu becomes virtuous abiding restrained in the higher code of rules and conducts himself seeing fear in the slightest fault. Bhikkhus, this is also a refuge to the bhikkhu.

Again, bhikkhus, the bhikkhu becomes learned, bears the learning, that is good in the beginning, middle and end, meaningful even in the letters and stating the complete and pure holy life. Bearing it in mind, reciting it and penetratingly seeing it, straightens his view Bhikkhus, this is also a refuge to the bhikkhu.

Again, bhikkhus, the bhikkhu becomes a spiritual friend, a good friend with good associations. Bhikkhus, this is also a refuge to the bhikkhu.

Again, bhikkhus, the bhikkhu is suave, endowed with gentle manners, is ready to accept advice. Bhikkhus, this is also a refuge to the bhikkhu.

Again, bhikkhus, the bhikkhu becomes clever and discriminative in doing and getting done, whatever things large or small for the co-associates in the holy life Bhikkhus, this is also a refuge to the bhikkhu.

Again, bhikkhus, the bhikkhu becomes a lover of the Teaching, talking delightedly and pleasantly about the deeper aspects of the Teaching and the Discipline. Bhikkhus, this is also a refuge to the bhikkhu.

Again, bhikkhus, the bhikkhu abides with aroused effort for dispelling demeritorious things and for acquiring meritorious things firm, not to give up the main aim in meritorious things. Bhikkhus, this is also a refuge to the bhikkhu.

Again, bhikkhus, the bhikkhu becomes one satisfied with whatever gain of robes, morsel food, dwellings and requisites when ill. Bhikkhus, this is also a refuge to the bhikkhu.

Again, bhikkhus, the bhikkhu is endowed with the highest mindful prudence, calling and recalling to mind things heard and said long ago. Bhikkhus, this is also a refuge to the bhikkhu.

Again, bhikkhus, the bhikkhu becomes wise about the rising and fading of the five holding masses to be endowed with the noble ones' penetrating insight to rightfully end unpleasantness. Bhikkhus, this is also a refuge to the bhikkhu.

Bhikkhus, abide with a refuge, not without. It is unpleasant to live without a refuge. Bhikkhus, these are the ten refuges to the bhikkhu .

#### 8. Dutiyanaathasutta.m- Second on refuges.

18. I heard thus. At one time the Blessed One was abiding in the monastery offered by Anathapindika in Jeta's grove in savatthi. The Blessed One addressed the bhikkhus from there:-

"Bhikkhus, these ten are for refuges. What ten?"

Here, bhikkhus, the bhikkhu is virtuous,....re..... seeing fear in the slightest fault. 'Indeed the bhikkhu is virtuous abiding restrained in the higher code of rules conducts himself seeing fear in the slightest fault.' Even the elder bhikkhus, the middlings and novice bhikkhus think to speak and advise him. Compassionately considered by the elders, middlings and novices, he could expect increase in meritorious things. Bhikkhus, this is also a refuge to the bhikkhu.

Again, bhikkhus, the bhikkhu is learned, ...re.... straightens his view. 'Indeed the bhikkhu is learned, bears the learning, that is good in the beginning, middle and end, meaningful even in the letters and stating the complete and pure holy life. Bearing it in mind, reciting it and penetratingly seeing it, straightens his view 'Even the elder bhikkhus, the middlings and novice bhikkhus, think to speak and advise him'. Compassionately considered by the elders, middlings and novices, he could expect increase in meritorious things. Bhikkhus, this is also a refuge to the bhikkhu.

Again, bhikkhus, the bhikkhu is a spiritual friend ...re.... good to associate. Indeed the bhikkhu is a spiritual friend, a good friend with good associations. 'Even the elder bhikkhus, the middlings and novice bhikkhus, think to speak and advise him.' Compassionately considered by the elders, middlings and novices, he could expect increase in meritorious things. Bhikkhus, this is also a refuge to the bhikkhu.

Again, bhikkhus, the bhikkhu is suave, ....re...ready to accept advice. 'Indeed, the bhikkhu is suave, endowed with gentle manners, is ready to accept advice.' Even the elder bhikkhus, the middlings and novice bhikkhus think to speak and advise him. Compassionately considered by the elders, middlings and novices, he could expect increase in meritorious things. Bhikkhus, this is also a refuge to the bhikkhu.

Again, bhikkhus, the bhikkhu becomes clever, and discriminative in doing and getting done.....re..... for the co-associates in the holy life. 'Indeed the bhikkhu is clever and discriminative in doing and getting done, whatever things large or small for the co-

associates in the holy life.' Even the elder bhikkhus, the middlings and novice bhikkhus think to speak and advise him.' Compassionately considered by the elders, middlings and novices, he could expect increase in meritorious things. Bhikkhus, this is also a refuge to the bhikkhu.

Again, bhikkhus, the bhikkhu is a lover of the Teaching ...re.... the deeper aspects of the Teaching and Discipline. 'Indeed the bhikkhu is a lover of the Teaching, talking delightedly and pleasantly about the deeper aspects of the Teaching and the Discipline.' Even the elder bhikkhus, the middlings and novice bhikkhus think to speak and advise him. Compassionately considered by the elders, middlings and novices, he could expect increase in meritorious things. Bhikkhus, this is also a refuge to the bhikkhu.

Again, bhikkhus, the bhikkhu abides with aroused effort ....re.... not giving up the main aim in meritorious things. 'Indeed the bhikkhu abides with aroused effort for dispelling demeritorious things and for acquiring meritorious things, firm, not to give up the main aim in meritorious things.' Even the elder bhikkhus, the middlings and novice bhikkhus think to speak and advise him. Compassionately considered by the elders, middlings and novices, he could expect increase in meritorious things. Bhikkhus, this is also a refuge to the bhikkhu.

Again, bhikkhus, the bhikkhu is satisfied.....re..... and requisites when ill. 'Indeed the bhikkhu is satisfied with whatever gain of robes, morsel food, dwellings and requisites when ill.' Even the elder bhikkhus, the middlings and novice bhikkhus think to speak and advise him. Compassionately considered by the elders, middlings and novices, he could expect increase in meritorious things. Bhikkhus, this is also a refuge to the bhikkhu.

Again, bhikkhus, the bhikkhu is endowed with the highest mindful prudence ....re..... things heard and said long ago. 'Indeed the bhikkhu is endowed with the highest mindful prudence calling and recalling to mind things heard and said long ago.' Even the elder bhikkhus, the middlings and novice bhikkhus think to speak and advise him. Compassionately considered by the elders, middlings and novices, he could expect increase in meritorious things. Bhikkhus, this is also a refuge to the bhikkhu.

Again, bhikkhus, the bhikkhu is wise about the rising and fading of the five holding masses....re..... to rightfully end unpleasantness. 'Indeed the bhikkhu is wise about the rising and fading of the five holding masses to be endowed with the noble ones' penetrating insight to rightfully end unpleasantness.' Even the elder bhikkhus, the middlings and novice bhikkhus think to speak and advise him. Compassionately considered by the elders, middlings and novices, he could expect increase in meritorious things. Bhikkhus, this is also a refuge to the bhikkhu.

Bhikkhus, abide with a refuge, not without. It is unpleasant to live without a refuge. Bhikkhus, these are the ten refuges to the bhikkhu " The Blessed One said thus and those bhikkhus delighted in the words of the Blessed One. .

9. Pa.thama-ariyaavaasasutta.m- First on noble ones' abidings

19. "Bhikkhus, these ten are noble ones' abidings. In the past noble ones abode in them. At present the noble ones abide in them and in the future noble ones will abide in them. What ten?

Here, bhikkhus, the bhikkhu dispels five factors, is endowed with six factors, protects one, is supported in a fourfold way, the various sceptical doubts are dispelled, the



various desires are appeased, is with undisturbed thoughts, is with appeased bodily determinations, is with well released mind and is with well released wisdom. Bhikkhus, these ten are noble ones' abidings. In the past noble ones abode in them. At present the noble ones abide in them and in the future noble ones will abide in them."

10.Dutiya-ariyaavaasasutta.m- Second on noble ones' abidings.

20. At one time the Blessed One was abiding in the hamlet named Kammasadhamma in the country of the Kurus. The Blessed One addressed the bhikkhus from there:-

"Bhikkhus, these ten, are the noble ones' abidings. In the past noble ones abode in them. At present the noble ones abide in them and in the future noble ones will abide in them. What ten?

Here, bhikkhus, the bhikkhu dispels five factors, is endowed with six factors, protects one, is supported in a fourfold way, the various sceptical doubts are dispelled, the various desires are appeased, is with undisturbed thoughts, is with appeased bodily determinations, is with well released mind and is well released with wisdom. Bhikkhus, these ten are noble ones' abidings. In the past noble ones abode in them. At present the noble ones abide in them and in the future noble ones will abide in them.

Bhikkhus, how does the bhikkhu dispel five factors?

Here bhikkhus, the bhikkhu has dispelled sensual interest, anger, sloth and torpor, restlessness and worry and doubts. Thus the bhikkhu has dispelled five factors.

Bhikkhus, how is the bhikkhu endowed with six factors?

Here, bhikkhus, the bhikkhu seeing a form is neither displeased nor pleased, abides with equanimity mindful and aware. Hearing a sound, ....re.... smelling a scent, ....re....tasting ....re...experiencing a touch with the body and cognizing an idea with the mind is neither displeased nor pleased, abides with equanimity mindful and aware. Thus the bhikkhu is endowed with six factors.

Bhikkhus, how does the bhikkhu protect one?

Here, bhikkhus, the bhikkhu is constantly with a protected mind. Thus the bhikkhu protects one.

Bhikkhus, how is the bhikkhu supported in a fourfold way?

Here, bhikkhus, the bhikkhu discriminating pursues one, discriminating patiently bears one, discriminating avoids one and discriminating drives out another. Thus the bhikkhu is supported in a fourfold way.

Bhikkhus, how is the bhikkhu with various doubts dispelled?

Here, bhikkhus, whatever sceptical doubts such as the world is eternal, the world is not eternal, the world is limited, the world is not limited, the soul is the body, the soul is one and the body is another, 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, all these sceptical doubts of recluses and brahmins are thrust out

rejected, forsaken, vomited and the bhikkhu's mind is released. Thus the bhikkhu has dispelled various sceptical doubts.

Bhikkhus, how is the bhikkhu with various desires appeased?

Here bhikkhus, the bhikkhu has dispelled sensual desires, the desires 'to be' and desires of the holy life. Thus the bhikkhu is with various desires appeased.

Bhikkhus, how is the bhikkhu with undisturbed thoughts?

Here, bhikkhus, the bhikkhu has dispelled sensual thoughts, angry thoughts and hurting thoughts. Thus the bhikkhu is with undisturbed thoughts.

Bhikkhus, how is the bhikkhu with appeased bodily determinations?

Here, bhikkhus, the bhikkhu dispelling pleasantness and unpleasantness and earlier having dispelled pleasure and displeasure, abides in the fourth higher state of the mind. Thus the bhikkhu is with appeased bodily determinations.

Bhikkhus, how is the bhikkhu with a well released mind?

Here, bhikkhus the bhikkhu's mind released from greed, hatred and delusion. Thus the bhikkhu's mind is well released.

Bhikkhus, how is the bhikkhu thoroughly released knowing?

Here, bhikkhus, the bhikkhu knows, 'my greed is dispelled, pulled out with the roots, made a thing that would not rise in the future'. 'my hate is dispelled, pulled out with the roots, made a thing that would not rise in the future'. 'my delusion is dispelled, pulled out with the roots, made a thing that would not rise in the future' Thus the bhikkhu is thoroughly released with wisdom.

Bhikkhus, whoever noble ones were in the past, all of them abode in these ten noble abidings. Whoever noble ones will be in the future, all of them will abide in these ten noble abidings. Whoever noble ones there are at present, all of them abide in these ten noble abidings. Bhikkhus, these ten are the abiding in which the noble ones in the past abode, at present abide and will abide in the future."

### 3. Mahaavaggo- The longer section.

#### 1. Siihanaadasutta.m- The lion's roar

21. "Bhikkhus, the king of animals leaves his den in the evening, stretches and yawns, looks in the four directions, roars three times and goes in search of prey. What is the reason? 'May small living things not come to my vision and be destroyed.'

Bhikkhus, 'lion' is a synonym for the Thus Gone One, worthy and rightfully enlightened.

Bhikkhus, these ten, are the powers of the Thus Gone One, endowed with which, the Thus Gone One wields the most important place among gatherings and roaring the lion's roar, sets rolling the noble wheel of the Teaching. What are the ten powers? .

Here, bhikkhus, the Thus Gone One knows the possibilities as possibilities and the impossibilities as impossibilities. The knowledge of the Thus Gone One, knowing the possibilities as possibilities and the impossibilities as impossibilities is a power of the Thus Gone One endowed with which, the Thus Gone One wields the most important place among gatherings and roaring the lion's roar, sets rolling the noble wheel of the Teaching.

Again, bhikkhus, the Thus Gone One knows the acquirings of actions in the past, future and present according to place and reason, as it really is. The knowledge of the Thus Gone One, knowing the acquirings of actions in the past, future and present according to place and reason, as it really is, is a power of the Thus Gone One endowed with which, the Thus Gone One wields the most important place among gatherings and roaring the lion's roar, sets rolling the noble wheel of the Teaching.

Again, bhikkhus, the Thus Gone One knows the method of going out of existence, as it really is. The knowledge of the Thus Gone One, knowing the method of going out of existence, as it really is, is a power of the Thus Gone One endowed with which, the Thus Gone One wields the most important place among gatherings and roaring the lion's roar, sets rolling the noble wheel of the Teaching.

Again, bhikkhus, the Thus Gone One knows the innumerable and various elemental worlds, as it really is. The knowledge of the Thus Gone One, knowing the innumerable and various elemental worlds, as it really is, is a power of the Thus Gone One endowed with which, the Thus Gone One wields the most important place among gatherings and roaring the lion's roar, sets rolling the noble wheel of the Teaching.

Again, bhikkhus, the Thus Gone One knows the various inclinations and settlements of beings, as it really is. The knowledge of the Thus Gone One, knowing the various inclinations and settlements of beings, as it really is, is a power of the Thus Gone One endowed with which, the Thus Gone One wields the most important place among gatherings and roaring the lion's roar, sets rolling the noble wheel of the Teaching.

Again, bhikkhus, the Thus Gone One knows the range of movement of the mental faculties of other beings and great beings, as it really is. The knowledge of the Thus Gone One, knowing the range of movement of the mental faculties of other beings and great beings, as it really is, is a power of the Thus Gone One endowed with which, the Thus Gone One wields the most important place among gatherings and roaring the lion's roar, sets rolling the noble wheel of the Teaching.

Again, bhikkhus, the Thus Gone One knows the defilements, purities and risings of the higher states of the mind, releases and concentrated attainments, as it really is. The knowledge of the Thus Gone One, knowing the defilements, purities and risings of the higher states of the mind, releases and concentrated attainments as it really is, is a power of the Thus Gone One endowed with which, the Thus Gone One wields the most important place among gatherings and roaring the lion's roar, sets rolling the noble wheel of the Teaching.

Again, bhikkhus, the Thus Gone One recollects the manifold previous births, such as one birth, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand births, innumerable forward world cycles of births, innumerable backward world cycles of births, innumerable forward and backward world cycles of births. There I was of this name, clan, disposition, supports, experiencing such and such pleasant and unpleasant feelings and with such a life span. Disappearing from there was born there. There I was of this name, clan, disposition, supports, experiencing such and such pleasant and unpleasant feelings and with such a life span. Disappearing from there was born here.....re... recollects manifold previous births with all details. Bhikkhus,

the Thus Gone One recollecting the manifold previous births such as one birth, two births, ....re.... recollecting the manifold previous births, is a power of the Thus Gone One endowed with which, the Thus Gone One wields the most important place among gatherings and roaring the lion's roar, sets rolling the noble wheel of the Teaching.

Again, bhikkhus, the Thus Gone One, with the purified heavenly eye, above human sees beings disappearing and appearing according to their actions, in unexalted and exalted states, beautiful and ugly, in good and evil states.-'These good beings misbehaving by body, speech and mind, rebuking noble ones, with wrong view and the wrong view of actions, after death are born in loss, in decrease, in hell . As for these good beings endowed with the right behaviour in body, speech and mind, not rebuking noble ones, with right view, and the right view of actions, after death are born in a good state in heaven. Thus with the purified heavenly eye, above human sees beings disappearing and appearing according to their actions. The Thus Gone One, with the purified heavenly eye, above human seeing beings disappearing and appearing.....re.....according to their actions, is a power of the Thus Gone One endowed with which, the Thus Gone One wields the most important place among gatherings and roaring the lion's roar, sets rolling the noble wheel of the Teaching.

Again, bhikkhus, the Thus Gone One, destroying desires, releasing the mind from desires and released through wisdom, here and now realizing abides. The Thus Gone One having destroyed desires, releasing the mind and released through wisdom abiding here and now is a power of the Thus Gone One, endowed with which, the Thus Gone One wields the most important place among gatherings and roaring the lion's roar, sets rolling the noble wheel of the Teaching.

Bhikkhus, these ten, are the powers of the Thus Gone One, endowed with which, the Thus Gone One wields the most important place among gatherings and roaring the lion's roar, sets rolling the noble wheel of the Teaching.

## 2. Adhivuttipadasutta.m- Designate attainments

22. Venerable Ananda approached the Blessed One, worshipped and sat on a side and the Blessed One said :-

"Ananda, I acknowledge confidence in the knowledge and realization of the designate attainments. I know how to teach others, when fallen to this and other method how they would be appeased, not appeased, not exalted, exalted, will be with compare, will be without compare. There is a possibility, that they would see and know this and other realization by themselves. Ananda, this knowledge, of knowing things as they really are, is most excellent. Ananda, I say, there is no other knowledge more excellent and exalted than this.

Ananda, these ten, are the powers of the Thus Gone One, endowed with which, the Thus Gone One wields the most important place among gatherings and roaring the lion's roar, sets rolling the noble wheel of the Teaching. What are the ten powers? .

Here, Ananda, the Thus Gone One knows the possibilities as possibilities and the impossibilities as impossibilities. The knowledge of the Thus Gone One, knowing the possibilities as possibilities and the impossibilities as impossibilities is a power of the Thus Gone One endowed with which, the Thus Gone One wields the most important place among gatherings and roaring the lion's roar, sets rolling the noble wheel of the Teaching.

Again, Ananda, the Thus Gone One knows the acquirings of actions in the past, future and present according to place and reason, as it really is. The knowledge of the Thus Gone One, knowing the acquirings of actions in the past, future and present according to place and reason, as it really is, is a power of the Thus Gone One endowed with which, the Thus Gone One wields the most important place among gatherings and roaring the lion's roar, sets rolling the noble wheel of the Teaching.

Again, Ananda, the Thus Gone One knows the method of going out of existence, as it really is. The knowledge of the Thus Gone One, knowing the method of going out of existence, as it really is, is a power of the Thus Gone One endowed with which, the Thus Gone One wields the most important place among gatherings and roaring the lion's roar, sets rolling the noble wheel of the Teaching.

Again, Ananda, the Thus Gone One knows the innumerable and various elemental worlds, as it really is. The knowledge of the Thus Gone One, knowing the innumerable and various elemental worlds, as it really is, is a power of the Thus Gone One endowed with which, the Thus Gone One wields the most important place among gatherings and roaring the lion's roar, sets rolling the noble wheel of the Teaching.

Again, Ananda, the Thus Gone One knows the various inclinations and settlements of beings, as it really is. The knowledge of the Thus Gone One, knowing the various inclinations and settlements of beings, as it really is, is a power of the Thus Gone One endowed with which, the Thus Gone One wields the most important place among gatherings and roaring the lion's roar, sets rolling the noble wheel of the Teaching.

Again, Ananda, the Thus Gone One knows the range of movement of the mental faculties of other beings and great beings, as it really is. The knowledge of the Thus Gone One, knowing the range of movement of the mental faculties of other beings and great beings, as it really is, is a power of the Thus Gone One endowed with which, the Thus Gone One wields the most important place among gatherings and roaring the lion's roar, sets rolling the noble wheel of the Teaching.

Again, Ananda, the Thus Gone One knows the defilements, purities and risings of the higher states of the mind, releases and concentrated attainments, as it really is. The knowledge of the Thus Gone One, knowing the defilements, purities and risings of the higher states of the mind, releases and concentrated attainments as it really is, is a power of the Thus Gone One endowed with which, the Thus Gone One wields the most important place among gatherings and roaring the lion's roar, sets rolling the noble wheel of the Teaching.

Again, Ananda, the Thus Gone One recollects the manifold previous births, such as one birth, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand births, innumerable forward world cycles of births, innumerable backward world cycles of births, innumerable forward and backward world cycles of births. There I was of this name, clan, disposition, supports, experiencing such and such pleasant and unpleasant feelings and with such a life span. Disappearing from there was born there. There I was of this name, clan, disposition, supports, experiencing such and such pleasant and unpleasant feelings and with such a life span. Disappearing from there was born here.....re... recollects manifold previous births with all details. Bhikkhus, the Thus Gone One recollecting the manifold previous births such as one birth, two births, ....re.... recollecting the manifold previous births, is a power of the Thus Gone One endowed with which, the Thus Gone One wields the most important place among gatherings and roaring the lion's roar, sets rolling the noble wheel of the Teaching.

Again, Ananda, the Thus Gone One, with the purified heavenly eye, above human sees beings disappearing and appearing according to their actions, in unexalted and exalted states, beautiful and ugly, in good and evil states.-'These good beings misbehaving by body, speech and mind, rebuking noble ones, with wrong view and the wrong view of actions, after death are born in loss, in decrease, in hell . As for these good beings endowed with the right behaviour in body, speech and mind, not rebuking noble ones, with right view, and the right view of actions, after death are born in a good state in heaven. Thus with the purified heavenly eye, above human sees beings disappearing and appearing according to their actions. The Thus Gone One, with the purified heavenly eye, above human seeing beings disappearing and appearing.....re.....according to their actions, is a power of the Thus Gone One endowed with which, the Thus Gone One wields the most important place among gatherings and roaring the lion's roar, sets rolling the noble wheel of the Teaching.

Again, Ananda, the Thus Gone One, destroying desires, releasing the mind from desires and released through wisdom, here and now realizing abides. The Thus Gone One having destroyed desires, releasing the mind and released through wisdom abiding here and now is a power of the Thus Gone One, endowed with which, the Thus Gone One wields the most important place among gatherings and roaring the lion's roar, sets rolling the noble wheel of the Teaching.

Ananda, these ten, are the powers of the Thus Gone One, endowed with which, the Thus Gone One wields the most important place among gatherings and roaring the lion's roar, sets rolling the noble wheel of the Teaching."

### 3. Kaayasutta.m- The body.

23. "Bhikkhus, there are things that should be dispelled by the body not by words. There are things that should be dispelled by words not by the body. Bhikkhus, there are things that could neither be dispelled by body nor words, they should be dispelled with wise seeing.

Bhikkhus, what are the things that should be dispelled by the body and not by words?

Here, bhikkhus, the bhikkhu falls for some demerit at one or other of the doors of mental contact. His wise co-associates in the holy life observing him tell him-'The venerable one has fallen for an offence at one or the other of the doors of mental contact.' Good if the venerable one should dispel that bodily misconduct and develop the right conduct.. Accepting that advice of the co-associates in the holy life he dispels the bodily misconduct and develops the right conduct. Bhikkhus, these things should be dispelled by the body and not by words.

Bhikkhus, what are the things that should be dispelled by words and not by the body?

Here, bhikkhus, the bhikkhu falls for some demerit on account of some words. His wise co-associates in the holy life observing him tell him-'The venerable one has fallen to an offence on account of some words. 'Good if the venerable one should dispel that verbal misconduct and develop the right conduct.. Accepting that advice of the co-associates in the holy life he dispels the verbal misconduct and develops the right conduct. Bhikkhus, these things should be dispelled by words and not by the body.

Bhikkhus, what things should be neither dispelled by the body nor by words, should be dispelled by wise seeing?

Bhikkhus, greed could not be dispelled by the body or by words, should be dispelled by wise seeing. Hatred, ....re... delusion, ....re...anger, ....re.... bearing grudge, ....re.....smearing, ....re....spitefulness, ....re... selfishness could not be dispelled by the body or by words, should be dispelled by wise seeing.

Bhikkhus, evil envy could not be dispelled by the body or by words, should be dispelled by wise seeing. Bhikkhus, what is evil envy?

Here, bhikkhus, to a householder or to a householder's son, there is prosperity in the form of wealth, grains, gems or born gold. To a certain slave of his or some other householder it occurs:- 'O! this householder or the householder's son should not prosper .in wealth, grains, gems, or born gold' A recluse or brahmin gains robes, morsel food, dwellings and requisites when ill and to a certain recluse or brahmin it occurs-'O! this recluse, or brahmin should not gain robes, morsel food, dwellings and requisites when ill

Bhikkhus, evil desires could not be dispelled by the body or by words, should be dispelled by wise seeing. Bhikkhus, what are evil desires?

Here, bhikkhus, a certain one without faith desires, 'may others know me as with faith' A certain unvirtuous one desires, 'may others know me as virtuous' One with little learning desires, 'may others know me as learned.' One fond of company desires, 'may others know me as one secluded.' A lazy one desires, 'may others know me as with aroused effort.' A forgetful one desires, 'may others know me as with established mindfulness.' A distracted one desires, 'may others know me as concentrated.' One lacking in wisdom desires, 'may I be known as wise.' One who has not dispelled desires thinks ' may I be known as one with dispelled desires.' Bhikkhus, these are called evil desires. Bhikkhus, these things should be neither dispelled by the body nor by words, should be dispelled by wise seeing.

Bhikkhus, there the bhikkhu departs himself overcoming greed, ...re.....hatred, ...re...delusion,...re....anger, ....re...bearing grudge, ...re.....smearing, ...re...unmercifulness,...re....selfishness, ...re.....evil envy, ....re...The bhikkhu departs himself overcoming evil desires. He should know thus:- When the venerable ones do not know, I am without greed, I deport myself overcoming greed. When the venerable ones do not know, I am without hatred,...re....delusion, ....re.....anger, ....re.... bearing grudge, ...re...smearing, ...re...lacking in mercy, ...re...selfishness, ...re... evil envy, ...re... I deport myself overcoming hatred....re...evil desires.

There the bhikkhu departs himself not overcoming greed, ...re.....hatred, ...re...delusion,...re....anger, ....re...bearing grudge, ...re.....smearing, ...re...unmercifulness,...re....selfishness, ...re.....evil envy. He should know thus:-

When the venerable ones know, I am without greed, I deport myself not overcoming greed,. ....re.....hatred, ...re....delusion, ....re.....anger, ....re.... bearing grudge, ...re...smearing, ...re...unmercifulness, ...re...selfishness, ...re... evil envy. When the venerable ones know, I am without evil desires, I deport myself not overcoming evil desires."

#### 4. Mahaacundasutta.m- Mahacunda

24. At one time venerable Mahacunda was living in Ceti in his native land. Venerable Mahacunda addressed the bhikkhus from there:-

"Friends, the bhikkhu talking of knowledge says-'I know the Teaching. I see the teaching' There, friends, the bhikkhu maintains himself overcoming greed, ...re.....hatred, ...re...delusion,...re....anger, ....re...bearing grudge, ...re....smearing, ...re...unmercifulness,...re....selfishness, ...re.....evil envy...re...evil desires. He should know this:- When the venerable ones do not know I have overcome greed, I maintain myself overcoming greed. When the venerable ones do not know I have overcome hatred, I maintain myself overcoming hatred, ...re....delusion, ....re.....anger, ....re.... bearing grudge, ...re...smearing, ...re...unmercifulness, ...re...selfishness, ...re... evil envy and evil desires. I maintain myself overcoming evil desires.

Friends, the bhikkhu talking of development says-'Am with developed body, developed mind and developed wisdom.' There the bhikkhu maintains himself overcoming greed, ...re.....hatred, ...re...delusion,...re....anger, ....re...bearing grudge, ...re....smearing, ...re...unmercifulness,...re....selfishness, ...re.....evil envy and evil desires. He should know thus:- When the venerable ones do not know, am without greed, I maintain myself overcoming greed. When the venerable ones do not know am without hatred, I maintain myself overcoming hatred, ...re....delusion, ....re.....anger, ....re.... bearing grudge, ...re...smearing, ...re...unmercifulness, ...re...selfishness, ...re... evil envy. and evil desires, I maintain myself overcoming evil desires.

Friends, the bhikkhu talking of knowledge and development says-'I know the Teaching. I see the teaching. Am with developed body, developed virtues and developed wisdom' There, friends, the bhikkhu maintains himself overcoming greed, ...re.....hatred, ...re...delusion,...re....anger, ....re...bearing grudge, ...re....smearing, ...re...unmercifulness,...re....selfishness, ...re.....evil envy and evil desires. He should know thus:- When the venerable ones do not know, am without greed, I maintain myself overcoming greed. When the venerable ones do not know am without hatred, I maintain myself overcoming hatred, ...re....delusion, ....re.....anger, ....re.... bearing grudge, ...re...smearing, ...re...unmercifulness, ...re...selfishness, ...re... evil envy. and evil desires, I maintain myself overcoming evil desires.

Friends, like a poor man talking of riches and wealth, when the necessity arises it is not possible for him to provide wealth, grains, silver or pure gold. He should be known in this manner:-The poor venerable one spoke of wealth without wealth, spoke of grains without grains, spoke of silver without silver and spoke of pure gold without pure gold. What is the reason? Because when the need arose for some wealth, grains, silver or gold, it was not possible for the venerable one to collect it.

In the same manner friends, the bhikkhu talking of knowledge and development saying-'I know the Teaching. I see the teaching. Am with developed body, developed virtues and developed wisdom' There, friends, the bhikkhu maintains himself overcoming greed, ...re.....hatred, ...re...delusion,...re....anger, ....re...bearing grudge, ...re....smearing, ...re...unmercifulness,...re....selfishness, ...re.....evil envy and evil desires. He should know thus:- When the venerable ones do not know, am without greed, I maintain myself overcoming greed. When the venerable ones do not know, am without hatred, I maintain myself overcoming hatred, ...re....delusion, ....re.....anger, ....re.... bearing grudge, ...re...smearing, ...re...unmercifulness, ...re...selfishness, ...re... evil envy and evil desires, I maintain myself overcoming evil desires..

Friends, the bhikkhu talking of knowledge says-'I know the Teaching. I see the teaching' There, friends, the bhikkhu maintains himself not overcoming greed, ...re.....hatred, ...re...delusion,...re....anger, ....re...bearing grudge, ...re....smearing, ...re...unmercifulness,...re....selfishness, ...re.....evil envy...re...evil desires. He should know this:- When the venerable ones know I have overcome greed, I maintain myself not overcoming greed. When the venerable ones know I have overcome hatred, I maintain



myself not overcoming hatred, ...re....delusion, ....re.....anger, ....re.... bearing grudge, ...re...smearing, ...re...unmercifulness, ...re...selfishness, ...re... evil envy and evil desires. I maintain myself not overcoming evil desires.

Friends, the bhikkhu talking of development says-'Am with developed body, developed mind and developed wisdom.' There the bhikkhu maintains himself not overcoming greed, ...re.....hatred, ...re...delusion,...re....anger, ....re...bearing grudge, ...re....smearing, ...re...unmercifulness,...re....selfishness, ...re.....evil envy and evil desires. He should know thus:- When the venerable ones know, am without greed, I maintain myself not overcoming greed. When the venerable ones know am without hatred, I maintain myself not overcoming hatred, ...re....delusion, ....re.....anger, ....re.... bearing grudge, ...re...smearing, ...re...unmercifulness, ...re...selfishness, ...re... evil envy. and evil desires, I maintain myself not overcoming evil desires.

Friends, the bhikkhu talking of knowledge and development says-'I know the Teaching. I see the teaching. Am with developed body, developed virtues and developed wisdom' There, friends, the bhikkhu maintains himself not overcoming greed, ...re.....hatred, ...re...delusion,...re....anger, ....re...bearing grudge, ...re....smearing, ...re...unmercifulness,...re....selfishness, ...re.....evil envy and evil desires. He should know thus:- When the venerable ones know, am without greed, I maintain myself not overcoming greed. When the venerable ones know am without hatred, I maintain myself not overcoming hatred, ...re....delusion, ....re.....anger, ....re.... bearing grudge, ...re...smearing, ...re...unmercifulness, ...re...selfishness, ...re... evil envy. and evil desires, I maintain myself not overcoming evil desires.

Friends, like a rich man talking of riches and wealth, resources and grains, when the necessity arises it is possible for him to provide wealth, grains, silver or pure gold. He should be known in this manner:-The rich venerable one, spoke of wealth with wealth, spoke of grains with grains, spoke of silver with silver and spoke of pure gold with pure gold. What is the reason? Because when the need arose for some wealth, grains, silver or gold, it was possible for the venerable one to collect it.

In the same manner friends, the bhikkhu talking of knowledge and development saying-'I know the Teaching. I see the teaching. Am with developed body, developed virtues and developed wisdom' There, friends, the bhikkhu maintains himself not overcoming greed, ...re.....hatred, ...re...delusion,...re....anger, ....re...bearing grudge, ...re....smearing, ...re...unmercifulness,...re....selfishness, ...re.....evil envy and evil desires. He should know thus:- When the venerable ones know, am without greed, I maintain myself not overcoming greed. When the venerable ones know, am without hatred, I maintain myself not overcoming hatred, ...re....delusion, ....re.....anger, ....re.... bearing grudge, ...re...smearing, ...re...unmercifulness, ...re...selfishness, ...re... evil envy and evil desires, I

maintain myself overcoming evil desires."

## 5. Kasinasutta.m- Mystic meditation signs

25."Bhikkhus, these ten are mystic meditation signs. What ten?

One is the sign of earth, perceived above, below and across without another, immeasurable. The sign of water, perceived above, below and across without another, immeasurable. The sign of fire, perceived above, below and across without another, immeasurable. The sign of air, perceived above, below and across without another,

immeasurable. The sign blue, perceived above, below and across without another, immeasurable. The sign yellow, perceived above, below and across without another, immeasurable. The sign red, perceived above, below and across without another, immeasurable. The sign white, perceived above, below and across without another, immeasurable. The sign of space, perceived above, below and across without another, immeasurable. The sign of consciousness, perceived above, below and across without another, immeasurable. Bhikkhus, these ten are mystic meditation signs."

6. Kaaliisutta.m- The female lay disciple Kali.

26. At one time venerable Mahakaccana lived on the rock, in which an osprey house was maintained, in Avanti. Then Kali the lay female disciple living in the osprey house approached venerable Mahakaccana, worshipped, sat on a side and said:-

"Venerable sir, this was said by the Blessed One in the quest to young girls

'To come to the highest good, for the heart's appeasement,

I have won the array pleasantly and agreeably

And concentrate on one, experiencing pleasantness

Therefore I make no friendships with people

It is not possible for anyone to make friendships with me.'

Venerable sir, how should the detailed meaning of this short discourse given by the Blessed One be known?"

"Sister, certain recluses and brahmins concluded that the perception of the sign of earth was the highest. Sister, the highest of the perception of the sign of earth was realized by the Blessed One, for crushing down enjoyment, for defeating the dangers, for defeating refuges and to crush down the knowledge and vision of the path and non-path. On account of, crushing down enjoyment, defeating the dangers and refuges and on account of the knowledge and vision of the path and non-path the Blessed One has come to the highest good and appeasement of the heart.

Sister, the highest of the perception of the sign of water, ....re.....of the sign of fire, ....re... of the sign of air, ....re.... of the sign blue, ....re.... of the sign yellow, ....re.... of the sign red, ....re.... of the sign white, .....re..... of the sign space, ...re... of the sign consciousness was realized by the Blessed One, for crushing down enjoyment, for defeating the dangers, for defeating refuges and to crush down the knowledge and vision of the path and non-path. On account of, crushing down enjoyment, defeating the dangers and refuges and on account of the knowledge and vision of the path and non-path the Blessed One has come to the highest good and appeasement of the heart. Sister, this was said by the Blessed One in the quest to young girls

'To come to the highest good, for the heart's appeasement,

I have won the array pleasantly and agreeably

And concentrate on one, experiencing pleasantness

Therefore I make no friendships with people

It is not possible for anyone to make friendships with me.'

Sister, this should be known as the detailed meaning, of this short discourse given by the Blessed One.

7. Pa.thamamahaapa~nhasutta.m- First on the important questions.

27. At one time the Blessed One was abiding in the monastery offered by Anathapindika in Jeta's grove in Savatthi. Many bhikkhus putting on robes in the morning and taking bowls and robes entered Savatthi for alms. Then it occurred to those bhikkhus:- It is too early yet to go for alms in Savatthi. What if we approached the monastery of the wandering ascetics of other sects.

Then those bhikkhus approached the wandering ascetics of other sects in their monastery, exchanged friendly greetings with them and sat on a side. When those bhikkhus were seated the wandering ascetics of other sects said to them

"Friends, the recluse Gotama, teaches his disciples thus:-'Come! Bhikkhus, thoroughly learn all things, and abide having learnt everything. Friends, we too teach our disciples thus:-'Come! friends, thoroughly learn all things, and abide having learnt everything. Friends, so then what is the difference between us, in the intention, in advising and the advice given ?"

Those bhikkhus neither delighted with the words of the wandering ascetics of other sects nor scorning them, got up from their seats and went away thinking. 'We will know the meaning of these words in the presence of the Blessed One.'

Then those bhikkhus, going the alms round in Savatthi, returning from the alms round and after the meal was over, approached the Blessed One, worshipped, sat on a side and said:-

"Venerable sir, we put on robes in the morning and taking bowls and robes entered Savatthi for alms. Then it occurred to us:- It is too early yet to go for alms in Savatthi. What if we approached the monastery of the wandering ascetics of other sects.

Then we approached the wandering ascetics of other sects in their monastery, exchanged friendly greetings with them and sat on a side. When we were seated the wandering ascetics of other sects said to us:-

'Friends, the recluse Gotama, teaches his disciples thus:. Come! Bhikkhus, thoroughly learn all things, and abide having learnt everything. Friends, we too teach our disciples thus:Come! friends, thoroughly learn all things, and abide having learnt everything.' Friends, so then what is the difference between us, in the intention, in advising and the advice given?' We were not delighted with the words of the wandering ascetics of other sects nor did we scorn them. Then we got up from our seats and came away thinking. We will know the meaning of these words in the presence of the Blessed One."

"Bhikkhus, this is the reply to the ascetics of other sects, who say these words.-Friends, what is the single question, the single statement and the single explanation. What's two questions, two statements and two explanations. What's three questions, three statements and three explanations. What's four questions, four statements and four

explanations. What's five questions, five statements and five explanations. What's six questions, six statements and six explanations. What's seven questions, seven statements and seven explanations. What's eight questions, eight statements and eight explanations. What's nine questions, nine statements and nine explanations. What's ten questions, ten statements and ten explanations? Bhikkhus, when questioned thus, the ascetics of other sects find it impossible to reply and fall into trouble. What is the reason? Bhikkhus, it is beyond them. Bhikkhus, in this world, together with its gods, Maras, Brahmas the Community of recluses and brahmins and gods and men I do not see anyone who could convince by explaining these questions, other than by the Thus Gone One or a disciple of the Thus Gone One or someone who heard it here.

It was said a single question, a single statement and a single explanation. Why was it said so?

Bhikkhus, in a single thought, the bhikkhu rightfully turning away, rightfully disenchanted, rightfully released, rightfully seeing the end, rightfully realizing the highest, makes an end of unpleasantness here and now. What is that one thought? 'All beings rely on food.' Bhikkhus, on this single thought the bhikkhu rightfully turns away, becomes disenchanted, released, sees the end and realizing the highest makes an end of unpleasantness here and now. If it was said a single question, a single statement and a single explanation it was said on account of this.

It was said two questions, two statements and two explanations. Why was it said so?

Bhikkhus, in two thoughts, the bhikkhu rightfully turning away, rightfully disenchanted, rightfully released, rightfully seeing the end, rightfully realizing the highest, makes an end of unpleasantness here and now. What are the two thoughts? -Name and matter- Bhikkhus, in these two thoughts the bhikkhu rightfully turns away, becomes disenchanted, released, sees the end and realizing, the highest makes an end of unpleasantness here and now. If it was said in two questions, two statements and two explanations it was said on account of this.

It was said three questions, three statements and three explanations. Why was it said so?

Bhikkhus, in three thoughts, the bhikkhu rightfully turning away, rightfully disenchanted, rightfully released, rightfully seeing the end, rightfully realizing the highest, makes an end of unpleasantness here and now. What are the three thoughts? In the three feelings. Bhikkhus, on these three thoughts the bhikkhu rightfully turns away, becomes disenchanted, released, sees the end and realizing the highest makes an end of unpleasantness here and now. If it was said three questions, three statements and three explanations it was said on account of this.

It was said four questions, four statements and four explanations. Why was it said so?

Bhikkhus, in four thoughts, the bhikkhu rightfully turning away, rightfully disenchanted, rightfully released, rightfully seeing the end, rightfully realizing the highest, makes an end of unpleasantness here and now. What are those four thoughts? The four kinds of support Bhikkhus, on these four thoughts the bhikkhu rightfully turns away, becomes disenchanted, released, sees the end and realizing the highest makes an end of unpleasantness here and now. If it was said four questions, four statements and four explanations it was said on account of this.

It was said five questions, five statements and five explanations. Why was it said so?

Bhikkhus, in five thoughts, the bhikkhu rightfully turning away, rightfully disenchanted, rightfully released, rightfully seeing the end, rightfully realizing the highest, makes an end of unpleasantness here and now. What are those five thoughts? The five holding masses. Bhikkhus, on these five thoughts the bhikkhu rightfully turns away, becomes disenchanted, released, sees the end and realizing the highest makes an end of unpleasantness here and now. If it was said five questions, five statements and five explanations it was said on account of this.

It was said six questions six statements and six explanations. Why was it said so?

Bhikkhus, in six thoughts, the bhikkhu rightfully turning away, rightfully disenchanted, rightfully released, rightfully seeing the end, rightfully realizing the highest, makes an end of unpleasantness here and now. What are those six thoughts? The six internal mental spheres. Bhikkhus, on these six thoughts the bhikkhu rightfully turns away, becomes disenchanted, released, sees the end and realizing the highest makes an end of unpleasantness here and now. If it was said six questions, six statements and six explanations it was said on account of this.

It was said seven questions, seven statements and seven explanations. Why was it said so?

Bhikkhus, in seven thoughts, the bhikkhu rightfully turning away, rightfully disenchanted, rightfully released, rightfully seeing the end, rightfully realizing the highest, makes an end of unpleasantness here and now. What are the seven thoughts? The seven stations of consciousness. Bhikkhus, on these seven thoughts the bhikkhu rightfully turns away, becomes disenchanted, released, sees the end and realizing the highest makes an end of unpleasantness here and now. If it was said seven questions, seven statements and seven explanations it was said on account of this.

It was said eight questions, eight statements and eight explanations. Why was it said so?

Bhikkhus, in eight thoughts, the bhikkhu rightfully turning away, rightfully disenchanted, rightfully released, rightfully seeing the end, rightfully realizing the highest, makes an end of unpleasantness here and now. What are the eight thoughts? The eight vicissitudes of the world Bhikkhus, on these eight thoughts the bhikkhu rightfully turns away, becomes disenchanted, released, sees the end and realizing the highest makes an end of unpleasantness here and now. If it was said eight questions, eight statements and eight explanations it was said on account of this.

It was said nine questions, nine statements and nine explanations. Why was it said so?

Bhikkhus, in nine thoughts, the bhikkhu rightfully turning away, rightfully disenchanted, rightfully released, rightfully seeing the end, rightfully realizing the highest, makes an end of unpleasantness here and now. What are the nine thoughts? The nine settlements of beings Bhikkhus, on these nine thoughts the bhikkhu rightfully turns away, becomes disenchanted, released, sees the end and realizing the highest makes an end of unpleasantness here and now. If it was said nine questions, nine statements and nine explanations it was said on account of this.

It was said ten questions, ten statements and ten explanations. Why was it said so?

Bhikkhus, in ten thoughts, the bhikkhu rightfully turning away, rightfully disenchanted, rightfully released, rightfully seeing the end, rightfully realizing the highest, makes an end of unpleasantness here and now. What are the ten thoughts? The ten ways of acting in demerit. Bhikkhus, on these ten thoughts the bhikkhu rightfully turns away, becomes disenchanted, released, sees the end and realizing the highest makes an end of

unpleasantness here and now. If it was said ten questions, ten statements and ten explanations it was said on account of this.

8. Dutiyamahaapa~nhasutta.m- Second on the important question.

28. At one time, the Blessed One was abiding in Kaja.ngala, in the bamboo forest. Then many male lay disciples of Kaja.ngala approached the bhikkhuni of Kaja.ngala, worshipped, sat on side and said:-

"Noble lady, the Blessed One has said about the important question which is, the single question, the single statement and the single explanation. Two questions, two statements and two explanations. Three questions, three statements and three explanations. Four questions, four statements and four explanations. Five questions, five statements and five explanations. Six questions, six statements and six explanations. Seven questions, seven statements and seven explanations. Eight questions, eight statements and eight explanations. Nine questions, nine statements and nine explanations. Ten questions, ten statements and ten explanations. Noble lady, what is the detailed explanation to this short exposition given by the Blessed One?"

"Friends, I have not heard this in the presence of the Blessed One, or heard it from a bhikkhu who teaches about the development of the mind; Yet I will explain it as it occurs to me. Listen and attend carefully. Then the bhikkhuni of Kaja.ngala said thus:-

"Friends, it was said a single question, a single statement and a single explanation. Why was it said so?"

Friends, in a single thought, the bhikkhu rightfully turning away, rightfully disenchanted, rightfully released, rightfully seeing the end, rightfully realizing the highest, makes an end of unpleasantness here and now. What is that one thought? 'All beings rely on food.' Friends, on this single thought the bhikkhu rightfully turns away, becomes disenchanted, released, sees the end and realizing the highest makes an end of unpleasantness here and now. If it was said a single question, a single statement and a single explanation it was said on account of this.

It was said two questions, two statements and two explanations. Why was it said so?"

Friends, in two thoughts, the bhikkhu rightfully turning away, rightfully disenchanted, rightfully released, rightfully seeing the end, rightfully realizing the highest, makes an end of unpleasantness here and now. What are the two thoughts? -Name and matter- Friends, in these two thoughts the bhikkhu rightfully turns away, becomes disenchanted, released, sees the end and realizing, the highest makes an end of unpleasantness here and now. If it was said in two questions, two statements and two explanations it was said on account of this.

It was said three questions, three statements and three explanations. Why was it said so?"

Friends, in three thoughts, the bhikkhu rightfully turning away, rightfully disenchanted, rightfully released, rightfully seeing the end, rightfully realizing the highest, makes an end of unpleasantness here and now. What are the three thoughts? In the three feelings. Friends, on these three thoughts the bhikkhu rightfully turns away, becomes disenchanted, released, sees the end and realizing the highest makes an end of

unpleasantness here and now. If it was said three questions, three statements and three explanations it was said on account of this.

It was said four questions, four statements and four explanations. Why was it said so?

Friends, in four thoughts, the bhikkhu rightfully turning away, rightfully disenchanted, rightfully released, rightfully seeing the end, rightfully realizing the highest, makes an end of unpleasantness here and now. What are the four thoughts? The four establishments of mindfulness. Friends, on these four thoughts the bhikkhu rightfully turns away, becomes disenchanted, released, sees the end and realizing the highest makes an end of unpleasantness here and now. If it was said four questions, four statements and four explanations it was said on account of this.

It was said five questions, five statements and five explanations. Why was it said so?

Friends, in five thoughts, the bhikkhu rightfully turning away, rightfully disenchanted, rightfully released, rightfully seeing the end, rightfully realizing the highest, makes an end of unpleasantness here and now. What are the five thoughts? The five holding masses. Friends, on these five thoughts the bhikkhu rightfully turns away, becomes disenchanted, released, sees the end and realizing the highest makes an end of unpleasantness here and now. If it was said five questions, five statements and five explanations it was said on account of this.

It was said six questions six statements and six explanations. Why was it said so?

Friends, in six thoughts, the bhikkhu rightfully turning away, rightfully disenchanted, rightfully released, rightfully seeing the end, rightfully realizing the highest, makes an end of unpleasantness here and now. What are those six thoughts? The six elements of escape.. Friends, on these six thoughts the bhikkhu rightfully turns away, becomes disenchanted, released, sees the end and realizing the highest makes an end of unpleasantness here and now. If it was said six questions, six statements and six explanations it was said on account of this.

It was said seven questions, seven statements and seven explanations. Why was it said so?

Friends, in seven thoughts, the bhikkhu rightfully turning away, rightfully disenchanted, rightfully released, rightfully seeing the end, rightfully realizing the highest, makes an end of unpleasantness here and now. What are the seven thoughts? The seven enlightenment factors..Friends, on these seven thoughts the bhikkhu rightfully turns away, becomes disenchanted, released, sees the end and realizing the highest makes an end of unpleasantness here and now. If it was said seven questions, seven statements and seven explanations it was said on account of this.

It was said eight questions, eight statements and eight explanations. Why was it said so?

Friends, in eight thoughts, the bhikkhu rightfully turning away, rightfully disenchanted, rightfully released, rightfully seeing the end, rightfully realizing the highest, makes an end of unpleasantness here and now. What are the eight thoughts? The noble eightfold path. Bhikkhus, on these eight thoughts the bhikkhu rightfully turns away, becomes disenchanted, released, sees the end and realizing the highest makes an end of unpleasantness here and now. If it was said eight questions, eight statements and eight explanations it was said on account of this.

It was said nine questions, nine statements and nine explanations. Why was it said so?

Bhikkhus, in nine thoughts, the bhikkhu rightfully turning away, rightfully disenchanted, rightfully released, rightfully seeing the end, rightfully realizing the highest, makes an end of unpleasantness here and now. What are the nine thoughts? The nine settlements of beings Bhikkhus, on these nine thoughts the bhikkhu rightfully turns away, becomes disenchanted, released, sees the end and realizing the highest makes an end of unpleasantness here and now. If it was said nine questions, nine statements and nine explanations it was said on account of this.

It was said ten questions, ten statements and ten explanations. Why was it said so?

Bhikkhus, in ten thoughts, the bhikkhu rightfully turning away, rightfully disenchanted, rightfully released, rightfully seeing the end, rightfully realizing the highest, makes an end of unpleasantness here and now. What are the ten thoughts? The ten ways of acting in merit. Bhikkhus, on these ten thoughts the bhikkhu rightfully turns away, becomes disenchanted, released, sees the end and realizing the highest makes an end of unpleasantness here and now. If it was said ten questions, ten statements and ten explanations it was said on account of this.

Friends, the Blessed One has said about the important question in short, that is the single question, the single statement and the single explanation....re... the ten questions, ten statements and the ten explanations. I understand the detailed meaning in this manner. If you wish approach the Blessed One and ask about it As the Blessed One explains it, bear it in your minds. The delighted lay male disciples of Kaja.ngala accepting her words got up from their seats, worshipped her, circumambulated her and approached the Blessed One. They worshipped the Blessed One, sat on a side and related the whole conversation with the bhikkhuni of Kaja.ngala.

The Blessed One said:- "Householders, good that you heard it from the bhikkhuni of Kaja.ngala. She is wise. If you had asked me, I would have given the same answer as given by the bhikkhuni. That is its meaning keep it in mind.

9. Pa.thamakosalasutta.m- First in the country of Kosala.

29. "Bhikkhus, in the whole of Kashmire and the country of Kosala, in the kingdom of king Pasenadi of Kosala, king Pasenadi is the chief. Bhikkhus, king Pasenadi of Kosala too has a change a disappointment. The noble disciple seeing this is disenchanted. Someone who turns away from that, turns away from the highest.

As long as the moon and sun illuminate the directions, so long the thousandfold world systems will be, with a thousand moons, suns, Himalayas, Indian peninsulars, Northern Goyanas, Northern Kuru countries, Eastern Vidhehas, four thousand great oceans, four thousand great kings, a thousand of the four guardian gods, a thousand set of thirty three gods, a thousand set of Titans, a thousand of the states of happiness, a thousand of the states of creations, a thousand sets of those creating others and a thousand of the worlds of Brahma. Bhikkhus, out of the ten thousand world systems the chief is Mahabrahma Mahabrahma too has a change a disappointment. The noble disciple seeing this is disenchanted. Someone who turns away from that, turns away from the highest.

Bhikkhus, there is a time when there is a forward cycling of the world, at that time many become radiant gods. These mental beings, enjoy life, emanate light, move in space and enjoy that state for a long time. During the forward world cycle, the radiant gods are the



foremost. They too have a change, a disappointment. The noble disciple seeing this is disenchanted. Someone who turns away from that, turns away from the highest.

Bhikkhus, these ten are mystic spheres. What ten? One is the mystic sign of the earth, perceived above, below, across without another immeasurable. The mystic sign of water, ...re...fire, ....re... air, ...re.... blue,...re.... yellow, ....re... red, ....re.... white, ...re.... of the sphere of space, ...re..... and the sphere of consciousness, perceived above, below, across without another immeasurable. Bhikkhus, these ten are the mystic spheres.

Bhikkhus, of these ten mystic spheres.the sphere of consciousness, perceived above, below, across without another immeasurable, is the foremost. To beings of this perception too, there is a change, a disappointment. The noble disciple seeing this is disenchanted. Someone who turns away from that, turns away from the highest.

Bhikkhus, these eight are the masteries. What eight? A certain one with internal material perceptions sees a few beautiful and ugly external forms, mastering it says I know and I see, this is the first mastery.

A certain one with internal material perceptions sees innumerable beautiful and ugly external forms, mastering it says I know and I see, this is the second mastery.

A certain one with internal immaterial perceptions sees a few beautiful and ugly external forms, mastering it says I know and I see, this is the third mastery.

A certain one with internal immaterial perceptions sees innumerable beautiful and ugly external forms, mastering them says I know and I see, this is the fourth mastery.

A certain one with internal immaterial perceptions sees blue external forms with blue characters and blue lustre. Like the blue azure flower, or like the Kashmire cloth, which has the colour, characters and lustre beaten into it in blue, mastering it says, I know and I see, this is the fifth mastery.

A certain one with internal immaterial perceptions sees yellow external forms with yellow characters and yellow lustre. Like the yellow kanikara flower, or like the Kashmire cloth, which has the colour, characters and lustre beaten into it in yellow, mastering it says, I know and I see, this is the sixth mastery.

A certain one with internal immaterial perceptions sees red external forms with red characters and red lustre. Like the red bandhujiva flower, or like the Kashmire cloth, which has the colour, characters and lustre beaten into it, in blue, mastering it says, I know and I see, this is the seventh mastery.

A certain one with internal immaterial perceptions sees white external forms with white characters and white lustre. Like the colour of the morning star, or like the Kashmire cloth, which has the colour, characters and lustre beaten into it in white, mastering it says, I know and I see, this is the eighth mastery.

Bhikkhus, of these eight masteries, the one with internal immaterial perceptions seeing white external forms with white characters and white lustre, mastering it says, I know and I see. This mastery is the foremost. Beings of this perception too have a change, a disappointment. The noble disciple seeing this is disenchanted. Someone who turns away from that, turns away from the highest.

Bhikkhus, these four are the methods. What four? The unpleasant method with slow realization, the unpleasant method with quick realization, the pleasant method with slow realization and the pleasant method with quick realization.

Bhikkhus, of these methods the foremost is the pleasant method with quick realization. Beings fallen to this method too have a change, a disappointment. The noble disciple seeing this is disenchanted. Someone who turns away from that, turns away from the highest.

Bhikkhus, these four are the perceptions. What four? A certain one perceives a little, a certain one perceives grown great, a certain one perceives immeasurably and a certain one perceives 'there is nothing.' Bhikkhus, of these four perceptions the perception, 'there is nothing' and abiding in the sphere of no-thingness is the foremost. Beings of this perception too have a change, a disappointment. The noble disciple seeing this is disenchanted. Someone who turns away from that, turns away from the highest.

Bhikkhus, views external to this, such as 'I am not, there is nothing of mine, I will not be, there will be nothing of mine' Those of this view should expect this:- As long as there is loathing 'to be' it will be not to him. As long as there is agreement with the cessation 'to be', it will not be to him. Bhikkhus, there are beings of this view too Beings of this view too have a change, a disappointment. The noble disciple seeing this is disenchanted. Someone who turns away from that, turns away from the highest.

Bhikkhus, there are recluses and brahmins who appoint the highest purity. Of all highest purities, this is the foremost, such as overcoming all the sphere of no-thingness and abiding in the sphere of neither perceptions nor non-perceptions. They who know this sphere realize it and declare it to others. Bhikkhus there are beings of this view. Beings of this view too have a change, a disappointment. The noble disciple seeing this is disenchanted. Someone who turns away from that, turns away from the highest.

Bhikkhus, there are beings who appoint the highest extinction in this very life. Such as knowing as it really is, the arising, fading, enjoyment, dangers and escape from the six spheres of mental contact and non-holding release from them. Bhikkhus, when I say this, certain recluses and brahmins abuse me saying unreal and not truthful things.-'The recluse Gotama does not appoint the thorough knowledge of sensuality, the thorough knowledge of matter, and the thorough knowledge of feelings. Bhikkhus, I appoint the thorough knowledge of sensuality, matter and the thorough knowledge of feelings. Here and now the hunger appeased, extinguished, become cool without a hold I appoint final extinction.

#### 10. Dutiyakosalasutta.m- Second on the country of Kosala

30. At one time the Blessed One was abiding in the monastery offered by Anathapindika in Jeta's grove in Savatthi. At that time king Pasenadi of Kosala with his intentions fulfilled was celebrating his victories and went to the monastery. Going as far as he could go on a vehicle, ascended and approached the monastery on foot. At that time many bhikkhus were walking to and fro mindfully in open space. King Pasenadi of Kosala approached them and asked - "Venerable sirs, where does the Blessed One, worthy and rightfully enlightened abide now? We want to see him."

"Great king in this monastery, its door is closed. Approach it, without making a noise, step to the verandah, clear the throat, and knock on the closed door, the Blessed One will open the door.

Then king Pasenadi of Kosala approached the monastery, the door of which was closed, without making a noise, stepped on the verandah, cleared his throat and knocked on the

closed door. The Blessed One opened the door and king Pasenadi of Kosala entered the room, worshipped the feet of the Blessed One with his head at the feet of the Blessed One and also kissed his feet and stroked his feet and announced his name saying: - "Venerable sir, am king Pasenadi of Kosala"

"Great king, seeing what good reason do you show this manifestation of loving kindness lying so low to this body?"

"Venerable sir, I show my gratitude and gratefulness with this highest manifestation of lovingkindness.

Venerable sir, the Blessed One has fallen to the method of welfare and pleasantness of many, establishing many in the noble norm, in the good Teaching and meritorious things. Venerable sir, seeing this good reason, I, lying low, show my gratitude and gratefulness with the highest manifestations of lovingkindness to the Blessed One.

Again, venerable sir, the Blessed One is virtuous, developed in the noble ones' virtues that are clever. Venerable sir, seeing this good reason, I, lying low, show my gratitude and gratefulness with the highest manifestations of lovingkindness to the Blessed One.. .

Again, venerable sir, the Blessed One was a forest dweller since long, abiding in forests and jungle paths. Venerable sir, seeing this good reason, I lying low, show my gratitude and gratefulness with the highest manifestations of lovingkindness to the Blessed One.

Again, venerable sir, the Blessed One is satisfied with whatever gains of robes, morsel food, dwellings and requisites when ill. Venerable sir, seeing this good reason, I, lying low, show my gratitude and gratefulness with the highest manifestations of lovingkindness to the Blessed One.

Again, venerable sir, the Blessed One is suitable for honour, for hospitality, for reverential salutation with clasped hands, the incomparable field of merit for the world. Venerable sir, seeing this good reason, I, lying low, show my gratitude and gratefulness with the highest manifestations of lovingkindness to the Blessed One.

Again, venerable sir, the Blessed One has those topics of talk, such as topics for few desires, for satisfaction, for seclusion, for withdrawing from the company, for arousing effort, for virtues, for concentration, for wisdom, for release, and for knowledge and vision of release. Venerable sir, seeing this good reason, I lying low, show my gratitude and gratefulness with the highest manifestations of lovingkindness to the Blessed One.

Again, venerable sir, the Blessed One is a quick and easy gainer for nothing, of the four higher abidings of the mind, the pleasant abidings here and now. Venerable sir, seeing this good reason, I lying low, show my gratitude and gratefulness with the highest manifestations of lovingkindness to the Blessed One.

Again, venerable sir, the Blessed One recollects the manifold previous births. Such as one birth, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand, innumerable forward cycles of births, innumerable backward cycles of births and innumerable forward and backward cycles of births. There I was of such name, clan, disposition, supports, experiencing such pleasant and unpleasant feelings and with such a life span. Disappearing from there was born there, with such name.....re.....experiencing such pleasant and unpleasant feelings and with such a life span. Disappearing from there is born here. Thus with all details the manifold previous births are recollected. Venerable sir, seeing this good reason, I lying low, show my gratitude and gratefulness with the highest manifestations of lovingkindness to the Blessed One.

Again, venerable sir, the Blessed One with the heavenly eye purified beyond human sees beings disappearing and appearing unexalted and exalted, beautiful and ugly, in good and evil states, knows beings according to their actions-'These good beings, endowed with bodily, verbal and mental misbehaviour, blaming noble ones, with wrong view and with the wrong view of actions, after death go to loss, to decrease, to an evil state, to hell. As for these good beings endowed with good behaviour by body, words and mind, not blaming noble ones, with right view and with the right view of actions, after death go to increase, to a good state, to heaven. Thus with the heavenly eye purified beyond human sees beings disappearing and appearing according their actions. Venerable sir, seeing this good reason, I lying low.show my gratitude and gratefulness with the highest manifestations of lovingkindness to the Blessed One.

Again, venerable sir, the Blessed One, destroying desires, the mind released from desires and released through wisdom, here and now by himself realizing abides. Venerable sir, seeing this good reason, I lying low.show my gratitude and gratefulness with the highest manifestations of lovingkindness to the Blessed One.

Venerable sir, now we have to go, there are many duties to be done!"

"Great king, do as you think is fit."

Then king Pasenadi of Kosala got up from his seat, worshipped the Blessed One, circumambulated the Blessed One and went away.

#### 4. Upalivaggo -The section to Upali

##### 1. Upalisutta.m- To venerable Upali

31. Venerable Upali approached the Blessed One, worshipped, sat on a side and said to the Blessed One:-

"Venerable sir, on account of how many usefulnesses did the Blessed One appoint and codify the higher code of rules to the disciples?"

"Upali, on account of ten usefulnesses, the Thus Gone One appointed and codified the higher code of rules to the disciples. What ten?"

For the excellence of the Community, for the pleasant abiding of the Community, to control evil minded people, for the pleasant abiding of the well behaved bhikkhus, for the restraint of desires in this very life, for the warding off, of desires in the next life, for the pleasantness of the displeased, for the development of pleasure of those pleased, for the long standing of the Teaching, as a support for the Discipline. Upali, on account of these ten usefulnesses, the Thus Gone One appointed and codified the higher code of rules to the disciples."

##### 2. Paa.timokkha.t.thapanaasutta.m- Suspending the reciting of the higher code of rules

32. "Venerable sir, for how many reasons is the recitation of the higher code of rules suspended?"

"Upali, for ten reasons the recitation of the higher code of rules is suspended. What ten?"

Someone fallen for an offence sits in the gathering, and there is talk about the offences. There is one, not fully ordained in the gathering. There is conversation about the not fully ordained. One who has given up the holy life is in the gathering. There is conversation about giving up the holy life in the gathering. There is a weakling sitting in the gathering. There is conversation about weaklings in the gathering. Someone who has defiled a bhikkhuni sits in the gathering. There is conversation about the defilement of bhikkhunis.

Upali, for these ten reasons the recitation of the higher code of rules is suspended."

### 3. Ubbaahikaasutta.m- Expulsion of a bhikkhu

33."Venerable sir, the bhikkhu endowed with how many things, should decide the expulsion of a bhikkhu?"

"Upali, the bhikkhu endowed with ten things should decide the expulsion of a bhikkhu. What ten?"

Here, Upali, the bhikkhu should be virtuous abiding restrained in the higher code of rules, conducting himself seeing fear in the slightest fault. Should be learned, bearing and accumulating the Teaching, good at the beginning, middle and end, full of meanings even in the letters and stating the pure and complete holy life. That Teaching he should recite, and experience with the mind and penetratingly see it, to straighten his view. The higher code of rules, should be well ingrained in him to explain with details by observing it and being able to make decisions by discourses and by words in them. He is immoveably established in the discipline. It is possible for him to see the meanings and the hidden meanings, to give knowledge, to give wisdom, to win over, to make others agree and to make them.pleasant. He is clever and can settle arisen disputes. He knows the settlement of disputes, the arising of disputes, the cessation of disputes and the path leading to the cessation of disputes. Upali, the bhikkhu endowed with these ten things should decide the expulsion of a bhikkhu."

### 4. Upasampadaasutta.m- To give the higher ordination.

34."Venerable sir, the bhikkhu endowed with how many things, should give the higher ordination to a bhikkhu?"

"Upali, the bhikkhu endowed with ten things should give the higher ordination to a bhikkhu. What ten?"

Here, Upali, the bhikkhu should be virtuous abiding restrained in the higher code of rules, conducting himself, seeing fear in the slightest fault. Should be learned, bearing and accumulating the Teaching good at the beginning, middle and end, full of meanings even in the letters and stating the pure and complete holy life. That Teaching he should recite, and experience with the mind and penetratingly see it, to straighten his view. The higher

code of rules, should be well ingrained in him to explain with details by observing it and being able to make decisions by discourses and by words in them. He should be able to attend on the sick, or make arrangements to attend on the sick. He should be able to make those who dislike the training to like it, or cause it to be done. He should be able to dispel arisen doubts according to the Teaching. He should be able to dispel arisen wrong views according to the Teaching. He should be able to establish someone in higher virtues, in the higher development of the mind and in higher wisdom. Upali, the bhikkhu endowed with these ten things should give the higher ordination to a bhikkhu."

. 5. Nissayasutta.m- To lay a foundation

35. "Venerable sir, the bhikkhu endowed with how many things, should lay a foundation?"

"Upali, the bhikkhu endowed with ten things should lay a foundation. What ten?"

Here, Upali, the bhikkhu should be virtuous abiding restrained in the higher code of rules, conducting himself, seeing fear in the slightest fault. Should be learned, bearing and accumulating the Teaching good at the beginning, middle and end, full of meanings even in the letters and stating the pure and complete holy life. That Teaching he should recite, and experience with the mind and penetratingly see it, to straighten his view. The higher code of rules, should be well ingrained in him to explain with details by observing it and being able to make decisions by discourses and by words in them. He should be able to attend on the sick, or make arrangements to attend on the sick. He should be able to make those who dislike the training to like it, or cause it to be done. He should be able to dispel arisen doubts according to the Teaching. He should be able to dispel arisen wrong views according to the Teaching. He should be able to establish someone in higher virtues, in the higher development of the mind and in higher wisdom. Upali, the bhikkhu endowed with these ten things should lay a foundation"

6. Saama.nerasutta.m- Attending on a novice bhikkhu.

36. "Venerable sir, the bhikkhu endowed with how many things, should attend on a novice bhikkhu?"

"Upali, the bhikkhu endowed with ten things should attend on a novice bhikkhu. What ten?"

Here, Upali, the bhikkhu should be virtuous abiding restrained in the higher code of rules, conducting himself, seeing fear in the slightest fault. Should be learned, bearing and accumulating the Teaching good at the beginning, middle and end, full of meanings even in the letters and stating the pure and complete holy life. That Teaching he should recite, and experience with the mind and penetratingly see it, to straighten his view. The higher code of rules, should be well ingrained in him to explain with details by observing it and being able to make decisions by discourses and by words in them. He should be able to attend on the sick, or make arrangements to attend on the sick. He should be able to make those who dislike the training to like it, or cause it to be done. He should be able to dispel arisen doubts according to the Teaching. He should be able to dispel arisen wrong views according to the Teaching. He should be able to establish someone in higher virtues, in the higher development of the mind and in higher wisdom. Upali, the bhikkhu endowed with these ten things should attend on a novice bhikkhu"

## 7. Sanghabhedasutta.m- A split in the Community

37."Venerable sir, it is said a split in the Community. Venerable sir, how is the Community split?"

"Here, Upali, the bhikkhu shows the non-Teaching as the Teaching and the Teaching as the non-Teaching. The non-discipline as the discipline and the discipline as the non discipline. The not told and not declared by the Thus Gone One as told and declared by the Thus Gone One. The told and declared by the Thus Gone One as the not told and not declared by the Thus Gone One. The not practised by the Thus Gone One as the practised by the Thus Gone One. The practised by the Thus Gone One as the not practised by the Thus Gone One. The not pointed out by the Thus Gone One as the pointed out by the Thus Gone One The pointed out by the Thus Gone One as the not pointed out by the Thus Gone One. In these ten things, they drag themselves down and remove themselves and acting separately recite the recital of the full moon separately. Upali, with this much there is a split in the Community.

## 8. Sanghasaamaggiisutta.m- Unity in the Community

38."Venerable sir, it is said unity in the Community. Venerable sir, how is there unity in the Community ?"

"Here, Upali, the bhikkhu shows the non-Teaching as the non-Teaching and the Teaching as the Teaching. The non-discipline as the non-discipline and the discipline as the discipline. The not told and not declared by the Thus Gone One as not told and not declared by the Thus Gone One. The told and declared by the Thus Gone One as the told and declared by the Thus Gone One. The not practised by the Thus Gone One as the not practised by the Thus Gone One. The practised by the Thus Gone One as the practised by the Thus Gone One. The not pointed out by the Thus Gone One as the not pointed out by the Thus Gone One The pointed out by the Thus Gone One as the pointed out by the Thus Gone One. In these ten things, they do not drag themselves down and do not remove themselves and not acting separately do not recite the recital of the full moon separately. Upali, with this much there is unity in the Community.

## 9. Pa.thama-aanandasutta.m- First to venerable Ananda

39. Venerable Ananda, approached the Blessed One, worshipped, sat on aside and said:-

"Venerable sir, it is said a split in the Community. Venerable sir, how is the Community split?"

"Here, Ananda, the bhikkhu shows the non-Teaching as the Teaching and the Teaching as the non-Teaching. The non-discipline as the discipline and the discipline as the non discipline. The not told and not declared by the Thus Gone One as told and declared by the Thus Gone One. The told and declared by the Thus Gone One as the not told and

not declared by the Thus Gone One. The not practised by the Thus Gone One as the practised by the Thus Gone One. The practised by the Thus Gone One as the not practised by the Thus Gone One. The not pointed out by the Thus Gone One as the pointed out by the Thus Gone One The pointed out by the Thus Gone One as the not pointed out by the Thus Gone One. In these ten things, they drag themselves down and remove themselves and acting separately recite the recital of the full moon separately. Ananda, with this much there is a split in the Community.

10. Dutiya-aanandasutta.m- Second to Ananda.

40.."Venerable sir, it is said unity in the Community. Venerable sir, how is there unity in the Community ?"

"Here, Ananda, the bhikkhu shows the non-Teaching as the non-Teaching and the Teaching as the Teaching. The non-discipline as the non-discipline and the discipline as the discipline. The not told and not declared by the Thus Gone One as the not told and not declared by the Thus Gone One. The told and declared by the Thus Gone One as the told and declared by the Thus Gone One. The not practised by the Thus Gone One as the not practised by the Thus Gone One. The practised by the Thus Gone One as the practised by the Thus Gone One. The not pointed out by the Thus Gone One as the not pointed out by the Thus Gone One The pointed out by the Thus Gone One as the pointed out by the Thus Gone One. In these ten things, they do not drag themselves down and do not remove themselves and not acting separately do not recite the recital of the full moon separately. Ananda, with this much there is unity in the Community.

5. Akkosavaggo- The section on abusing

1. Vivaadasutta.m- Disputes

41. Venerable Upali approached the Blessed One, worshipped, sat on a side and said:-

"Venerable sir, why do quarrels, taking sides and disputes arise to the bhikkhu which take away the pleasant abiding of the bhikkhu?"

"Here, Upali, the bhikkhu shows the non-Teaching as the Teaching and the Teaching as the non-Teaching. The non-discipline as the discipline and the discipline as the non-discipline. The not told and not declared by the Thus Gone One as told and declared by the Thus Gone One. The told and declared by the Thus Gone One as the not told and not declared by the Thus Gone One. The not practised by the Thus Gone One as the practised by the Thus Gone One. The practised by the Thus Gone One as the not practised by the Thus Gone One. The not pointed out by the Thus Gone One as the pointed out by the Thus Gone One The pointed out by the Thus Gone One as the not pointed out by the Thus Gone One. Upali, on account of these reasons, quarrels, taking sides and disputes arise to the bhikkhu which take away the pleasant abiding of the bhikkhu."

2. Pa.thamavivaadamuulasutta.m- Origin of disputes



42 " Venerable sir, how many origins are there for disputes?"

"Upali, these ten are the origins for disputes. What ten?"

Here, Upali, the bhikkhu shows the non-Teaching as the Teaching and the Teaching as the non-Teaching. The non-discipline as the discipline and the discipline as the non discipline. The not told and not declared by the Thus Gone One as told and declared by the Thus Gone One. The told and declared by the Thus Gone One as the not told and not declared by the Thus Gone One. The not practised by the Thus Gone One as the practised by the Thus Gone One. The practised by the Thus Gone One as the not practised by the Thus Gone One. The not pointed out by the Thus Gone One as the pointed out by the Thus Gone One The pointed out by the Thus Gone One as the not pointed out by the Thus Gone One. Upali, these ten are the origins of disputes."

3. Dutiyavivaadamuulasutta.m- Second on the origin of disputes

43."Venerable sir, how many are the origins of disputes?"

"Upali, there are ten origins of disputes. What ten?"

Here, Upali, the bhikkhu shows the non offence as the offence. Shows a lesser offence as a heavy offence. Shows a heavy offence as a lesser offence. A wicked offence as a not wicked offence. A not wicked offence as a wicked offence. An offence with remains, as an offence without remains. An offence without remains, as an offence with remains. Shows an offence that needs remedial action as an offence that does not need remedial action Shows an offence that does not need remedial action as an offence that needs remedial action. Upali, these ten are the origins of disputes.

4. Kusinaarasutta.m- In Kusinara

44. At one time the Blessed One was living in the Baliharana forest stretch in Kusinara. The Blessed One addressed the bhikkhus from there:-

"Bhikkhus, a bhikkhu intending to accuse another bhikkhu should internally reflect five things in himself, and be internally established in five things and then accuse. What five things should he internally reflect in himself ?

The accusing bhikkhu should reflect thus:-Am I with pure bodily behaviour, endowed with matchlessly unfishered bodily behaviour. Are these things evident in me or not? If the bhikkhu be without pure bodily behaviour, without matchlessly unfishered bodily behaviour, there may be someone who tells- Come on bhikkhu! You first train in bodily good conduct.

Again, bhikkhus, the accusing bhikkhu should reflect thus:-Am I with pure verbal behaviour, endowed with matchlessly unfishered verbal behaviour. Are these things evident in me or not? If the bhikkhu be without pure verbal behaviour, without matchlessly unfishered verbal behaviour, there may be someone who tells- Come on bhikkhu! You first train in verbal good conduct.

Again, bhikkhus, the accusing bhikkhu should reflect thus:-Am I established in loving kindness towards the co-associates in the holy life, without aversion Are these things evident in me or not? If the bhikkhu be without established loving kindness towards co-associates in the holy life without aversion, there may be someone who tells- Come on bhikkhu! You first establish yourself in thoughts of loving kindness towards co-associates in the holy life

Again, the accusing bhikkhu should reflect thus:-Am I learned do I bear and accumulate the Teaching which is good at the beginning, middle and end, full of meanings even in the letters and declaring the complete and pure holy life. Am I learned in that Teaching, to recite by words, to experience it with the mind and penetrating it and have I come to right view? Are these things evident in me or not? If the bhikkhu is not learned, does not bear and accumulate the teaching which is good at the beginning, middle and end full of meanings even in the letters, declaring the pure and complete holy life. Could not recite by words, experience it in the mind and penetrating it come to right view, there may be someone who says:- Come on bhikkhu! You first learn the Teaching.

Again, the accusing bhikkhu should reflect thus:-Is the higher code of rules ingrained in me in detail and well gone home, to explain, to uphold, to judge, by way of discourses and by way of words in them.. Are these things evident in me or not? If the higher code of rules be not ingrained in the bhikkhu with details and well gone home, to explain, to uphold, to judge, by way of discourses and by way of words, there may be someone who tells- Come on bhikkhu! You first train in the discipline..

In what five things should he be internally established?

I will talk at the right time, never out of time. I will talk the truth, never the untruthful. I will talk gently, never roughly. I will talk desiring the good and not desiring evil. And I will talk with loving kindness without aversion. These five things should be internally established. Bhikkhus, a bhikkhu intending to accuse another bhikkhu should internally reflect five things in himself, and be internally established in five things and then accuse.

5. Raajantepurappavesanasutta.m- Entering the inner chamber of the palace

45. 'Bhikkhus, these ten are the dangers of entering the inner chamber of the palace. What ten?

Bhikkhus, here the king sits with the queen. The bhikkhu enters the inner chamber. Either the queen smiles seeing the bhikkhu or the bhikkhu smiles seeing the queen. Then it occurs to the king:-'Indeed, these two are friendly or will be friendly.' Bhikkhus, this is the first danger in entering the inner chamber of the palace.

Again, bhikkhus, the king has much work to do, a lot of duties. He does not recall of a certain woman's coming. She conceives on account of him Then it occurs to the king:- 'None other than the bhikkhu enter the inner chamber. It is the work of the bhikkhu' Bhikkhus, this is the second danger in entering the inner chamber of the palace.

Again bhikkhus, the king loses a certain gem Then it occurs to the king:-'None other than the bhikkhu enters this, it is the work of the bhikkhu' Bhikkhus, this is the third danger in entering the inner chamber of the palace.

Again bhikkhus, a secret talk in the inner chamber of the palace goes to external ears Then it occurs to the king: -'None other than the bhikkhu enters this, it is the work of the bhikkhu' Bhikkhus, this is the fourth danger in entering the inner chamber of the palace.

Again bhikkhus, the king and the royal prince have a secret talk in the inner chamber Then it occurs to them: -'None other than the bhikkhu enters this, it is the work of the bhikkhu' Bhikkhus, this is the fifth danger in entering the inner chamber of the palace. .

Again bhikkhus, the king raises the status of a certain one to a upper level Then it occurs to those displeased about it: -'The king is friendly with the bhikkhu, this, is the work of the bhikkhu' Bhikkhus, this is the sixth danger in entering the inner chamber of the palace.

Again bhikkhus, the king lowers the status of a certain one to a lower level Then it occurs to those displeased about it: -'The king is friendly with the bhikkhu, this, is the work of the bhikkhu' Bhikkhus, this is the seventh danger in entering the inner chamber of the palace.

Again bhikkhus, the king dismisses the army at some unsuitable monment. Then it occurs to those displeased about it: -'The king is friendly with the bhikkhu, this is the work of the bhikkhu' Bhikkhus, this is the eighth danger in entering the inner chamber of the palace.

Again bhikkhus, the king dismisses the army at the suitable time and when going away stops it. Then it occurs to those displeased about it: -'The king is friendly with the bhikkhu, this, is the work of the bhikkhu' Bhikkhus, this is the nineth danger in entering the inner chamber of the palace.

Again bhikkhus, the king assembles an elephant show, a horse show, a chariot show, and an exhibition of forms, sounds, scents, tastes and touches which is not suitable for the bhikkhu' Bhikkhus, this is the tenth danger in entering the inner chamber of the palace.

Bhikkhus, these ten are the dangers of entering the inner chamber of the palace.

## 6.Sakkassustta.m - The Sakyas.

46. At one time the Blessed One was living in Nigroda's monastery in Kapilavatthu in the country of the Sakyas. On that full moon day many Sakyas approached the Blessed One, worshipped and sat on side. The Blessed One said thus to the Sakya disciples seated on a side:-

"Sakyas, do you observe the eight precepts on the full moon day?"

"Venerable sir, on certain days we observe the eight precepts and on other days we do not."

"Sakyas, it is no gain for you, a rare chance missed, that you living with grief and death should observe the eight precepts on certain days and not on other days.

Sakyas, a certain man on an unlucky day when he could not get some work, earned half a coin, isn't he a clever man with aroused effort?

"Yes, venerable sir."

Sakyas, a certain man on an unlucky day when he could not get some work, earned one coin, two, three, four, five, six, seven, eight, nine, ten, twenty, thirty, forty, fifty, one hundred coins, a thousand coins. Isn't he a clever man with aroused effort?

"Yes, venerable sir."

Sakyas, if this man earned a hundred coins, a thousand coins every day and accumulated whatever he earned for a period of hundred years, living a hundred years would he have a great mass of wealth?"

"Yes, venerable sir."

"Sakyas, do you think that this man, owing his treasured great wealth, would experience only pleasantness for one night, one day, for half the night, for half the day?"

"No, venerable sir."

"What is the reason?"

"Venerable sir, sensual pleasures are impermanent, low, false and deluding things."

"Here, Sakyas. my disciples abiding diligently, zealous to dispel for ten years following my advice would abide only in happiness for seven years, for seven hundred years, for seven thousand years and that too as once returners or non returners or absolute ones or stream enters.

Here, Sakyas. leave alone ten years, my disciples abiding diligently, zealous to dispel for nine years,....re.... eight years, ....re...seven years, ....re... six years, ...re... five years, ....re... four years, ...re... three years, ...re...two years, ...re... one year following my advice would abide only in happiness for seven years, for seven hundred years, for seven thousand years and that too as once returners or non returners or absolute ones or stream enters.

Here, Sakyas. leave alone one year, my disciples abiding diligently, zealous to dispel for ten months, following my advice would abide only in happiness for seven years, for seven hundred years, for seven thousand years and that too as once returners or non returners or absolute ones or stream enters.

Here, Sakyas. leave alone ten months, my disciples abiding diligently, zealous to dispel for nine months,....re... eight months,....re... seven months, ...re... six months, ...re...five months, ...re... four months, ...re... three months, ...re...two months, ....re... one month, ...re... for half a month, following my advice would abide only in happiness for seven years, for seven hundred years, for seven thousand years and that too as once returners or non returners or absolute ones or stream enters.

Here, Sakyas. my disciples abiding diligently, zealous to dispel for ten nights and days following my advice would abide only in happiness for seven years, for seven hundred years, for seven thousand years and that too as once returners or non returners or absolute ones or stream enters.

Here, Sakyas. my disciples abiding diligently, zealous to dispel for nine nights and days ...re.... eight nights and days,....re.... seven nights and days,....re... six nights and days, five nights and days, ...re...four nights and days, ...re... three nights and days, ....re... two nights and days....re... one night and day, following my advice would abide only in happiness for seven years, for seven hundred years, for seven thousand years and that too as once returners or non returners or absolute ones or stream enters. Sakyas, it is no

gain for you, a rare chance missed, that you living with grief and death should observe the eight precepts on certain days and not on other days."

"Venerable sir, from today we will observe the eight precepts on the full moon day."

#### 7. Mahaalisutta.m- The Licchavi Mahali.

47. At one time the Blessed One was abiding in the gabled hall in the great forest in Vesali. The Licchavi Mahali approached the Blessed One, worshipped, sat on a side and said:-

"Venerable sir, what is the cause and reason for doing demeritorious actions and for the non-stop flow of demeritorious actions?"

"Mahali greed is the cause and reason for doing demeritorious actions and for the non-stop flow of demeritorious actions. Hatred is the cause and reason for doing demeritorious actions and for the non-stop flow of demeritorious actions. Delusion is the cause and reason for doing demeritorious actions and for the non-stop flow of demeritorious actions. Unwise attention is the cause and reason for doing demeritorious actions and for the non-stop flow of demeritorious actions. The wrongly directed mind is the cause and reason for doing demeritorious actions and for the non-stop flow of demeritorious actions. Mahali this is the cause and reason for doing demeritorious actions and for the non-stop flow of demeritorious actions

Venerable sir, what is the cause and reason for doing meritorious actions and for the non-stop flow of meritorious actions?"

"Mahali non-greed is the cause and reason for doing meritorious actions and for the non-stop flow of meritorious actions. Non-hate is the cause and reason for doing meritorious actions and for the non-stop flow of meritorious actions. Non-delusion is the cause and reason for doing meritorious actions and for the non-stop flow of meritorious actions. Wise attention is the cause and reason for doing meritorious actions and for the non-stop flow of meritorious actions. The rightly directed mind is the cause and reason for doing meritorious actions and for the non-stop flow of meritorious actions.

Mahali, this is the cause and reason for doing meritorious actions and for the non-stop flow of meritorious actions Mahali, if these ten things were not evident in the world, not living according to the Teaching and not leading a peaceful life or living according to the Teaching and leading a peaceful life would not be evident. Mahali, since these ten things are evident in the world, not living according to the Teaching and not leading a peaceful life and living according to the Teaching and leading a peaceful life are evident in the world..

#### 8. Pabbajita-abhi.nhasutta.m- Should be constantly reflected by one gone forth

48. "Bhikkhus, these ten things should be constantly reflected by one gone forth. What ten?"

Someone gone forth should constantly reflect, 'I agreeably chose to be one without a caste.' Should constantly reflect, 'I rely on others for my livelihood.' Should constantly reflect, 'my appearance should be made different.' Should constantly reflect, 'does myself blame me about my virtues.' Should constantly reflect 'don't wise co-associates in the holy life blame me for my virtues.' Should constantly reflect, 'all my near and dear ones change and turn otherwise.' Should constantly reflect, 'I am the owner of actions, the inheritor, the origin, the relation and refuge of actions. Whatever actions I do, good or evil I will be their inheritor.' Should constantly reflect, 'how do my night and day wear out.' Should constantly reflect, 'do I delight in an empty house.' Should constantly reflect, 'do I have some noble knowledge and vision above human. When questioned by the co-associates in my last days I would not be confused.' Bhikkhus, these ten things should be constantly reflected by one gone forth."

9. Sarii.t.thadhammasutta.m- Things established in the body.

49."Bhikkhus, these ten things are established in the body. What ten?"

Cold, heat, hunger, thirst, urinating, excreting, bodily restraint, verbal restraint, restraint in livelihood and the determination to be. Bhikkhus, these ten things are established in the body.

10. Ba.n.danasutta.m- Disputes

50. At one time the Blessed One was abiding in the monastery offered by Anathapindika in Jeta's grove in savatthi. At that time many bhikkhus after the meal was over returning from the alms round were assembled in the attendance hall. Gathered and seated, they were quarrelling and disputing and were showing the weapon in their mouth to each other.

In the evening the Blessed One getting up from his seclusion approached the attendance hall and sat on the prepared seat. Then the Blessed One addressed the bhikkhus:-

"Bhikkhus, with what talk were you gathered and seated now and what was the other conversation?"

"Venerable sir, after the meal was over and returning from the alms round, we were assembled and seated in the attendance hall with a quarrel, disputing. We were showing the weapon in our mouths to each other and disputing."

"Bhikkhus, it is not suitable for clansmen like you who have gone forth out of faith to abide with a dispute and quarrel and show the weapon in your mouth to each other.

Bhikkhus, these ten things are conducive to friendliness, for reverence, to bring together to give up disputes and for unity. What ten?"

Here, bhikkhus, the bhikkhu is virtuous restrained in the higher code of rules, abides seeing fear in the slightest fault. Bhikkhus, this is a thing conducive to friendliness, to be loved, to be revered, to give up disputes, to bring together and for unity.

Again, bhikkhus, the bhikkhu becomes learned, bears and accumulates the Teaching which is good at the beginning, middle and end, full of meanings even in the letters and stating the complete and pure holy life. That Teaching he recites and practises by words, and experiences it with the mind and penetratingly sees it to straighten his view. Bhikkhus, this is a thing conducive to friendliness, to be loved, to be revered, to give up disputes, to bring together and for unity

Again bhikkhus, the bhikkhu becomes a spiritual friend, a good associate with good friendship. Bhikkhus, this is a thing conducive to friendliness, to be loved, to be revered, to give up disputes, to bring together and for unity

Again, bhikkhus, the bhikkhu is suave, with gentle manners, accepting advice patiently. Bhikkhus, this is a thing, conducive to friendliness, to be loved, to be revered, to give up disputes, to bring together and for unity.

Again, bhikkhus the bhikkhu is with aroused effort, clever and discriminative in doing or getting done whatever things small or large that have to be done for the co-associates in the holy life. Bhikkhus, this is a thing, conducive to friendliness, to be loved, to be revered, to give up disputes, to bring together and for unity

Again, bhikkhus, the bhikkhu attached to the Teaching, talks delightedly about the higher aspects of the Teaching and discipline. Bhikkhus, this is a thing, conducive to friendliness, to be loved, to be revered, to give up disputes, to bring together and for unity

Again, bhikkhus, the bhikkhu abides with aroused effort to dispel demeritorious things, to accumulate meritorious things, firm not giving up the main aim in meritorious things. Bhikkhus, this too is a thing, conducive to friendliness, to be loved, to be revered, to give up disputes, to bring together and for unity

Again, bhikkhus, the bhikkhu is satisfied with whatever gain of robes, morsel food, dwellings and requisites when ill. Bhikkhus, this too is a thing, conducive to friendliness, to be loved, to be revered, to give up disputes, to bring together and for unity.

Again, bhikkhus, the bhikkhu is with the highest prudent mindfulness, calling and recalling things told and heard long ago. Bhikkhus, this too is a thing, conducive to friendliness, to be loved, to be revered, to give up disputes, to bring together and for unity.

Again, bhikkhus, the bhikkhu is endowed with wisdom, about the rising and fading of the five holding masses, for the noble ones' penetration to rightfully end unpleasantness. Bhikkhus, this too is a thing, conducive to friendliness, to be loved, to be revered, to give up disputes, to bring together and for unity. Bhikkhus, these ten things are conducive to friendliness, for reverence, to bring together to give up disputes and for unity.

2. Dutiya.p.a.n.naasaka.m- The second fifty.

(6) 1. Sacittavaggo- The section on one's mind.

1. Sacittasutta.m- The mind

51. At that 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, do not become clever in penetrating and understanding others' minds, be clever in penetrating and understanding your mind. This is the right practise

Bhikkhus, how should you be clever in penetrating and understanding, your mind?

Bhikkhus, just like a woman, man or young one, fond of adornment would take a clean mirror, or water in a vessel and would see the reflection of his face in it. If he sees some dirt or some blemish in it, would try hard to dispel that dirt or blemish. If he sees no dirt or blemish in it, he would be completely satisfied on account of it.- 'It is gain for me, my face is clean.' In the same manner bhikkhus, reflection in meritorious things does much to the bhikkhu.- 'Do I abide coveting for most of the time or do I abide, not coveting for most of the time. Do I abide angry for most of the time or do I abide without anger for most of the time. Do I abide overcome by sloth and torpor for most of the time or do I abide free from sloth and torpor for most of the time. Do I abide restless, worrying for most of the time or do I abide without restlessness and worry for most of the time. Do I abide doubting for most of the time or do I abide doubts dispelled for most of the time. Do I abide with hatred for most of the time or do I abide without hatred for most of the time. Do I abide with a defiled mind for most of the time or do I abide without a defiled mind for most of the time. Do I abide with a violent angry body for most of the time or do I abide without a violent and angry body for most of the time. Do I abide lazy, for most of the time or do I abide with aroused effort for most of the time. Do I abide distracted for most of the time or do I abide concentrated for most of the time.

When reflecting if the bhikkhu knows, for most of the time I abide coveting, abide with an angry mind, abide with sloth and torpor, abide restlessly worrying, abide with doubts, abide with hatred, abide with a defiled mind, abide with a violent angry body, abide lazy and distracted, he should arouse a lot of interest, effort, zeal, unhindered action and mindful awareness to dispel those demeritorious things. Bhikkhus, someone whose clothes or head is on fire would arouse a lot of interest, effort, zeal, unhindered action and mindful awareness to put out that fire. In the same manner the bhikkhu should arouse a lot of interest, effort, zeal, unhindered action and mindful awareness to dispel those demeritorious things.

When reflecting if the bhikkhu knows, for most of the time I abide not coveting, abide without an angry mind, abide without sloth and torpor, abide balanced, abide with doubts dispelled, abide without hatred, abide with an undefiled mind, abide without a violent angry body, abide with aroused effort concentrated, then he should be established in those meritorious things and should further apply himself to destroy desires.

2. Saaripttasutta.m- Venerable Sariputta.

52. Venerable Sariputta addressed the bhikkhus:-

"Friends, bhikkhus, do not become clever in penetrating and understanding others' minds, be clever in penetrating and understanding your mind. This is the right practise



Friends, how should you be clever in penetrating and understanding, your mind?

Friends, just like a woman, man or young one, fond of adornment would take a clean mirror, or water in a vessel and would see the reflection of his face in it. If he sees some dirt or some blemish in it, would try hard to dispel that dirt or blemish. If he sees no dirt or blemish in it, he would be completely satisfied on account of it.- 'It is gain for me, my face is clean.' In the same manner friends, reflection in meritorious things does much to the bhikkhu.- 'Do I abide coveting for most of the time or do I abide not coveting for most of the time. Do I abide angry for most of the time or do I abide without anger for most of the time. Do I abide overcome with sloth and torpor for most of the time or do I abide free from sloth and torpor for most of the time. Do I abide restless, worrying for most of the time or do I abide without restlessness and worry for most of the time. Do I abide doubting for most of the time or do I abide doubts dispelled for most of the time. Do I abide with hatred for most of the time or do I abide without hatred for most of the time. Do I abide with a defiled mind for most of the time or do I abide without a defiled mind for most of the time. Do I abide with a violent angry body for most of the time or do I abide without a violent and angry body for most of the time. Do I abide lazy for most of the time or do I abide with aroused effort for most of the time. Do I abide distracted for most of the time or do I abide concentrated for most of the time.

When reflecting if the bhikkhu knows, for most of the time I abide coveting, abide with an angry mind, abide with sloth and torpor, abide restlessly worrying, abide with doubts, abide with hatred, abide defiled, abide with a violent angry body, abide lazy and distracted, he should arouse a lot of interest, effort, zeal, unhindered action and mindful awareness to dispel those demeritorious things. Friends, someone whose clothes or head is on fire would arouse a lot of interest, effort, zeal, unhindered action and mindful awareness to put out that fire. In the same manner the bhikkhu should arouse a lot of interest, effort, zeal, unhindered action and mindful awareness to dispel those demeritorious things.

When reflecting if the bhikkhu knows, for most of the time I abide not coveting, abide without an angry mind, abide without sloth and torpor, abide balanced, abide with doubts dispelled, abide without hatred, abide with an undefiled mind, abide without a violent angry body, abide with aroused effort concentrated, then he should be established in those meritorious things and should further apply himself to destroy desires.

### 3. .Thitisutta.m- Stability

53. "Bhikkhus, I do not praise the stability in meritorious things, not at all the decrease in meritorious things. Bhikkhus, I praise the development in meritorious things, not stability and not decrease.

Bhikkhus, how is there decrease in meritorious things, not stability and not development?

Here, bhikkhus, whatever the bhikkhu has absorbed by faith, virtues, learning, benevolence, wisdom and understanding, do not stabilize and do not develop. Bhikkhus, to this, I say decrease in meritorious things, not stability and not development. In this manner there is decrease in meritorious things, not stability and not development.

Bhikkhus, how is there stability in meritorious things, not decrease and not development?

Here, bhikkhus, whatever the bhikkhu has absorbed by faith, virtues, learning, benevolence, wisdom and understanding, do not decrease and do not develop. Bhikkhus,

to this, I say stability in meritorious things, not development not decrease. In this manner there is stability in meritorious things, not development, not decrease.

Bhikkhus, how is there development in meritorious things, not stability and not decrease?

Here, bhikkhus, whatever the bhikkhu has absorbed by faith, virtues, learning, benevolence, wisdom and understanding, do not stabilize and do not decrease. Bhikkhus, to this, I say development in meritorious things, not stability and not decrease. In this manner there is development in meritorious things, not stability and not decrease.

Bhikkhus, do not become clever in penetrating and understanding others' minds, be clever in penetrating and understanding your mind. This is the right practise

Bhikkhus, how should you be clever in penetrating and understanding, your mind?

Bhikkhus, just like a woman, man or young one, fond of adornment would take a clean mirror, or water in a vessel and would see the reflection of his face in it. If he sees some dirt or some blemish in it, would try hard to dispel that dirt or blemish. If he sees no dirt or blemish in it, he would be completely satisfied on account of it.- 'It is gain for me, my face is clean.' In the same manner bhikkhus, reflection in meritorious things does much to the bhikkhu.- 'Do I abide coveting for most of the time or do I abide not coveting for most of the time. Do I abide angry for most of the time or do I abide without anger for most of the time. Do I abide overcome with sloth and torpor for most of the time or do I abide free from sloth and torpor for most of the time. Do I abide restless, worrying for most of the time or do I abide without restlessness and worry for most of the time. Do I abide doubting for most of the time or do I abide doubts dispelled for most of the time. Do I abide with hatred for most of the time or do I abide without hatred for most of the time. Do I abide with a defiled mind for most of the time or do I abide without a defiled mind for most of the time. Do I abide with a violent angry body for most of the time or do I abide without a violent and angry body for most of the time. Do I abide lazy, for most of the time or do I abide with aroused effort for most of the time. Do I abide distracted for most of the time or do I abide concentrated for most of the time.

When reflecting if the bhikkhu knows, for most of the time I abide coveting, abide with an angry mind, abide with sloth and torpor, abide restless and worrying, abide with doubts, abide with hatred, abide defiled, abide with a violent angry body, abide lazy and distracted, he should arouse a lot of interest, effort, zeal, unhindered action and mindful awareness to dispel those demeritorious things. Bhikkhus, someone whose clothes or head is on fire would arouse a lot of interest, effort, zeal, unhindered action and mindful awareness to put out that fire. In the same manner the bhikkhu should arouse a lot of interest, effort, zeal, unhindered action and mindful awareness to dispel those demeritorious things.

When reflecting if the bhikkhu knows, for most of the time I abide not coveting, abide without an angry mind, abide without sloth and torpor, abide balanced, abide with doubts dispelled, abide without hatred, abide with an undefiled mind, abide without a violent angry body, abide with aroused effort concentrated, then he should be established in those meritorious things and should further apply himself to destroy desires.

#### 4. Samathasutta.m- Appeasement

54. Bhikkhus, do not become clever in penetrating and understanding others' minds, be clever in penetrating and understanding your mind. This is the right practise

Bhikkhus, how should you be clever in penetrating and understanding, your mind?

Bhikkhus, just like a woman, man or young one, fond of adornment would take a clean mirror, or water in a vessel and would see the reflection of his face in it. If he sees some dirt or some blemish in it, would try hard to dispel that dirt or blemish. If he sees no dirt or blemish in it, he would be completely satisfied on account of it.- 'It is gain for me, my face is clean.' In the same manner bhikkhus, reflection in meritorious things does much to the bhikkhu.- 'Am I a gainer of internal appeasement, or am I not a gainer of internal appeasement. Am I a gainer of higher wisdom and vision of the Teaching, or am I not a gainer of higher wisdom and vision of the Teaching.'

When reflecting if he knows, I am a gainer of internal appeasement and am not a gainer of higher wisdom and vision of the Teaching. Then establishing himself in internal appeasement of mind he should apply himself to achieve higher wisdom and vision of the Teaching. In the meantime he gains internal appeasement and higher wisdom and vision of the Teaching

When reflecting if the bhikkhu knows, I am a gainer of higher wisdom and vision of the Teaching not a gainer of internal appeasement. Then establishing himself in higher wisdom and vision of the Teaching, he should apply himself to achieve internal appeasement. In the meantime he gains higher wisdom and vision of the Teaching and internal appeasement

When reflecting if the bhikkhu knows, I am neither a gainer of internal appeasement nor a gainer of higher wisdom and vision of the Teaching. Then the bhikkhu should arouse interest, effort, zealous unhindered action and mindful awareness for the gain of those meritorious things. Like someone whose clothes or head is on fire would arouse a lot of interest, effort, zealous unhindered action and mindful awareness to put it out In the same manner bhikkhus, the bhikkhu should arouse interest, effort, zealous unhindered action and mindful awareness for the gain of those meritorious things. In the meantime he gains internal appeasement and higher wisdom and vision of the Teaching.

When reflecting if the bhikkhu knows, I am a gainer of internal appeasement and a gainer of higher wisdom and vision of the Teaching. Then establishing himself in those same meritorious things should further apply himself for the destruction of desires.

Bhikkhus, even robes I say are twofold those that should be partaken and not partaken. Morsel food are twofold, that should be partaken and not partaken. Dwellings are twofold, that that should be partaken and not partaken. Villages and hamlets are twofold, those that should be gone to and not gone to. States are twofold, that should be gone to and those that should not be gone to. Even people are twofold, those that should be gone to and not gone to.

Bhikkhus, I said, robes are twofold: to be partaken and not partaken Why was it said so? If you know of a robe, which when partaken, demeritorious things increase and meritorious things decrease. Such robes should not be partaken If you know of a robe, which when partaken, demeritorious things decrease and meritorious things increase. Such robes should be partaken. Bhikkhus, if it was said, robes are twofold to be partaken and not to be partaken, it was said on account of this.

Bhikkhus, I said, morsel food are twofold: to be partaken and not partaken Why was it said so? If you know of some morsel food, which when partaken, demeritorious things increase and meritorious things decrease. Such morsel food should not be partaken If you know of some morsel food, which when partaken, demeritorious things decrease and meritorious things increase. Such morsel food should be partaken. Bhikkhus, if it was

said, morsel food is twofold to be partaken and not to be partaken, it was said on account of this..

Bhikkhus, I said, dwellings are twofold: to be partaken and not partaken Why was it said so? If you know of a dwelling, which when partaken, demeritorious things increase and meritorious things decrease. Such dwellings should not be partaken If you know of a dwelling, which when partaken, demeritorious things decrease and meritorious things increase. Such dwellings should be partaken. Bhikkhus, if it was said, dwellings are twofold to be partaken and not to be partaken, it was said on account of this.

Bhikkhus, I said, villages and hamlets are twofold: to be gone to and not gone to. Why was it said so? If you know of a village or hamlet, which when gone to, demeritorious things increase and meritorious things decrease. To such villages or hamlets you should not go If you know of a village or hamlet which when you go demeritorious things decrease and meritorious things increase. To such villages and hamlets you should go.. Bhikkhus, if it was said, villages and hamlets are twofold to be gone to and not gone to, it was said on account of this.

Bhikkhus, I said, states are twofold: those that should be gone to and not gone to. Why was it said so? If you know of a state, when gone to which demeritorious things increase and meritorious things decrease. You should not go to such states. If you know of a state, when gone to which demeritorious things decrease and meritorious things increase, you should go to such states. Bhikkhus, if it was said, states are twofold those that should be gone to, and those that should not be gone to, it was said on account of this.

Bhikkhus, I said, persons are twofold: those to whom you should go and those to whom you should not go. Why was it said so? If you know of a person when gone to whom, demeritorious things increase and meritorious things decrease. You should not go to such persons. If you know of a person, when gone to whom demeritorious things decrease and meritorious things increase. You should go to such persons. Bhikkhus, if it was said, persons are twofold those to whom you should go and those to whom you should not go, it was said on account of this.

## 5. Parihaanasutta.m - Decrease

55. Then venerable Sariputta addressed the bhikkhus:-

"'A decreasing person' it is said, 'a not decreasing person' it is said. Friends, to whom did the Blessed One say 'a decreasing person' and to whom did the Blessed One say 'a not decreasing person'?"

"Friend, it is from a distance that we came to the presence of venerable Sariputta, to know its meaning. Good that it occurs to venerable Sariputta. The bhikkhus hearing it from venerable Sariputta will bear it in mind."

"Then friends, listen and attend carefully .

Friends, to whom did the Blessed One say, a decreasing person?

Here, friends, the bhikkhu does not attend to the Teaching that he has not heard, gets confused about the Teaching he has already heard. The things that he had not

experienced in the mind earlier, do not recur in the mind and fade from his conscience. The Blessed One said that such a person is decreasing. .

Friends, to whom did the Blessed One say, a not decreasing person?

Here, friends, the bhikkhu attends to the Teaching that he has not heard, does not get confused about the Teaching he has already heard. The things that he had not experienced in the mind earlier, recurs in the mind and do not fade from his conscience. The Blessed One said that such a person is not decreasing.

Friends, bhikkhus, do not become clever in penetrating and understanding others' minds, be clever in penetrating and understanding your mind. This is the right practise

Friends, how should you be clever in penetrating and understanding, your mind?

Friends, just like a woman, man or young one, fond of adornment would take a clean mirror, or water in a vessel and would see the reflection of his face in it. If he sees some dirt or some blemish in it, would try hard to dispel that dirt or blemish. If he sees no dirt or blemish in it, he would be completely satisfied on account of it.- 'It is gain for me, my face is clean.' In the same manner friends, reflection in meritorious things does much to the bhikkhu.- 'Do I abide not coveting for most of the time. Are these things evident in me or not. Do I abide without aversion for most of the time. Are these things evident in me or not. Do I abide free from sloth and torpor for most of the time Are these things evident in me or not. Do I abide without restlessness and worry for most of the time. Are these things evident in me or not. Do I abide doubts dispelled for most of the time Are these things evident in me or not. Do I abide without hatred for most of the time. Are these things evident in me or not. Do I abide without a defiled mind for most of the time. Are these things evident in me or not. Am I a gainer of internal delight owing to the Teaching. Are these things evident in me or not. Am I a gainer of internal appeasement. Are these things evident in me or not. Is higher wisdom and vision of the Teaching evident in me. Are these things evident in me or not.

When reflecting if the bhikkhu knows, all these meritorious things are not evident in me he should arouse a lot of interest, effort, zeal, unhindered action and mindful awareness for the gain of all these meritorious things. Friends, someone whose clothes or head is on fire would arouse a lot of interest, effort, zeal, unhindered action and mindful awareness to put out that fire. In the same manner the bhikkhu should arouse a lot of interest, effort, zeal, unhindered action and mindful awareness for the gain of all these meritorious things.

Friends when reflecting if the bhikkhu knows, a certain meritorious thing is evident in me and a certain meritorious thing is not evident in me. Then that bhikkhu establishing himself in the meritorious things evident in him, should arouse a lot of interest, effort, zeal, unhindered action and mindful awareness for the gain of all these meritorious things. Friends, someone whose clothes or head is on fire would arouse a lot of interest, effort, zeal, unhindered action and mindful awareness to put out that fire. In the same manner the bhikkhu should arouse a lot of interest, effort, zeal, unhindered action and mindful awareness for the gain of all these meritorious things.

Friends when reflecting if the bhikkhu knows, all these meritorious thing are evident in me then that bhikkhu establishing himself in all those meritorious things should further apply for the destruction of desires.

## 6. Pa.thamasa~n~naasutta.m - First on perceptions

56. "Bhikkhus, these ten perceptions developed and made much are beneficial and fruitful, dives in deathlessness and ends in deathlessness. What ten?"

The perception of loathing, death, loathing supports, disenchantment with all the world, impermanence, unpleasantness in impermanence, lack of a self in unpleasantness, dispelling, disenchantment and cessation. Bhikkhus, these ten perceptions developed and made much are beneficial and fruitful, dives in deathlessness and ends in deathlessness"

## 7.Dutiyasa~n~naasutta.m - Second on perceptions

57. "Bhikkhus, these ten perceptions developed and made much are beneficial and fruitful, dives in deathlessness and ends in deathlessness. What ten?"

The perception of impermanence, lacking a self, death, loathing supports, disenchantment with all the world, impermanence, the skeleton, an infested corpse, a corpse turned blue, a perforated corpse and a bloated corpse . Bhikkhus, these ten perceptions developed and made much are beneficial and fruitful, dives in deathlessness and ends in deathlessness"

## 8. Muulakasutta.m- The origin.

58."Bhikkhus, if wandering ascetics of other sects ask you -'Friends, what is the origin of all things, from what do they come to being, from what do they rise, where do they meet, what is foremost for all things, what is the authority for all things, what is noble in all things, what is the essence in all things, in what do they have a dive and what is the end of all things.' How would you explain it, to them?"

"Venerable sir, the Blessed One is the origin of the Teaching. To us the leading and the refuge is the Blessed One. Good that the Blessed One himself explain the meaning of these words and the bhikkhus hearing it from the Blessed One, will bear it in mind."

"Then bhikkhus, listen and attend carefully, I will tell.:- Bhikkhus, if wandering ascetics of other sects ask you -'Friends, what is the origin of all things, from what do they come to being, from what do they rise, where do they meet, what is foremost for all things, what is the authority for all things, what is noble in all things, what is the essence in all things, in what do they have a dive and what is the end of all things.- This should be your reply to the wandering ascetics of other sects. -'Friends, interest, is the origin for all things and they come to being, through attention. All things rise from a contact and come together in feelings. Concentration is foremost for all things and mindfulness is the authority. Wisdom is noble for all things and release is the essence. All things dive in deathlessness and end in extinction."

## 9. Pabbajjaasutta.m- Going forth

59. "Therefore bhikkhus, you should train in this manner:- .

Our minds, will be accustomed to the going forth, so that arisen demeritorious things do not take hold of the mind and stay. Will be accustomed to the perception of impermanence, the perception of lacking a self, the perception of loathing, the perception of danger, the perception which knows the equalities and inequalities in the world, the perception which knows the being and non-being in the world, the perception which knows the arising and fading in the world, the perception of dispelling, the perception of disenchantment and the perception of cessation..

Bhikkhus, when the bhikkhu's mind is accustomed to the going forth and arisen demeritorious things do not take hold of the mind and stay, and the mind is accustomed to the perceptions of, impermanence, lack of a self, loathing, danger, the perception which knows the equalities and inequalities in the world, the perception which knows the being and non-being in the world, the perception which knows the arising and fading of the world, the perceptions of dispelling, disenchantment and cessation, he could expect one of these two results. Either highest knowledge in this very birth or become mindful of not returning with substratum remaining.

10. Girimaanandasutta.m- Venerable Girimananda.

60. At that time the Blessed One was abiding in the monastery offered by Anathapindika in Jeta's grove in Savatthi and venerable Girimananda was gravely ill in much unpleasantness. Venerable Ananda approached the Blessed One, worshipped, sat on a side and said to the Blessed One:-

"Venerable sir, venerable Girimananda is gravely ill, in much unpleasantness. It is good if the Blessed One would approach him out of compassion."

"Ananda, if you tell these ten perceptions to the bhikkhu Girimananda, there is a possibility that the bhikkhu Girimananda hearing these ten perceptions according to circumstances should get over the illness. What are the ten perceptions?"

The perception of impermanence, lacking a self, loathing, danger, dispelling, disenchantment, cessation, non-attachment to the world, the impermanence of all determinations and the perception of in-breaths and out breaths.

Ananda, what is the perception of impermanence?

Here, Ananda, the bhikkhu gone to the forest, to the root of a tree or to an empty house reflects:- 'Matter is impermanent, feelings are impermanent, perceptions are impermanent, determinations are impermanent and consciousness is impermanent. Thus he sees impermanence in these five holding masses. Ananda, to this is said the perception of impermanence.

Ananda, what is the perception of lacking a self?

Here, Ananda, the bhikkhu gone to the forest, to the root of a tree or to an empty house reflects:- 'The eye and forms lack a self. Ear and sounds lack a self. Nose and scents lack a self. The tongue and tastes lack a self. Body and touches lack a self. The mind and ideas lack a self.' Thus he sees the lack of a self in these six internal and external spheres. Ananda, to this is said the perception of lack of a self.

Ananda, what is the perception of loathing?

Here, Ananda, the bhikkhu reflects this body up from the sole, down from the hair on the top, surrounded by the skin as full of various kinds of filth.-There is in this body hair of the head and body, nails, teeth, skin, flesh, veins, bones, bone marrow, kidneys, the liver, the pleura, the spleen, the lungs, the intestines, large intestines, stomach, excreta, bile, phlegm, pus, blood, sweat, oil, tears, tallow, saliva, snot, synovial fluid and urine. Thus the bhikkhu reflects the loathsomeness in the body.

Ananda, what is the perception of danger?

Here, Ananda, the bhikkhu gone to the forest, to the root of a tree or to an empty house reflects:- 'This body is unpleasant, has many dangers. Various illnesses arise in this body, such as illnesses of sight, hearing, nose, tongue, body, head, of the ears, mouth, teeth, lips, cough, asthma, catarrh, fits, burning, decay, diseases in the stomach, swooning,

diarrhoea, acute pain, cholera, abscesses, leprosy, consumption, epilepsy, ring worm, itching, itching of the nails, scabies, blood in the bile, diabetes, a boil on the side, ulcers, disorders arisen from, bile, phlegm, air, disorders on account of all three, disorders on account of the change of seasons, on account of doing unusual work, sudden attacks of pain, disorders born of the results of actions, cold, heat, hunger, thirst, urinating and excreting. Abides seeing these dangers in the body. This is the perception of danger.

Ananda, what is the perception of dispelling?

Here, Ananda, the bhikkhu does not endure arisen sensual thoughts, dispels them makes them not rise again. Does not endure arisen angry thoughts, dispels them makes them not rise again. Does not endure arisen hurting thoughts, dispels them makes them not rise again. Does not endure arisen evil demeritorious thoughts, dispels them makes them not rise again. Ananda, to this is said the perception of dispelling.

Ananda, what is the perception of disenchantment?

Here, Ananda, the bhikkhu gone to the forest, to the root of a tree or to an empty house reflects :- This is peaceful such as the appeasement of all determinations, the giving up of all endearments, destruction of craving, disenchantment and extinction. Ananda, to this is said the perception of disenchantment.

Ananda, what is the perception of cessation?

Here, Ananda, the bhikkhu gone to the forest, to the root of a tree or to an empty house reflects :- This is peaceful such as the appeasement of all determinations, the giving up of all endearments, destruction of craving, cessation and extinction. Ananda, to this is said the perception of cessation.

Ananda, what is the perception of non-attachment to all the world?

Here, Ananda, the bhikkhu abides dispelling and not holding to the determining, settling latent tendencies in the holding mind. Ananda, to this is called the perception of non-attachment to all the world.

Ananda, what is the perception of impermanence in all determinations?



Here, Ananda, the bhikkhu loathes and is disgusted of all determinations. To this is said the perception of impermanence in all determinations.

Ananda, what is reflection, in breaths and out breaths?

Here, Ananda, the bhikkhu gone to the forest, to the root of a tree or to an empty house sits cross legged, keeping the body straight and mindfulness established in front of him. He mindfully breathes in and mindfully breathes out. Breathing in long, knows I breathe in long. Breathing out long, knows I breathe out long. Breathing in short, knows I breathe in short. Breathing out short, knows I breathe out short. He trains, I breathe in, experiencing the whole body. He trains, I breathe out, experiencing the whole body. He trains, I breathe in appeasing the bodily determination. He trains, I breathe out appeasing the bodily determination. He trains, I breathe in experiencing joy. He trains, I breathe out experiencing joy. He trains, I breathe in experiencing pleasantness. He trains, I breathe out experiencing pleasantness. He trains, I breathe in experiencing the mental determination. He trains, I breathe out experiencing the mental determination. He trains, I breathe in appeasing the mental determination. He trains, I breathe out appeasing the mental determination. He trains, I breathe in experiencing the mental state. He trains, I breathe out experiencing the mental state. He trains, I breathe in satisfying the mind. He trains, I breathe out satisfying the mind. He trains, I breathe in releasing the mind. He trains, I breathe out releasing the mind. He trains, I breathe in seeing disenchantment. He trains, I breathe out seeing disenchantment. He trains, I breathe in seeing cessation. He trains, I breathe out seeing cessation. He trains, I breathe in seeing relinquishment. He trains, I breathe out seeing relinquishment. Ananda, to this is said in-breathing and out-breathing. .

Ananda, if you tell these ten perceptions to the bhikkhu Girimananda, there is a possibility that the bhikkhu Girimananda hearing these ten perceptions according to circumstances should get over the illness."

Then venerable Ananda learning these ten perceptions from the Blessed One, approached venerable Girimananda and told the ten perceptions to venerable Girimananda and hearing the ten perceptions venerable Girimananda got over that illness.

(7) 2. Yamakavaggo- Twin section.

1. Avijjaasutta.m-Ignorance

61."Bhikkhus, a beginning to ignorance cannot be pointed out.-'Before this there was no ignorance, it occurred afterwards. Bhikkhus, it is pointed out:- On account of this, there is ignorance.

Bhikkhus, I say, ignorance too has a supportive condition. What is the supportive condition of ignorance?

The five obstructions is the reply. Bhikkhus, I say, even the five obstructions have a supportive condition. What is the supportive condition for the five obstructions? The three misbehaviours is the reply. Bhikkhus, I say, even the three misbehaviours have a supportive condition. What is the supportive condition for the three misbehaviours? Lack of restraint in the mental faculties is the reply Bhikkhus, I say, even the lack of restraint in the mental faculties has a supportive condition. What is the supportive condition for the lack of restraint in the mental faculties? Lack of mindful awareness is the reply. Bhikkhus,

I say, even the lack of mindful awareness has a supportive condition. What is the supportive condition for the lack of mindful awareness? Unwise attention is the reply

Bhikkhus, I say, even unwise attention has a supportive condition. What is the supportive condition for unwise attention? Lack of faith is the reply Bhikkhus, I say, even lack of faith has a supportive condition. What is the supportive condition for lack of faith? Listening to the incorrect Teaching is the reply. Bhikkhus, I say, even listening to the incorrect Teaching has a supportive condition. What is the supportive condition for listening to the incorrect Teaching? Associating non- Great beings is the reply

Thus bhikkhus, not associating Great beings leads to listening to the incorrect Teaching. Listening to the incorrect Teaching leads to lack of faith. Lack of faith leads to unwise attention. Unwise attention leads to lack of mindful awareness Lack of mindful awareness leads to unrestrained mental faculties. Unrestrained mental faculties lead to the three misbehaviours. The three misbehaviours lead to the five obstructions. The five obstructions lead to ignorance. Thus these are the supportive conditions for ignorance.

Bhikkhus, like water from the big drops of rain, that fall on top of the mountains coming down to the lowlands fill up mountain creeks and streams. They in turn fill up the small rivers and the huge rivers and fill up the great ocean. And that water becomes the supportive condition for the ocean.

In the same manner bhikkhus, not associating Great beings leads to listening to the incorrect Teaching. Listening to the incorrect Teaching leads to lack of faith. Lack of faith leads to unwise attention. Unwise attention leads to lack of mindful awareness Lack of mindful awareness leads to unrestrained mental faculties. Unrestrained mental faculties lead to the three misbehaviours. The three misbehaviours lead to the five obstructions. The five obstructions lead to ignorance. Thus these are the supportive conditions for ignorance.

Bhikkhus, I say, knowledge and release too, have a supportive condition. What is the supportive condition for knowledge and release? The seven enlightenment factors is the reply. Bhikkhus, I say, even the seven enlightenment factors have a supportive condition. What is the supportive condition for the seven enlightenment factors? The four establishments of mindfulness is the reply. Bhikkhus, I say, even the four establishments of mindfulness have a supportive condition. What is the supportive condition for the four establishments of mindfulness? The three right behaviours is the reply. Bhikkhus, I say, even the three right behaviours have a supportive condition. What is the supportive condition for the three right behaviours? Restraint in the mental faculties is the reply Bhikkhus, I say, even the restraint in the mental faculties have a supportive condition. What is the supportive condition for the restraint in the mental faculties? Mindful awareness is the reply. Bhikkhus, I say, even mindful awareness has a supportive condition. What is the supportive condition for mindful awareness? Wise attention is the reply Bhikkhus, I say, even wise attention has a supportive condition. What is the supportive condition for wise attention? Faith is the reply Bhikkhus, I say, even faith has a supportive condition. What is the supportive condition for faith? Listening to the correct Teaching is the reply. Bhikkhus, I say, even listening to the correct Teaching has a supportive condition. What is the supportive condition for listening to the correct Teaching? Associating Great beings is the reply

Thus bhikkhus, associating Great beings leads to listening to the correct Teaching. Listening to the correct Teaching leads to faith. Faith leads to wise attention. Wise attention leads to mindful awareness Mindful awareness leads to restrained mental faculties. Restrained mental faculties lead to the three right behaviours. The three right behaviours lead to the four establishments of mindfulness. The four establishments of mindfulness lead to the seven enlightenment factors. The seven enlightenment factors

lead to knowledge and release. Thus these are the supportive conditions for knowledge and release..

Bhikkhus, like water from the big drops of rain, that fall on top of the mountains coming down to the lowlands fill up mountain creeks and streams. They in turn fill up the small rivers and the huge rivers and fill up the great ocean. And that water becomes the supportive condition for the ocean.

In the same manner bhikkhus, associating Great beings leads to listening to the correct Teaching. Listening to the correct Teaching leads to faith. Faith leads to wise attention. Wise attention leads to mindful awareness Mindful awareness leads to restrained mental faculties. Restrained mental faculties lead to the three right behaviours. The three right behaviours lead to the four establishments of mindfulness. The four establishments of mindfulness lead to the seven enlightenment factors. The seven enlightenment factors lead to knowledge and release. Thus these are the supportive conditions for knowledge and release." .

## 2. .Ta.nhaasutta.m- Craving

62."Bhikkhus, a beginning to the craving 'to be' cannot be pointed out.-'Before this there was no craving 'to be', it occurred afterwards. Bhikkhus, it is pointed out:- On account of this, there is 'craving 'to be'.

Bhikkhus, I say, craving 'to be' too has a supportive condition. What is the supportive condition for craving 'to be'? Ignorance is the reply. Bhikkhus, I say, even ignorance has a supportive condition. What is the supportive condition for ignorance?

The five obstructions is the reply. Bhikkhus, I say, even the five obstructions have a supportive condition. What is the supportive condition for the five obstructions? The three misbehaviours is the reply. Bhikkhus, I say, even the three misbehaviours have a supportive condition. What is the supportive condition for the three misbehaviours? Lack of restraint in the mental faculties is the reply Bhikkhus, I say, even the lack of restraint in the mental faculties has a supportive condition. What is the supportive condition for the lack of restraint in the mental faculties? Lack of mindful awareness is the reply. Bhikkhus, I say, even the lack of mindful awareness has a supportive condition. What is the supportive condition for the lack of mindful awareness? Unwise attention is the reply

Bhikkhus, I say, even unwise attention has a supportive condition. What is the supportive condition for unwise attention? Lack of faith is the reply Bhikkhus, I say, even lack of faith has a supportive condition. What is the supportive condition for lack of faith? Listening to the incorrect Teaching is the reply. Bhikkhus, I say, even listening to the incorrect Teaching has a supportive condition. What is the supportive condition for listening to the incorrect Teaching? Associating non- Great beings is the reply

Thus bhikkhus, associating non-Great beings leads to listening to the incorrect Teaching. Listening to the incorrect Teaching leads to lack of faith. Lack of faith leads to unwise attention. Unwise attention leads to lack of mindful awareness Lack of mindful awareness leads to unrestrained mental faculties. Unrestrained mental faculties lead to the three misbehaviours. The three misbehaviours lead to the five obstructions. The five obstructions lead to ignorance and ignorance leads to the craving 'to be'. Thus these are the supportive conditions for the craving 'to be'..

Bhikkhus, like water from the big drops of rain, that fall on top of the mountains coming down to the lowlands fill up mountain creeks and streams. They in turn fill up the small rivers and the huge rivers and fill up the great ocean. And that water becomes the supportive condition for the ocean.

In the same manner bhikkhus, not associating Great beings leads to listening to the incorrect Teaching. Listening to the incorrect Teaching leads to lack of faith. Lack of faith leads to unwise attention. Unwise attention leads to lack of mindful awareness. Lack of mindful awareness leads to unrestrained mental faculties. Unrestrained mental faculties lead to the three misbehaviours. The three misbehaviours lead to the five obstructions. The five obstructions lead to ignorance and ignorance leads to the craving 'to be.' Thus these are the supportive conditions for the craving 'to be.'

Bhikkhus, I say, knowledge and release too, have a supportive condition. What is the supportive condition for knowledge and release? The seven enlightenment factors is the reply. Bhikkhus, I say, even the seven enlightenment factors have a supportive condition. What is the supportive condition for the seven enlightenment factors? The four establishments of mindfulness is the reply. Bhikkhus, I say, even the four establishments of mindfulness have a supportive condition. What is the supportive condition for the four establishments of mindfulness? The three right behaviours is the reply. Bhikkhus, I say, even the three right behaviours have a supportive condition. What is the supportive condition for the three right behaviours? Restraint in the mental faculties is the reply. Bhikkhus, I say, even the restraint in the mental faculties have a supportive condition. What is the supportive condition for the restraint in the mental faculties? Mindful awareness is the reply. Bhikkhus, I say, even mindful awareness has a supportive condition. What is the supportive condition for mindful awareness? Wise attention is the reply. Bhikkhus, I say, even wise attention has a supportive condition. What is the supportive condition for wise attention? Faith is the reply. Bhikkhus, I say, even faith has a supportive condition. What is the supportive condition for faith? Listening to the correct Teaching is the reply. Bhikkhus, I say, even listening to the correct Teaching has a supportive condition. What is the supportive condition for listening to the correct Teaching? Associating Great beings is the reply.

Thus bhikkhus, associating Great beings leads to listening to the correct Teaching. Listening to the correct Teaching leads to faith. Faith leads to wise attention. Wise attention leads to mindful awareness. Mindful awareness leads to restrained mental faculties. Restrained mental faculties lead to the three right behaviours. The three right behaviours lead to the four establishments of mindfulness. The four establishments of mindfulness lead to the seven enlightenment factors. The seven enlightenment factors lead to knowledge and release. Thus these are the supportive conditions for knowledge and release..

Bhikkhus, like water from the big drops of rain, that fall on top of the mountains coming down to the lowlands fill up mountain creeks and streams. They in turn fill up the small rivers and the huge rivers and fill up the great ocean. And that water becomes the supportive condition for the ocean.

In the same manner bhikkhus, associating Great beings leads to listening to the correct Teaching. Listening to the correct Teaching leads to faith. Faith leads to wise attention. Wise attention leads to mindful awareness. Mindful awareness leads to restrained mental faculties. Restrained mental faculties lead to the three right behaviours. The three right behaviours lead to the four establishments of mindfulness. The four establishments of mindfulness lead to the seven enlightenment factors. The seven enlightenment factors lead to knowledge and release. Thus these are the supportive conditions for knowledge and release".

### 3. Ni.t.tha.ngatasutta.m- Attained perfection.

63. "Bhikkhus, all those who have become perfect in this dispensation have come to right view. Of those come to right view, five are perfect in this same life, five become perfect abandoning this life. Which five are perfect in this same life?

One born seven times the most, one going from clan to clan, one with another single birth, the once returner and the perfect one in this very life. These five are perfect in this very life. Which five perfect abandoning this life. One who extinguishes in the middle of his life span in some heaven, one in the vicinity of extinction, one extinguishing without substratum, one extinguishing with substratum, and the one going up stream up to the highest world of brahma. These five abandon this life and become perfect. Of those come to right view, five are perfect in this same life, five become perfect abandoning this life."

### 4. Aveccappasannasutta.m- Unwavering faith

64."Bhikkhus, whoever have unwavering faith in me, all of them have entered the stream of the Teaching. Of those entered the stream, five are perfect in this same life, five become perfect abandoning this life. Which five are perfect in this same life?

One born seven times the most, one going from clan to clan, one with another single birth, the once returner and the perfect one in this very life. These five are perfect in this very life. Which five perfect abandoning this life. One who extinguishes in the middle of his life span in some heaven, one in the vicinity of extinction, one extinguishing without substratum, one extinguishing with substratum, and the one going up stream up to the highest world of brahma. These five abandon this life and become perfect. Of those who have entered the stream of the Teaching, five are perfect in this same life, five become perfect abandoning this life."

### 5. Pa.thamasukhasutta.m- First on pleasantness.

65. Once venerable Sariputta was living in a village of reeds in Magadha. Then the wandering ascetic Samandaka, approached venerable Sariputta, exchanged friendly greetings, sat on a side and said:-

"Friend, Sariputta, what is pleasant and what is unpleasant?"

"Friend, future birth is unpleasant and no birth in the future is pleasant .

Friend, when there is future birth, these unpleasantnesses should be expected.-Cold, heat, hunger, thirst, excrement, urination, the touch of fire, punishment, the touch of a weapon, relations and friends get together and make a fuss Friend, when there is future birth, these unpleasantnesses should be expected. .

Friend, when there is no future birth, these pleasantnesses should be expected.-Not cold, no heat, not hungry, not thirsty, no excrement, no urination, not the touch of fire, no

punishments, not the touch of a weapon, and relations and friends do not get together and make a fuss. Friend, when there is no future birth, these pleasantnesses should be expected.

#### 6. Dutiyasukhasutta.m- Second on pleasantness.

66. Once venerable Sariputta was living in a village of reeds in Magadha. Then the wandering ascetic Samandaka, approached venerable Sariputta, exchanged friendly greetings, sat on a side and said:-

"Friend, Sariputta, what is pleasant in this dispensation and what is unpleasant?"

"Friend, non-attachment to the dispensation is unpleasant and attachment to the dispensation is pleasant. Friend, when there is non attachment to the dispensation these unpleasantnesses should be expected. Even when going pleasantness and agreeability does not get established, even when standing, ....re....sitting, ...re...lying ...re.... going to the village, ....re...going to the forest, ....re...going to the root of a tree, ...re...to an empty house, ...re... in open space, ...re... even in the presence of the bhikkhus

Friend, when there is attachment to the dispensation these pleasantnesses should be expected. Even when going, pleasantness and agreeability get established, even when standing, ....re....sitting, ...re...lying ...re.... going to the village, ....re...going to the forest, ....re...going to the root of a tree, ...re...to an empty house, ...re... in open space, ...re... even in the presence of the bhikkhus. Friend, when there is attachment to the dispensation these pleasantnesses should be expected.

#### 7. Pa.thamanalakapaanasutta.m- First in Nalakapana.

67. At one time the Blessed One was touring the country of Kosala with a large Community of bhikkhus and entered the hamlet Nalakapana, in the country of Kosala. There the Blessed One lived in a thicket. On that full moon day the Blessed One was seated surrounded by the Community of bhikkhus and advised, incited and made the hearts light with a talk. Then the Blessed One observed the silent Community of bhikkhus and addressed venerable Sariputta:-

"Sariputta, the Community of bhikkhus is free of sloth and torpor, advise the bhikkhus, my back aches and I will lie. Venerable Sariputta agreed.

The Blessed One folded the robe in four, laid it on the ground, turned to his right side, made the lion's posture keeping one foot over the other and attending to the perception of rising lay down with mindful awareness.

Then venerable Sariputta addressed the bhikkhus:-

"Friends, when there is no faith in meritorious things to someone ...re...no shame, ...re... no remorse, ...re... no effort, ....re.... no wisdom, in meritorious things he should expect decrease by night or by day. Like the moon on the waning side should expect decrease in colour, in the orbit, in radiance and overall appearance by night or by day. In the same manner friends, when there is no faith in meritorious things to someone ...re...no shame,

...re... no remorse, ...re... no effort, ....re.... no wisdom, in meritorious things he should expect decrease by night or by day.

Friends, a person lacking in faith is decreasing, a person lacking in shame is decreasing, a person lacking remorse is decreasing, a lazy person is decreasing, a person lacking in wisdom is decreasing, an angry person is decreasing, a grudging person is decreasing, a person with evil desires is decreasing, a person with evil friendship is decreasing, a person with wrong view is decreasing.

Friends, when there is faith in meritorious things to someone ...re...shame, ...re... remorse, ...re... effort, ....re.... wisdom, in meritorious things he should expect increase by night or by day Like the moon on the waxing side should expect increase in colour, in the orbit, in radiance and overall appearance by night or by day. In the same manner friends, when there is faith in meritorious things to someone ...re...shame, ...re... remorse, ...re... effort, ....re.... wisdom, in meritorious things he should expect increase by night or by day.

Friends, a person endowed with faith is increasing, a person endowed with shame is increasing, a person endowed with remorse is increasing, a person with aroused effort is increasing, a person endowed with wisdom is increasing, a not angry person is increasing, a non grudging person is increasing, a person with few desires is increasing, a person with spiritual friendship is increasing and a person with right view is increasing.

Then the Blessed One got up and addressed venerable Sariputta:-

"Good! Sariputta. when there is no faith in meritorious things to someone ...re...no shame, ...re... no remorse, ...re... no effort, ....re.... no wisdom, in meritorious things he should expect decrease by night or by day Like the moon on the waning side should expect decrease in colour, in the orbit, in radiance and overall appearance by night or by day. In the same manner Sariputta, when there is no faith in meritorious things to someone ...re...no shame, ...re... no remorse, ...re... no effort, ....re.... no wisdom, in meritorious things he should expect decrease by night or by day.

Sariputta, a person lacking in faith is decreasing, a person lacking in shame is decreasing, a person lacking remorse is decreasing, a lazy person is decreasing, a person lacking in wisdom is decreasing, an angry person is decreasing, a grudging person is decreasing, a person with evil desires is decreasing, a person with evil friendship is decreasing, a person with wrong view is decreasing.

Sariputta, when there is faith in meritorious things to someone ...re...shame, ...re... remorse, ...re... effort, ....re.... wisdom, in meritorious things he should expect increase by night or by day Like the moon on the waxing side should expect increase in colour, in the orbit, in radiance and overall appearance by night or by day. In the same manner Sariputta, when there is faith in meritorious things to someone ...re...shame, ...re... remorse, ...re... effort, ....re.... wisdom, in meritorious things he should expect increase by night or by day.

Sariputta, a person endowed with faith is increasing, a person endowed with shame is increasing, a person endowed with remorse is increasing, a person with aroused effort is increasing, a person endowed with wisdom is increasing, a not angry person is increasing, a non grudging person is increasing, a person with few desires is increasing, a person with spiritual friendship is increasing and a person with right view is increasing.

68. At one time the Blessed One was touring the country of Kosala with a large Community of bhikkhus and entered the hamlet Nalakapana, in the country of Kosala. There the Blessed One lived in a thicket. On that full moon day the Blessed One was seated surrounded by the Community of bhikkhus and advised, incited and made the hearts light with a talk. Then the Blessed One observed the silent Community of bhikkhus and addressed venerable Sariputta:-

"Sariputta, the Community of bhikkhus is free of sloth and torpor, advise the bhikkhus, my back aches and I will lie. Venerable Sariputta agreed.

The Blessed One folded the robe in four, laid it on the ground, turned to his right side, made the lion's posture keeping one foot over the other and attending to the perception of rising lay down with mindful awareness.

Then venerable Sariputta addressed the bhikkhus:-

"Friends, when there is no faith in meritorious things ...re...no shame, ...re... no remorse, ...re... no effort, ....re.... no wisdom,...re.... has no careful attention,....re... does not bear the Teaching,....re.... does not search for the meanings,...re.... does not live according to the Teaching, ....re.....is not diligent in meritorious things should expect decrease by night or by day Like the moon on the waning side should expect decrease in colour, in the orbit, in radiance and overall appearance by night or by day. In the same manner friends, when there is no faith in meritorious things ...re...no shame, ...re... no remorse, ...re... no effort, ....re.... no wisdom, no careful attention,...re.... does not bear the Teaching,....re.... does not search for the meanings in the Teaching,...re.... does not live according to the Teaching,...re..... is not diligent in meritorious things he should expect decrease by night or by day. Like the moon that decreases in colour, the disc, radiance and overall beauty by day or night in the waning side.

Friends, in the same manner, when there is no faith in meritorious things ...re...no shame, ...re... no remorse, ...re... no effort, ....re.... no wisdom,...re.... has no careful attention,....re... does not bear the Teaching,....re.... does not search for the meanings,...re.... does not live according to the Teaching, ....re.....is not diligent in meritorious things should expect decrease by night or by day

Friends, when there is faith in meritorious things to someone ...re...shame, ...re... remorse, ...re... effort, ....re.... wisdom,...re... has careful attention,...re... bears the Teaching,...re... searches meanings in the Teaching ...re...lives according to the Teaching and is diligent in meritorious things, he should expect increase by night or by day Like the moon on the waxing side should expect increase in colour, in the orbit, in radiance and overall appearance by night or by day..

Then the Blessed One got up and addressed venerable Sariputta:-

"Good! Sariputta. when there is no faith in meritorious things ...re...no shame, ...re... no remorse, ...re... no effort, ....re.... no wisdom, ....re....no careful attention, ...re... does not bear the Teaching, ...re... does not search meanings in the Teaching, ...re...does not live according to the Teaching, ...re...and is not diligent in meritorious things he should expect decrease by night or by day Like the moon on the waning side should expect decrease in colour, in the orbit, in radiance and overall appearance by night or by day. In the same manner Sariputta, when there is no faith in meritorious things ...re...no shame, ...re... no remorse, ...re... no effort, ....re.... no wisdom, ....re.... no careful attention, ....re....does not bear the Teaching, ...re...does not search meanings in the Teaching,....re..... does not live according to the Teaching and not diligent in meritorious things he should expect decrease by night or by day.



Sariputta, when there is faith in meritorious things ...re...shame, ...re... remorse, ...re... effort, ....re.... wisdom,.....re.....careful attention, ...re...bears the Teaching, ....re...searches meanings in the Teaching, ....re...lives according to the Teaching, ...re....and is diligent in meritorious things he should expect increase by night or by day Like the moon on the waxing side should expect increase in colour, in the orbit, in radiance and overall appearance by night or by day. In the same manner Sariputta, when there is faith in meritorious things ...re...shame, ...re... remorse, ...re... effort, ....re.... wisdom, ...re....careful attention, ....re....bears the Teaching, ...re...searches meanings in the Teaching, ....re...lives according to the Teaching and is diligent in meritorious things he should expect increase by night or by day. .

#### 9. Pa.thamakathaavattusutta.m- First on topics of conversation

69. At one time the Blessed One was abiding in the monastery offered by Anathapindika in Jeta's grove in Savatthi. At that time many bhikkhus after the meal was over, returning from the alms round were assembled and seated in the attendance hall conversing on various childish things such as about royalty, robbers, chief ministers, army, talk arousing fear, battles, eatables, drinks, clothes, beds, garlands, scents, relations, conveyances, talk about villages and hamlets, cities and states, about women and heroes, gossip at the junction and well, about the dead, various talk about the end of the world and ocean and talk about this will happen and this will not happen and so on.

In the evening the Blessed One getting up from his seclusion approached the attendance hall and sat on the prepared seat and asked :- "Bhikkhus, with what talk were you seated and what was the other conversation?"

"Here, venerable sir, after the meal was over, returning from the alms round we were assembled and seated in the attendance hall conversing on various childish things such as about royalty, robbers, chief ministers, army, talk arousing fear, battles, eatables, drinks, clothes, beds, garlands, scents, relations, conveyances, talk about villages and hamlets, cities and states, about women and heroes, gossip at the junction and well, about the dead, various talk about the end of the world and ocean and talk about this will happen and this will not happen and so on."

"Bhikkhus, it is not suitable for clansmen like you who have left the household and gone forth out of faith to be conversing on various childish things such as about royalty, robbers, chief ministers, army, talk arousing fear, battles, eatables, drinks, clothes, beds, garlands, scents, relations, conveyances, talk about villages and hamlets, cities and states, about women and heroes, gossip at the junction and well, about the dead, various talk about the end of the world and ocean and talk about this will happen and this will not happen and so on.

Bhikkhus, these ten are the topics of conversation What ten?

Talk about wanting little, satisfaction, seclusion, withdrawing from the company, arousing effort, virtues, concentration, wisdom, release and knowledge and vision of release. Bhikkhus, these ten are the topics of conversation

Bhikkhus, talk on these ten topics of conversation over and over again. Give up talking even about the moon and sun. Let the wandering ascetics of other sects do it."

10. Dutiya kathaavattusutta.m- Second on the topics of conversation

70. At one time the Blessed One was abiding in the monastery offered by Anathapindika in Jeta's grove in Savatthi. At that time many bhikkhus after the meal was over, returning from the alms round were assembled and seated in the attendance hall conversing on various childish things such as about royalty, robbers, chief ministers, army, talk arousing fear, battles, eatables, drinks, clothes, beds, garlands, scents, relations, conveyances, talk about villages and hamlets, cities and states, about women and heroes, gossip at the junction and well, about the dead, various talk about the end of the world and ocean and talk about this will happen and this will not happen and so on.

In the evening the Blessed One getting up from his seclusion approached the attendance hall and sat on the prepared seat and asked :- "Bhikkhus, with what talk were you seated and what was the other conversation?"

"Here, venerable sir, after the meal was over, returning from the alms round we were assembled and seated in the attendance hall conversing on various childish things such as about royalty, robbers, chief ministers, army, talk arousing fear, battles, eatables, drinks, clothes, beds, garlands, scents, relations, conveyances, talk about villages and hamlets, cities and states, about women and heroes, gossip at the junction and well, about the dead, various talk about the end of the world and ocean and talk about this will happen and this will not happen and so on."

"Bhikkhus, it is not suitable for clansmen like you who have left the household and gone forth out of faith to be conversing on various childish things such as about royalty, robbers, chief ministers,.....re....and this will not happen and so on.

Bhikkhus, these ten things are praiseworthy. What ten?

Here, bhikkhus, a bhikkhu has few desires and converses with the bhikkhus on few desires. The bhikkhu with few desires, talking to the bhikkhus on few desires is a praiseworthy thing.

A satisfied bhikkhu converses with the bhikkhus on satisfaction. The satisfied bhikkhu talking to the bhikkhus on satisfaction, is a praiseworthy thing.

A bhikkhu is secluded and converses with the bhikkhus on seclusion. The secluded bhikkhu talking to the bhikkhus on seclusion is a praiseworthy thing.

A bhikkhu not fond of company converses with the bhikkhus on withdrawing from company. The bhikkhu not fond of company talking to the bhikkhus on withdrawing from the company is a praiseworthy thing

A bhikkhu with aroused effort converses with the bhikkhus on arousing effort. The bhikkhu with aroused effort talking to the bhikkhus on arousing effort is a praiseworthy thing

A virtuous bhikkhu converses with the bhikkhus on virtues. The virtuous bhikkhu talking to the bhikkhus on virtues is a praiseworthy thing.

A concentrated bhikkhu, converses with the bhikkhus on concentration. The concentrated bhikkhu talking to the bhikkhus on concentration is a praiseworthy thing.

A wise bhikkhu converses with the bhikkhus on wisdom. The wise bhikkhu conversing with the bhikkhus on wisdom is a praiseworthy thing.

A released bhikkhu converses with the bhikkhus on release. The released bhikkhu conversing with the bhikkhus on release is a praiseworthy thing.

A bhikkhu endowed with knowledge and vision of release, converses with the bhikkhus on knowledge and vision of release. The bhikkhu endowed with knowledge and vision of release conversing with the bhikkhus on knowledge and vision of release is a praiseworthy thing. Bhikkhus, these ten things are praiseworthy.

(8) 3. Aakankhavaggo- Section on desires.

1. Aakankhasutta.m -Desires

71. At one time the Blessed One was living in the monastery offered by Anathapindika in Jeta's grove in Savatthi. The Blessed One addressed the bhikkhus from there:-

"Bhikkhus, be virtuous, abide restrained in the higher code rules, seeing fear in the slightest fault

Bhikkhus, if the bhikkhu desires, he could be 'a loved, agreeable, honoured and developed one' to the co-associates in the holy life, by completing his virtues, applying himself to internal appeasement of mind and developing the higher states of the mind, endowed with vision

Bhikkhus, if the bhikkhu desires, he could be 'a gainer of robes, morsel food, dwellings and requisites when ill.' Completing his virtues, applying himself to internal appeasement of mind and developing the higher states of the mind, endowed with vision

Bhikkhus, if the bhikkhu desires, he could 'recall with a pleasant mind his dead blood relations thinking may it be fruitful to them.' Completing his virtues, applying himself to internal appeasement of mind and developing the higher states of the mind, endowed with vision

Bhikkhus, if the bhikkhu desires, he could be 'satisfied with whatever gain of robes, morsel food, dwellings and requisites when ill.' Completing his virtues, applying himself to internal appeasement of mind and developing the higher states of the mind, endowed with vision.

Bhikkhus, if the bhikkhu desires, he could, 'endure cold and heat, hunger and thirst, the sting of gad flies and yellow flies, the heat of the hot air, the touch of creeping things, badly enunciated words that go right into the heart and sharp unpleasant bodily feelings that end life.' Completing his virtues, applying himself to internal appeasement of mind and developing the higher states of the mind, endowed with vision

Bhikkhus, if the bhikkhu desires, he could, 'endure dislike and like abiding overcoming arisen dislike'. Completing his virtues, applying himself to internal appeasement of mind and developing the higher states of the mind, endowed with vision.

Bhikkhus, if the bhikkhu desires, he could, 'endure great fears, abiding overcoming arisen fears.' Completing his virtues, applying himself to internal appeasement of mind and developing the higher states of the mind, endowed with vision

Bhikkhus, if the bhikkhu desires, he could be 'a quick and easy gainer for nothing of the four higher states of the mind the pleasant abidings in this very life.' Completing his virtues, applying himself to internal appeasement of mind and developing the higher states of the mind, endowed with vision.

Bhikkhus, if the bhikkhu desires, he could 'by destroying desires release the mind and released through wisdom, in this very life realizing abide' Completing his virtues, applying himself to internal appeasement of mind and developing the higher states of the mind, endowed with vision

Bhikkhus, if it was said, be virtuous, abide restrained in the higher code rules, seeing fear in the slightest fault, it was said on account of this.

## 2. Ka.n.takasutta.m- Thorns

72. At one time the Blessed One was abiding in the gabled hall in the Great forest in Vesali with many well known elder, disciple bhikkhus such as venerables Cala, Upacala, Kukkuta, Kalimbha, Nikata, Katissa and other well known elder bhikkhus.

At that time many well known Licchavis in completely full chariots were coming to the Great forest to see the Blessed One, making much noise. Then it occurred to those venerable ones:- 'These well known Licchavis in completely full chariots, are coming to the Great forest to see the Blessed One, making much noise. The Blessed One has said that sound is a thorn to the higher states of the mind. What if we go to the Gosinga forest reserve. It has less noise, not so crowded, we will have a pleasant abiding Then those venerable ones went to the Gosinga forest reserve which had less noise, was less crowded and had a pleasant abiding.

The Blessed One addressed the bhikkhus:- "Bhikkhus, where are the elder bhikkhus, Cala, Upacala, Kukkuta, Kalimbha, Nikata, Katissaa. Where are these elder bhikkhus gone?"

"Here, venerable sir, it occurred to those venerable ones:- These well known Licchavis in completely full chariots, are coming to the Great forest to see the Blessed One, making much noise. The Blessed One has said that sound is a thorn to the higher states of the mind. What if we go to the Gosinga forest reserve. It has less noise, not so crowded, we will have a pleasant abiding Then those venerable ones went to the Gosinga forest reserve which has less noise, is less crowded and has a pleasant abiding."

"Bhikkhus, the great elders have said it correctly! Rightly saying sound is a thorn for the higher states of the mind.

Bhikkhus, these ten are thorns. What ten?

To one who wants seclusion, company is a thorn. To one developing the sign of loathsomeness, an agreeable sign is a thorn. To one protected in the mental faculties, sight seeing is a thorn. To one leading a holy life the behaviour of a woman is a thorn. To one in the first higher state of the mind, sounds are a thorn. To one in the second higher state of the mind, thoughts and discursive thoughts are a thorn. To one in the third higher state of the mind, joy is a thorn. To one in the fourth higher state of the mind, in breathing and out breathing is a thorn. To one attaining the cessation of perceptions and feelings,

perceptions and feelings are a thorn. Greed is a thorn. Hate is a thorn and delusion is a thorn.

Bhikkhus, live without thorns, free from thorns. Bhikkhus, the worthy ones are without thorns, free from thorns.

### 3. I.t.thadhammasutta.m- Pleasant to the senses

73."Bhikkhus, these ten things are rare, pleasant to the senses, enjoyable and charming in the world What ten?

Wealth, beauty, good health, virtues, the holy life, friends, much learning, wisdom, the Teaching and heavenly bliss. Bhikkhus, these ten things are rare, pleasant to the senses, enjoyable and charming in the world.

Bhikkhus, there are ten hindrances to these ten things rare, pleasant to the senses, enjoyable and charming in the world. - Laziness and lacking in effort is a hindrance to wealth. Not decorating and not ornamenting is a hindrance to beauty. Doing and partaking the unsuitable is the hindrance to good health. Evil friends is the hindrance to virtues.. Uncontrolled mental faculties is the hindrance to the holy life. Disagreement is the hindrance to friendship. Not reciting is the hindrance to learnedness. Not listening to the Teaching and not questioning, is the hindrance to wisdom. Not applying and not reflecting is the hindrance to the Teaching. Wrong behaviour is the hindrance to heavenly bliss.

Bhikkhus, these ten are the hindrances to these ten things that are rare, pleasant to the senses, enjoyable and charming in the world.

Bhikkhus, there are ten supportive conditions to these ten things rare, pleasant to the senses, enjoyable and charming in the world. - Not lazy with aroused effort is a supportive condition to wealth. Decorating and ornamenting is a supportive condition to beauty. Doing and partaking the suitable is the supportive condition to good health. Spiritual friends is the supportive condition to virtues..Controlled mental faculties is the supportive condition to the holy life. Not disagreeing is the supportive condition to friendship. Reciting is the supportive condition to learnedness. Listening to the Teaching and questioning, is the supportive condition to wisdom. Applying and reflecting is the supportive condition to the Teaching. Right behaviour is the supportive condition to heavenly bliss. Bhikkhus, these ten are supportive conditions to these ten things rare, pleasant to the senses, enjoyable and charming in the world.

### 4. Va.d.dhisutta.m- Growth

74. "Bhikkhus, while growing in ten ways, the noble disciple grows in nobility and the body, coming closer to the truth and acquiring the best. What ten?

Grows in fields and resources, wealth and grains, wife and children, slaves and workmen, in the four footed animals, in faith, in virtues, in learnedness, in benevolence and in wisdom.

Bhikkhus, while growing in ten ways, the noble disciple grows in nobility and the body, coming closer to the truth and acquiring the best.

He that grows in wealth, grains, wife, children and the four footed,

Becomes wealthy, famous and honoured by relations, friends and the king.

In this world he grows in faith, virtues, wisdom, benevolence and learning

Such discriminative Great beings in this very life, grow both ways.

5. Migasaalaasutta.m- The female lay disciple Migasala.

75. At one time the Blessed One lived in the monastery offered by Anathapindika in Jeta's grove in Savatthi. Venerable Ananda putting on robes in the morning taking bowl and robes approached the house of the female lay disciple Migasala and sat on the prepared seat. The female lay disciple Migasala approached venerable Ananda, worshipped, sat on a side and said:-

"Venerable sir, Ananda, knowing in which manner does the Blessed One declare that the one who lived the holy life and the one who did not live the holy life have both gone to the same destination after death? Venerable sir my father, Purana lived a holy life abstaining and far away from low sexuality. When he died the Blessed One declared that he is a once returner, is born with the gods of happiness. Venerable sir, my father's brother Isidatta lived a household life satisfied with his wife and children When he died the Blessed One declared that he is also a once returner, born with the gods of happiness. Venerable sir, Ananda, knowing in which manner does the Blessed One declare that the one who lived the holy life and the one who did not live the holy life have both gone to the same destination after death?"

"Sister, that is how, it was declared by the Blessed One "

Venerable Ananda partaking the meal in the house of the female lay disciple Migasala got up from the seat and went away. After the meal was over and returning, from the alms round, venerable Ananda approached the Blessed One, worshipped, sat on a side and said:-

"Here, venerable sir, putting on robes in the morning and taking bowl and robes I approached the house of the female lay disciple Migasala and sat on the prepared seat. The female lay disciple Migasala approached me worshipped, sat on a side and said:-

"Venerable sir, Ananda, knowing in which manner does the Blessed One declare that the one who lived the holy life and the one who did not live the holy life have both gone to the same destination after death? Venerable sir my father, Purana lived a holy life abstaining and far away from low sexuality. When he died the Blessed One declared that he is a once returner, is born with the gods of happiness. Venerable sir, my father's brother Isidatta lived a household life satisfied with his wife and children When he died the Blessed One declared that he is also a once returner, born with the gods of happiness. Venerable sir, Ananda, knowing in which manner does the Blessed One declare that the one who lived the holy life and the one who did not live the holy life have both gone to the same destination after death?" Venerable sir, then I said:-

"Sister, that is how, it was declared by the Blessed One "

"Ananda, who is this foolish silly female lay disciple Migasala. With unripe wisdom what does she know about the range of the mental faculties of Great beings?

Ananda, these ten beings are evident in the world. What ten?

Here, Ananda, a certain person is unvirtuous, does not know the release of mind and the release through wisdom as it really is, as to how his evil virtues dissolve without a remainder. Has not practised what he has heard. Has not learned much. Has not penetrated to right view. Has not attained any release either. After death he decreases, does not attain any distinction.

Here, Ananda, a certain person is unvirtuous, knows the release of mind and the release through wisdom as it really is, as to how his evil virtues dissolve without a remainder. Has practised what he has heard. Has learned much. Has penetrated to right view. Has attained some release also. After death he increases, attains some distinction.

There, Ananda people measure - This one had those things The other too had those things. How could one be unexalted and the other exalted. Ananda, they measure for their unpleasantness for a long time.

Ananda, that person who was unvirtuous, knew the release of mind and release through wisdom as it really is, how his evil virtues dissolve without a remainder. He had practised what he had heard, had learned much and had penetrated to right view. He had attained some release too. Ananda, this person is definitely more advanced than the first said person. What is the reason? Ananda, this person stretches out to reach the stream of the Teaching. Ananda, who should know this difference other than the Thus Gone One. Therefore Ananda do not measure people, that measurement is lop sided. Either I should measure people or one like me should do it.

Here, Ananda, a certain person is virtuous, does not know the release of mind and the release through wisdom as it really is, as to how his virtues dissolve without a remainder. Has not practised what he has heard. Has not learned much. Has not penetrated to right view. Has not attained any release either. After death he decreases, does not come to any distinction.

Here, Ananda, a certain person is virtuous, knows the release of mind and the release through wisdom as it really is, as to how his evil virtues dissolve without a remainder. Has practised what he has heard. Has learned much. Has penetrated to right view. Has attained some release also. After death he increases, attains some distinction.

There Ananda, people measure.....re.....Either I should measure people or one like me should do it.

Here, Ananda, a certain person is with much greed, does not know the release of mind and the release through wisdom as it really is, as to how his greed dissolves without a remainder. Has not practised what he has heard. Has not learned much. Has not penetrated to right view. Has not attained some release either. After death he decreases, does not attain some distinction.

Here, Ananda, a certain person is with much greed, knows the release of mind and the release through wisdom as it really is, as to how his greed dissolves without a remainder. Has practised what he has heard. Has learned much. Has penetrated to right view. Has attained some release also. After death he increases, attains some distinction.

There Ananda, people measure.....re.....Either I should measure people or one like me should do it.

Here, Ananda, a certain person is with hatred, does not know the release of mind and the release through wisdom as it really is, as to how his hatred dissolves without a remainder. Has not practised what he has heard. Has not learned much. Has not penetrated to right view. Has not attained some release either. After death he decreases, does not attain some distinction.

Here, Ananda, a certain person is with hatred, knows the release of mind and the release through wisdom as it really is, as to how his hatred dissolves without a remainder. Has practised what he has heard. Has learned much. Has penetrated to right view. Has attained some release also. After death he increases, attains some distinction.

There Ananda, people measure.....re.....Either I should measure people or one like me should do it.

Here, Ananda, a certain person is unbalanced does not know the release of mind and the release through wisdom as it really is, as to how his unbalance dissolves without a remainder. Has not practised what he has heard. Has not learned much. Has not penetrated to right view. Has not attained any release either. After death he decreases, does not attain any distinction.

Here, Ananda, a certain person is unbalanced, knows the release of mind and the release through wisdom as it really is, as to how his unbalance dissolves without a remainder. Has practised what he has heard. Has learned much. Has penetrated to right view. Has attained some release also. After death he increases, attains some distinction.

There, Ananda people measure - This one had those things The other too had those things. How could one be unexalted and the other exalted. Ananda, they measure for their unpleasantness for a long time.

Ananda, that person who was unbalanced, knew the release of mind and the release through wisdom as it really is, how his unbalance dissolves without a remainder. He had practised what he had heard, had learned much and had penetrated to right view. He had attained some release too. Ananda, this person is definitely more advanced than the first said person. What is the reason? Ananda, this person stretches out to reach the stream of the Teaching. Ananda, who should know this difference other than the Thus Gone One. Therefore Ananda do not measure people, that measurement is lop sided. Either I should measure people or one like me should do it.

Ananda, who is this foolish silly female lay disciple Migasala. With unripe wisdom what does she know about the range of the mental faculties of Great beings?

Ananda, these ten persons are evident in the world.

Ananda, with whatever virtues Purana was endowed, Isidatta had those same virtues. There is no difference in their destinations. Whatever wisdom Purana had, Isidatta had that same wisdom. There is no difference in their destinations. Both of them fall to the same category.



76."Bhikkhus, if these three things were not evident, the Thus Gone One rightfully enlightened would not have been born in the world. The discipline declared by the Thus Gone One would not have taken root. What three?

Birth, decay and death- Bhikkhus, if these three things were not evident in the world, the Thus Gone One rightfully enlightened, would not have been born in the world. The discipline declared by the Thus Gone One would not have taken root. Bhikkhus, since these three things are evident in the world, the Thus Gone One rightfully enlightened is born in the world. The discipline declared by the Thus Gone One has taken root.

Bhikkhus, without dispelling three things, it is not possible to dispel birth, decay and death. What three? Greed, hate and delusion. Bhikkhus, without dispelling these three things, it is not possible to dispel birth, decay and death.

Bhikkhus, without dispelling three things, it is not possible to dispel greed, hate and delusion. What three? View of a self, doubts and grasping virtues as the highest aim. Bhikkhus, without dispelling these three things, it is not possible to dispel greed, hate and delusion.

Bhikkhus, without dispelling three things, it is not possible to dispel the view of a self, doubts and grasping virtues as the highest aim. What three? Unwise attention, practising in the wrong path and the mind's immobility. Bhikkhus, without dispelling these three things, it is not possible to dispel the view of a self, doubts and grasping virtues as the highest aim.

Bhikkhus, without dispelling three things, it is not possible to dispel unwise attention practising in the wrong path and the mind's immobility. What three? Forgetfulness, lack of mindful awareness and derangement of mind.. Bhikkhus, without dispelling these three things, it is not possible to dispel unwise attention, practising in the wrong path and the mind's immobility.

Bhikkhus, without dispelling three things, it is not possible to dispel forgetfulness, lack of mindful awareness and derangement of mind.. What three? Dislike to see noble ones, dislike to hear the noble Teaching and the reproaching mind.. Bhikkhus, without dispelling these three things, it is not possible to dispel forgetfulness, lack of mindful awareness and derangement of mind. . . .

Bhikkhus, without dispelling three things, it is not possible to dispel the dislike to see noble ones, to hear the noble teaching and the reproaching mind. What three? Excitement, lack of restraint and evil virtues. Bhikkhus, without dispelling these three things, it is not possible to dispel the dislike to see noble ones, to hear the noble Teaching and the reproaching mind.

Bhikkhus, without dispelling three things, it is not possible to dispel excitement, lack of restraint and evil virtues. What three? Lack of faith, stinginess and laziness. Bhikkhus, without dispelling these three things, it is not possible to dispel excitement, lack of restraint and evil virtues.

Bhikkhus, without dispelling three things, it is not possible to dispel lack of faith, stinginess and laziness. What three? Disrespect, unruliness and evil friendship. Bhikkhus, without dispelling these three things, it is not possible to dispel lack of faith, stinginess and laziness.

Bhikkhus, without dispelling three things, it is not possible to dispel disrespect, unruliness and evil friendship. What three? Lack of shame, lack of remorse and negligence.

Bhikkhus, without dispelling these three things, it is not possible to dispel disrespect, unruliness and evil friendship. .

Bhikkhus, the shameless one without remorse becomes negligent. It is not possible for the negligent one to dispel disrespect, unruliness and evil friendship. It is not possible for the one associating evil friends to gain faith, dispel stinginess and laziness. It is not possible for the lazy one to dispel excitement, lack of restraint and evil virtues. It is not possible for the unvirtuous one to dispel the dislike to see noble ones, to hear the teaching of the noble ones and dispel the reproaching mind. It is not possible for one with a reproaching mind to dispel forgetfulness, lack of mindful awareness and the derangement of mind. It is not possible for one with deranged mind to dispel unwise attention, practising in the wrong path and the mind's immobility. It is not possible for one with a sluggish mind to dispel the view of a self, doubts, and grasping virtues as the highest aim. It is not possible for the doubting one to dispel greed, hate and delusion. Without dispelling greed, hate and delusion it is not possible to dispel birth, decay and death.

Bhikkhus, dispelling three things, it is possible to dispel birth, decay and death. What three? Greed, hate and delusion. Bhikkhus, dispelling these three things, it is possible to dispel birth, decay and death.

Bhikkhus, dispelling three things, it is possible to dispel greed, hate and delusion. What three? View of a self, doubts and grasping virtues as the highest aim. Bhikkhus, dispelling these three things, it is possible to dispel greed, hate and delusion.

Bhikkhus, dispelling three things, it is possible to dispel the view of a self, doubts and grasping virtues as the highest aim. What three? Unwise attention, practising in the wrong path and the mind's immobility. Bhikkhus, dispelling these three things, it is possible to dispel the view of a self, doubts and grasping virtues as the highest aim.

Bhikkhus, dispelling three things, it is possible to dispel unwise attention practising in the wrong path and the mind's immobility. What three? Forgetfulness, lack of mindful awareness and derangement of mind. Bhikkhus, dispelling these three things, it is possible to dispel unwise attention, practising in the wrong path and the mind's immobility.

Bhikkhus, dispelling three things, it is possible to dispel forgetfulness, lack of mindful awareness and derangement of mind. What three? Dislike to see noble ones, dislike to hear the noble Teaching and the reproaching mind. Bhikkhus, dispelling these three things, it is possible to dispel forgetfulness, lack of mindful awareness and derangement of mind. . . .

Bhikkhus, dispelling three things, it is possible to dispel the dislike to see noble ones, to hear the noble teaching and the reproaching mind. What three? Excitement, lack of restraint and evil virtues. Bhikkhus, dispelling these three things, it is possible to dispel the dislike to see noble ones, to hear the noble Teaching and the reproaching mind.

Bhikkhus, dispelling three things, it is possible to dispel excitement, lack of restraint and evil virtues. What three? Lack of faith, stinginess and laziness. Bhikkhus, dispelling these three things, it is possible to dispel excitement, lack of restraint and evil virtues.

Bhikkhus, dispelling three things, it is possible to dispel lack of faith, stinginess and laziness. What three? Disrespect, unruliness and evil friendship. Bhikkhus, dispelling these three things, it is possible to dispel lack of faith, stinginess and laziness.

Bhikkhus, dispelling three things, it is possible to dispel disrespect, unruliness and evil friendship. What three? Lack of shame, lack of remorse and negligence. Bhikkhus, dispelling these three things, it is possible to dispel disrespect, unruliness and evil friendship. .

Bhikkhus, the shameful one with remorse becomes diligent It is possible for the diligent one to dispel disrespect, unruliness and evil friendship. It is possible for the one associating spiritual friends to gain faith, dispel stinginess and laziness. It is possible for the one with aroused effort to dispel excitement, lack of restraint and evil virtues. It is possible for the virtuous one to dispel the dislike to see noble ones, to hear the Teaching of the noble ones and dispel the reproaching mind. It is possible for one without a reproaching mind to dispel forgetfulness, lack of mindful awareness and the derangement of mind. It is possible for one without deranged mind to dispel unwise attention, practising in the wrong path and the mind's immobility. It is possible for one with a mobile mind to dispel the view of a self, doubts, and grasping virtues as the highest aim. It is possible for one without doubts to dispel greed, hate and delusion. Dispelling greed, hate and delusion it is possible to dispel birth, decay and death.

#### 7. Kaakasutta.m- The crow

77."Bhikkhus, the crow is endowed with ten evil conditions What ten?

It is obtrusive, daring, greedy, wants a lot of food, covetous, without compassion, weak, concerned with eating, forgetful and rich. Bhikkhus, the crow is endowed with these ten evil conditions. Bhikkhus in the same manner the evil bhikkhu is endowed with ten evil conditions. What ten?

He is obtrusive, daring, greedy, wants a lot of food, covetous, without compassion, weak, concerned with eating, forgetful and rich. Bhikkhus, the evil bhikkhu is endowed with these ten evil conditions."

#### 8. Niga.n.thasutta.m- Freed from ties

78."Bhikkhus, the Niganthas are endowed with ten evil conditions. What ten?

Bhikkhus, Niganthas are without, faith, virtues, shame, remorse and consort with non Great beings. Niganthas praise themselves and depreciate others, grasping their view give it up with difficult. Niganthas are cheats, have evil desires and associate evil friends. Bhikkhus, the Niganthas are endowed with these ten evil conditions."

#### 9. Aaghaatavattthusutta.m- Occasions of ill will

79." Bhikkhus, these ten are the occasions for ill will. What ten?

Is angry thinking harm, was done to me, is done to me and will be done to me. was done to my near and dear ones, is done to my near and dear ones, will be done to my near and dear ones. No harm, was done to my enemies, is done to my enemies, will be done

to my enemies and gets angry for no reason. Bhikkhus, these ten are the occasions for ill will".

#### 10. Aaghaatapa.tivinayasutta.m- Overcoming ill will

80."Bhikkhus, these ten are the ways of overcoming ill will. What ten?

Harm, was done to me, what was the gain? Harm is done to me what is the gain?and harm will be done to me, what will be the gain? Harm was done to my near and dear ones, what was the gain? Harm is done to my near and dear ones, what is the gain? Harm will be done to my near and dear ones, what will be gained? No harm, was done to my enemies, what does it matter? No harm is done to my enemies, no harm will be done to my enemies what does it matter? and does not get angry for no reason. Bhikkhus, these ten are the ways of overcoming ill will.

{9} 4. Theravaggo- Elder bhikkhus.

#### 1. Vaahanasutta.m -The elder bhikkhu Vahana.

81. At one time the Blessed One was living on the bank of the Gaggara pond. Venerable Vahana approached the Blessed One, worshipped, sat on a side and said:-

"Venerable sir from how many things is the Thus Gone One free, detached, released and abide with an unrestricted mind?"

"Vahana, the Thus Gone One is free, detached, released and abide with an unrestricted mind in these ten things. What ten?"

Vahana, the Thus Gone One is free, detached, released and abide with an unrestricted mind in matter,....re... in feelings, ....re...in perceptions,....re....in determinations, ...re...in consciousness, ...re... in birth, ...re...in decay, ....re...in death, ....re...in unpleasantness and the Thus Gone One is free, detached, released and abide with an unrestricted mind in defilements. Vahana, like a blue lotus, white lotus or a red lotus born and developed in the water stand out, gone beyond the water not soiled by the water, in the same manner

the Thus Gone One is free, detached, released and abide with an unrestricted mind in these ten things.

#### 2. Aanandasutta,m- Venerable Ananda.

82. Venerable Ananda approached the Blessed One, worshipped, sat on a side and the Blessed One said:-

"Ananda, the bhikkhu without faith should grow, develop and increase in this dispensaton is not a possibility.

Ananda, the unvirtuous bhikkhu should grow, develop and increase in this dispensaton is not a possibility. .

Ananda, the not learned bhikkhu should grow, develop and increase in this dispensaton is not a possibility.

Ananda, the unruly bhikkhu should grow, develop and increase in this dispensaton is not a possibility.

Ananda, the bhikkhu with evil friendship should grow, develop and increase in this dispensaton is not a possibility.

Ananda, the lazy bhikkhu should grow, develop and increase in this dispensaton is not a possibility.

Ananda, the forgetful bhikkhu should grow, develop and increase in this dispensaton is not a possibility.

Ananda, the dissatisfied bhikkhu should grow, develop and increase in this dispensaton is not a possibility.

Ananda, the bhikkhu with evil desires should grow, develop and increase in this dispensaton is not a possibility.

Ananda, the bhikkhu with wrong view should grow, develop and increase in this dispensaton is not a possibility.

Ananda, the bhikkhu endowed with these ten things should grow, develop and increase in this dispensaton is not a possibility.

Ananda, the bhikkhu with faith should grow, develop and increase in this dispensaton is a possibility.

Ananda, the virtuous bhikkhu should grow, develop and increase in this dispensaton is a possibility. .

Ananda, the learned bhikkhu should grow, develop and increase in this dispensaton is a possibility.

Ananda, the suave bhikkhu should grow, develop and increase in this dispensaton is a possibility.

Ananda, the bhikkhu with spiritual friendship should grow, develop and increase in this dispensaton is a possibility.

Ananda, the bhikkhu with aroused effort should grow, develop and increase in this dispensaton is a possibility.

Ananda, the bhikkhu with established mindfulness should grow, develop and increase in this dispensaton is a possibility.

Ananda, the satisfied bhikkhu should grow, develop and increase in this dispensaton is a possibility.

Ananda, the bhikkhu with few desires should grow, develop and increase in this dispensaton is a possibility.

Ananda, the bhikkhu with right view should grow, develop and increase in this dispensation is a possibility.

Ananda, the bhikkhu endowed with these ten things should grow, develop and increase in this dispensation is a possibility."

### 3. Pu.n.niyasutta.m- Venerable Punniya

83. Venerable Punniya approached the Blessed One, worshipped, sat on a side and said:-

"Venerable sir, why do I understand the Teaching of the Thus Gone One on a certain day and not understand the Teaching of the Thus Gone One on another day?"

"Punniya, the bhikkhu has faith, does not approach, with that much, the Teaching of the Thus Gone One is not understood. Punniya, when the bhikkhu has faith and approaches, then the Teaching of the Thus Gone One is understood.

Punniya, when the bhikkhu has faith, approaches, does not associate,....re.... associates, does not question, ...re .... questions, does not listen attentively, ...re....listens to the Teaching attentively, does not bear the Teaching....re.... bears the Teaching, does not search meanings in the Teaching...re.... searches meanings in the Teaching, knowing the Teaching and the meanings does not lead a life accordingly....re....Knowing the Teaching and meaning leads a life accordingly, does not talk good polite words to explain the meaning to others ....re.... Talks good polite words and explains the meaning to others, does not advise, incite and make the hearts of the co-associates light, until then the Teaching of the Thus Gone One is not understood.

Punniya, when the bhikkhu has faith, approaches, associates, questions, listens to the Teaching attentively, bears the Teaching, searches meanings in the Teaching and Knowing the Teaching and meaning leads a life accordingly, Talks good polite words and explains the meaning to others, advises, incites and makes the hearts of the co-associates light, then the Teaching of the Thus Gone One is thoroughly understood."

### 4. Byaakara.nasutta.m-Declaring

84. Venerable Mahamoggallana addressed the bhikkhus:-

"Here, friends, a bhikkhu would declare:-'Birth is destroyed, the holy life is lived, what should be done is done. I know, there is nothing more to wish.' Then the Thus Gone One or a disciple of the Thus Gone One, or someone clever in attaining the higher states of the mind, and clever in knowing the minds of others, the range of movement of the mental faculties of others questions, asks for reasons and studies together with him. Then he finds himself barren, crushed to bits and in misfortune.

The Thus Gone One or a disciple of the Thus Gone One, or someone clever in attaining the higher states of the mind, and clever in knowing the minds of others, the range of movement of the mental faculties of others reads his mind as to why the venerable one

declared- Birth is destroyed, the holy life is lived, what should be done is done. I know, there is nothing more to wish?.

The Thus Gone One or a disciple of the Thus Gone One or someone clever in attaining the higher states of the mind, and clever in knowing the minds of others, the range of movement of the mental faculties of others cognizing his mind knows:-

The venerable one is angry, and abides with a mind overcome by anger. A mind overcome by anger is decrease in the dispensation, declared by the thus Gone One

The venerable one is grudging, and abides with a mind overcome by grudges. A mind overcome by grudges is decrease in the dispensation, declared by the thus Gone One

The venerable one is hypocritical, and abides with a mind overcome by hypocrisy A hypocritical mind is decrease in the dispensation, declared by the thus Gone One

The venerable one is malicious, and abides with a mind overcome by malice. A mind overcome by malice is decrease in the dispensation, declared by the thus Gone One

The venerable one is jealous, and abides with a mind overcome by jealousy. A mind overcome by jealousy is decrease in the dispensation, declared by the thus Gone One

The venerable one is selfish, and abides with a mind overcome by selfishness. A mind overcome by selfishness is decrease in the dispensation, declared by the thus Gone One

The venerable one is crafty, and abides with a mind overcome by craftiness. A mind overcome by craftiness is decrease in the dispensation, declared by the thus Gone One

The venerable one is deceptive, and abides with a mind overcome by deception. A mind overcome by deception is decrease in the dispensation, declared by the Thus Gone One

The venerable one has evil desires and abides with a mind overcome by evil desires. A mind overcome by evil desires is decrease in the dispensation, declared by the thus Gone One

The venerable one should further become wakeful to gain the lowest distinction before the end A miserable end is decrease in the dispensation, declared by the thus Gone One.

Friends, the bhikkhu without dispelling these ten things should grow, develop and increase in this dispensation is not a possibility. Friends, the bhikkhu dispelling these ten things should grow, develop and increase in this dispensation is a possibility

##### 5. Katthiisutta.m- Boasting

85. At one time venerable Mahacunda lived in Ceti, in his native land. Venerable Mahacunda addressed the bhikkhus from there:-

"Here, friends, the bhikkhu boasts much of his attainments-'I attain to and rise from the first higher state of mind. I attain to and rise from the second higher state of mind. I attain to and rise from the third higher state of mind. I attain to and rise from the fourth higher state of mind. I attain to and rise from the sphere of space. I attain to and rise from the sphere of consciousness. I attain to and rise from the sphere of no-thingness. I attain to and rise from the sphere of neither perception nor non-perception. I abide in the cessation of perceptions and feelings, and rise from it.

Then the Thus Gone One or a disciple of the Thus Gone One or someone clever in attaining the higher states of the mind, and clever in knowing the minds of others, the range of movement of the mental faculties of others, questions, asks for reasons and studies together with him. Then he finds himself barren, crushed to bits and in misfortune.

The Thus Gone One or a disciple of the Thus Gone One or someone clever in attaining the higher states of the mind, and clever in knowing the minds of others, the range of movement in the the mental faculties of others, reads his mind as to why the venerable one boasted- 'I attain to and rise from the first higher state of the mind.....re..... I abide in the cessation of perceptions and feelings and rise from it.?'.

The Thus Gone One or a disciple of the Thus Gone One or someone clever in attaining the higher states of the mind, and clever in knowing the minds of others, the range of movement of the mental faculties of others cognizing his mind knows:-

Since long the venerable one has been inconsistent in his virtues, with broken, fissured and spotted virtues. The venerable one is not virtuous, lack of virtues is decrease in the dispensation of the Thus Gone One.

The venerable one is without faith. Lack of faith is decrease in the dispensation of the Thus Gone One.

The venerable one has learnt little and is not well behaved. Little learning is decrease in the dispensation of the Thus Gone One.

The venerable one is unruly, unruliness is decrease in the dispensation of the Thus Gone One.

The venerable one associates evil friends. Evil friendship is decrease in the dispensation of the Thus Gone One.

The venerable one is lazy.. Laziness is decrease in the dispensation of the Thus Gone One.

The venerable one is forgetful. Forgetfulness is decrease in the dispensation of the Thus Gone One.

The venerable one is a deceit. Deceitfulness is decrease in the dispensation of the Thus Gone One.

The venerable one is hard to support. To be supported with difficulty is decrease in the dispensation of the Thus Gone One.

The venerable one is not wise. Lack of wisdom is decrease in the dispensation of the Thus Gone One.

Friends, it is like someone telling his friend, 'Friend, when you need money ask me, I will give you money. When the need arises he goes to his friend for money and tells him, give me some money. His friend says: Friend, dig here. The other one digging for the money does not find it and says: Friend, you told me lies, there is no money. The other says, Friend, I did not tell lies, dig here and find it and shows a second place to dig. Digging there too he does not find the money and says: Friend, you told me lies, there is no money. The other says, Friend, I did not tell lies, dig here and find it and shows a third place to dig. Digging there too he does not find the money. and says: Friend, you told me



lies, there is no money. The other says, Friend, I did not tell lies, it is a derangement in my mind'.

In the same manner, friends, the bhikkhu boasts much of his attainments-'I attain to and rise from the first higher state of mind. I attain to and rise from the second higher state of mind. I attain to and rise from the third higher state of mind. I attain to and rise from the fourth higher state of mind. I attain to and rise from the sphere of space. I attain to and rise from the sphere of consciousness. I attain to and rise from the sphere of no-thingness. I attain to and rise from the sphere of neither perception nor non-perception. I abide in the cessation of perceptions and feelings, and rise from it.

Then the Thus Gone One or a disciple of the Thus Gone One or someone clever in attaining the higher states of the mind, and clever in knowing the minds of others, the range of movement of the mental faculties of others, questions, asks for reasons and studies together with him. Then he finds himself barren, crushed to bits and in misfortune.

The Thus Gone One or a disciple of the Thus Gone One or someone clever in attaining the higher states of the mind, and clever in knowing the minds of others, the range of movement in the mental faculties of others, reads his mind as to why the venerable one boasted- 'I attain to and rise from the first higher state of the mind.....re..... I abide in the cessation of perceptions and feelings and rise from it.?'.

The Thus Gone One or a disciple of the Thus Gone One or someone clever in attaining the higher states of the mind, and clever in knowing the minds of others, the range of movement of the mental faculties of others cognizing his mind knows:-

Since long the venerable one has been inconsistent in his virtues, with broken, fissured and spotted virtues. The venerable one is not virtuous, lack of virtues is decrease in the dispensation of the Thus Gone One.

The venerable one is without faith. Lack of faith is decrease in the dispensation of the Thus Gone One.

The venerable one has learnt little and is not well behaved. Little learning is decrease in the dispensation of the Thus Gone One.

The venerable one is unruly, unruliness is decrease in the dispensation of the Thus Gone One.

The venerable one associates evil friends. Evil friendship is decrease in the dispensation of the Thus Gone One.

The venerable one is lazy.. Laziness is decrease in the dispensation of the Thus Gone One.

The venerable one is forgetful. Forgetfulness is decrease in the dispensation of the Thus Gone One.

The venerable one is a deceit. Deceitfulness is decrease in the dispensation of the Thus Gone One.

The venerable one is hard to support. To be supported with difficulty is decrease in the dispensation of the Thus Gone One.

The venerable one is not wise. Lack of wisdom is decrease in the dispensation of the Thus Gone One.

Friends, the bhikkhu without dispelling these ten things should grow, develop and increase in this dispensation is not a possibility. Friends, the bhikkhu dispelling these ten things should grow, develop and increase in this dispensation is a possibility

## 6. Adhimaanasutta.m -Conceit

86. At one time venerable Mahakassapa was abiding in the squirrels' sanctuary in the bamboo grove in Rajagaha. Venerable Mahakassapa addressed the bhikkhus from there

"Here, friends, the bhikkhu declares:- 'Birth is destroyed, the holy life is lived, my duties are done. I know there is nothing more to wish.' Here, friends, a bhikkhu would declare:- 'Birth is destroyed, the holy life is lived, what should be done is done. I know, there is nothing more to wish.' Then the Thus Gone One or a disciple of the Thus Gone One, or someone clever in attaining the higher states of the mind, and clever in knowing the minds of others, the range of movement of the mental faculties of others questions, asks for reasons and studies together with him. Then he finds himself barren, crushed to bits and in misfortune.

The Thus Gone One or a disciple of the Thus Gone One, or someone clever in attaining the higher states of the mind, clever in knowing the minds of others, the range of movement of the mental faculties of others reads his mind to see why the venerable one declared- Birth is destroyed, the holy life is lived, what should be done is done. I know, there is nothing more to wish?.

The Thus Gone One or a disciple of the Thus Gone One or someone clever in attaining the higher states of the mind, clever in knowing the minds of others, the range of movement of the mental faculties of others cognizing his mind knows:-

The venerable one is conceited, on account of conceit perceives, the not realized is realized, the not done is done and the not attained is attained. It is on account of conceit that he declares. 'Birth is destroyed, the holy life is lived, what should be done is done. I know, there is nothing more to wish. '

The Thus Gone One or a disciple of the Thus Gone One, or someone clever in attaining the higher states of the mind, clever in knowing the minds of others, the range of movement of the mental faculties of others reads his mind to see why the venerable one declared- Birth is destroyed, the holy life is lived, what should be done is done. I know, there is nothing more to wish?.

The Thus Gone One or a disciple of the Thus Gone One or someone clever in attaining the higher states of the mind, clever in knowing the minds of others, the range of movement of the mental faculties of others cognizing his mind knows:-

The venerable one is learned, bears and accumulates the Teaching that is good at the beginning, middle and end, full of meaning even in the letters and completely declaring the pure and complete holy life. That Teaching he recites and experiencing it with the mind penetrates it and straightens his view. Therefore the venerable one is conceited, on account of conceit perceives, the not realized is realized, the not done is done and the not attained is attained. It is on account of conceit that he declares. 'Birth is destroyed, the holy life is lived, what should be done is done. I know, there is nothing more to wish.'

The Thus Gone One or a disciple of the Thus Gone One or someone clever in attaining the higher states of the mind, clever in knowing the minds of others, the range of movement of the mental faculties of others cognizing his mind knows:-

The venerable one is covetous and abides with a coveting mind, for most of the time. The mind overcome by covetousness is decrease in the dispensation declared by the Thus Gone One.

The venerable one is angry and abides with an angry mind, for most of the time. The mind overcome by anger is decrease in the dispensation declared by the Thus Gone One.

The venerable one abides with sloth and torpor, for most of the time. The mind overcome by sloth and torpor is decrease in the dispensation declared by the Thus Gone One.

The venerable one is unbalanced and abides with an unbalanced mind, for most of the time. The unbalanced mind is decrease in the dispensation declared by the Thus Gone One.

The venerable one has doubts and abides with a doubting mind, for most of the time. The mind with doubts is decrease in the dispensation declared by the Thus Gone One.

The venerable one is fond of activity and abides attached to activity for most of the time. The attachment to activity is decrease in the dispensation declared by the Thus Gone One.

The venerable one is fond of talking and abides talking for most of the time. The attachment to talk is decrease in the dispensation declared by the Thus Gone One.

The venerable one is fond of sleep and abides attached to sleep for most of the time. The attachment to sleep is decrease in the dispensation declared by the Thus Gone One.

The venerable one is fond of company and abides attached to company for most of the time. The attachment to company is decrease in the dispensation declared by the Thus Gone One..

The venerable one should further become wakeful to gain the lowest distinction before the end A miserable end is decrease in the dispensation, declared by the thus Gone One.

Friends, the bhikkhu without dispelling these ten things should grow, develop and increase in this dispensation is not a possibility. Friends, the bhikkhu dispelling these ten things should grow, develop and increase in this dispensation is a possibility

## 7. Nappiyasutta.m-Not agreeable

87.The Blessed One addressed the bhikkhus on account of a bhikkhu who had passed away.

"Here, bhikkhus, the bhikkhu is one who settles disputes, he does not praise the settling of disputes. This thing conduces to non-agreeability, non-reverence, non-development inequality and non-unity.

Again, bhikkhus, the bhikkhu does not like the training, he does not talk in praise of the training..This thing conduces to non-agreeability, non-reverence, non-development inequality and non-unity.

Again, bhikkhus, the bhikkhu is with evil desires, he does not praise the training of desires. This thing conduces to non-agreeability, non-reverence, non-development inequality and non-unity.

Again, bhikkhus, the bhikkhu is with anger, he does not praise the training to dispel anger. This thing conduces to non-agreeability, non-reverence, non-development inequality and non-unity.

Again, bhikkhus, the bhikkhu is merciless, he does not praise the training to dispel mercilessness. This thing conduces to non-agreeability, non-reverence, non-development inequality and non-unity.

Again, bhikkhus, the bhikkhu is crafty, he does not praise the training to dispel craftiness. This thing conduces to non-agreeability, non-reverence, non-development inequality and non-unity.

Again, bhikkhus, the bhikkhu is deceptive, he does not praise the training to dispel deception. This thing conduces to non-agreeability, non-reverence, non-development inequality and non-unity.

Again, bhikkhus, the bhikkhu does not attend carefully to his thoughts, he does not praise the careful attention to thoughts. This thing conduces to non-agreeability, non-reverence, non-development inequality and non-unity.

Again, bhikkhus, the bhikkhu does not seclude the mind, does not praise the seclusions of the mind. This thing conduces to non-agreeability, non-reverence, non-development inequality and non-unity.

Again, bhikkhus, the bhikkhu does not give a friendly welcome to co-associates in the holy life, he does not praise the friendly welcome. This thing conduces to non-agreeability, non-reverence, non-development inequality and non-unity.

Bhikkhus, however much that bhikkhu should desire, may the co-associates in the holy life revere me, honour me, esteem me and worship me, the co-associates in the holy life do not revere him, honour him, esteem, him and worship him. What is the reason? The wise co-associates in the holy life see that he is not free from those demeritorious things.

Just as an inferior horse would desire in many ways-'May people think I am a thoroughbred! May I be fed with the food of a thoroughbred! May I be massaged like a thoroughbred! Yet those people do not think he is a thoroughbred. Do not feed him with the food of a thoroughbred. Do not give him the message given to a thoroughbred. What is the reason? The wise people know his craftinesses, fraud and crooked ways not dispelled. In the same manner bhikkhus, however much that bhikkhu should desire, may the co-associates in the holy life revere me, honour me, esteem me and worship me, the co-associates in the holy life do not revere him, honour him, esteem, him and worship him. What is the reason? The wise co-associates in the holy life see that he is not free from those demeritorious things.

Here, bhikkhus, the bhikkhu does not settle disputes, he praises the settling of disputes. This thing conduces to agreeability, reverence, development equality and unity.

Again, bhikkhus, the bhikkhu likes the training, and talks in praise of the training..This thing conduces to agreeability, reverence, development equality and unity.

Again, bhikkhus, the bhikkhu is with few desires, and praises the training for few desires. This thing conduces to agreeability, reverence, development equality and unity.

Again, bhikkhus, the bhikkhu is without anger and praises the training to dispel anger. This thing conduces to agreeability, reverence, development equality and unity.

Again, bhikkhus, the bhikkhu is merciful, he praises the training to dispel mercilessness. This thing conduces to agreeability, reverence, development equality and unity.

Again, bhikkhus, the bhikkhu is not crafty, praise the training to dispel craftiness. This thing conduces to agreeability, reverence, development equality and unity.

Again, bhikkhus, the bhikkhu is not deceptive, praises the training to dispel deception. This thing conduces to agreeability, reverence, development equality and unity.

Again, bhikkhus, the bhikkhu is careful about his thoughts, he praises the careful attention to thoughts. This thing conduces to agreeability, reverence, development equality and unity.

Again, bhikkhus, the bhikkhu secludes his mind and praises the seclusions of the mind. This thing conduces to agreeability, reverence, development equality and unity.

Again, bhikkhus, the bhikkhu gives a friendly welcome to co-associates in the holy life and praises the friendly welcome. This thing conduces to agreeability, reverence, development equality and unity.

Bhikkhus, even if that bhikkhu did not desire, may the co-associates in the holy life revere me, honour me, esteem me and worship me, the co-associates in the holy life revere him, honour him, esteem, him and worship him. What is the reason? The wise co-associates in the holy life see that he is free from those demeritorious things.

Just as a thoroughbred horse even if he did not desire -'May people think I am a thoroughbred! May I be fed with the food of a thoroughbred! May I be massaged like a thoroughbred! Yet those people think he is a thoroughbred. Feed him with the food of a thoroughbred. Give him the message given to a thoroughbred. What is the reason? The wise people know his craftinesses, fraud and crooked ways are dispelled. In the same manner bhikkhus, even if the bhikkhu did not desire, may the co-associates in the holy life revere me, honour me, esteem me and worship me, the co-associates in the holy life revere him, honour him, esteem, him and worship him. What is the reason? The wise co-associates in the holy life see that he is free from those demeritorious things.

## 8. Akkosakasutta.m- Abusing

88. "Bhikkhus, the bhikkhu who abuses and rebukes noble co-associates in the holy life should fall to one or the other of these ten disasters is a possibility. What ten?

He does not realize the not yet realized, the realized decreases, does not purify through the Teaching. becomes conceited in the Teaching, or lives the holy life discontented, or he does some fault and gets defiled, or a serious illness comes upon him, or his mind becomes deranged, dies confused and after death is born in loss, in decrease, in hell.

Bhikkhus, the bhikkhu who abuses and rebukes noble co-associates in the holy life should fall to one or the other of these ten disasters is a possibility.

#### 9. Kokaalikasutta.m- The bhikkhu Kokalika

89. Then the bhikkhu Kokalika approached the Blessed One, worshipped, sat on a side and said:- "Venerable sir, Sariputta and Moggallana are under the influence of evil desires."

"Kokalika, do not say so! Sariputta and Moggallana are well behaved! Arouse pleasant thoughts towards them."

For the second time the bhikkhu Kokalika said to the Blessed One, "Venerable sir, whatever the Blessed One says, Sariputta and Moggallana are under the influence of evil desires."

"Kokalika, do not say so! Sariputta and Moggallana are well behaved! Arouse pleasant thoughts towards them."

For the third time the bhikkhu Kokalika said to the Blessed One, "Venerable sir, however much they may be truthful and trustworthy to the Blessed One, Sariputta and Moggallana are under the influence of evil desires."

"Kokalika, do not say so! Sariputta and Moggallana are well behaved! Arouse pleasant thoughts towards them."

Then the bhikkhu Kokalika got up from his seat, worshipped, circumambulated the Blessed One and went away. Soon afterwards, his body was covered with a rash the size of mustard seeds, then the boils became the size of green peas, later they became the size of chick peas, then they became the size of the seeds of the jujube, later they became the size of the jujube. Then they became the size of the fruit emblic myrobalan and the size of the wood apple. Then they burst and pus and blood oozed. He slept on banana leaves like festering flesh

Then the independent brahma, Taru approached the bhikkhu Kokalika established in space said:- Kokalika, develop pleasant thoughts towards Sariputta and Moggallana! They are well behaved."

"Friend, who are you?"

"I am the independent brahma Taru"

"Friend, weren't you declared a non-returner by the Blessed One? Do you see how you intrude here."

Then the independent brahma Taru recited a verse to the bhikkhu Kokalika:-

"To man a dagger is born in the mouth, saying evil words with it,

The fool destroys himself, by praising the blameworthy,

Blaming the praiseworthy. He chos es bad luck and does not feel pleasant.

A gambler losing all his wealth and himself, is nothing compared to

Developing a defiled mind towards well gone ones.

Blaming noble ones, with defiled words and thoughts causes births in,

Hundred thousand Nirabbuda hells and five sixty hundred Abbuda hells."

Bhikkhu Kokalika died from that ailment and was born in the Paduma hell for developing a defiled mind towards Sariputta and Moggallana.

Then brahma Sahampati, when the night was far gone, illuminating the whole of Jeta's grove approached the Blessed One, worshipped and standing on a side said:-

"Venerable sir, the bhikkhu Kokalika has died and is born in the Paduma hell, owing to developing a defiled mind towards Sariputta and Moggallana." Then Brahma Sahampati worshipped, circumambulated the Blessed One and disappeared from there.

At the end of that night the Blessed One addressed the bhikkhus:-

"Bhikkhus, when the night was far gone, illuminating the whole of Jeta's grove Brahma Sahampati approached me, worshipped and standing on a side said:-

"Venerable sir, the bhikkhu Kokalika has died and is born in the Paduma hell, owing to developing a defiled mind towards Sariputta and Moggallana." Then Brahma Sahampati worshipped, circumambulated me and disappeared from there."

When this was said a certain bhikkhu said to the Blessed One:- "Venerable sir, how long is the life span in the Paduma hell?"

"Bhikkhu, the life span in the Paduma hell is difficult to enumerate, as it is this amount of years, or this amount of hundred years, or this amount of thousand years, or this amount o hundred thousand years."

"Venerable sir, could a comparison be given?"

"Bhikkhu, a comparison could be given. Bhikkhu, there is a man with twenty cart loads of sesame by the Kosala measure. He throws out one seed of sesame at the end of a hundred years and throws another, at the end of another hundred years. In this manner the twenty cart loads of sesame would finish and come to an end but not the span of, one Abuda hell.

Bhikkhu, twenty of these Abuda hell spans is equal to one Nirabbuda hell span. Bhikkhu, twenty of these Nirabbuda hell spans is equal to one Ababa hell span. Bhikkhu, twenty of these Ababa hell spans is equal to one Atata hell span. Bhikkhu, twenty of these Atata hell spans is equal to one Ahaha hell span. Bhikkhu, twenty of these Ahaha hell spans is equal to one Kumudu hell span. Bhikkhu, twenty of these Kumudu hell spans is equal to one Sogandhika hell span. Bhikkhu, twenty of these Sogandhika hell spans is equal to one Uppalaka hell span. Bhikkhu, twenty of these Uppalaka hell spans is equal to one Pundirika hell span. Bhikkhu, twenty of these Pundirika hell spans is equal to one Paduma hell span. Bhikkhu, the bhikkhu Kokalika fell into the Paduma hell for developing an unpleasant mind towards Sariputta and Moggallana." The Blessed One further said:-

"To man a dagger is born in the mouth, saying evil words with it,

The fool destroys himself, by praising the blameworthy,  
Blaming the praiseworthy. He chooses bad luck and does not feel pleasant.  
A gambler losing all his wealth and himself, is nothing compared to  
Developing a defiled mind towards well gone ones.  
Blaming noble ones, with defiled words and thoughts causes births in,  
Hundred thousand Nirabbuda hells and five sixty hundred Abbuda hells."

10. Khii.naasavabala sutta.m- Powers of one who has destroyed desires.

90. Then venerable Sariputta approached the Blessed One, worshipped and sat on a side and the Blessed One said:-

"Sariputta, how many powers has the bhikkhu who has destroyed desires, endowed with which powers the bhikkhu who has destroyed desires could acknowledge, my desires are destroyed?"

"Venerable sir, the bhikkhu who has destroyed desires, is endowed with ten powers and acknowledges my desires are destroyed. What ten?"

Venerable sir, the bhikkhu who has destroyed desires, wisely sees impermanence in all determinations as it really is. The bhikkhu who has destroyed desires with this power acknowledges, my desires are destroyed.

Again, venerable sir, the bhikkhu who has destroyed desires wisely sees sensuality as a pit of burning charcoal, as it really is. The bhikkhu who has destroyed desires with this power acknowledges, my desires are destroyed.

Again, venerable sir, the mind of the bhikkhu who has destroyed desires bends, slopes and inclines to reach seclusion, attached to non-sensuality destroys those things for which there is a fall for desires. The bhikkhu who has destroyed desires with this power acknowledges, my desires are destroyed.

Again, venerable sir, the four establishments of mindfulness are well developed in the bhikkhu who has destroyed desires. The bhikkhu who has destroyed desires with this power acknowledges, my desires are destroyed.

Again, venerable sir, the bhikkhu who has destroyed desires, is thoroughly developed in the four right endeavours,....re....the four psychic powers, ...re....the five mental faculties, ....re... the five powers, ...re...the seven enlightenment factors, ....re...and the noble eightfold path. The bhikkhu who has destroyed desires with this power of developing the noble eightfold path acknowledges, my desires are destroyed.

Venerable sir, the bhikkhu who has destroyed desires, endowed with these ten powers acknowledges my desires are destroyed.



(10). 5. Upaalivaggo- The Section on Upali.

1. Kaamabhogisutta.m -Enjoying sensual pleasures.

91. At one time the Blessed One was abiding in the monastery offered by Anathapindika in Jeta's grove in Savatthi. Then the householder Anathapindika approached the Blessed One, worshipped and sat on a side. The Blessed One said to the householder Anathapindika:-

"Householder, these ten, enjoying sensuality, are evident in the world. What ten?

Here, householder, a certain one enjoying sensuality earns money unrighteously and inconsiderately. With that money he neither enjoys sensuality nor shares it with others doing merit.

Here, householder, a certain one enjoying sensuality earns money unrighteously and inconsiderately. With that money he enjoys sensuality does not share it with others doing merit.

Here, householder, a certain one enjoying sensuality earns money unrighteously and inconsiderately. With that money he enjoys sensuality shares it with others and does merit.

Here, householder, a certain one enjoying sensuality earns money righteously and unrighteously, considerately and inconsiderately. With that money he neither enjoys sensuality nor shares it with others doing merit

Here, householder, a certain one enjoying sensuality earns money righteously and unrighteously, considerately and inconsiderately. With that money he enjoys sensuality does not share it with others doing merit.

Here, householder, a certain one enjoying sensuality earns money righteously and unrighteously, considerately and inconsiderately. With that money he enjoys sensuality shares it with others doing merit.

Here, householder, a certain one enjoying sensuality earns money righteously and considerately. With that money he neither enjoys sensuality nor shares it with others doing merit

Here, householder, a certain one enjoying sensuality earns money righteously and considerately. With that money he enjoys sensuality does not share it with others doing merit

Here, householder, a certain one enjoying sensuality earns money righteously and considerately. With that money he enjoys sensuality, shares it with others doing merit.

He partakes it, bound and swooned, without seeing the danger and the wise escape from it.

Here, householder, a certain one enjoying sensuality earns money righteously and considerately. With that money he enjoys sensuality, shares it with others doing merit.

He partakes it, not enslaved not bound not swooned, seeing the danger and the escape from it.

Householder, the one enjoying sensuality earning money unrighteously and inconsiderately and with the money neither enjoying sensuality nor sharing it with others doing merit should be blamed for these three counts. For earning money unrighteously and inconsiderately, for not enjoying sensuality himself and for not sharing it with others doing merit.

Householder, the one enjoying sensuality earning money unrighteously and inconsiderately and with the money enjoying sensuality not sharing it with others doing merit, should be blamed on two counts and praised on one count. For earning money unrighteously and inconsiderately he is blamed, for enjoying sensuality himself praised and for not sharing it with others doing merit, blamed.

Householder, the one enjoying sensuality earning money unrighteously and inconsiderately and with the money enjoying sensuality, sharing it with others doing merit should be blamed on one count and praised on two counts. For earning money unrighteously and inconsiderately he is blamed. For enjoying sensuality himself and for sharing it with others doing merit he is praised.

Householder, the one enjoying sensuality earning money righteously and unrighteously, considerately and inconsiderately and with the money neither enjoying sensuality nor sharing it with others doing merit, should be praised for one thing and blamed for three things. For earning money righteously and considerately he is praised. For earning money unrighteously and inconsiderately, for not enjoying sensuality himself and for not sharing it with others doing merit, he is blamed.

Householder, the one enjoying sensuality earning money righteously and unrighteously, considerately and inconsiderately and with the money enjoying sensuality not sharing it with others doing merit, should be praised for two things and blamed for two things. For earning money righteously and considerately and for enjoying sensuality, he is praised. For earning money unrighteously and inconsiderately and for not sharing it others doing merit, he is blamed.

Householder, the one enjoying sensuality earning money righteously and unrighteously, considerately and inconsiderately and with the money enjoying sensuality sharing it with others doing merit, should be praised on three counts and blamed on one count. For earning money unrighteously and inconsiderately, he is blamed. For earning money righteously and considerately, for enjoying sensuality himself and for sharing it with others doing merit he is praised.

Householder, a certain one enjoying sensuality earning money righteously and considerately and with the money neither enjoying sensuality nor sharing it with others doing merit, should be praised on one count and blamed on two counts. For earning money righteously and considerately he is praised. For not enjoying sensuality himself and for not sharing it others doing merit, he is blamed.

Householder, the one enjoying sensuality earning money righteously and considerately and with the money enjoying sensuality himself not sharing it with others doing merit, should be praised on two counts and blamed on one count. For earning money righteously and considerately and for enjoying sensuality himself, he is praised and for not sharing it with others doing merit, he is blamed.

Householder, the one enjoying sensuality earning money righteously and considerately and with the money enjoying sensuality and sharing it with others doing merit,

yet partaking it, bound and swooned, without seeing the danger and the escape from it, should be praised on three counts and blamed on one count. For earning money

righteously and considerately, for enjoying sensuality himself and for sharing it with others doing merit, he is praised. For partaking it bound, swooned, not seeing the danger and the escape from it, he is blamed.

Householder, the one enjoying sensuality earning money righteously and considerately and with the money enjoying sensuality and sharing it with others doing merit,

partaking it, not enslaved not bound not swooned, wisely seeing the danger and the escape from it, should be praised on these four counts. For earning money righteously and considerately, for enjoying sensuality himself for sharing it with others doing merit and for partaking it not bound, not swooned, seeing the danger and the escape from it, he should be praised on all four counts.

Householder, of these ten enjoying sensuality and evident in the world, the one enjoying sensuality earning money righteously and considerately and with the money enjoying sensuality and sharing it with others doing merit, partaking it, not enslaved not bound not swooned, wisely seeing the danger and the escape from it is the chief, foremost and the noble. Householder, just as from a cow milk is begot, from milk curd, from curd butter, from butter ghee, from ghee the cream of ghee and the cream of ghee is the foremost. In the same manner, householder, of these ten enjoying sensuality and evident in the world, the one enjoying sensuality earning money righteously and considerately and with the money enjoying sensuality and sharing it with others doing merit, partaking it, not enslaved not bound not swooned, wisely seeing the danger and the escape from it, is the chief, foremost and the noble.

## 2. Bhayasutta.m- Fear.

92. Then the householder Anathapindika approached the Blessed One, worshipped and sat on a side. The Blessed One said to the householder Anathapindika:-

"Householder, when the five fears and hostilities are appeased and you are endowed with the four factors of a stream enterer and wisely penetrated and seen the noble norm, if you desire you could declare:- 'I have put an end to birth in hell, in the animal world, in the sphere of ghosts and decrease, loss and evil states, am certain of enlightenment.'

Householder, what are the five fears and hostilities appeased?

Householder, one destroying living things, has fear and hostility, in this very life, in the next birth and experiences unpleasantness and displeasure. One abstaining from destroying living things, has no fear or hostility, in this very life, or in the next birth and does not experience unpleasantness and displeasure. One who abstains from destroying living things is appeased from fear and hostility.

Householder, one taking the not given, ....re..... misbehaving in sexuality ....re.....telling lies, ....re.... taking intoxicating and brewed drinks has fear and hostility, in this very life, in the next birth and experiences unpleasantness and displeasure. One abstaining from taking intoxicating and brewed drinks, has no fear or hostility, in this very life, or in the next birth and does not experience unpleasantness and displeasure. One who abstains from taking intoxicating and brewed drinks is appeased from fear and hostility.

With what four factors of a stream enterer is he endowed?

Here, householder, the noble disciple is endowed with unwavering faith in the enlightenment.:- 'That Blessed One is,....re.... enlightened and Blessed.' Is endowed with unwavering faith in the Teaching:-'The Teaching of the Blessed One is here and now, not a matter of time, is inviting to inspection, leading inwards to be realized by the wise for

themselves. Is endowed with unwavering faith in the Community of bhikkhus:- The community of bhikkhus have fallen to the right path, straight path, wise path and the path of mutual understanding, such as the four sets of eight Great men. They are the disciples of the Blessed One, worthy of reverence, hospitality, gifts and honour with clasped hands, the incomparable field of merit for the world. Is endowed with virtues desired by noble ones. 'Consistent virtues that are not broken, fissured or spotted. Virtues that are not corrupted praised by the wise as leading to concentration'- Is endowed with these four factors of a stream enterer.

What is the noble norm seen and thoroughly penetrated?

Here, householder, the noble disciple reflects -'When this is present, this comes to be; when this rises, this rise. When this is not present, this does not come to be; when this ceases, this cease. Such as on account of ignorance determinations, on account of determinations consciousness, on account of consciousness, name and matter. On account of name and matter, the six spheres. On account of the six spheres, contact. On account of contact feelings. On account of feelings, holding. On account of holding, being and on account of being, birth, decay death, grief, lament, unpleasantness displeasure and distress. This is the arising of the whole mass of unpleasantness. With the remainderless cessation of ignorance, cease determinations.....re..... This is the cessation of the whole mass of unpleasantness. This is the noble norm seen and thoroughly penetrated. . .

Householder, when the five fears and hostilities are appeased and you are endowed with the four factors of a stream enterer and wisely penetrated and seen the noble norm, if you desire you could declare:- 'I have put an end to birth in hell, in the animal world, in the sphere of ghosts and decrease, loss and evil states, am certain of enlightenment.

. Ki.mdi.t.thikasutta.m- What's your view?

93. At one time the Blessed One was abiding in the monastery offered by Anathapindika in Jeta's grove in Savatthi. Then the householder Anathapindika was daily going to see the Blessed One. One day it occurred to the householder Anathapindika:- It is not suitable to see the Blessed One at this time, he is in his seclusion. It is not suitable to see the bhikkhus who advice on mind development, they also are in seclusion. What if I go to the monastery of the wandering ascetics of other sects?

Then the householder Anathapindika approached the monastery of the wandering ascetics of other sects. At that time the wandering ascetics of other sects were noisy and seated were talking on childish topics in a high pitch. They saw the householder Anathapindika coming in the distance and made gestures to each other:- "Good ones, make less noise. Do not make such noise. The householder Anathapindika is coming to the monastery. He is a disciple of the recluse Gotama, who wears white clothes and lives in Savatthi. He is one who likes silence, may be he is approaching thinking the gathering is silent"

The wandering ascetics of other sects then became silent and the householder Anathapindika approached the wandering ascetics of other sects and exchanging friendly greetings sat on a side. Then the wandering sects of other sects said:-

"Householder, tell us, of what view is the recluse Gotama?"

"Sirs, I do not know everything about the view of the Blessed One"

"Householder, since you do not know the view of the recluse Gotama, tell us about the view of the bhikkhus."

"Sirs, I do not know about the view of the bhikkhus either"

"Householder, since you do not know the view of the recluse Gotama, nor the view of the bhikkhus tell us what is your view?"

"Sirs, that is not difficult for me, to declare of what view I am. Yet come on! You venerable ones first declare your own views and later it will be easy for me to declare my view."

When this was said a certain wandering ascetic said:- householder, 'The world is eternal! This is the truth, all others are false.' I am of this view.

Another wandering ascetic said:- householder, 'The world is not eternal! This is the truth, all others are false.' I am of this view.

Another wandering ascetic said:- householder, 'The world is limited! This is the truth, all others are false.' I am of this view.

Another wandering ascetic said:- householder, 'The world is not limited,...re...the soul is the body,...re.... the soul is different from the body,...re...the Thus Gone One is after death, ...re... the Thus Gone One is not after death, ...re...the Thus Gone One is and is not after death....re.... the Thus Gone One neither is nor is not after death! This is the truth, all others are false.' I am of this view.

When this was said, the householder Anathapindika said to those wandering ascetics:-  
Sirs, whoever venerable one said -'The world is eternal, this is the truth all else is false, householder, am of this view!' This view of the venerable one, has arisen on account of unwise attention or on account of anothers' words. That view is produced, compounded, is thought out and dependently arisen. Whatever is produced, compounded, thought out and dependently arisen is impermanent. That which is impermanent is unpleasant. The venerable one is sticking to that unpleasantness and reaching up to it.

Sirs, whoever venerable one said -'The world is not eternal, this is the truth all else is false, householder, am of this view!' This view of the venerable one, has arisen on account of unwise attention or on account of anothers' words. That view is produced, compounded, is thought out and dependently arisen. Whatever is produced, compounded, thought out and dependently arisen is impermanent. That which is impermanent is unpleasant. The venerable one is sticking to that unpleasantness is reaching up to it.

Sirs, whoever venerable one said -'The world is limited,...re....The world is not limited,...re...The soul is the body, ....re... The soul is different from the body, ...re... The Thus Gone One is after death, ....re... The Thus Gone One is not after death, ...re.... The Thus Gone One is and is not after death, ...re...The Thus Gone One neither is nor is not after death, this is the truth all else is false, householder, am of this view!' This view of the venerable one, has arisen on account of unwise attention or on account of anothers' words. That view is produced, compounded, is thought out and dependently arisen. Whatever is produced, compounded, thought out and dependently arisen is impermanent. That which is impermanent is unpleasant. The venerable one is sticking to that unpleasantness is reaching up to it.

Then the wandering ascetics said:- "Householder we have declared our individual views, now tell us your view."

"Sirs, whatever is produced, compounded, is thought out and dependently arisen is impermanent. Whatever is impermanent is unpleasant. What is unpleasant is not mine, am not in it. It is not my self. Sirs am of that view"

"Householder, whatever is produced, compounded, is thought out and dependently arisen is impermanent. Whatever is impermanent is unpleasant. Whatever is unpleasant that is you. Householder, you stick to it and reach up to it."

"Sirs, whatever is produced, compounded, is thought out and dependently arisen is impermanent. Whatever is impermanent is unpleasant. What is unpleasant is not mine, am not in it. It is not my self..This I have seen, as it really is, with right wisdom. I know the escape beyond it, as it really is."

When this was said the wandering ascetics became silent, confused, with drooping bodies turned their faces down became thoughtful and unable to reply. When the householder Anathapindika knew that the wandering ascetics had become silent, confused, with drooping bodies, turned down faces were thoughtful and unable to reply back, got up from his seat and approached the Blessed One, worshipped, sat on a side and related the whole conversation with the wandering ascetics to the Blessed One . . .

The Blessed One said:- "Good! Householder, it is good that you from time to time dispel the deep rooted views.of these foolish men according to the Teaching"

Then the Blessed One with a talk advised, incited, aroused, made the heart light of the householder Anathapindika. The householder Anathapindika advised, incited, aroused and made the heart light by the Blessed One got up from his seat, worshipped, circumambulated the Blessed One and went away. Soon after he had gone the Blessed One addressed the bhikkhus:-Bhikkhus, you too, who have spent a hundred rains should dispel the deep rooted views of wandering ascetics, as was done by the householder Anathapindika.

#### 4. Vajjiyamaahitasutta.m- The householder Vajjiyamahi.

94. At one time the Blessed One was living on the bank of the Gaggara pond in Campa. Then the householder Vajjiyamahi was daily going to see the Blessed One. One day it occurred to the householder Vajjiyamahi:- It is not suitable to see the Blessed One at this time, he is in his seclusion. It is not suitable to see the bhikkhus who advice on mind development, they also are in seclusion. What if I go to the monastery of the wandering ascetics of other sects?

Then the householder Vajjiyamahi approached the monastery of the wandering ascetics of other sects. At that time the wandering ascetics of other sects were noisy and seated were talking on childish topics in a high pitch. They saw the householder Vajjiyamahi coming in the distance and made gestures to each other:- "Good ones, make less noise. Do not make such noise. The householder Vajjiyamahi is coming to the monastery. He is a disciple of the recluse Gotama, who wears white clothes and lives in Campa. He is one who likes silence, may be he is approaching thinking the gathering is silent"

The wandering ascetics of other sects then became silent and the householder Vajjiyamahi approached the wandering ascetics of other sects and exchanging friendly greetings sat on a side. Then the wandering sects of other sects said:-

"Householder, is it true that the recluse Gotama blames all austerities, scolds and blames and finds fault with those leading a hard and rough life?"

"Sirs, the Blessed One does not blame all austerities. Does not scold, blame or find fault with those leading a hard and rough life. Sirs, the Blessed One details blaming, the blameworthy and praising the praiseworthy. The Blessed One does not declare definitely."

When this was said a certain wandering ascetic said to the householder Vajjiyamahi:-

"Come on householder, the way you praise the recluse Gotama, he is a nihilist and one without a concept."

"Venerable sirs, I tell you, the Blessed One rightfully points out, this is merit and this demerit and this is merit and demerit. By that the Blessed One is one who, points out, not a nihilist."

When this was said the wandering ascetics became silent, confused, with drooping bodies turned their faces turned down became thoughtful and unable to reply. When the householder Vajjiyamahi knew that the wandering ascetics had become silent, confused, with drooping bodies, turned down faces were thoughtful and unable to reply back, got up from his seat and approached the Blessed One, worshipped, sat on a side and related the whole conversation with the wandering ascetics to the Blessed One . . .

The Blessed One said:- "Good! Householder, it is good that you from time to time dispel the deep rooted views of these foolish men according to the Teaching. Householder, I do not say that all austerities should be observed, nor do I say that all austerities should not be observed. Householder, I do not say that all observances should be observed, nor do I say that all observances should not be observed. Householder, I do not say that all endeavours should be done, nor do I say that all endeavours should not be done. Householder, I do not say that everything should be given up, nor do I say that everything should not be given up. Householder, I do not say that all releases should be achieved, nor do I say that all releases should not be achieved.

Householder, when observing an austerity, if demeritorious things increase and meritorious things decrease, that austerity should not be followed Householder, when observing an austerity, if demeritorious things decrease and meritorious things increase, that austerity should be followed.

Householder, when observing an observance, if demeritorious things increase and meritorious things decrease, that observance should not be observed Householder, when observing an observance, if demeritorious things decrease and meritorious things increase, that observance should be observed.

Householder, when making endeavour, if demeritorious things increase and meritorious things decrease, that endeavour should not be followed Householder, when making endeavour, if demeritorious things decrease and meritorious things increase, that endeavour should be followed.

Householder, when giving up something, if demeritorious things increase and meritorious things decrease, that giving up should not be done Householder, when giving up

something, if demeritorious things decrease and meritorious things increase, that giving up should be done

Householder, when released from something, if demeritorious things increase and meritorious things decrease, that release should not be followed Householder, when released from something, if demeritorious things decrease and meritorious things increase, that release should be followed.

Then the Blessed One with a talk advised, incited, aroused, made the heart light of the householder Vajjiyamahi. The householder Vajjiyamahi advised, incited, aroused and made the heart light by the Blessed One got up from his seat, worshipped, circumambulated the Blessed One and went away. Soon after he had gone the Blessed One addressed the bhikkhus:-Bhikkhus, you too, who have long been in this dispensation should dispel the deep rooted views of wandering ascetics, as was done by the householder Vajjiyamahi. .

#### 5. Uttiyasutta.m- The wandering ascetic Uttiya.

95.The wandering ascetic Uttiya approached the Blessed One, exchanged friendly greetings, sat on a side and said :-

"Does good Gotama say, the world is eternal. This is the truth, all else is false?"

"Uttiya, I have not declared, the world is eternal. This is the truth, all else is false."

"Does good Gotama say, the world is not eternal. This is the truth, all else is false?"

"Uttiya, I have not declared that either, the world is eternal. This is the truth, all else is false."

"Does good Gotama say, the world is limited. This is the truth, all else is false?"

"Uttiya, I have not declared, the world is limited. This is the truth, all else is false."

"Does good Gotama say, the world is not limited....re....the soul and body is the same,...re....the soul is different from the body, ...re...the Thus Gone One is after death, ...re... The Thus Gone One is not after death, ...re...The Thus Gone One is and is not after death, ...re..The Thus Gone One neither is nor is not after death. This is the truth, all else is false?"

"Uttiya, I have not declared that either, the Thus Gone One neither is nor is not after death. This is the truth, all else is false."

"Good Gotama, when asked does good Gotama say, the world is eternal, this is the truth, all else is false. It was said it is not declared by me, The world is eternal, this is the truth all else is false

When asked does good Gotama say, the world is not eternal, this is the truth, all else is false. It was said it is not declared by me, The world is not eternal, this is the truth all else is false

When asked does good Gotama say, the world is limited,...re....not limited, ...re...the soul and the body is the same, ...re..the soul is different from the body, ...re.. the Thus Gone



One is after death, ...re...the Thus Gone One is not after death, ...re... the Thus Gone One is and is not after death, ...re...the Thus Gone One neither is nor is not after death. This is the truth, all else is false. It was said it is not declared by me either. The Thus Gone One neither is nor is not after death, this is the truth all else is false. Then what indeed does good Gotama declare?"

"Uttiya, I declare the Teaching having realized by myself, to my disciples for the purification of beings, for the ending of grief, lament, unpleasantness, displeasure and distress for the realization of extinction."

"When good Gotama declares the Teaching having realized by himself to the disciples, for the purification of beings, for the ending of grief, lament, unpleasantness, displeasure and distress for the realization of extinction, is all the world or half the world or one third of it led away?" When this was asked the Blessed One became silent.

Then it occurred to venerable Ananda The wandering ascetic overcome by this evil view asks a question from the completely exalted one, the question does not go home, it is not explained, it becomes incapable to be answered. It will be for Uttiya's unpleasantness for a long time.

Then venerable Ananda said to the wandering ascetic:- "Friend, I will give you a comparison, for some wise ones understand the meaning when a comparison is given.

To a neighbouring city there is a deep moat and a high wall with a single gate and a wise gate keeper who stops the unknown and allows the known to enter. He encircles round the city wall and does not see a single entrance or a hole so far as a cat to enter. The knowledge does not arise to him:- This much enters the city or this much leaves the city. Yet he knows, all that enter or leave the city have to leave or enter through this gate.

In the same manner, the Thus Gone One is not eager whether all are led away from the world, half or one third is led away from the world. It occurs to the Thus Gone One:-

'Whoever was led away, are led away and will be led away from the world, they all dispel the five hindrances, wisely make the finer defilements of the mind weak, develop the mind in the four establishments of mindfulness and the seven enlightenment factors as it really should be, thus they were led away, are led away or will be led away from the world. Friend, the question you asked from the Blessed One was not correctly worded Therefore the Blessed One did not explain it.

## 6. Kokanudasutta.m- The wandering ascetic Kokunada.

96 At one time venerable Ananda was abiding in the warm water monastery in Rajagaha and waking up during the early hours of the day went to the hot water spring to wash the body. Having washed the body and come out was standing in one robe until the body was dry, The wandering ascetic Kokunada too had got up during the early hours of the day and had come to the hot water spring to wash the body

The wandering ascetic Kokunada seeing venerable Ananda said:-"Friend, who are you?"

"Friend, I am a bhikkhu."

" Friend, whose bhikkhu are you?"

"Friend, am one of the sons of the Sakyas."

"I want to ask a question from the venerable one if the venerable one gives me permission."

"Ask friend, we will listen and explain."

The world is eternal, this is the truth. All else is false is the good one of this view?"

"Friend, am not of this view, the world is eternal. This is the truth, all else is false."

"The world is not eternal, this is the truth, all else is false is the good one of this view?"

"Friend, am not of the view, the world is not eternal. This is the truth, all else is false."

"The world is limited. This is the truth, all else is false is the good one of this view?"

"Friend, am not of the view, the world is limited. This is the truth, all else is false."

"The world is not limited....re....the soul and body is the same,...re....the soul is different from the body, ...re...the Thus Gone One is after death, ...re... The Thus Gone One is not after death, ...re...The Thus Gone One is and is not after death, ...re..The Thus Gone One neither is nor is not after death. This is the truth, all else is false, is the good one of this view?"

"Friend, am not of the view, the Thus Gone One neither is nor is not after death. This is the truth, all else is false."

"Then does the good one not know and not see?"

"Friend, I know and I see."

"Good one, when asked, the world is eternal, this is the truth, all else is false. It was said am not of the view, the world is eternal, this is the truth all else is false.

When asked, the world is not eternal, this is the truth, all else is false. It was said, am not of the view the world is not eternal, this is the truth all else is false

When asked, the world is limited,...re....not limited, ...re...the soul and the body is the same, ...re..the soul is different from the body, ...re.. the Thus Gone One is after death, ...re...the Thus Gone One is not after death, ...re... the Thus Gone One is and is not after death, ...re...the Thus Gone One neither is nor is not after death. This is the truth, all else is false. It was said, am not of the view the world is eternal, this is the truth all else is false. When asked then good one, do you not know and not see, it was said I know and I see. How could the meaning of these words be known?"

"Friend, the world is eternal, this is the truth, all else is false is a speculation. The world is not eternal, this is the truth, all else is false is a speculation. The world is limited, ...re... The world is not limited ...re....the soul is the same as the body, ...re...the soul is different from the body...re.... The Thus Gone One is after death, ...re... The Thus Gone One is not after death, ...re...The Thus Gone One is and is not after death, ...re.....The Thus Gone One neither is nor is not after death, this is the truth, all else is false is a speculation.

Friend, these speculations are firm beliefs, resolutions, possession of a view, arisings from views and seized things, I know them and see them, not that I do not know and see them."

"What is the name of the venerable one, how do the co-associates know him? "

"Friend, my name is Ananda and co-associates call me Ananda."

"We had been talking with a great teacher. If we knew we would not have spoken so much. Venerable sir, Ananda, pardon me."

## 7. Aahuneyyasutta.m- Worshipful

97."Bhikkhus, the bhikkhu endowed with these ten things is suitable for, revering, hospitality, gifts and worshipful with clasped hands the incomparable field of merit for the world. What ten?

Here, bhikkhus, the bhikkhu is virtuous restrained in the higher code of rules seeing fear in the slightest fault.

Is learned, bearing and accumulating the Teaching good at the beginning, middle and end, full of meanings even in the letters and declaring the pure and complete holy life. That Teaching he bears in the mind, recites and experiences with the mind and straightens his view

Becomes a spiritual friend, a good companion promoting good friendship

He is one of right view endowed with the right vision.

Partakes various psychic fetes -Such as one becoming many, and many becoming one. Appearing and disappears across walls and embankments without an obstruction, as though done in space. Dives in and comes out of earth too as though in water. Goes unbroken on water, as though on earth. Abides cross legged in space as birds small and large do. Even the moon and sun he touches with the hand and wields power as far as the world of Brahma.

With the ear element purified above human hears both sounds heavenly and human, far and near.

Cognizes and knows the minds of other beings. Knows the greedy mind, the not greedy mind, the angry mind, the not angry mind, the deluded mind, the not deluded mind, the cramped mind and the distracted mind, the mind grown great and the mind not grown great, the mind with a compare and the mind without a compare, the concentrated mind and the not concentrated mind, the released mind and the not released mind.

Recollects the manifold previous births. Such as one birth, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred births, a thousand births, a hundred thousand births, innumerable forward world cycles of births, innumerable backward world cycles of births and innumerable forward and backward cycles of births. -There I was of such name, clan, disposition, supports, experiencing such pleasant and unpleasant feelings and enjoying such a life span. Disappearing from there was born there with such name, clan, disposition, supports, experiencing such pleasant and unpleasant feelings and enjoying

such a life span. Disappearing from there was born here. Thus with all details the manifold previous births are recalled.

With the heavenly eye purified beyond human sees beings disappearing and appearing in unexalted and exalted states, beautiful and ugly in good and bad states. Sees beings born according to their actions. These good beings endowed with bodily, verbal and mental misbehaviour, blaming noble ones, with wrong view, with the wrong view of actions, after death are born in loss, in decrease, in hell. As for these good beings, endowed with bodily, verbal and mental right behaviour after death are born in a good state, in heaven. Thus with the heavenly eye purified beyond human sees beings disappearing and appearing in unexalted and exalted states, beautiful and ugly in good and bad states. Sees beings born according to their actions.

Destroying desires, the mind released and released through wisdom, in this very life by himself realizing abides.

Bhikkhus, the bhikkhu endowed with these ten things is suitable for, revering, hospitality, gifts and worshipful with clasped hands the incomparable field of merit for the world."

#### 8. Therasutta.m- The elder bhikkhu.

98. "Bhikkhus, the bhikkhu endowed with ten things, wherever he goes, has a pleasant abiding. What ten?

He is a well known elder gone forth long since. Is virtuous, ...re...abides seeing fear in the slightest fault. Is learned....re..... and straightens his view. Of the higher code of rules he is well versed to explain and adjudicate with reference to suttas and words. Is clever in giving judgement. Is fond of the Teaching and speaks delightedly about the deeper aspects of the Teaching and discipline. Is satisfied with whatever gain of robes, morsel food, dwellings and requisites when ill. Is lovely when approaching and receding and sits inside a house well restrained. He is a quick and easy gainer for nothing of the higher states of the mind, the pleasant abidings in this very life. Destroying desires, releasing the mind and released through wisdom, he abides in this very life by himself realizing. Bhikkhus, the bhikkhu endowed with these ten things, wherever he goes, has a pleasant abiding. .

#### 9. Upalisutta.m- Venerable Upali.

99. Venerable Upali approached the Blessed One, worshipped, sat on side and said:- "Venerable sir, I desire to live in forest dwellings and jungle paths."

"Upali, life in forest dwellings and jungle paths is difficult to bear. It is difficult to be attached to seclusion. The mind of the bhikkhu who is not concentrated is carried away by solitude. Upali, if someone says:-I will abide in jungle forests to gain concentration. He could expect a sinking down or an elation.

Upali, a huge elephant of about seven or seven and half cubits comes to a huge pond of water. It occurs to him:- 'What if I descend this pond, enjoy washing my ears and back, bathe and drink and ascending the pond go where I like. 'Then the huge elephant descends to the pond, enjoys washing his ears and back, bathes, drinks and ascends

from it and goes wherever he likes. What is the reason? Upali, he has a huge self, and could withstand that depth and enjoy the depth .

Then a hare or a cat comes and it occurs to it:- If the huge elephant can why can't I.? What if I ascend the great pond, enjoy washing my ears and back, drink and bathe and ascending go where I want to go. Without considering he jumps into the great pond, and he should expect this. -Either sinking or being thrown up . What is the reason?

Upali the self is small, the pond is deep, it cannot withstand the depth. In the same manner, Upali if someone says:-I will abide in jungle forests to gain concentration. He could expect a sinking down or an elation.

Upali, a baby boy would play with his own urine and excreta. Isn't it completely foolish to do so?"

"It is, venerable sir."

"That boy in the meantime with his developed mental faculties would play games played by young boys such as:- Playing with, a toy plough, sticks, turning somersaults, a toy windmill, toy measures, a toy cart or a small bow. Isn't this more excellent than the game he played earlier?"

"Yes, venerable sir."

"Upali, in the meantime that boy when his mental faculties are developed, provided and endowed with the five strands of sensual pleasures would enjoy pleasant, agreeable forms cognizable by eye consciousness arousing fondness and sensual desires. Would enjoy pleasant, agreeable sounds cognizable by ear consciousness....re.... scents cognizable by nose consciousness,...re..... tastes cognizable by tongue consciousness, ...re.... and touches cognizable by body consciousness. Upali, isn't this more excellent than the games he enjoyed earlier?"

"Yes, venerable sir."

"Here, Upali, the Thus Gone One, worthy, rightfully enlightened, endowed with knowledge and conduct, well gone, knower of the worlds, incomparable tamer of those to be tamed, teacher of gods and men, enlightened and blessed is born in the world. He declares the Teaching, by himself known and realized, to the world, together with its gods and men and the community of recluses and brahmins. That Teaching is good at the beginning, middle and end, full of meaning even in the letters, declaring the pure and complete holy life.

A householder, or the son of a householder or someone born to a clan hears that Teaching and gains faith in the Thus Gone One. With that gain of faith he reflects:-

'The household life is full of difficulties and defilements, the going forth is like open space.

Living in a household, it is difficult to lead the holy life pure and complete. What if I shave head and beard, wear yellow clothes, leave the household and go forth.

In the meantime leaving behind a great mass of wealth or a little wealth, a large circle of relations or a small circle of relations he shaves head and beard, wears yellow clothes and leaving home, becomes homeless.

Become homeless, he trains in the precepts of the bhikkhus. Giving up destroying living things, throws away stick and weapon, abides shameful with aroused compassion for all beings.

Putting an end to taking the not given, desiring the given, abides without theft making the self pure.

Leaving behind the unholy life, abides far removed from low sexuality.

Giving up and abstaining from telling lies, talks the truth become trustworthy to the world.

Giving up slandering abstains from telling there, what was heard here to disunite these. Or from telling here, what was heard there to disunite those. Thus unites the broken, makes firm those united. Desiring and attached to unity talks words, for unity to promote unity.

Abstaining from rough talk, talks words that are pleasing to the ears, go straight into the heart, noble and good mannered words, desired by the general populace.

Abstaining from frivolous talk, talks words that are truthful, meaningful, words that accord with the Teaching and discipline. Talks truthful, meaningful words at the right time, words that should be treasured.

He abstains from destroying seedlings and vegetation. Partakes one meal per day, abstains from food at night and at untimely hours. Abstains from dance, singing, instrumental music and sight seeing. Abstains from bearing flowers, scents, ointments, wearing ornaments and decorating the self. Abstains from high and stately beds and seats. Abstains from accepting gold and silver, uncooked grains and uncooked flesh. Abstains from accepting women and girls, slave women and men, goats and cows, fowl and pigs. Abstains from accepting elephants, cattle, horses and mares. Abstains from accepting fields and lands. Abstains from taking messages, buying and selling. Abstains from false weighing, false coining and false measuring. Abstains from deceit, fraud and insincere activities. Abstains from cutting, binding and tying. Abstains from highway robbery and various deceptive ways of obtaining morsel food

He is satisfied with the robe to cover the body, with the morsel food to please the stomach. Wherever he goes, he goes with all his things. Endowed with the virtues of a noble one, he enjoys the pleasantness of being free from faults.

Seeing a form, he does not take the sign or the detail. To one abiding with the faculty of the eye unprotected, demeritorious things of coveting and displeasure may arise. He protects the faculty of the eye. Hearing a sound, ...re.... Scenting a smell, ...re.... Tasting some food,....re.... Experiencing a touch on the body, ...re... Cognizing an idea he does not take the sign or the detail. To one abiding with the faculty of the mind unprotected, demeritorious things of coveting and displeasure may arise. He protects the faculty of the mind. Endowed with this noble ones' control of the mental faculties He enjoys the pleasantness of internally not being hurt, .

Approaching and receding he becomes aware. Looking on and about he becomes aware. Bending and stretching he becomes aware. Bearing the three robes and bowl he becomes aware. Enjoying, drinking, eating and tasting he becomes aware. Going, standing, sitting and lying until awake he becomes aware and talking or keeping silence he becomes aware.

Endowed with this mass of virtues of the noble ones, the control of the mental faculties of the noble ones, the mindful awareness of the noble ones, he dwells secluded, at the root

of a tree in the forest, a mountain grotto, a mountain cave, a cemetery, a jungle path, an open space or a heap of straw/ Gone to the forest, to the root of a tree or to an empty house he sits with crossed legs and body straight with mindfulness established in front.

Dispelling covetousness for the world he purifies the mind and abides with a mind free of covetousness. Dispelling aversion he abides purifying the mind of aversion with compassion for all living things. Dispelling sloth and torpor, he abides purifying the mind of sloth and torpor mindful and aware of the perception of light. Dispelling restlessness and worry, he abides with a balanced mind, appeasing the restlessness and worrying. Dispelling doubts abides purifying the mind of doubts, about things that have to be done and not done

Dispelling the five hindrances, wisely weakening the finer defilements, secluding the mind from sensual thoughts and angry thoughts, with thoughts and discursive thoughts and with joy and pleasantness born of seclusion he abides in the first higher state of the mind.

Upali, isn't this abiding more pleasant than the previous abiding? "

"Yes, venerable sir."

"Upali, my disciples dwell in forests and jungle paths, when they see these good things in them, not until then.

Again, Upali, the bhikkhu overcoming thoughts and discursive thoughts ....re..... abides in the second higher state of the mind. Isn't this abiding more pleasant than the previous?"

"Yes, venerable sir."

"Upali, my disciples dwell in forests and jungle paths, when they see these good things in them, not until then.

Again, Upali, the bhikkhu with equanimity to joy and disenchantment ....re..... abides in the third higher state of the mind. Isn't this abiding more pleasant than the previous?"

"Yes, venerable sir."

"Upali, my disciples dwell in forests and jungle paths, when they see these good things in them, not until then.

Again, Upali, the bhikkhu dispelling pleasantness and unpleasantness ....re..... abides in the fourth higher state of the mind....re.....

Again, Upali the bhikkhu dispelling all perceptions of matter and aversion, not attending to the various perceptions, with space is boundless abides in the sphere of space

Isn't this abiding more pleasant than the previous?"

"Yes, venerable sir."

"Upali, my disciples dwell in forests and jungle paths, when they see these good things in them, not until then.

Again, Upali, the bhikkhu overcoming all the sphere of space, with consciousness is boundless abides in the sphere of consciousness....re.....

Again, Upali, the bhikkhu overcoming all the sphere of consciousness, with there is nothing abides in the sphere of nothingness....re.....

Again, Upali, the bhikkhu overcoming all the sphere no-thingness, thinking this is appeasement, abides in the sphere of neither perception nor non perception

Isn't this abiding more pleasant than the previous?"

"Yes, venerable sir."

"Upali, my disciples dwell in forests and jungle paths, when they see these good things in them, not until then.

Again, Upali, the bhikkhu overcoming all the sphere of neither perception nor non-perception abides in the cessation of perceptions and feelings

Isn't this abiding more pleasant than the previous?"

"Yes, venerable sir."

"Upali, my disciples dwell in forests and jungle paths, when they see these good things in them, not until then. You will have a pleasant abiding with the community of bhikkhus.

10. Abhabbasutta.m- Impossible.

100. "Bhikkhus, it is impossible to realize extinction without dispelling these ten things. What ten?

Greed, hate, delusion, hatred, the grudging nature, hypocrisy, spitefulness, envy, selfishness and measuring. Bhikkhus, it is impossible to realize extinction without dispelling these ten things.

Bhikkhus, it is possible to realize extinction dispelling these ten things. What ten?

Greed, hate, delusion, hatred, the grudging nature, hypocrisy, spitefulness, envy, selfishness and measuring. Bhikkhus, it is possible to realize extinction dispelling these ten things."

3. Tatiyapa.n.naasaka.m- The third fifty.

(11) 1. Sama.nasa~n~naavaggo- Perceptions of a recluse.

1. Sama.nasa~n~naasutta.m- Perceptions of a recluse.

101. Bhikkhus, these three things developed and made much conduces to the completion of seven things. What three?



On my own wish am an outcaste, my life depends on others, I have made my appearance different. Bhikkhus, these three things developed and made much conduces to the completion of seven things. What seven?

To leading a peaceful life observing the virtues consistently, to not covet, not become angry, not become conceited, to desire the training, become satisfied with the requisites of life and to arouse effort. Bhikkhus, these three things developed and made much conduces to the completion of these seven things.

## 2 Bojjhangasutta.m- Enlightenment factors.

102. "Bhikkhus, when these seven enlightenment factors are developed and made much the threefold knowledge gets completed. What seven?

The enlightenment factor, mindfulness, investigating the Teaching, effort, joy, tranquillity, concentration and equanimity. Bhikkhus, when these seven enlightenment factors are developed and made much the threefold knowledge gets completed. What three?

Here, bhikkhus, the bhikkhu reflects the manifold previous births with all details. Such as one birth, two, three births,....re..... thus with all details he recalls the manifold previous births. With the heavenly eye purified beyond human ....re..... knows beings born according to their actions. Destroying desires, ....re.... by himself realizing abides. Bhikkhus, when these seven enlightenment factors are developed and made much this threefold knowledge gets completed.

## 3. Micchatta.msutta.m- Gone wrong

103. "Bhikkhus, gone wrong, there is failure not accomplishment. Bhikkhus, how is there going wrong and failure?

Bhikkhus, with wrong view there are wrong thoughts To one thinking wrong, there are wrong words. To one with wrong words, there are wrong activities. To one with wrong activities, there is a wrong livelihood. To one with a wrong livelihood, there is wrong endeavour. To one with wrong endeavour, there is wrong mindfulness. To one with wrong mindfulness there is wrong concentration. To one with wrong concentration, there is wrong knowledge. To one with wrong knowledge the release is wrong. Bhikkhus, gone wrong, there is failure not accomplishment.

Bhikkhus, with righteousness, there is accomplishment. Bhikkhus, how is there righteousness and accomplishment?

Bhikkhus, with right view there are right thoughts To one thinking correctly, there are right words. To one with right words, there are right activities. To one with right activities, there is a right livelihood. To one with a right livelihood, there is right endeavour. To one with right endeavour, there is right mindfulness. To one with right mindfulness there is right concentration. To one with right concentration, there is right knowledge. To one with right knowledge the release is right. Bhikkhus, with righteousness there is accomplishment."

#### 4. Biijasutta.m- Seedlings

104."Bhikkhus, of a person with wrong view, wrong thoughts, wrong speech, wrong activities, wrong livelihood, wrong endeavour, wrong mindfulness, wrong concentration, wrong knowledge and wrong release, whatever be the extent of his wrong view, to that extent will be the proficiency of his bodily. verbal and mental activities, intentions, wishes, aspirations and determinations. All those things will conduce to be disagreeable, undesirable and unpleasant. What is the reason? Bhikkhus, it is on account of the evil view.

Bhikkhus, just as the Nimba seed, the kosataka or the bitter Kalabu seed when put on the moist soil, would grow drawing the essence from the earth, water and air and whatever it produces will be bitter, disagreeable, undesirable and unpleasant. What is the reason? On account of the evil nature of the seed. In the same manner bhikkhus, of a person with wrong view, wrong thoughts, wrong speech, wrong activities, wrong livelihood, wrong endeavour, wrong mindfulness, wrong concentration, wrong knowledge and wrong release, whatever be the extent of his wrong view, to that extent will be the proficiency of his bodily. verbal and mental activities, intentions, wishes, aspirations and determinations. All those things will conduce to be disagreeable, undesirable and unpleasant. What is the reason? Bhikkhus, it is on account of the evil view.

"Bhikkhus, of a person with right view, right thoughts, right speech, right activities, right livelihood, right endeavour, right mindfulness, right concentration, right knowledge and right release, whatever be the extent of his right view, to that extent will be the proficiency of his bodily. verbal and mental activities, intentions, wishes, aspirations and determinations. All those things will conduce to be agreeable, desirable and pleasant. What is the reason? Bhikkhus, it is on account of the right view.

Bhikkhus, just as a sugar cane seed, a paddy seed or the seed of a grape vine when put on the moist soil would grow drawing the essence from the earth, water and air and whatever it produces will be sweet, agreeable, desirable and pleasant. What is the reason? On account of the good nature of the seed. In the same manner bhikkhus, of a person with right view, right thoughts, right speech, right activities, right livelihood, right endeavour, right mindfulness, right concentration, right knowledge and right release, whatever be the extent of his right view, to that extent will be the proficiency of his bodily. verbal and mental activities, intentions, wishes, aspirations and determinations. All those things will conduce to be agreeable, desirable and pleasant. What is the reason? Bhikkhus, it is on account of the right view."

#### 5. Vijjaasutta.m- Knowledge.

105."Bhikkhus, ignorance is foremost for demeritorious things followed by lack of shame and lack of remorse. Bhikkhus, the ignorant one, who does not know, has wrong view. One with wrong view, has wrong thoughts. One with wrong thoughts has wrong words. One with wrong words has wrong activity. One with wrong activity has a wrong livelihood, One with a wrong livelihood has wrong endeavour. One with wrong endeavour has wrong mindfulness. One with wrong mindfulness has wrong concentration. One with wrong concentration has wrong knowledge and one with wrong knowledge has wrong release.

Bhikkhus, science is foremost for meritorious things followed by shame and remorse. Bhikkhus, the one who knows, has right view. One with right view, has right thoughts. One with right thoughts has right words. One with right words has right activity. One with right activity has a right livelihood, One with a right livelihood has right endeavour. One with right endeavour has right mindfulness. One with right mindfulness has right concentration. One with right concentration has right knowledge and one with right knowledge has right release."

## 6. Nijjarasutta.m- Overcoming

106."Bhikkhus, these ten are things to overcome. What ten?

Bhikkhus, to one with right view, wrong view is overcome. The various evil demeritorious things that arise on account of wrong view are overcome.and various meritorious things get developed and completed on account of right view.

Bhikkhus, to one with right thoughts, wrong thoughts are overcome. The various evil demeritorious things that arise on account of wrong thoughts are overcome.and various meritorious things get developed and completed on account of right thoughts.

Bhikkhus, to one with right speech, wrong speech is overcome. The various evil demeritorious things that arise on account of wrong speech are overcome.and various meritorious things get developed and completed on account of right speech.

Bhikkhus, to one with right activities, wrong activities are overcome. The various evil demeritorious things that arise on account of wrong activities are overcome.and various meritorious things get developed and completed on account of right activities.

Bhikkhus, to one with right livelihood, wrong livelihood is overcome. The various evil demeritorious things that arise on account of wrong livelihood are overcome.and various meritorious things get developed and completed on account of right livelihood.

Bhikkhus, to one with right endeavour, wrong endeavour is overcome. The various evil demeritorious things that arise on account of wrong endeavour are overcome.and various meritorious things get developed and completed on account of right endeavour.

Bhikkhus, to one with right mindfulness, wrong mindfulness is overcome. The various evil demeritorious things that arise on account of wrong mindfulness are overcome.and various meritorious things get developed and completed on account of right mindfulness.

Bhikkhus, to one with right concentration, wrong concentration is overcome. The various evil demeritorious things that arise on account of wrong concentration are overcome.and various meritorious things get developed and completed on account of right concentration.

Bhikkhus, to one with right knowledge, wrong knowledge is overcome. The various evil demeritorious things that arise on account of wrong knowledge are overcome.and various meritorious things get developed and completed on account of right knowledge.

Bhikkhus, to one with right release, wrong release is overcome. The various evil demeritorious things that arise on account of wrong release are overcome and various meritorious things get developed and completed on account of right release.

Bhikkhus, these ten things are to be overcome." . . .

#### 7. Dhovanasutta.m- Washing.

107."Bhikkhus, in the southern states there is a thing called washing. At that festival there is enjoying, drinking, eating, there are things to chew, eatables, things to lick and polite words, dancing singing and playing musical instruments. Bhikkhus, there is such washing, I do not say there isn't. Bhikkhus, that washing is unexalted, low, of the ordinary, not noble, not useful, not conducive to turning away, to disenchantment, to cessation, to appeasement, to realization, to enlightenment and to extinction.

Bhikkhus, I will teach the noble ones' washing, which is definitely conducive to turning away, disenchantment, cessation, appeasement, realization, enlightenment and extinction.

Come to this washing, beings with the nature of birth, decay and death, are released from birth, decay, and death. Those who have grief, lament, unpleasantness, displeasure and distress are released from grief, lament, unpleasantness, displeasure and distress. Listen to it carefully, I will teach.

Bhikkhus, what is the noble ones' washing, which washing conduces to turning away, disenchantment, cessation, appeasement, realization, enlightenment and extinction.

Come to which washing, beings with the nature of birth, decay and death, are released from birth, decay, and death. Those who have grief, lament, unpleasantness, displeasure and distress are released from grief, lament, unpleasantness, displeasure and distress?

Bhikkhus, to one with right view, wrong view is washed out. The various evil demeritorious things that arise on account of wrong view are washed out and various meritorious things get developed and completed on account of right view..

Bhikkhus, to one with right thoughts wrong thoughts are washed out,....re..... to one with right words wrong words are washed out, ....re.... to one with right activity wrong activity is washed out, ....re... to one with right livelihood wrong livelihood is washed out,.....re..... to one with right endeavour, wrong endeavour is washed out,....re.... to one with right mindfulness wrong mindfulness is washed out, ....re... to one with right concentration wrong concentration is washed out, ...re.... to one with right knowledge wrong knowledge is washed out, ....re.... to one with right release wrong release is washed out . The various evil demeritorious things that arise on account of wrong release are washed out and various meritorious things get developed and completed on account of right release. .

Bhikkhus, this is the noble ones' washing, which washing conduces to turning away, disenchantment, cessation, appeasement, realization, enlightenment and extinction.

Come to this washing, beings with the nature of birth, decay and death, are released from birth, decay, and death. Those who have grief, lament, unpleasantness, displeasure and distress are released from grief, lament, unpleasantness, displeasure and distress.

## 8. Tikicchakasutta.m- A physician

108. Bhikkhus, the physician gives a purgative to counteract disorders arisen from bile, phelgm and arisen from air. I do not say that this is not done, these purgatives agree and disagree. .

Bhikkhus, I will teach the noble ones' purgative, which definitely agrees does not disagree.

Taking this purgative beings with the nature of birth, decay and death, are released from birth, decay, and death. Those who have grief, lament, unpleasantness, displeasure and distress are released from grief, lament, unpleasantness, displeasure and distress. Listen to it carefully, I will teach.

Bhikkhus, what is the noble ones' purgative which definitely agrees does not disagree.

Taking this purgative, beings with the nature of birth, decay and death, are released from birth, decay, and death. Those who have grief, lament, unpleasantness, displeasure and distress are released from grief, lament, unpleasantness, displeasure and distress?

Bhikkhus, to one with right view, wrong view is purged. The various evil demeritorious things that arise on account of wrong view are purged and various meritorious things get developed and completed on account of right view..

Bhikkhus, to one with right thoughts wrong thoughts are purged,....re..... to one with right words wrong words are purged, ....re.... to one with right activity wrong activity is purged, ....re... to one with right livelihood wrong livelihood is purged,.....re..... to one with right endeavour, wrong endeavour is purged,...re.... to one with right mindfulness wrong mindfulness is purged, ....re... to one with right concentration wrong concentration is purged, ...re.... to one with right knowledge wrong knowledge is purged, ....re.... to one with right release wrong release is purged . The various evil demeritorious things that arise on account of wrong release are purged and various meritorious things get developed and completed on account of right release. .

Bhikkhus, this is taking the noble ones' purgative which agrees and does not disagree

Taking this purgative, beings with the nature of birth, decay and death, are released from birth, decay, and death. Those who have grief, lament, unpleasantness, displeasure and distress are released from grief, lament, unpleasantness, displeasure and distress."

## 9. Vamanasutta.m- Medicine to vomit

109 .Bhikkhus, the physician gives medicine to vomit for disorders of the bile, phlegm and air. Sometimes they agree and at other times they disagree.

Bhikkhus, I too give medicine to vomit, which definitely agrees does not disagree.

Taking this medicine to vomit beings with the nature of birth, decay and death, are released from birth, decay, and death. Those who have grief, lament, unpleasantness,

displeasure and distress are released from grief, lament, unpleasantness, displeasure and distress.

Bhikkhus, what is the noble ones' medicine given to vomit which definitely agrees does not disagree?.

Taking this medicine to vomit, beings with the nature of birth, decay and death, are released from birth, decay, and death. Those who have grief, lament, unpleasantness, displeasure and distress are released from grief, lament, unpleasantness, displeasure and distress?

Bhikkhus, to one with right view, wrong view is vomited. The various evil demeritorious things that arise on account of wrong view are vomited and various meritorious things get developed and completed on account of right view..

Bhikkhus, to one with right thoughts wrong thoughts are vomited,....re..... to one with right words wrong words are vomited, ....re.... to one with right activity wrong activity is vomited, ....re... to one with right livelihood wrong livelihood is vomited,.....re..... to one with right endeavour, wrong endeavour is vomited,...re.... to one with right mindfulness wrong mindfulness is vomited, ....re... to one with right concentration wrong concentration is vomited, ...re.... to one with right knowledge wrong knowledge is vomited, ....re.... to one with right release wrong release is vomited . The various evil demeritorious things that arise on account of wrong release are vomited and various meritorious things get developed and completed on account of right release. .

Bhikkhus, this is taking the noble ones' medicine to vomit which agrees and does not disagree

Taking this medicine to vomit, beings with the nature of birth, decay and death, are released from birth, decay, and death. Those who have grief, lament, unpleasantness, displeasure and distress are released from grief, lament, unpleasantness, displeasure and distress."

10. Niddhamaniyasutta.m- Draining out.

110. "Bhikkhus, these ten are draining out things. What ten?

Bhikkhus, right view drains out wrong view and the various evil demeritorious things that arise on account of wrong view drain out and various meritorious things get developed and completed on account of right view..

Bhikkhus, right thoughts drain out wrong thoughts,....re..... right words drain out wrong words, ....re.... right activity drains out wrong activity, ....re... right livelihood drains out wrong livelihood,.....re..... right endeavour drains out wrong endeavour,...re.... right mindfulness drains out wrong mindfulness, ....re...right concentration drains out wrong concentration, ...re.... right knowledge drains out wrong knowledge, ....re.... right release drains out wrong release . The various evil demeritorious things that arise on account of wrong release drain out and various meritorious things get developed and completed on account of right release. .

Bhikkhus, these ten are draining out things"

11. Pa.thama-asekhasutta.m- First on one gone beyond the training.

111. Then a certain bhikkhu approached the Blessed One, worshipped, sat on a side and said:-

"Venerable sir, it is said, 'gone beyond the training' How is the bhikkhu gone beyond the training?"

"Here, bhikkhus, the bhikkhu is endowed with perfect right view, perfect right thoughts, perfect right speech, perfect right activity, perfect right livelihood, perfect right endeavour, perfect right mindfulness, perfect right concentration perfect right knowledge and perfect right release gone beyond the training. Such a one is gone beyond the training."

12. Dutiya-asekhasutta.m- Second on one gone beyond the training.

112. "Bhikkhus, these ten are factors of a perfect one, gone beyond the training. What ten?"

Perfect right view, perfect right thoughts, perfect right speech, perfect right activity, perfect right livelihood, perfect right endeavour, perfect right mindfulness, perfect right concentration, perfect right knowledge and perfect right release, gone beyond the training."

(12) 2. Paccoroha.nivaggo- Stepping down.

1. Pa.thama-adhammasutta.m- First on the unrighteous Teaching.

113. "Bhikkhus, the unrighteous and the not useful should be known. The righteous and the useful should be known and you should fall to the method of the righteous and useful.

Bhikkhus, what is the unrighteous and useless?"

Wrong, view, thoughts, speech, activities, livelihood, endeavour, mindfulness, concentration, knowledge and release. This is the unrighteous and useless .

Bhikkhus, what is the righteous and useful?"

Right, view, thoughts, speech, activities, livelihood, endeavour, mindfulness, concentration, knowledge and release. This is the righteous and useful.

Bhikkhus, if it was said, the unrighteous and the not useful should be known. The righteous and useful should be known and you should fall to the method which is righteous and useful, it was said on account of this.

2.. Dutiya-adhammasutta.m- Second on the unrighteous Teaching

114. "Bhikkhus, the unrighteous and the righteous should be known. The useless and the useful should be known and you should fall to the method which is righteous and useful.

Bhikkhus, what is the unrighteous and the righteous, what is the useless and useful ?

Bhikkhus, wrong view is unrighteous, right view is righteous. On account of wrong view various, useless, evil demeritorious things arise, they are useless. On account of right view various useful meritorious things develop and get completed, they are useful.

Bhikkhus, wrong thoughts are unrighteous, right thoughts are righteous. On account of wrong thoughts various useless evil demeritorious things arise, they are useless. On account of right thoughts various useful meritorious things develop and get completed, they are useful.

Bhikkhus, wrong speech is unrighteous, right speech is righteous. On account of wrong speech various useless evil demeritorious things arise, they are useless. On account of right speech various useful meritorious things develop and get completed, they are useful.

Bhikkhus, wrong activity is unrighteous, right activity is righteous. On account of wrong activity various, useless, evil, demeritorious things arise, they are useless. On account of right activity various useful meritorious things develop and get completed, they are useful.

Bhikkhus, wrong livelihood is unrighteous, right livelihood is righteous. On account of wrong livelihood various, useless, evil, demeritorious things arise, they are useless. On account of right livelihood various, useful meritorious things develop and get completed, they are useful.

Bhikkhus, wrong endeavour is unrighteous, right endeavour is righteous. On account of wrong endeavour various, useless, evil, demeritorious things arise, they are useless. On account of right endeavour various useful meritorious things develop and get completed, they are useful.

Bhikkhus, wrong mindfulness is unrighteous, right mindfulness is righteous. On account of wrong mindfulness various useless, evil, demeritorious things arise, they are useless. On account of right mindfulness various useful meritorious things develop and get completed, they are useful.

Bhikkhus, wrong concentration is unrighteous, right concentration is righteous. On account of wrong concentration various, useless, evil, demeritorious things arise, they are useless. On account of right concentration, various, useful, meritorious things develop and get completed, they are useful.

Bhikkhus, wrong knowledge is unrighteous, right knowledge is righteous. On account of wrong knowledge various useless evil demeritorious things arise, they are useless. On account of right knowledge various, useful, meritorious things develop and get completed, they are useful.

Bhikkhus, wrong release is unrighteous, right release is righteous. On account of wrong release various useless, evil, demeritorious things arise, they are useless. On account of right release various useful meritorious things develop and get completed, they are useful.



Bhikkhus, if it was said, the unrighteous Teaching and the righteous Teaching should be known. The useless Teaching and the useful Teaching should be known and you should fall to the method, which is righteous and useful it was said on account of this."

3.. Tatiya-adhammasutta.m- Third on the unrighteous.

115. "Bhikkhus, the unrighteous and the righteous should be known. The useless and the useful should be known and you should fall to the method which is righteous and useful." The Blessed One said this much and went to the monastery..

Then, soon after the Blessed One had gone, it occurred to those bhikkhus, the Blessed One has given us a short exposition, without explaining it, has got up and gone to the monastery.- 'Bhikkhus, the unrighteous and the righteous should be known. The useless and the useful Teaching should be known and you should fall to the method, which is righteous and useful.' "Who could explain this short exposition given by the Blessed One?"

Then it occurred to those bhikkhus:- 'There is venerable Ananda, praised by the Teacher as developed among the wise co-associates of the holy life. It is possible for venerable Ananda to explain this short exposition given by the Blessed One. What if we approach venerable Ananda and ask him, to explain this short exposition given by the Blessed One. As venerable Ananda explains it, we bhikkhus will bear it in mind.

Those bhikkhus approached venerable Ananda, exchanged friendly greetings, sat on a side and said:-

"Here, friend, Ananda, the Blessed One gave us this short exposition 'Bhikkhus, the unrighteous and the righteous should be known. The useless and the useful should be known and you should fall to the method of the Teaching, which is righteous and useful.' The Blessed One said this much and went to the monastery.

Then, soon after the Blessed One had gone, it occurred to us, the Blessed One has given us a short exposition, without explaining it, has got up and gone to the monastery- 'Bhikkhus, the unrighteous and the righteous should be known. The useless and the useful should be known and you should fall to the method, which is righteous and useful.' "Who could explain this short exposition given by the Blessed One?"

Then it occurred to us:- 'There is venerable Ananda, praised by the Teacher out of the wise co-associates of the holy life. It is possible for venerable Ananda to explain this short exposition given by the Blessed One. What if we approach venerable Ananda and ask him to explain this short exposition given by the Blessed One. As venerable Ananda explains it, we bhikkhus will bear it in mind. Friend, Ananda, explain this to us."

"Friends, this is like a man in search of the heartwood, going to a standing tree full of heartwood ignoring its root, and trunk were to search the heartwood in the branches and leaves. The venerable ones ignoring the Blessed One's presence should think to ask the meaning from me. Friends, the Blessed One knows what should be known, sees what should be seen, has understood the Teaching has become the Teaching and has become brahma. Practises what he says, leads to the meanings, gives the deathless, is the master of the Teaching. This is the time to ask the meaning from him. As the Blessed One explains, bear it in mind."

"Indeed, friend, the Blessed One knows what should be known, sees what should be seen, has understood the Teaching has become the Teaching and has become brahma. Practises what he says, leads to the meanings, gives the deathless, is the master of the Teaching and this is the time to ask the meaning from the Blessed One and bear it in mind. Yet, venerable Ananda is praised, as developed out of the co-associates in the holy life, by the Teacher. Venerable Ananda can explain this short exposition given by Blessed One. Friend, explain it, if it is no problem."

"Then, friends, listen and attend carefully, I will tell. This short exposition was given by the Blessed One, without explaining it the Blessed One got up from his seat and went to the monastery. Such as:- 'Bhikkhus, the unrighteous and the righteous should be known. The useless and the useful should be known and you should fall to the method which is righteous and useful.' .

Friends, what is the unrighteous and the righteous, what is the useless and useful?

Friends, wrong view is unrighteous, right view is righteous. On account of wrong view various, useless, evil demeritorious things arise, they are useless. On account of right view various useful meritorious things develop and get completed, they are useful.

Friends, wrong thoughts are unrighteous, right thoughts are righteous. On account of wrong thoughts various useless evil demeritorious things arise, they are useless. On account of right thoughts various useful meritorious things develop and get completed, they are useful.

Friends, wrong speech is unrighteous, right speech is righteous. On account of wrong speech various useless evil demeritorious things arise, they are useless. On account of right speech various useful meritorious things develop and get completed, they are useful.

Friends, wrong activity is unrighteous, right activity is righteous. On account of wrong activity various, useless, evil, demeritorious things arise, they are useless. On account of right activity various useful meritorious things develop and get completed, they are useful.

Friends, wrong livelihood is unrighteous, right livelihood is righteous. On account of wrong livelihood various, useless, evil, demeritorious things arise, they are useless. On account of right livelihood various, useful meritorious things develop and get completed, they are useful.

Friends, wrong endeavour is unrighteous, right endeavour is righteous. On account of wrong endeavour various, useless, evil, demeritorious things arise, they are useless. On account of right endeavour various useful meritorious things develop and get completed, they are useful.

Friends, wrong mindfulness is unrighteous, right mindfulness is righteous. On account of wrong mindfulness various useless, evil, demeritorious things arise, they are useless. On

account of right mindfulness various useful meritorious things develop and get completed, they are useful.

Friends, wrong concentration is unrighteous, right concentration is righteous. On account of wrong concentration various, useless, evil, demeritorious things arise, they are useless. On account of right concentration, various, useful, meritorious things develop and get completed, they are useful.

Friends, wrong knowledge is unrighteous, right knowledge is righteous. On account of wrong knowledge various useless evil demeritorious things arise, they are useless. On account of right knowledge various, useful, meritorious things develop and get completed, they are useful..

Friends, wrong release is unrighteous, right release is righteous. On account of wrong release various useless, evil, demeritorious things arise, they are useless. On account of right release various useful meritorious things develop and get completed, they are useful.

Friends, of the short exposition, 'The unrighteous Teaching and the righteous Teaching should be known. The useless Teaching and the useful Teaching should be known and you should fall to the method, which is righteous and useful' I understand the detailed meaning in this manner. If you desire, approach the Blessed One and ask and as the Blessed One explains it, bear it in mind.

Those bhikkhus, agreeing and delighting in the words of venerable Ananda, got up from their seats and approached the Blessed One, worshipped, sat on a side and said:-

The Blessed One gave us this short exposition and without explaining, got up from his seat and went into the monastery 'The righteous Teaching .....re..... which is righteous and useful.'

Then, venerable sir, soon after the Blessed One had gone, it occurred to us, the Blessed One has given us a short exposition, without explaining it has got up and gone to the monastery- 'Bhikkhus, the unrighteous Teaching and the righteous Teaching should be known. The useless and the useful Teaching should be known and you should fall to the method, of the Teaching which is righteous and useful.' "Who could explain this short exposition given by the Blessed One?"

Then it occurred to us:- 'There is venerable Ananda, praised by the Teacher out of the wise co-associates of the holy life. It is possible for venerable Ananda to explain this short exposition given by the Blessed One. What if we approach venerable Ananda and ask him to explain this short exposition given by the Blessed One. As venerable Ananda explains it, we bhikkhus will bear it in mind. Then we said. Friend, Ananda, explain this to us. Venerable Ananda explained it to us in this manner, with these phrases and words.

Excellent! bhikkhus, Ananda is very wise, if you had asked me I too would have explained it, in the same manner. This is its meaning bear it in mind.

116. The wandering ascetic Ajita approached the Blessed One, exchanged friendly greetings, sat on a side and said:-

"Good Gotama, I have a co-associate by the name Pandita. By him about five hundred imaginations are thought out. On account of that, those of other sects think blamefully and blame him."

Then the Blessed One addressed the bhikkhus:-

"Bhikkhus, do you know the foundations of wisdom?"

"Venerable sir, Blessed One, this is the time to teach the foundations of wisdom, the bhikkhus, hearing it from the Blessed One will bear it in mind."

"Then bhikkhus, listen and attend carefully:-

Here, bhikkhus, with an unrighteous argument, an unrighteous argument is restrained and

subdued and by that an unrighteous gathering is excited. On account of that excitement the unrighteous gathering becomes noisy and makes much noise. saying :- 'The good one is wise.'

Here, bhikkhus, with an unrighteous argument, a righteous argument is restrained and

subdued and by that an unrighteous gathering is excited. On account of that excitement the unrighteous gathering becomes noisy and makes much noise. saying :- 'The good one is wise.' . .

Here, bhikkhus, with an unrighteous argument, an unrighteous and righteous argument is restrained and subdued and by that an unrighteous gathering is excited. On account of that excitement the unrighteous gathering becomes noisy and makes much noise. saying :- 'The good one is wise.'

Bhikkhus, the unrighteous Teaching and the righteous Teaching should be known. The useless and the useful Teaching should be known and you should fall to the method of the Teaching, which is righteous and useful.

Bhikkhus, what is the unrighteous and the righteous Teaching, what is the useless and useful Teaching?

Bhikkhus, wrong view is unrighteous, right view is righteous. On account of wrong view various, useless, evil demeritorious things arise, they are useless. On account of right view various useful meritorious things develop and get completed, they are useful.

Bhikkhus, wrong thoughts are unrighteous, right thoughts are righteous. On account of wrong thoughts various, useless, evil, demeritorious things arise, they are useless. On account of right thoughts various useful meritorious things develop and get completed, they are useful.

Bhikkhus, wrong speech is unrighteous, right speech is righteous. On account of wrong speech various useless evil demeritorious things arise, they are useless. On account of right speech various useful meritorious things develop and get completed, they are useful.

Bhikkhus, wrong activity is unrighteous, right activity is righteous. On account of wrong activity various, useless, evil, demeritorious things arise, they are useless. On account of right activity various useful meritorious things develop and get completed, they are useful.

Bhikkhus, wrong livelihood is unrighteous, right livelihood is righteous. On account of wrong livelihood various, useless, evil, demeritorious things arise, they are useless. On account of right livelihood various, useful meritorious things develop and get completed, they are useful.

Bshikkhus, wrong endeavour is unrighteous, right endeavour is righteous. On account of wrong endeavour various, useless, evil, demeritorious things arise, they are useless. On account of right endeavour various useful meritorious things develop and get completed, they are useful.

Bhikkhus, wrong mindfulness is unrighteous, right mindfulness is righteous. On account of wrong mindfulness various useless, evil, demeritorious things arise, they are useless. On account of right mindfulness various useful meritorious things develop and get completed, they are useful.

Bhikkhus, wrong concentration is unrighteous, right concentration is righteous. On account of wrong concentration various, useless, evil, demeritorious things arise, they are useless. On account of right concentration, various, useful, meritorious things develop and get completed, they are useful.

Bhikkhus, wrong knowledge is unrighteous, right knowledge is righteous. On account of wrong knowledge various useless evil demeritorious things arise, they are useless. On account of right knowledge various, useful, meritorious things develop and get completed, they are useful..

Bhikkhus, wrong release is unrighteous, right release is righteous. On account of wrong release various useless, evil, demeritorious things arise, they are useless. On account of right release various useful meritorious things develop and get completed, they are useful.

Bhikkhus, if it was said, the unrighteous Teaching and the righteous Teaching should be known. The useless Teaching and the useful Teaching should be known and you should fall to the method, which is righteous and useful it was said on account of this."

## 5. Sangaaravasutta.m- The brahmin Sangarava

117.The brahmin Sangarava approached the Blessed One, exchanged friendly greetings, sat on a side and said to the Blessed One:-

"Good Gotama, what is the hither shore and what is the thither shore?"

"Brahmin, wrong view is hither shore, right view is thither shore. Wrong thoughts are hither shore, right thoughts are thither shore. Wrong speech is hither shore, right speech is thither shore. Wrong actions are hither shore, right actions are thither shore. Wrong livelihood is hither shore, right livelihood is thither shore. Wrong endeavour is hither shore, right endeavour is thither shore. Wrong mindfulness is hither shore, right mindfulness is thither shore. Wrong concentration is hither shore, right concentration is

thither shore. Wrong knowledge is hither shore, right knowledge is thither shore. Wrong release is hither shore, right release is thither shore.

A few humans cross to the other shore,

The rest run up and down this shore.

Those who lead a life according to the Teaching, well declared,

Cross to the other shore, away from the domains of Death.

The wise throw away dark things and develop pure things

Becoming homeless, they delight in seclusion, difficult to delight,

They delight in it, giving up all traces of sensuality

The wise clean themselves, throwing out their defilements.

And thoroughly develop the enlightenment factors.

Giving up their seizings, are not attached.

The bright ones without desires for this world, are extinguished."

6. Orimatiirasutta.m- Hither shore.

118."Bhikkhus, I will tell the hither shore and the thither shore. Listen to it and attend carefully

Bhikkhus, what is the hither shore and what is the thither shore?"

"Bhikkhus, wrong view is hither shore, right view is thither shore. Wrong thoughts are hither shore, right thoughts are thither shore. Wrong speech is hither shore, right speech is thither shore. Wrong actions are hither shore, right actions are thither shore. Wrong livelihood is hither shore, right livelihood is thither shore. Wrong endeavour is hither shore, right endeavour is thither shore. Wrong mindfulness is hither shore, right mindfulness is thither shore. Wrong concentration is hither shore, right concentration is thither shore. Wrong knowledge is hither shore, right knowledge is thither shore. Wrong release is hither shore, right release is thither shore.

A few humans cross to the other shore,

The rest run up and down this shore.

Those who lead a life according to the Teaching, well declared,

Cross to the other shore, away from the domains of Death.

The wise throw away dark things and develop pure things

Becoming homeless, they delight in seclusion, difficult to delight,

They delight in it, giving up all traces of sensuality

The wise clean themselves, throwing out their defilements.

And thoroughly develop the enlightenment factors.

Giving up their seizeings, are not attached.

The bright ones without desires for this world, are extinguished."

#### 7. Pa.thamapaccoroha.niisutta.m -Going down to the holy fire

119.On that full moon day the brahmin Janussoni having bathed and dressed in a suit of linen cloth , with some freshly plucked grass in his fist, was standing close to the Blessed One. The Blessed One saw the brahmin Janussoni bathed and dressed in a suit of linen cloth, with some freshly plucked grass in his fist standing close to him, and said:-

"Brahmin, on this full moon day, having bathed and dressed in a suit of linen cloth and with some freshly plucked grass in your hand, why do you stand here? What is the significance of the day to the brahmin clans?"

"Good Gotama, today is the day of going down to the holy fire, for the brahmin clans."

"How do the brahmins observe the day of going down to the holy fire?"

"Here, good Gotama, on the full moon day, the brahmins bathe and dress in a suit of linen cloth, rub wet cowdung on the ground, spread some grass on the ground and lie on the grass at the right time inside the fire house. During that night they get up three times and worship the fire with clasped hands saying: 'Good one, we worship you!' They feed the fire with much ghee, oil and butter. At the end of that night they feed the brahmins with nourishing eatables and drinks. Good Gotama, this is the ceremony of going down to the holy fire, done by the brahmins.

" Brahmin, going down to the holy fire in the noble ones' discipline is something different from this."

"Venerable sir, what is, going down to the holy fire in the noble ones' discipline? It is good if I be taught the going down to the holy fire in the noble ones; discipline."

"Then brahmin, listen and attend carefully I will tell.

Here, brahmin, the noble disciple reflects :-

Wrong view has evil results in this very life and evil results in the next birth, judging carefully he dispels wrong view and descends from it.

Wrong thoughts have evil results in this very life and evil results in the next birth, judging carefully he dispels wrong thoughts and descends from them.

Wrong speech has evil results in this very life and evil results in the next birth, judging carefully he dispels wrong speech and descends from it.

Wrong actions have evil results in this very life and evil results in the next birth, judging carefully he dispels wrong actions and descends from them.

Wrong livelihood has evil results in this very life and evil results in the next birth, judging carefully he dispels wrong livelihood and descends from it.

Wrong endeavour has evil results in this very life and evil results in the next birth, judging carefully he dispels wrong endeavour and descends from it.

Wrong mindfulness has evil results in this very life and evil results in the next birth, judging carefully he dispels wrong mindfulness and descends from it.

Wrong concentration has evil results in this very life and evil results in the next birth, judging carefully he dispels wrong concentration and descends from it.

Wrong knowledge has evil results in this very life and evil results in the next birth, judging carefully he dispels wrong knowledge and descends from it.

Wrong release has evil results in this very life and evil results in the next birth, judging carefully he dispels wrong release and descends from it.

#### 8. Dutiyapaccoroha.niisutta.m- Second on the Stepping down

120. "Bhikkhus, I will teach you the descend of the noble ones, listen and attend carefully I will tell.

Here, bhikkhus, the noble disciple reflects :-

Wrong view has evil results in this very life and evil results in the next birth, judging carefully he dispels wrong view and descends from it.

Wrong thoughts have evil results in this very life and evil results in the next birth, judging carefully he dispels wrong thoughts and descends from them.

Wrong speech has evil results in this very life and evil results in the next birth, judging carefully he dispels wrong speech and descends from it.

Wrong actions have evil results in this very life and evil results in the next birth, judging carefully he dispels wrong actions and descends from them.

Wrong livelihood has evil results in this very life and evil results in the next birth, judging carefully he dispels wrong livelihood and descends from it.

Wrong endeavour has evil results in this very life and evil results in the next birth, judging carefully he dispels wrong endeavour and descends from it.

Wrong mindfulness has evil results in this very life and evil results in the next birth, judging carefully he dispels wrong mindfulness and descends from it.

Wrong concentration has evil results in this very life and evil results in the next birth, judging carefully he dispels wrong concentration and descends from it.



Wrong knowledge has evil results in this very life and evil results in the next birth, judging carefully he dispels wrong knowledge and descends from it.

Wrong release has evil results in this very life and evil results in the next birth, judging carefully he dispels wrong release and descends from it."

#### 9. Pubba.ngamasutta.m- The first sign

121."Bhikkhus, the first appearance, the first signs of the rising sun is dawn. In the same manner the first appearances and the first signs of all meritorious things is right view. To one with right view, there are right thoughts. To one with right thoughts, there is right speech. To one with right speech, there is right action. To one with right actions, there is right livelihood. To one with right livelihood, there is right endeavour. To one with right endeavour, there is right mindfulness. To one with right mindfulness, there is right concentration. To one with right concentration, there is right knowledge. To one with right knowledge, there is right release."

#### 10. Aasavakkhayasutta.m- Destruction of desires

122."Bhikkhus, these ten things developed and made much conduces to the destruction of desires. What ten?

Right view, right thoughts, right speech, right action, right livelihood, right endeavour, right mindfulness, right concentration, right knowledge and right release. Bhikkhus, these ten things developed and made much conduces to the destruction of desires."

#### (13) 3. Parisuddhavaggo The section on purity.

##### 1. Pa.thamasutta.m- The first.

123."Bhikkhus, these ten things are pure and clean and are not found any where else other than in the discipline of the Well Gone One. What ten?

Right view, right thoughts, right speech, right action, right livelihood, right endeavour, right mindfulness, right concentration, right knowledge and right release. Bhikkhus, these ten things are pure and clean and are not found any where else other than in the discipline of the Well Gone One.

##### 2. Dutiyasutta.m- The second.

124."Bhikkhus, these ten things arouse the not arisen, are not found anywhere else, other than in the discipline of the Well Gone One. What ten?

Right view, right thoughts, right speech, right action, right livelihood, right endeavour, right mindfulness, right concentration, right knowledge and right release. Bhikkhus, these ten things are not born any where else, other than in the discipline of the Well Gone One."

### 3. Tatiyasutta.m- The third.

125."Bhikkhus, these ten very fruitful and beneficial things are not found any where else other than in the discipline of the Well Gone One. What ten?

Right view, right thoughts, right speech, right action, right livelihood, right endeavour, right mindfulness, right concentration, right knowledge and right release. Bhikkhus, these ten very fruitful and beneficial things are not found any where else other than in the discipline of the Well Gone One."

### 4. Catutthasutta.m- The fourth.

126."Bhikkhus, these ten things train to end greed, hatred and delusion. They are not found any where else other than in the discipline of the Well Gone One. What ten?

Right view, right thoughts, right speech, right action, right livelihood, right endeavour, right mindfulness, right concentration, right knowledge and right release. Bhikkhus, these ten things train to end greed, hatred and delusion are not found any where else other than in the discipline of the Well Gone One."

### 5. Pa~ncamasutta.m- The fifth.

127.."Bhikkhus, these ten things definitely conduces to disenchantment, cessation, appeasement, realization, enlightenment and extinction. They are not found any where else other than in the discipline of the Well Gone One. What ten?

Right view, right thoughts, right speech, right action, right livelihood, right endeavour, right mindfulness, right concentration, right knowledge and right release. Bhikkhus, these ten things definitely conduces to disenchantment, cessation, appeasement, realization, enlightenment and extinction. They are not found any where else, other than in the discipline of the Well Gone One."

### 6. Cha.t.thasutta.m- The sixth.

128."Bhikkhus, these ten things developped and made much, arouses the not arisen. They are not found any where else other than in the discipline of the Well Gone One. What ten?

Right view, right thoughts, right speech, right action, right livelihood, right endeavour, right mindfulness, right concentration, right knowledge and right release. Bhikkhus, these ten things arouse the not arisen, are not found anywhere else other than in the discipline of the Well Gone One."

#### 7. Sattamasutta.m- The first.

129."Bhikkhus, these ten things developed and made much are fruitful and beneficial. They are not found anywhere else other than in the discipline of the Well Gone One. What ten?

Right view, right thoughts, right speech, right action, right livelihood, right endeavour, right mindfulness, right concentration, right knowledge and right release. Bhikkhus, these ten things developed and made much are fruitful and beneficial. They are not found anywhere else other than in the discipline of the Well Gone One."

#### 8. Atthamasutta.m The eighth

130."Bhikkhus, these ten things developed and made much train to end greed, hatred and delusion. They are not found anywhere else other than in the discipline of the Well Gone One. What ten?

Right view, right thoughts, right speech, right action, right livelihood, right endeavour, right mindfulness, right concentration, right knowledge and right release. Bhikkhus, these ten things developed and made much train to end greed, hatred and delusion are not found anywhere else other than in the discipline of the Well Gone One."

#### 9. Navamasutta.m- The ninth

131."Bhikkhus, these ten things developed and made much definitely conduces to disenchantment, cessation, appeasement, realization, enlightenment and extinction. They are not found anywhere else other than in the discipline of the Well Gone One. What ten?

Right view, right thoughts, right speech, right action, right livelihood, right endeavour, right mindfulness, right concentration, right knowledge and right release. Bhikkhus, these ten things developed and made much definitely conduces to disenchantment, cessation, appeasement, realization, enlightenment and extinction. They are not found anywhere else other than in the discipline of the Well Gone One."

#### 10. Dasamasutta.m- The tenth

132. "Bhikkhus, these ten are unrighteous. What ten?

Wrong view, wrong thoughts, wrong speech, wrong actions, wrong livelihood, wrong endeavour, wrong mindfulness, wrong concentration, wrong knowledge and wrong release. Bhikkhus, these ten are unrighteous."

11. Ekaadasamasutta.m- The eleventh.

133."Bhikkhus, these ten are righteous. What ten?

Right view, right thoughts, right speech, right actions, right livelihood, right endeavour, right mindfulness, right concentration, right knowledge and right release. Bhikkhus, these ten are righteous."

(14) 4. Saadhuvaggo- The section on the profitable

1. Saadhusutta.m-The profitable

134. "Bhikkhus, I will teach the profitable and the unprofitable, listen and attend to it carefully.

"Bhikkhus, what is unprofitable?

Wrong view, wrong thoughts, wrong speech, wrong actions, wrong livelihood, wrong endeavour, wrong mindfulness, wrong concentration, wrong knowledge and wrong release. Bhikkhus, these ten are unprofitable."

Bhikkhus, these ten are profitable. What ten?

Right view, right thoughts, right speech, right actions, right livelihood, right endeavour, right mindfulness, right concentration, right knowledge and right release. Bhikkhus, these ten are profitable."

2. Ariyadhammasutta.m- The noble Teaching .

135."Bhikkhus, I will teach the noble Teaching and the non-noble Teaching listen and attend carefully to it. Bhikkhus, what is the non-noble Teaching?

Wrong view, wrong thoughts, wrong speech, wrong actions, wrong livelihood, wrong endeavour, wrong mindfulness, wrong concentration, wrong knowledge and wrong release. Bhikkhus, these ten are the non-noble Teaching"

Bhikkhus, what is the noble Teaching?

Right view, right thoughts, right speech, right actions, right livelihood, right endeavour, right mindfulness, right concentration, right knowledge and right release. Bhikkhus, these ten are the noble Teaching."

### 3. Akusalasutta.m- Demerit

136."Bhikkhus, I will teach demerit and merit, listen and attend carefully to it. Bhikkhus, what is demerit?

Wrong view, wrong thoughts, wrong speech, wrong actions, wrong livelihood, wrong endeavour, wrong mindfulness, wrong concentration, wrong knowledge and wrong release. Bhikkhus, to this is said demerit."

Bhikkhus, what is merit?

Right view, right thoughts, right speech, right actions, right livelihood, right endeavour, right mindfulness, right concentration, right knowledge and right release. Bhikkhus, to this is said merit."

### 4. Atthasutta.m - The useful

137."Bhikkhus, I will teach the useful and the useless, listen and attend carefully to it. Bhikkhus, what is the useless?

Wrong view, wrong thoughts, wrong speech, wrong actions, wrong livelihood, wrong endeavour, wrong mindfulness, wrong concentration, wrong knowledge and wrong release. Bhikkhus, these are said to be useless"

Bhikkhus, what is the useful?

Right view, right thoughts, right speech, right actions, right livelihood, right endeavour, right mindfulness, right concentration, right knowledge and right release. Bhikkhus, these are said to be useful."

### 5. Dhammasutta.m- The right Teaching

138."Bhikkhus, I will teach the right Teaching and the wrong Teaching, listen and attend carefully. Bhikkhus, what is the wrong Teaching?

Wrong view, wrong thoughts, wrong speech, wrong actions, wrong livelihood, wrong endeavour, wrong mindfulness, wrong concentration, wrong knowledge and wrong release. Bhikkhus, these are said to be the wrong Teaching"

Bhikkhus, what is the right Teaching?

Right view, right thoughts, right speech, right actions, right livelihood, right endeavour, right mindfulness, right concentration, right knowledge and right release. Bhikkhus, these are said to be the right Teaching."

### 6. Saasavasutta.m- With desires

139. "Bhikkhus, I will teach the things, with desires and without desires, listen and attend carefully.

Bhikkhus, what are the things with desires?

Wrong view, wrong thoughts, wrong speech, wrong actions, wrong livelihood, wrong endeavour, wrong mindfulness, wrong concentration, wrong knowledge and wrong release. Bhikkhus, these are said to be with desires."

Bhikkhus, what are the things without desires?

Right view, right thoughts, right speech, right actions, right livelihood, right endeavour, right mindfulness, right concentration, right knowledge and right release. Bhikkhus, these are said to be without desires."

#### 7 Saavajjasutta.m- The faulty Teaching

140. "Bhikkhus, I will teach the faulty Teaching and the non-faulty Teaching, listen and attend carefully. What is the faulty Teaching?

Wrong view, wrong thoughts, wrong speech, wrong actions, wrong livelihood, wrong endeavour, wrong mindfulness, wrong concentration, wrong knowledge and wrong release. Bhikkhus, these are said to be faulty"

Bhikkhus, what is the not faulty Teaching?

Right view, right thoughts, right speech, right actions, right livelihood, right endeavour, right mindfulness, right concentration, right knowledge and right release. Bhikkhus, these are said to be the not faulty teaching."

#### 8. Tapaniiyasutta.m- Self torture

141. "Bhikkhus, I will tell the things which induces self torture and which does not induce self torture. Bhikkhus, what things induces self torture?

Wrong view, wrong thoughts, wrong speech, wrong actions, wrong livelihood, wrong endeavour, wrong mindfulness, wrong concentration, wrong knowledge and wrong release. Bhikkhus, these things are said to induce self torture"

Bhikkhus, what is the Teaching which does not induce self torture?

Right view, right thoughts, right speech, right actions, right livelihood, right endeavour, right mindfulness, right concentration, right knowledge and right release. Bhikkhus, these things do not induce self torture."

#### 9. Aacayagaamisutta.m-Accumulating for rebirth

142."Bhikkhus, I will tell the Teaching that accumulates for rebirth and does not accumulate for rebirth. what is the Teaching that accumulates for rebirth?

Wrong view, wrong thoughts, wrong speech, wrong actions, wrong livelihood, wrong endeavour, wrong mindfulness, wrong concentration, wrong knowledge and wrong release. Bhikkhus, these are said to accumulate for rebirth

Bhikkhus, what is the Teaching that does not accumulate for rebirth?

Right view, right thoughts, right speech, right actions, right livelihood, right endeavour, right mindfulness, right concentration, right knowledge and right release. Bhikkhus, these things do not accumulate for rebirth."

` 10. Dukkhudrayasutta.m- Brings unpleasantness

143."Bhikkhus, I will tell the things that bring unpleasantness and that bring pleasantness, listen and attend carefully. What are the things that bring unpleasantness?

Wrong view, wrong thoughts, wrong speech, wrong actions, wrong livelihood, wrong endeavour, wrong mindfulness, wrong concentration, wrong knowledge and wrong release. Bhikkhus, these are said to be things that bring unpleasantness"

Bhikkhus, what are the things that bring pleasantness?

Right view, right thoughts, right speech, right actions, right livelihood, right endeavour, right mindfulness, right concentration, right knowledge and right release. Bhikkhus, these things are said to bring pleasantness."

11. Dukkhavipaakasutta.m- Brings unpleasant results

144."Bhikkhus, I will tell the things that bring unpleasant results and the things that bring pleasant results. Listen and attend carefully. What are the things that bring unpleasant results?

Wrong view, wrong thoughts, wrong speech, wrong actions, wrong livelihood, wrong endeavour, wrong mindfulness, wrong concentration, wrong knowledge and wrong release. Bhikkhus, these are said to be useless"

Bhikkhus, what things bring pleasant results?

Right view, right thoughts, right speech, right actions, right livelihood, right endeavour, right mindfulness, right concentration, right knowledge and right release. Bhikkhus, these are said to bring pleasant results."

(15) 5. Ariyavaggo- Section about noble ones

1. Ariyamaggasutta.m- The noble path

145 "Bhikkhus, I will teach the noble path and the not noble path. Listen and attend carefully. What is the not noble path?"

Wrong view, wrong thoughts, wrong speech, wrong actions, wrong livelihood, wrong endeavour, wrong mindfulness, wrong concentration, wrong knowledge and wrong release. Bhikkhus, these are said to be the not noble path."

Bhikkhus, what is the noble path?"

Right view, right thoughts, right speech, right actions, right livelihood, right endeavour, right mindfulness, right concentration, right knowledge and right release. Bhikkhus, this is said to be the noble path "

## 2. Ka.nhamaggasutta.m- The impure path

146 "Bhikkhus, I will teach the impure path and the pure path. Listen and attend carefully. What is the impure path?"

Wrong view, wrong thoughts, wrong speech, wrong actions, wrong livelihood, wrong endeavour, wrong mindfulness, wrong concentration, wrong knowledge and wrong release. Bhikkhus, this is said to be the impure path."

Bhikkhus, what is the pure path?"

Right view, right thoughts, right speech, right actions, right livelihood, right endeavour, right mindfulness, right concentration, right knowledge and right release. Bhikkhus, this is said to be the pure path "

## 3. Saddhammasutta.m- The rightful Teaching

147."Bhikkhus, I will teach the rightful and the not rightful Teaching. Listen and attend carefully. What is the not rightful Teaching?"

Wrong view, wrong thoughts, wrong speech, wrong actions, wrong livelihood, wrong endeavour, wrong mindfulness, wrong concentration, wrong knowledge and wrong release. Bhikkhus, this is said to be the not rightful Teaching."

Bhikkhus, what is the rightful Teaching?"

Right view, right thoughts, right speech, right actions, right livelihood, right endeavour, right mindfulness, right concentration, right knowledge and right release. Bhikkhus, this is said to be the rightful Teaching"

## 4. Sappurisadhammasutta.m- The Teaching of Great Beings.



148."Bhikkhus, I will tell the Teaching of Great Beings and non-Great Beings. Listen and attend carefully. What is the Teaching of non-Great Beings?

Wrong view, wrong thoughts, wrong speech, wrong actions, wrong livelihood, wrong endeavour, wrong mindfulness, wrong concentration, wrong knowledge and wrong release. Bhikkhus, this is the Teaching of non Great Beings"

Bhikkhus, what is the Teaching of Great Beings?

Right view, right thoughts, right speech, right actions, right livelihood, right endeavour, right mindfulness, right concentration, right knowledge and right release. Bhikkhus, this is said to be the Teaching of Great Beings"

5. Uppaadetabbasutta.m- A sudden leap

149."Bhikkhus, I will tell the Teaching with a sudden leap and without a sudden. Listen and attend carefully. What is the Teaching without a sudden leap?

Wrong view, wrong thoughts, wrong speech, wrong actions, wrong livelihood, wrong endeavour, wrong mindfulness, wrong concentration, wrong knowledge and wrong release. Bhikkhus, this is said to be the Teaching without a sudden leap."

Bhikkhus, what is the Teaching with the sudden leap?

Right view, right thoughts, right speech, right actions, right livelihood, right endeavour, right mindfulness, right concentration, right knowledge and right release. Bhikkhus, this is said to be the Teaching with the sudden leap"

6. Aasevitabbasutta.m -Should be practised

150"Bhikkhus, I will tell the Teaching that should be practised and should not be practised. Listen and attend carefully. What is the Teaching that should not be practised?

Wrong view, wrong thoughts, wrong speech, wrong actions, wrong livelihood, wrong endeavour, wrong mindfulness, wrong concentration, wrong knowledge and wrong release. Bhikkhus, this is said to be the Teaching that should not be practised."

Bhikkhus, what is the Teaching that should be practised?

Right view, right thoughts, right speech, right actions, right livelihood, right endeavour, right mindfulness, right concentration, right knowledge and right release. Bhikkhus, this is said to be the Teaching that should be practised."

7. Bhaavetabbasutta.m- Should be developed

151."Bhikkhus, I will tell the Teaching that should be developed and should not be developed. Listen and attend carefully. What is the Teaching that should not be developed?

Wrong view, wrong thoughts, wrong speech, wrong actions, wrong livelihood, wrong endeavour, wrong mindfulness, wrong concentration, wrong knowledge and wrong release. Bhikkhus, this is said to be the Teaching that should not be developed"

Bhikkhus, what is the Teaching that should be developed?

Right view, right thoughts, right speech, right actions, right livelihood, right endeavour, right mindfulness, right concentration, right knowledge and right release. Bhikkhus, this is said to be the Teaching that should be developed"

#### 8. Bahuliikaatabbasutta.m- Made much

152."Bhikkhus, I will tell the Teaching that should be made much and should not be made much. Listen and attend carefully. What is the Teaching that should not be made much?

Wrong view, wrong thoughts, wrong speech, wrong actions, wrong livelihood, wrong endeavour, wrong mindfulness, wrong concentration, wrong knowledge and wrong release. Bhikkhus, this is said to be the Teaching that should not be made much"

Bhikkhus, what is the Teaching that should be made much?

Right view, right thoughts, right speech, right actions, right livelihood, right endeavour, right mindfulness, right concentration, right knowledge and right release. Bhikkhus, this is said to be the Teaching that should be made much"

#### 9. Anussaritabbasutta.m- Should be recollected

153."Bhikkhus, I will tell the Teaching that should be recollected and should not be recollected. Listen and attend carefully. What is the Teaching that should not be recollected?

Wrong view, wrong thoughts, wrong speech, wrong actions, wrong livelihood, wrong endeavour, wrong mindfulness, wrong concentration, wrong knowledge and wrong release. Bhikkhus, this is said to be the Teaching that should not be recollected"

Bhikkhus, what is the Teaching that should be developed?

Right view, right thoughts, right speech, right actions, right livelihood, right endeavour, right mindfulness, right concentration, right knowledge and right release. Bhikkhus, this is said to be the Teaching that should be recollected"

10. Sacchikaatabbasutta.m- Should be realized

154."Bhikkhus, I will tell the Teaching that should be realized and should not be developed. Listen and attend carefully. What is the Teaching that should not be realized?

Wrong view, wrong thoughts, wrong speech, wrong actions, wrong livelihood, wrong endeavour, wrong mindfulness, wrong concentration, wrong knowledge and wrong release. Bhikkhus, this is said to be the Teaching that should not be realized"

Bhikkhus, what is the Teaching that should be realized?

Right view, right thoughts, right speech, right actions, right livelihood, right endeavour, right mindfulness, right concentration, right knowledge and right release. Bhikkhus, this is said to be the Teaching that should be realized"

4. Catutthapa.n.naasaka.m -The fourth fifty.

(16) 1. Puggalavaggo- The section on persons

1. Sevitasutta.m- Should be served

155."Bhikkhus, the person endowed with ten things should not be served. What ten?

Wrong view, wrong thoughts, wrong speech, wrong actions, wrong livelihood, wrong endeavour, wrong mindfulness, wrong concentration, wrong knowledge and wrong release. Bhikkhus, the person endowed with these ten things should not be served"

Bhikkhus, the person endowed with ten things should be served. What ten?

Right view, right thoughts, right speech, right actions, right livelihood, right endeavour, right mindfulness, right concentration, right knowledge and right release. Bhikkhus, the person endowed with these ten things should be served"

2-12. Bhajitabbasuttaani- The should be associated

156-166. "Bhikkhus, the person endowed with ten things should not be associated...re.... should be associated. Should not be sat close to,....re.... should be sat close to. Is not honourable,....re.... is honourable. Is praiseworthy, ....re.... is not praiseworthy. Is not honourable, ....re.... is honourable. Is forgetful, ...re... is not forgetful. Is not accomplished, ..re... is accomplished. Does not purify, ...re.... purifies. Is not overcome by conceit, ....re... is overcome by conceit. Is not developed in wisdom, ....re....is developed in wisdom. Accumulates much demerit. What ten?

One with wrong view, wrong thoughts, wrong speech, wrong actions, wrong livelihood, wrong endeavour, wrong mindfulness, wrong concentration, wrong knowledge and wrong release. Bhikkhus, .....re..... .accumulates much demerit. What ten?

Right view, right thoughts, right speech, right actions, right livelihood, right endeavour, right mindfulness, right concentration, right knowledge and right release. Bhikkhus, this person accumulates much merit."

(17) 2. Jaa.nusso.nivaggo- The section to the brahmin Janussoni

1 Braahma.napacoroha.niisutta.m- The fire worship of the brahmins.

167. On that full moon day the brahmin Janussoni having bathed and dressed in a suit of linen cloth, with some freshly plucked grass in his fist, was standing close to the Blessed One. The Blessed One saw the brahmin Janussoni bathed and dressed in a suit of linen cloth, with some freshly plucked grass in his fist standing close to him, and said:-

"Brahmin, on this full moon day, having bathed and dressed in a suit of linen cloth and with some freshly plucked grass in your hand, why do you stand here? What is the significance of the day to the brahmin clans?"

"Good Gotama, today is the day of going down to the holy fire, for the brahmin clans."

"How do the brahmins observe the day of going down to the holy fire?"

"Here, good Gotama, on the full moon day, the brahmins bathe and dress in a suit of linen cloth, rub wet cowdung on the ground, spread some grass on the ground and lie on the grass at the right time inside the fire house. During that night they get up three times and worship the fire with clasped hands saying: 'Good one, we worship you!' They feed the fire with much ghee, oil and butter. At the end of that night they feed the brahmins with nourishing eatables and drinks. Good Gotama, this is the ceremony of going down to the holy fire, done by the brahmins.

"Brahmin, going down to the holy fire in the noble ones' discipline is something different from this."

"Venerable sir, what is, going down to the holy fire in the noble ones' discipline? It is good if I be taught the going down to the holy fire in the noble ones' discipline."

"Then brahmin, listen and attend carefully I will tell.

Here, brahmin, the noble disciple reflects :-

Results for destroying living things is in this very life and also after death. Judging carefully he gives up and steps down from destroying living things

Results for taking the not given is in this very life and also after death. Judging carefully he gives up and steps down from taking the not given.

Results for sexual misbehaviour is in this very life and also after death. Judging carefully he gives up and steps down from sexual misbehaviour.

Results for telling lies is in this very life and also after death. Judging carefully he gives up and steps down from telling lies.

Results for slandering is in this very life and also after death. Judging carefully he gives up and steps down from slandering.

Results for talking roughly is in this very life and also after death. Judging carefully he gives up and steps down from talking roughly.

Results for frivolous talk is in this very life and also after death. Judging carefully he gives up and steps down from frivolous talk.

Results for coveting is in this very life and also after death. Judging carefully he gives up and steps down from coveting.

Results for hatred is in this very life and also after death. Judging carefully he gives up and steps down from hating.

Results for wrong view is in this very life and also after death. Judging carefully he gives up and steps down from wrong view."

"Good Gotama, attending to the holy fire in the discipline of the noble ones is different from the brahmins' attending the holy fire. The brahmins' attending to the holy fire is not worth one sixteenth part to attending to the holy fire in the discipline of the noble ones. Good Gotama, now I understand,....re.... bear me as a lay disciple who has taken refuge from today until life lasts."

2. Ariyapaccorohaniisutta.m-The noble attending to the holy fire.

168."Bhikkhus, I will teach the noble attending to the holy fire, listen and attend to it carefully. Bhikkhus, how is the noble attending to the holy fire?

Here, brahmin, the noble disciple reflects :-

Results for destroying living things is in this very life and also after death. Judging carefully he gives up and steps down from destroying living things

Results for taking the not given is in this very life and also after death. Judging carefully he gives up and steps down from taking the not given.

Results for sexual misbehaviour is in this very life and also after death. Judging carefully he gives up and steps down from sexual misbehaviour.

Results for telling lies is in this very life and also after death. Judging carefully he gives up and steps down from telling lies.

Results for slandering is in this very life and also after death. Judging carefully he gives up and steps down from slandering.

Results for talking roughly is in this very life and also after death. Judging carefully he gives up and steps down from talking roughly.

Results for frivolous talk is in this very life and also after death. Judging carefully he gives up and steps down from frivolous talk.

Results for coveting is in this very life and also after death. Judging carefully he gives up and steps down from coveting.

Results for hatred is in this very life and also after death. Judging carefully he gives up and steps down from hating.

Results for wrong view is in this very life and also after death. Judging carefully he gives up and steps down from wrong view."

### 3. Sa.ngaaravasutta.m- The brahmin Sangarava.

169. The brahmin Sangarava approached the Blessed One, exchanged friendly greetings, sat on a side and said to the Blessed One:-

"Good Gotama, what is the hither shore and what is the thither shore?"

"Brahmin, destroying living things is the hither shore, abstaining from destroying living things is the thither shore. Taking the not given is the hither shore, abstaining from taking the not given is the thither shore. Sexual misbehaviour is the hither shore, abstaining from sexual misbehaviour is the thither shore. Telling lies is the hither shore, abstaining from telling lies is the thither shore. Slandering is the hither shore, abstaining from slander is thither shore. Rough talk is hither shore, abstaining from rough talk is thither shore. Frivolous talk is hither shore, abstaining from frivolous talk is thither shore. Coveting is hither shore, abstaining from coveting is thither shore. hatred is hither shore, non-hate is thither shore. Wrong view is hither shore, right view is thither shore.

A few humans cross to the other shore,

The rest run up and down this shore.

Those who lead a life according to the Teaching, well declared,

Cross to the other shore, away from the domains of Death.

The wise throw away dark things and develop pure things

Becoming homeless, they delight in seclusion, difficult to delight,

They delight in it, giving up all traces of sensuality

The wise clean themselves, throwing out their defilements.

And thoroughly develop the enlightenment factors.

Giving up their seizings, are not attached.

The bright ones without desires for this world, are extinguished."

### 4. Orimasutta.m - The hither shore.

170. "Bhikkhus, I will teach the hither shore and the thither shore, listen and attend carefully.

Bhikkhus, what is the hither shore and what is the thither shore?"

"Bhikkhus, destroying living things is the hither shore, abstaining from destroying living things is the thither shore. Taking the not given is the hither shore, abstaining from taking the not given is the thither shore. Sexual misbehaviour is the hither shore, abstaining from sexual misbehaviour is the thither shore. Telling lies is the hither shore, abstaining from telling lies is the thither shore. Slandering is the hither shore, abstaining from slandering is thither shore. Rough talk is hither shore, abstaining from rough talk is thither shore. Frivolous talk is hither shore, abstaining from frivolous talk is thither shore. Coveting is hither shore, abstaining from coveting is thither shore. hatred is hither shore, non-hate is thither shore. Wrong view is hither shore, right view is thither shore.

A few humans cross to the other shore,

The rest run up and down this shore.

Those who lead a life according to the Teaching, well declared,

Cross to the other shore, away from the domains of Death.

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Becoming homeless, they delight in seclusion, difficult to delight,

They delight in it, giving up all traces of sensuality

The wise clean themselves, throwing out their defilements.

And thoroughly develop the enlightenment factors.

Giving up their seizings, are not attached.

The bright ones without desires for this world, are extinguished."

##### 5. Pa.thama-adhammasutta.m-First on Unrighteousness

171. "Bhikkhus, the unrighteous and the not useful should be known. The righteous and the useful should be known and you should fall to the method of the righteous and useful.

Bhikkhus, what is the unrighteous, useless?

Destroying living things, taking the not given, sexual misbehaviour, telling lies, slandering, rough talk, frivolous talk, coveting, hate and wrong view are unrighteous and useless .

Bhikkhus, what is the righteous and useful?

Abstaining from destroying living things, taking the not given, sexual misbehaviour, telling lies, slandering, rough talk, frivolous talk, coveting, hate and wrong view are righteous and useful.

Bhikkhus, if it was said, the unrighteous and the not useful should be known. The righteous and useful should be known and you should fall to the method which is righteous and useful, it was said on account of this.

## 6. Dutiya-adhammasutta.m- Second on unrighteousness

172. "Bhikkhus, the unrighteous and the righteous should be known. The useless and the useful should be known and you should fall to the method which is righteous and useful." The Blessed One said this much and went to the monastery..

Then, soon after the Blessed One had gone, it occurred to those bhikkhus, the Blessed One has given us a short exposition, without explaining it has got up and gone to the monastery.- 'Bhikkhus, the unrighteous and the righteous should be known. The useless and the useful should be known and you should fall to the method, which is righteous and useful.' "Who could explain this short exposition given by the Blessed One?"

Then it occurred to those bhikkhus:- 'There is venerable Mahakaccana, praised by the Teacher out of the wise co-associates of the holy life. It is possible for venerable Mahakaccana to explain this short exposition given by the Blessed One. What if we approach venerable Mahakaccana and ask him to explain this short exposition given by the Blessed One. As venerable Mahakaccana explains it, we bhikkhus will bear it in mind.

Those bhikkhus approached venerable Mahakaccana, exchanged friendly greetings, sat on a side and said:-

"Here, friend, Mahakaccana, the Blessed One gave us this short exposition 'Bhikkhus, the unrighteous and the righteous should be known. The useless and the useful should be known and you should fall to the method, which is righteous and useful.'" The Blessed One said this much and went to the monastery.

Then, soon after the Blessed One had gone, it occurred to us, the Blessed One has given us a short exposition, without explaining it, has got up and gone to the monastery- 'Bhikkhus, the unrighteous and the righteous should be known. The useless and the useful should be known and you should fall to the method, which is righteous and useful.' "Who could explain this short exposition given by the Blessed One?"

Then it occurred to us:- 'There is venerable Mahakaccana praised by the Teacher out of the wise co-associates of the holy life. It is possible for venerable Mahakaccana to explain this short exposition given by the Blessed One. What if we approach venerable Mahakaccana and ask him to explain this short exposition given by the Blessed One. As venerable Mahakaccana explains it, we bhikkhus will bear it in mind. Friend, Mahakaccana, explain this to us."

"Friends, this is like a man in search of the heartwood, going to a huge, standing tree full of heartwood ignoring its root, and trunk were to search the heartwood in the branches and leaves. The venerable ones ignoring the Blessed One's presence should think to ask the meaning from me. Friends, the Blessed One knows what should be known, sees what should be seen, has understood the Teaching has become the Teaching and has



become brahma. Practises what he says, leads to the meanings, gives the deathless, is the master of the Teaching. This is the time to ask the meaning from him. As the Blessed One explains, bear it in mind."

"Indeed, friend, the Blessed One knows what should be known, sees what should be seen, has understood the Teaching has become the Teaching and has become brahma. Practises what he says, leads to the meanings, gives the deathless, is the master of the Teaching and this is the time to ask the meaning from the Blessed One and bear it in mind. Yet, venerable Mahakaccana is praised, as developed out of the co-associates in the holy life, by the Teacher. Venerable Mahakaccana can explain this short exposition given by the Blessed One. Friend, explain it, if it is no problem."

"Then, friends, listen and attend carefully, I will tell. This short exposition was given by the Blessed One, without explaining it the Blessed One got up from his seat and went to the monastery. Such as:- 'Bhikkhus, the unrighteous and the righteous should be known. The useless and the useful should be known and you should fall to the method which is righteous and useful.' .

Friends, what is the unrighteous and the righteous, what is the useless and useful?

Friends, destroying living things is unrighteous, abstaining from destroying living things righteous. On account of destroying living things various, useless, evil demeritorious things arise, they are useless. On account of abstaining from destroying living things various useful meritorious things develop and get completed, they are useful.

Friends, taking the not given is unrighteous, abstaining from taking the not given is righteous. On account of taking the not given various useless evil demeritorious things arise, they are useless. On account of abstaining from taking the not given various useful meritorious things develop and get completed, they are useful.

Friends, sexual misconduct is unrighteous, the right sexual conduct is righteous. On account of sexual misconduct various useless evil demeritorious things arise, they are useless. On account of the right sexual conduct various useful meritorious things develop and get completed, they are useful.

Friends, telling lies is unrighteous, abstaining from telling lies is righteous. On account of telling lies various, useless, evil, demeritorious things arise, they are useless. On account of abstaining from telling lies various useful meritorious things develop and get completed, they are useful.

Friends, slandering is unrighteous, abstaining from slandering is righteous. On account of slandering various, useless, evil, demeritorious things arise, they are useless. On account of abstaining from slandering various, useful meritorious things develop and get completed, they are useful.

Friends, rough talk is unrighteous, abstaining from rough talk is righteous. On account of rough talk various, useless, evil, demeritorious things arise, they are useless. On account of abstaining from rough talk various useful meritorious things develop and get completed, they are useful.

Friends, frivolous talk is unrighteous, abstaining from frivolous talk is righteous. On account of frivolous talk various useless, evil, demeritorious things arise, they are useless. On account of abstaining from frivolous talk various useful meritorious things develop and get completed, they are useful.

Friends, coveting is unrighteous, not coveting is righteous. On account of coveting various, useless, evil, demeritorious things arise, they are useless. On account of not coveting, various, useful, meritorious things develop and get completed, they are useful.

Friends, hate is unrighteous, not hating is righteous. On account of hating various useless evil demeritorious things arise, they are useless. On account of not hating various, useful, meritorious things develop and get completed, they are useful..

Friends, wrong view is unrighteous, right view is righteous. On account of wrong view various useless, evil, demeritorious things arise, they are useless. On account of right view various useful meritorious things develop and get completed, they are useful.

Friends, of the short exposition, 'The unrighteous and the righteous should be known. The useless and the useful should be known and you should fall to the method, which is righteous and useful' I understand the detailed meaning in this manner. If you desire, approach the Blessed One and ask. As the Blessed One explains it, bear it in mind.

Those bhikkhus, agreeing and delighting in the words of venerable Mahakaccana, got up from their seats and approached the Blessed One, worshipped, sat on a side and said:-

"Venerable sir, the Blessed One gave us this short exposition and without explaining, got up from his seat and went into the monastery 'The righteous .....re..... which is righteous and useful'

Then, venerable sir, soon after the Blessed One had gone, it occurred to us, the Blessed One has given us a short exposition, without explaining it has got up and gone to the monastery- 'Bhikkhus, the unrighteous and the righteous should be known. The useless and the useful should be known and you should fall to the method, of the Teaching which is righteous and useful.' "Who could explain this short exposition given by the Blessed One?"

Then it occurred to us:- 'There is venerable Mahakaccana, praised by the Teacher out of the wise co-associates of the holy life. It is possible for venerable Mahakaccana to explain this short exposition given by the Blessed One. What if we approach venerable Mahakaccana and ask him to explain this short exposition given by the Blessed One. As venerable Mahakaccana explains it, we bhikkhus will bear it in mind. Then we said. Friend, Mahakaccana, explain this to us. Venerable Mahakaccana explained it to us in this manner, with these phrases and words.

Excellent! bhikkhus, Mahakaccana is very wise, if you had asked me I too would have explained it, in the same manner. This is its meaning bear it in mind.

7. Tatiya-adhammasutta.m- The third on unrighteousness.

173."Bhikkhus, the unrighteous and the righteous should be known, the useless and the useful should be known. Knowing should fall to the method of the righteous and the useful.

Bhikkhus, what is the unrighteous and the righteous? What is the useless and the useful?

Bhikkhus, destroying living things is unrighteous, abstaining from destroying living things is righteous. On account of destroying living things various, useless, evil demeritorious

things arise, they are useless. On account of abstaining from destroying living things various useful meritorious things develop and get completed, they are useful.

Bhikkhus, taking the not given is unrighteous, abstaining from taking the not given is righteous. On account of taking the not given various useless evil demeritorious things arise, they are useless. On account of abstaining from taking the not given various useful meritorious things develop and get completed, they are useful.

Bhikkhus, sexual misconduct is unrighteous, the right sexual conduct is righteous. On account of sexual misconduct various useless evil demeritorious things arise, they are useless. On account of the right sexual conduct various useful meritorious things develop and get completed, they are useful.

Bhikkhus, telling lies is unrighteous, abstaining from telling lies is righteous. On account of telling lies various, useless, evil, demeritorious things arise, they are useless. On account of abstaining from telling lies various useful meritorious things develop and get completed, they are useful.

Bhikkhus, slandering is unrighteous, abstaining from slandering is righteous. On account of slandering various, useless, evil, demeritorious things arise, they are useless. On account of abstaining from slandering various, useful meritorious things develop and get completed, they are useful.

Bhikkhus, rough talk is unrighteous, abstaining from rough talk is righteous. On account of rough talk various, useless, evil, demeritorious things arise, they are useless. On account of abstaining from rough talk various useful meritorious things develop and get completed, they are useful.

Bhikkhus, frivolous talk is unrighteous, abstaining from frivolous talk is righteous. On account of frivolous talk various useless, evil, demeritorious things arise, they are useless. On account of abstaining from frivolous talk various useful meritorious things develop and get completed, they are useful.

Bhikkhus, coveting is unrighteous, not coveting is righteous. On account of coveting various, useless, evil, demeritorious things arise, they are useless. On account of not coveting, various, useful, meritorious things develop and get completed, they are useful.

Bhikkhus, hate is unrighteous, not hating is righteous. On account of hating various useless evil demeritorious things arise, they are useless. On account of not hating various, useful, meritorious things develop and get completed, they are useful..

Bhikkhus, wrong view is unrighteous, right view is righteous. On account of wrong view various useless, evil, demeritorious things arise, they are useless. On account of right view various useful meritorious things develop and get completed, they are useful.

Bhikkhus, if it was said, 'The unrighteous and the righteous should be known. The useless and the useful should be known and you should fall to the method, which is righteous and useful, it was said on account of this.

## 8. Kammanidaanasutta.m- The roots of actions

174. Bhikkhus, I say, even destroying living things is done for three reasons, for greed, hate and delusion.

Bhikkhus, I say, even taking the not given is done for three reasons, for greed, hate and delusion.

Bhikkhus, I say, even sexual misconduct is done for three reasons, for greed, hate and delusion.

Bhikkhus, I say, even telling lies is done for three reasons, for greed, hate and delusion.

Bhikkhus, I say, even slandering is done for three reasons, for greed, hate and delusion.

Bhikkhus, I say, even talking roughly is done for three reasons, for greed, hate and delusion.

Bhikkhus, I say, even frivolous talk is done for three reasons, for greed, hate and delusion.

Bhikkhus, I say, even coveting is done for three reasons, for greed, hate and delusion.

Bhikkhus, I say, even bearing the angry mind is done for three reasons, for greed, hate and delusion.

Bhikkhus, I say, even wrong view is for three reasons, for greed, hate and delusion.

Thus bhikkhus, greed is an origin of action, hate is an origin of action and delusion is an origin of action.

When greed is destroyed the roots of actions is destroyed. When hate is destroyed the roots of actions is destroyed. When delusion is destroyed the roots of actions is destroyed."

## 9. Parikkamanasutta.m - Accessible

175."Bhikkhus, this Teaching is with accessibility. How is the Teaching with accessibility?

Bhikkhus, to one destroying living things, abstaining from destroying living things is accessible. Bhikkhus, to one taking the not given, abstaining from taking the not given is accessible. Bhikkhus, to one sexually misbehaving, abstaining from sexual misbehavior is accessible. Bhikkhus, to one telling lies, abstaining from telling lies is accessible. Bhikkhus, to one slandering, abstaining from slander is accessible. Bhikkhus, to one talking roughly, abstaining from rough talk is accessible. Bhikkhus, to one talking frivolously, abstaining from frivolous talk is accessible. Bhikkhus, to one coveting, abstaining from coveting is accessible. Bhikkhus, to one with anger, putting an end to anger is accessible. Bhikkhus, to one with wrong view, becoming one of right view is accessible. Thus bhikkhus, this Teaching is with accessibility.

## 10. Cundasutta.m- To Cundakammaraputta

176. I heard thus. At one time the Blessed One was abiding in Pava in Cundakammaraputta's mango orchard. Then Cundakammaraputta approached the Blessed One, worshipped and sat on a side. The Blessed One said to him:- "Cunda, how do you give your consent to the purification?"

"Venerable sir, the brahmins face the west, with the water spout in hand, wearing special garlands attend to the holy fire, then descend the water and give the consent for the purification Here I am one who has given the consent for the purification."

"Cunda, how do the brahmins face the west, with the water spout in the hand, wearing special garlands attend to the holy fire descend the water and appoint the purification?"

"Here, venerable sir, the brahmins face the west, with the water spout in the hand, wearing special garlands attend to the holy fire descend the water and instruct the disciples:- 'Come good ones, get up early in the morning sweep the floor. If you do not sweep the floor, smear some wet cowdung on the floor. If you do not smear some wet cowdung, spread some green grass on the ground. If you do not spread some green grass on the ground, attend to the fire. If you do not attend to the fire, worship the sun with clasped hands. If you do not worship the sun with clasped hands, descend to the water up to the third time. Thus venerable sir, the brahmins appoint the purification by turning to the west, taking the water spout in the hand, wearing garlands of special flowers, attending to the fire, worshipping the sun with clasped hands and descending to water and I have got their consent for the purification."

"Cunda, the purification in the discipline of the noble ones is different from the brahmins' purification, such as turning to the west, taking the water spout in the hand, wearing garlands of special flowers, attending to the fire and descending to water."

"Venerable sir, how is the purification in the discipline of the noble ones. It is suitable that I should be taught the purification in the discipline of the noble ones."

"Then Cunda, listen and attend carefully.:-Cunda, there comes bodily impurity in three ways. Verbal impurity in four ways and mental impurity in three ways.

Cunda, what are the three ways of bodily impurity?

Here, Cunda, a certain one destroys living things, is cruel with bloody hands, is engaged in destruction, without compassion for any living thing.

Takes the not given, gone to the village or forest takes the not given with a thievish mind

Misbehaves sexually with those protected by the mother, father, mother and father, brother, sister, relations, the clan, protected by the Teaching, with those who have a husband and liable to be punished or even someone who is garlanded at a ceremony. Cunda, one becomes bodily impure in these three ways

Cunda, what are the four ways of verbal impurity?

Here, Cunda, a certain one tells lies. Gone to an assembly, in a gathering, amidst relations, or gone to the guild or in the midst of royalty, when asked to stand witness, not knowing says I know. Knowing, says I do not know. Not seeing says I saw, or seeing, says I did not see. Thus for personal reasons or for another's good or for some small material thing he tells lies with awareness.

Here, someone slanders, hearing it here, tells it there, to split these. Hearing it there, tells it here to split those..Thus he splits the united, does not unite the torn apart, fond of dissension talks words to disunite.

Here someone talks rough words, that are sharp and piercing, words that curse others. Talks angry words that are not conducive to concentration.

Someone talks frivolously at the wrong time, the not truthful, unrighteous, useless words, not in accordance with the Teaching and the Discipline This is the four ways of verbal impurity.

Cunda, what is the three ways of mental impurity?

Here, a certain one covets. Seeing someone's belongings thinks they should be mine.

Here someone is angry, with defiled thoughts. May these beings be destroyed, may they be broken and disappear, may they not be.

Here, someone with wrong view has a reversed vision-'There is no good in giving, in a sacrifice or offering. There are no results for good or evil actions. There is no this world, no other world, no mother, no father. There are no spontaneously arisen beings. In this world there are no recluses and brahmins, who have come to the right path have realized this world and the other world by themselves and declare it. Thus Cunda, there is impurity of the mind in three ways.

Cunda, these are the ten evil ways of acting. Endowed with these ten evil ways of acting, even if you get up early in the morning and sweep the floor it is impure, or do not sweep the floor, yet it is impure.

Even if you smear wet cowdung on the floor, it is impure, or do not smear wet cowdung on the floor, yet it is impure.

Even if you spread green grass on the floor it is impure, or do not spread green grass on the floor, yet it is impure.

Even if you attend to the fire it is impure, or do not attend to the fire, yet it is impure.

Even if you worship the sun with clasped hands it is impure, or do not worship the sun with clasped hands, yet it is impure.

Even if you descend to the water up to the third time it is impure, or do not descend to the water up to the third time, yet it is impure. What is the reason?

Cunda, because these ten evil ways of acting go on making you impure.

Cunda, on account of acting endowed with these ten evil ways of acting, birth in hell, in the animal world, or among ghosts is apparent

Cunda, there comes bodily purity in three ways. Verbal purity in four ways and mental purity in three ways.

Cunda, what are the three ways of bodily purity?

Here, Cunda, a certain one giving up destroying living things, become ashamed, throws away stick and weapon, arousing compassion for all living things.

Abstains from taking the not given, gone to the village or forest does not take the not given with a thievish mind.

Gives up sexual misbehaviour with those protected by the mother, father, mother and father, brother, sister, relations, the clan, protected by the Teaching, with those who have a husband and liable to be punished or even someone who is garlanded at a ceremony. Cunda, one becomes bodily pure in these three ways

Cunda, what are the four ways of verbal impurity?

Here, Cunda, a certain one abstains from telling lies. Gone to an assembly, in a gathering, amidst relations, or gone to the guild or in the midst of royalty, when asked to stand witness, knowing says I know. Not knowing, says I do not know. Not seeing says I did not see, or seeing, says I saw. Thus for personal reasons or for another's good or for some small material thing he does not tell lies with awareness.

Does not slander, hearing it here, does not tell it there, to split these. Hearing it there, does not tell it here to split those..Thus he does not split the united, unites the torn apart, not fond of dissension talks words to unite.

Does not talk rough words, that are sharp and piercing, words that curse others. Does not talk angry words that are not conducive to concentration.

Does not talk frivolously, at the wrong time, talks truthful, righteous, useful words, in accordance with the Teaching and the Discipline This is the four ways of verbal purity.

Cunda, what is the three ways of mental purity?

Does not covet. Seeing someone's belongings does not think they should be mine.

Is not angry, is without defiled thoughts. Thinks may these beings be well and happy, may they maintain themselves with mental health

Is with right view without a reversed vision-'There is good in giving, in a sacrifice and in an offering. There are results for good or evil actions. There is this world and other world, mother, father. There are spontaneously arisen beings. In this world there are recluses and brahmins, who have come to the right path have realized this world and the other world by themselves and declare it. Thus Cunda, there is purity of the mind in three ways.

Cunda, these are the ten good ways of acting. Endowed with these ten good ways of acting, even if you get up early in the morning and sweep the floor it is pure, or do not sweep the floor, yet it is pure.

Even if you smear wet cowdung on the floor, it is pure, or do not smear wet cowdung on the floor, yet it is pure.

Even if you spread green grass on the floor it is pure, or do not spread green grass on the floor, yet it is pure.

Even if you attend to the fire it is pure, or do not attend to the fire, yet it is pure.

Even if you worship the sun with clasped hands it is pure, or do not worship the sun with clasped hands, yet it is pure.

Even if you descend to the water up to the third time it is pure, or do not descend to the water up to the third time, yet it is pure. What is the reason?

Cunda, because these ten good ways of acting go on making you pure.

Cunda, on account of acting endowed with these ten good ways of acting, birth as a god, a human, or any other good state is apparent.

When this was said Cundakammaraputta said to the Blessed One: -"Venerable sir, now I understand,...re..... I am a lay disciple who has taken refuge from today until life lasts.

11. Jaanusso.nisutta.m - To the brahmin Janussoni

177. Then the brahmin Janussoni approached the Blessed One, exchanged friendly greetings, sat on a side and said to the Blessed One:-

"Good Gotama, we brahmins give gifts with the faith, on account of giving these gifts, may merit accrue to our dead, blood relations. Venerable sir, how much of those merits accrued from giving gifts are partaken by our dead blood relations?

"In certain circumstances they accrue to them and in other circumstances they do not accrue to them."

"Good Gotama, in what circumstances do they accrue and in what circumstances do they not accrue?"

"Here, brahmin, a certain one destroys living things, takes the not given, misbehaves sexually, tells lies, slanders, talks roughly, talks frivolously, covets, bears an angry mind and upholds wrong view. After death he is born in hell. He is fed with the food available in the hell. In those circumstances the merits accruing from those gifts are not partaken by him.

Here, brahmin, a certain one destroys living things, takes the not given, misbehaves sexually, tells lies, slanders, talks roughly, talks frivolously, covets, bears an angry mind and upholds wrong view. After death he is born with the animals. He is fed with the food available in the animal world. In those circumstances the merits accruing from those gifts are not partaken by him.

Here, brahmin, a certain one abstains from destroying living things, taking the not given, misbehaving sexually, telling lies, slandering, talking roughly, talking frivolously, coveting, bearing an angry mind and upholds right view. After death he is born with humans. He is fed with the food available to his parents. In those circumstances the merits accruing from those gifts are not partaken by him.

Here, brahmin, a certain one abstains from destroying living things, taking the not given, misbehaving sexually, telling lies, slandering, talking roughly, talking frivolously, coveting, bearing an angry mind and upholds right view. After death he is born with the gods. There he partakes heavenly food. In those circumstances the merits accruing from those gifts are not partaken by him.

Here, brahmin, a certain one destroys living things, takes the not given, misbehaves sexually, tells lies, slanders, talks roughly, talks frivolously, covets, bears an angry mind and upholds wrong view. After death he is born with the ghosts and partakes food in that



sphere. He partakes the merits conferred by his friends and blood relations. In those circumstances the merits accruing from those gifts are partaken by him."

"Good Gotama, if that blood relation is not born with ghosts, who partakes the merits accrued by those gifts?"

"Brahmin, there are other blood relations born in that sphere and they partake the merits accrued by giving those gifts."

"Good Gotama, if that blood relation is not born with ghosts and other blood relations are not born with ghosts, who partakes the merits accrued by giving those gifts?"

"Brahmin, it is not possible that the sphere of ghosts be vacant of blood relations after this long period of time. Yet brahmin, it is not without results for the giver."

"Does good Gotama tell of fixations in other circumstances?"

"Here, brahmin, a certain one destroys living things, takes the not given, misbehaves sexually, tells lies, slanders, talks roughly, talks frivolously, covets, bears an angry mind and upholds wrong view. He offers eatables, drinks, clothes, conveyances, garlands, scents, ointments, beds, dwellings and lights to recluses and brahmins. After death he is born with elephants. There he gains eatables, drinks and decorative garlands.

Brahmin, on account of destroying living things, taking the not given, misbehaving sexually, telling lies, slandering, talking roughly, talking frivolously, coveting, bearing an angry mind and upholding wrong view, he is born with the elephants. On account of offering eatables, drinks, clothes, conveyances, garlands, scents, ointments, beds, dwellings and lights to recluses and brahmins, there he gains eatables, drinks and decorative garlands.

Here, brahmin, a certain one destroys living things, takes the not given, misbehaves sexually, tells lies, slanders, talks roughly, talks frivolously, covets, bears an angry mind and upholds wrong view. He offers eatables, drinks, clothes, conveyances, garlands, scents, ointments, beds, dwellings and lights to recluses and brahmins. After death he is born with the horses. ...re...born with the cattle.....re.....with the fowl. There he gains eatables, drinks and decorative garlands.

Brahmin, on account of destroying living things, taking the not given, misbehaving sexually, telling lies, slandering, talking roughly, talking frivolously, coveting, bearing an angry mind and upholding wrong view, he is born with the fowl. On account of offering eatables, drinks, clothes, conveyances, garlands, scents, ointments, beds, dwellings and lights to recluses and brahmins, there he gains eatables, drinks and decorative garlands.

Here, brahmin, a certain one abstains from destroying living things, taking the not given, misbehaving sexually, telling lies, slandering, talking roughly, talking frivolously, coveting, bearing an angry mind and upholds right view. He offers eatables, drinks, clothes, conveyances, garlands, scents, ointments, beds, dwellings and lights to recluses and brahmins. After death he is born with humans. There he gains the five strands of sense pleasures enjoyed by humans.

On account of abstaining from destroying living things, ...re...and upholding right view, he was born with humans and on account of offering eatables, drinks, clothes, conveyances, garlands, scents, ointments, beds, dwellings and lights to recluses and brahmins, there he gains the five strands of sense pleasures enjoyed by humans.

Here, brahmin, a certain one abstains from destroying living things, taking the not given, misbehaving sexually, telling lies, slandering, talking roughly, talking frivolously, coveting, bearing an angry mind and upholds right view. He offers eatables, drinks, clothes, conveyances, garlands, scents, ointments, beds, dwellings and lights to recluses and brahmins. After death he is born with the gods. There he gains the five strands of heavenly sense pleasures enjoyed by gods.

On account of abstaining from destroying living things, ...re....and upholding right view, he was born with the gods and on account of offering eatables, drinks, clothes, conveyances, garlands, scents, ointments, beds, dwellings and lights to recluses and brahmins, there he gains the five strands of heavenly sense pleasures enjoyed by gods.

Good Gotama, it is wonderful and surprising, from today I am a lay disciple who has taken refuge until life lasts.

(18). 3. Saadhuvaggo- The section on good.

1. Saadhusutta.m- The good.

178. "Bhikkhus, I will tell the good and the evil, listen and attend carefully

Bhikkhus, what is the evil? .

Destroying living things, taking the not given, misbehaving sexually, telling lies, slandering, talking roughly, talking frivolously, coveting, bearing an angry mind and upholding wrong view, these are said to be evil.

Bhikkhus, what is good?

Abstaining, from destroying living things, taking the not given, misbehaving sexually, telling lies, slandering, talking roughly, talking frivolously, coveting, bearing an angry mind and upholding right view, these are said to be good".

2. Ariyadhammasutta.m- The noble Teaching.

179. "Bhikkhus, I will teach the noble Teaching and the ignoble Teaching, listen and attend to it carefully. Bhikkhus, what is the ignoble Teaching? .

Destroying living things, taking the not given, misbehaving sexually, telling lies, slandering, talking roughly, talking frivolously, coveting, bearing an angry mind and upholding wrong view, this is said to be the ignoble Teaching.

Bhikkhus, what is noble Teaching?

Abstaining, from destroying living things, taking the not given, misbehaving sexually, telling lies, slandering, talking roughly, talking frivolously, coveting, bearing an angry mind and upholding right view, this is said to be the noble Teaching."

### 3. Kusalasutta.m- Meritorious

180. "Bhikkhus, I will teach the meritorious and the demeritorious, listen and attend to it carefully. Bhikkhus, what is the demeritorious? .

Destroying living things, taking the not given, misbehaving sexually, telling lies, slandering, talking roughly, talking frivolously, coveting, bearing an angry mind and upholding wrong view, these are said to be demeritorious.

Bhikkhus, what is meritorious?

Abstaining, from destroying living things, taking the not given, misbehaving sexually, telling lies, slandering, talking roughly, talking frivolously, coveting, bearing an angry mind and upholding right view, these are said to be meritorious."

### 4. Atthasutta.m- The useful

181. "Bhikkhus, I will teach the useful and the useless, listen and attend to it carefully. Bhikkhus, what is the useless? .

Destroying living things, taking the not given, misbehaving sexually, telling lies, slandering, talking roughly, talking frivolously, coveting, bearing an angry mind and upholding wrong view, these are said to be useless.

Bhikkhus, what is useful?

Abstaining, from destroying living things, taking the not given, misbehaving sexually, telling lies, slandering, talking roughly, talking frivolously, coveting, bearing an angry mind and upholding right view, these are said to be useful"

### 5. Dhammasutta.m- The righteous

182."Bhikkhus, I will teach the righteous and the unrighteous, listen and attend to it carefully. Bhikkhus, what is the unrighteous? .

Destroying living things, taking the not given, misbehaving sexually, telling lies, slandering, talking roughly, talking frivolously, coveting, bearing an angry mind and upholding wrong view, this is said to be the unrighteous.

Bhikkhus, what is the righteous?

Abstaining, from destroying living things, taking the not given, misbehaving sexually, telling lies, slandering, talking roughly, talking frivolously, coveting, bearing an angry mind and upholding right view, this is said to be the righteous"

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### 6. Aasavasutta.m- Desires

183. "Bhikkhus, I will tell the Teaching with desires and the Teaching without desires listen and attend to it carefully. Bhikkhus, what is the Teaching with desires? .

Destroying living things, taking the not given, misbehaving sexually, telling lies, slandering, talking roughly, talking frivolously, coveting, bearing an angry mind and upholding wrong view, these are said to be with desires.

Bhikkhus, what is the Teaching without desires?

Abstaining, from destroying living things, taking the not given, misbehaving sexually, telling lies, slandering, talking roughly, talking frivolously, coveting, bearing an angry mind and upholding right view, this is said to be the Teaching without desires."

#### 7. Vajjasutta.m- Faulty

184. "Bhikkhus, I will teach the faulty and the not faulty, listen and attend to it carefully. Bhikkhus, what is the faulty? .

Destroying living things, taking the not given, misbehaving sexually, telling lies, slandering, talking roughly, talking frivolously, coveting, bearing an angry mind and upholding wrong view, this is said to be faulty.

Bhikkhus, what is the not faulty?

Abstaining, from destroying living things, taking the not given, misbehaving sexually, telling lies, slandering, talking roughly, talking frivolously, coveting, bearing an angry mind and upholding right view, this is said to be not faulty"

#### 8. Tapaniiyasutta.m- Torturing

185. "Bhikkhus, I will tell the torturing Teaching and the not torturing Teaching, listen and attend to it carefully. Bhikkhus, what is the torturing Teaching? .

Destroying living things, taking the not given, misbehaving sexually, telling lies, slandering, talking roughly, talking frivolously, coveting, bearing an angry mind and upholding wrong view, this is said to be the torturing Teaching.

Bhikkhus, what is the not torturing Teaching?

Abstaining, from destroying living things, taking the not given, misbehaving sexually, telling lies, slandering, talking roughly, talking frivolously, coveting, bearing an angry mind and upholding right view, this is said to be the not torturing Teaching."

#### 8. Aacayagaamisutta.m- Heaping up

186. "Bhikkhus, I will teach the heaping up and the dispersing, listen and attend to it carefully. Bhikkhus, what is the heaping up Teaching? .

Destroying living things, taking the not given, misbehaving sexually, telling lies, slandering, talking roughly, talking frivolously, coveting, bearing an angry mind and upholding wrong view, this is said to be the heaping up Teaching.

Bhikkhus, what is the dispersing Teaching?

Abstaining, from destroying living things, taking the not given, misbehaving sexually, telling lies, slandering, talking roughly, talking frivolously, coveting, bearing an angry mind and upholding right view, this is said to be the dispersing Teaching."

10. Dukkudrayasutta.m- Yielding unpleasantness.

187. "Bhikkhus, I will tell the Teaching that yields unpleasantness and the Teaching that yields pleasantness, listen and attend to it carefully. Bhikkhus, what is the Teaching that yields unpleasantness? .

Destroying living things, taking the not given, misbehaving sexually, telling lies, slandering, talking roughly, talking frivolously, coveting, bearing an angry mind and upholding wrong view, these are said to be yielding unpleasantness.

Bhikkhus, what is the Teaching that yields pleasantness?

Abstaining, from destroying living things, taking the not given, misbehaving sexually, telling lies, slandering, talking roughly, talking frivolously, coveting, bearing an angry mind and upholding right view, these are said to be yielding pleasantness"

11. Vipakaasutta.m- Results

188. "Bhikkhus, I will teach unpleasant results and pleasant results, listen and attend to it carefully. Bhikkhus, what is the Teaching with unpleasant results? .

Destroying living things, taking the not given, misbehaving sexually, telling lies, slandering, talking roughly, talking frivolously, coveting, bearing an angry mind and upholding wrong view, this is said to be the Teaching with unpleasant results

Bhikkhus, what is the Teaching with pleasant results?

Abstaining, from destroying living things, taking the not given, misbehaving sexually, telling lies, slandering, talking roughly, talking frivolously, coveting, bearing an angry mind and upholding right view, this is said to be the Teaching with pleasant results"

(19) 4. Ariyamaggavaggo

1. Ariyamaggasutta.m - Noble path.

189. "Bhikkhus, I will teach the noble path and the ignoble path, listen and attend to it carefully. Bhikkhus, what is the ignoble path? .

Destroying living things, taking the not given, misbehaving sexually, telling lies, slandering, talking roughly, talking frivolously, coveting, bearing an angry mind and upholding wrong view, this is said to be the ignoble path.

Bhikkhus, what is noble path?

Abstaining, from destroying living things, taking the not given, misbehaving sexually, telling lies, slandering, talking roughly, talking frivolously, coveting, bearing an angry mind and upholding right view, this is said to be the noble path"

## 2. Ka.nhamaggasutta.m- The impure path

190 "Bhikkhus, I will teach the pure path and the impure path, listen and attend to it carefully. Bhikkhus, what is the impure path? .

Destroying living things, taking the not given, misbehaving sexually, telling lies, slandering, talking roughly, talking frivolously, coveting, bearing an angry mind and upholding wrong view, this is said to be the impure path..

Bhikkhus, what is the pure path?

Abstaining, from destroying living things, taking the not given, misbehaving sexually, telling lies, slandering, talking roughly, talking frivolously, coveting, bearing an angry mind and upholding right view, this is said to be the pure path."

## 3. Saddhammasutta.m- The right thing

191 "Bhikkhus, I will teach the right thing and the wrong thing, listen and attend to it carefully. Bhikkhus, what is the tight thing? .

Destroying living things, taking the not given, misbehaving sexually, telling lies, slandering, talking roughly, talking frivolously, coveting, bearing an angry mind and upholding wrong view, this is said to be the wrong thing.

Bhikkhus, what is the right thing?

Abstaining, from destroying living things, taking the not given, misbehaving sexually, telling lies, slandering, talking roughly, talking frivolously, coveting, bearing an angry mind and upholding right view, this is said to be the right thing."

## 4. Sappurisadhammasutta.m- The Teaching of Great Beings.

192. "Bhikkhus, I will tell the Teaching of Great Beings and the Teaching of non Great Beings, listen and attend to it carefully. Bhikkhus, what is the Teaching of non Great Beings? .

Destroying living things, taking the not given, misbehaving sexually, telling lies, slandering, talking roughly, talking frivolously, coveting, bearing an angry mind and upholding wrong view, this is said to be the Teaching.of non-Great

Beings Bhikkhus, what is Teaching of Great Beings?

Abstaining from, destroying living things, taking the not given, misbehaving sexually, telling lies, slandering, talking roughly, talking frivolously, coveting, bearing an angry mind and upholding right view, this is said to be the Teaching.of Great Beings"

#### 5. Uppaadetabbasutta.m- A sudden leap

193. "Bhikkhus, I will tell the Teaching with a sudden leap and the Teaching without a sudden leap, listen and attend to it carefully. Bhikkhus, what is the Teaching without a sudden leap? .

Destroying living things, taking the not given, misbehaving sexually, telling lies, slandering, talking roughly, talking frivolously, coveting, bearing an angry mind and upholding wrong view, this is said to be the Teaching without a sudden leap.

Bhikkhus, what is the Teaching with a sudden leap?

Abstaining from, destroying living things, taking the not given, misbehaving sexually, telling lies, slandering, talking roughly, talking frivolously, coveting, bearing an angry mind and upholding right view, this is said to be the Teaching with a sudden leap."

#### 6. Aasevitabbadhammasutta.m- Should be practised

194. "Bhikkhus, I will tell what should be practised and what should not be practisd, listen and attend to it carefully. Bhikkhus, what should not be practised? .

Destroying living things, taking the not given, misbehaving sexually, telling lies, slandering, talking roughly, talking frivolously, coveting, bearing an angry mind and upholding wrong view, these should not be practised.

Bhikkhus, what should be practised?

Abstaining from, destroying living things, taking the not given, misbehaving sexually, telling lies, slandering, talking roughly, talking frivolously, coveting, bearing an angry mind and upholding right view, these should be practised."

#### 7 .Bhaavetabbadhammasuttaa.m- Should be developped

195. "Bhikkhus, I will tell what should be developed and what should not be developed, listen and attend to it carefully. Bhikkhus, what should not be developed? .

Destroying living things, taking the not given, misbehaving sexually, telling lies, slandering, talking roughly, talking frivolously, coveting, bearing an angry mind and upholding wrong view, these should not be developed.

Bhikkhus, what should be developed?

Abstaining from, destroying living things, taking the not given, misbehaving sexually, telling lies, slandering, talking roughly, talking frivolously, coveting, bearing an angry mind and upholding right view, these should be developed"

#### 8. Bahuliikaatabbasutta.m -Made much

196. "Bhikkhus, I will tell what should be made much and what should not be made much, listen and attend to it carefully. Bhikkhus, what should not be made much? .

Destroying living things, taking the not given, misbehaving sexually, telling lies, slandering, talking roughly, talking frivolously, coveting, bearing an angry mind and upholding wrong view, these should not be made much.

Bhikkhus, what should be made much?

Abstaining from, destroying living things, taking the not given, misbehaving sexually, telling lies, slandering, talking roughly, talking frivolously, coveting, bearing an angry mind and upholding right view, these should be made much"

#### 9. Anussaritabbasutta.m - Should be recollected

197."Bhikkhus, I will tell what should be recollected and what should not be recollected, listen and attend to it carefully. Bhikkhus, what should not be recollected? .

Destroying living things, taking the not given, misbehaving sexually, telling lies, slandering, talking roughly, talking frivolously, coveting, bearing an angry mind and upholding wrong view, these should not be recollected.

Bhikkhus, what should be recollected?

Abstaining from, destroying living things, taking the not given, misbehaving sexually, telling lies, slandering, talking roughly, talking frivolously, coveting, bearing an angry mind and upholding right view, these should be recollected"

#### 10. Sacchikaatabbasutta.m- Should be realized



198."Bhikkhus, I will tell what should be realized and what should not be realized, listen and attend to it carefully. Bhikkhus, what should not be realized? .

Destroying living things, taking the not given, misbehaving sexually, telling lies, slandering, talking roughly, talking frivolously, coveting, bearing an angry mind and upholding wrong view, these should not be realized.

Bhikkhus, what should be realized?

Abstaining from, destroying living things, taking the not given, misbehaving sexually, telling lies, slandering, talking roughly, talking frivolously, coveting, bearing an angry mind and upholding right view, these should be realized"

(20) 5. Aparapuggalavaggo- Another on persons.

Nasevitabbaadisuttaani- Should not be served.

199."Bhikkhus, the person endowed with ten things should not be served. What ten? .

Destroying living things, taking the not given, misbehaving sexually, telling lies, slandering, talking roughly, talking frivolously, coveting, bearing an angry mind and upholding wrong view. The person endowed with these ten things should not be served.

Bhikkhus, the person endowed with ten things should be served. What ten?

Abstaining from, destroying living things, taking the not given, misbehaving sexually, telling lies, slandering, talking roughly, talking frivolously, coveting, bearing an angry mind and upholding right view. The person endowed with these things should be served"

200-209."Bhikkhus, the person endowed with ten things should not be associated...re.... should be associated. Should not be sat close to,....re.... should be sat close to. Is not honourable,....re.... is honourable. Is not praiseworthy, ....re.... is praiseworthy. Is not honourable, ....re.... is honourable. Is forgetful, ...re... is not forgetful. Is not accomplished,. ...re... is accomplished. Does not purify, ...re.... purifies. Is overcome by conceit, ....re... is not overcome by conceit. Is not developed in wisdom, ....re....is developed in wisdom.

Bhikkhus, the bhikkhu endowed with these ten things accumulates much demerit. What ten? .

Destroying living things, taking the not given, misbehaving sexually, telling lies, slandering, talking roughly, talking frivolously, coveting, bearing an angry mind and upholding wrong view. The person endowed with these ten things should not be associated.

Bhikkhus, the person endowed with ten things should be associated. What ten?

Abstaining from, destroying living things, taking the not given, misbehaving sexually, telling lies, slandering, talking roughly, talking frivolously, coveting, bearing an angry mind and upholding right view. The person endowed with these ten things accumulates much demerit. "

(21) 1. Karajakaayavaggo- The section on the body sprung from action.

1. Pa.thamanirayasaggasutta.m- First on hell and heaven.

211. "Bhikkhus, endowed with ten things as though led and lain is in hell. What ten?

Here bhikkhus a certain one destroys living things, is cruel with bloody hands, without compassion is engaged in destroying living things .

Takes the not given, gone to the village or forest, takes others' belongings with a thievish mind.

Misbehaves sexually with those protected by mother, father, mother and father, brother, sister, relations, the clan, the Teaching, or with one who has a spouse and is liable to be punished or even with one garlanded at a ceremony.

Tells lies in an assembly, in a gathering, in the midst of relations, in the guild, in the presence of royalty. When asked to stand witness, not knowing says I know. Knowing says I do not know. Not seeing says I saw and seeing says I did not see. Thus he tells lies for a personal reason, for another's good or for some small material gain.

Slanders. Hearing something here, tells it there, to split these. Hearing something there tells it here, to split those. Thus he splits the united. Puts apart the already split. Fond of disunity talks words to disunite.

Talks roughly, speaking insolent rough words that pierce others, words that curse and not conducive to concentration.

Talks frivolously, out of time, unrighteous words that are useless and not in accordance with the Teaching and the Discipline. Talks words that do not incite, need no treasuring, without a limit.

Is coveting and covets others belongings, thinks may they be mine!

Is with an angry mind and defiled thoughts thinking, may these beings be destroyed. May they be broken apart and may they not be!

Is with wrong view, with a reversed vision:- There is no good in giving gifts, doing a sacrifice, making an offering. There are no results for good and evil actions. There is no this world, no other world, no mother, no father, there are no beings spontaneously arisen, No recluses and brahmins who having realized this world and the other world, declare it to the world. Bhikkhus, endowed with these ten things one is in hell as though led and lain there.

Bhikkhus, endowed with ten things as though led and lain is in heaven. What ten?

Here bhikkhus a certain one does not destroy living things, giving up destroying living things throws out stick and weapon and abides ashamed with compassion for all living things .

Does not take the not given, gone to the village or forest, does not take others' belongings with a thievish mind.

Does not misbehave sexually with those protected by mother, father, mother and father, brother, sister, relations, the clan, the Teaching, or with one who has a spouse and is liable to be punished or even with one garlanded at a ceremony.

Does not tell lies in an assembly, in a gathering, in the midst of relations, in the guild, in the presence of royalty. When asked to stand witness, not knowing he says I do not know. Knowing says I know. Not seeing says I did not see and seeing says I saw. Thus he does not tell lies for a personal reason, for another's good or for some small material gain.

Does not slander. Hearing something here, does not tell it there, to split these. Hearing something there does not tell it here, to split those. Thus he does not split the united. Unites the already split. Fond of unity talks words to unite.

Does not talk roughly, speaks polite words that are pleasing to others, words that are generally accepted pleasing words that go straight into the heart. .

Does not talk frivolously and out of time. Talks righteous words that are useful and are in accordance with the Teaching and the Discipline. Talks words that incite others and could be treasured, with a limit.

Does not covet others' belongings, does not think may those be mine!

Not with angry mind is not with defiled thoughts. Thinks, may these beings be well and happy. May they maintain themselves happily.

With right view, is without a reversed vision:- There is good in giving gifts, doing a sacrifice, making an offering. There are results for good and evil actions. There is this world, the other world, mother, father, there are beings spontaneously arisen, There are recluses and brahmins who having realized this world and the other world, declare it to the world. Bhikkhus, endowed with these ten things one is in heaven as though led and lain there.

## 2. Dutiyānirayasāgga-sutta.m- Second on hell and heaven.

212."Bhikkhus, endowed with ten things as though led and lain is in hell. What ten?

Here, bhikkhus, a certain one destroys living things, with bloody hands is engaged in destroying living things without compassion for any living thing. ....takes the not given, ...re... misbehaves sexually, ...re...tells lies, ...re...slanders, ...re...talks roughly, ...re...talks frivolously, ...re.... covets, ....re... bears an angry mind,....re..... is with wrong view, with reversed vision:- there are no results for giving...re.... declare by themselves having realized. Bhikkhus, endowed with these ten things, one is in hell as though led and lain there.

Bhikkhus, endowd with ten things as though led and lain is in heaven. What ten?

Here, bhikkhus, a certain one giving up destroying living things, throws away stick and weapon and abides with compassion for all living things. Gives up, taking the not given, ...re...sexual misbehaviur,....re.. telling lies, ...re...slandering, ...re.... talking roughly,

....re... frivolous talk.....re...does not covet, ...re....abides dispelling anger from the mind,....re.... becomes one with right view without a reversed vision:-There are results for giving ....re.... having realized this and the other world declare it to the world. Bhikkhus, endowed with these ten things, one is in heaven as though led and lain there.

### 3. Maatugaamasutta.m- The woman.

213."Bhikkhus, a woman endowed with ten things as though led and lain is in hell. What ten?

Here, bhikkhus, a woman destroys living things, with bloody hands is engaged in destroying living things without compassion for any living thing. .re...takes the not given, ...re... misbehaves sexually, ...re...tells lies, ...re...slanders, ...re...talks roughly, ...re...talks frivolously, ...re.... covets, ...re... bears an angry mind,....re..... is with wrong view, with reversed vision:- there are no results for giving...re.... declare by themselves having realized. Bhikkhus, endowed with these ten things, the woman is in hell as though led and lain there.

Bhikkhus, the woman endowd with ten things as though led and lain is in heaven. What ten?

Here, bhikkhus, the woman giving up destroying living things, throws away stick and weapon and abides with compassion for all living things. Gives up, taking the not given, ...re...sexual misbehaviur,...re.. telling lies, ...re...slandering, ...re.... talking roughly, ....re... frivolous talk.....re...does not covet, ...re....abides dispelling anger from the mind,....re.... becomes one with right view without a reversed vision:-There are results for giving ....re.... having realized this and the other world declare it to the world. Bhikkhus, the woman endowed with these ten things is in heaven as though led and lain there.

### 4. Upaasikaasutta.m- The female lay disciple.

214"Bhikkhus, the female lay disciple endowed with ten things as though led and lain is in hell. What ten?

Here, bhikkhus, she destroys living things, with bloody hands is engaged in destroying living things without compassion for any living thing. ....takes the not given, ...re... misbehaves sexually, ...re...tells lies, ...re...slanders, ...re...talks roughly, ...re...talks frivolously, ...re.... covets, ....re... bears an angry mind,....re..... is with wrong view, with reversed vision:- there are no results for giving...re.... declare by themselves having realized. Bhikkhus, endowed with these ten things, she is in hell as though led and lain there.

Bhikkhus, the female lay disciple endowd with ten things as though led and lain is in heaven. What ten?

Here, bhikkhus, giving up destroying living things, throws away stick and weapon and abides with ccompassion for all living things. Gives up, taking the not given, ...re...sexual misbehaviur,...re.. telling lies, ...re...slandering, ...re.... talking roughly, ....re... frivolous talk.....re...does not covet, ...re....abides dispelling anger from the mind,....re.... becomes one with right view without a reversed vision:-There are results for giving ....re.... having

realized this and the other world declare it to the world. Bhikkhus, endowed with these ten things, she is in heaven as though led and lain there.

#### 5. Visaaradasutta.m- Confidence

215."Bhikkhus, the female lay disciple endowed with ten things, lives in a household without confidence. What ten?

Here, bhikkhus, she destroys living things, with bloody hands is engaged in destroying living things without compassion for any living thing. ...re...takes the not given, ...re... misbehaves sexually, ...re...tells lies, ...re...slanders, ...re...talks roughly, ...re...talks frivolously, ...re.... covets, ....re... bears an angry mind,....re..... is with wrong view, with reversed vision:- there are no results for giving...re.... declare by themselves having realized. Bhikkhus, endowed with these ten things, she lives in a household without confidence.

Bhikkhus, the female lay disciple endowd with ten things, lives in a household with confidence.What ten?

Here, bhikkhus, the female lay disciple giving up destroying living things, throws away stick and weapon abides with compassion for all living things. Gives up, taking the not given, ...re...sexual misbehaviur,....re.. telling lies, ...re...slandering, ...re.... talking roughly, ....re... frivolous talk.....re...does not covet, ...re....abides dispelling anger from the mind,....re.... becomes one with right view without a reversed vision:-There are results for giving ....re.... having realized this and the other world declare it to the world. Bhikkhus, endowed with these ten things, she lives in a household with confidence. .

#### 6. Samsappaniiyasutta.m- Creeping low

216."Bhikkhus, I will tell you the creeping low, listen and attend carefully. Bhikkhus, what is the Teaching which tells of creeping low?

Bhikkhus, beings are the owners, the inheritors, the origins, the relations and the refuges of their actions, whatever action done, good or evil- will be their inheritance.

Here, bhikkhus, a certain one destroys living things, is cruel with bloody hands engaged in destroying living things. He creeps low with the body, with words and with the mind. His bodily actions are crooked, verbal actions are crooked and mental actions are crooked, he has a crooked course of actions and a crooked birth.

Bhikkhus, I declare one of these two courses of actions to one with a crooked birth, either birth in hell with only unpleasantness, or birth as creeping things in the animal world. Who are the creeping things in the animal world? Snakes, scorpions, centipedes, mongooses, cats, mice and other small fourfooted animals who creep away seeing humans. Thus bhikkhus, the product causes birth to the producer. Whatever is done by that is born. To one born, those actions bring contacts. Therefore, bhikkhus, I say, beings are the inheritors of their actions.

Here, bhikkhus, a certain one takes the not given, ...re....misbehaves in sexual conduct, ...re....tells lies, ....re... slanders, ...re....talks roughly, ....re... talks frivolously, ....re..

covets, ...re... bears an angry mind, upholds wrong view, a reversed vision:-There are no results for giving, .....re by themselves realizing declare it to this world. He creeps low with the body, with words and with the mind. His bodily actions are crooked, verbal actions are crooked and mental actions are crooked, he has a crooked course of actions and a crooked birth.

Bhikkhus, I declare one of these two courses of actions to one with a crooked birth, either birth in hell with only unpleasantness, or birth as creeping things in the animal world. Who are the creeping things in the animal world? Snakes, scorpions, centipedes, mongooses, cats, mice and other small fourfooted animals who creep away seeing humans. Thus bhikkhus, the product causes birth to the producer. Whatever is done by that is born. To one born, those actions bring contacts. Therefore, bhikkhus, I say, beings are the inheritors of their actions.

Here, bhikkhus, a certain one abstains from destroying living things, shamefully throwing away stick and weapon abides with compassion for all living things. He does not creep low with the body, with words and with the mind. His bodily actions are straightforward, verbal actions are straightforward and mental actions are straightforward.

Bhikkhus, I declare one of these two courses of actions to one with a straightforward birth, either birth in heaven with only pleasantness, or birth in a high clan of the warriors, brahmins or householders with much wealth, resources grains and money Thus bhikkhus, the product causes birth to the producer. Whatever is done by that is born. To one born, those actions bring contacts. Therefore, bhikkhus, I say, beings are the inheritors of their actions.

Here, bhikkhus, a certain one does not take the not given, ...re....does not misbehave sexually, ...re....does not tell lies, ....re... does not slander, ...re....does not talk roughly, ....re... does not talk frivolously, ....re.. does not covet, ...re... does not bear an angry mind, upholds right view, has a not reversed vision:-There are results for giving, .....re by themselves realizing declare to this world. He does not creep low with the body, with words and with the mind. His bodily actions are straightforward, verbal actions are straightforward and mental actions are straightforward, he has a straightforward course of actions.

Bhikkhus, I declare one of these two courses of actions to one with a straightforward birth, either birth in heaven with only pleasantness, or birth in a high clan of the warriors, brahmins or householders with much wealth, resources grains and money. Thus bhikkhus, the product causes birth to the producer. Whatever is done by that is born. To one born, those actions bring contacts. Therefore, bhikkhus, I say, beings are the inheritors of their actions. Bhikkhus, this is the Teaching which tells of creeping low."

7. Pa.thamasa~necetanikasutta.m- First on intentional actions.

217."Bhikkhus, without experiencing the results of the done, accumulation of intentional actions, I do not declare their ending. That too in this same life, in the next birth or in a subsequent birth. Bhikkhus, I do not declare the ending of unpleasantness until the results of the done accumulation of intentional actions are experienced.

There are three modes of unpleasant feelings, for intended, defiled bodily actions. There are four modes of unpleasant feelings, for intended, defiled verbal actions. There are three modes of unpleasant feelings, for intended, defiled mental actions.

Bhikkhus, what are the three modes of unpleasant feelings, for intended, defiled bodily actions?

Here bhikkhus a certain one destroys living things, is cruel with bloody hands, without compassion is engaged in destroying living things .

Takes the not given, gone to the village or forest, takes others' belongings with a thievish mind.

Misbehaves sexually with those protected by mother, father, mother and father, brother, sister, relations, the clan, the Teaching, or with one who has a spouse and is liable to be punished or even with one garlanded at a ceremony. Thus there are three modes of unpleasant feelings, for intended, defiled bodily actions.

Bhikkhus, what are the four modes of unpleasant feelings, for intended, defiled verbal actions?

Telling lies in an assembly, in a gathering, in the midst of relations, in the guild, in the presence of royalty. When asked to stand witness, not knowing says I know. Knowing says I do not know. Not seeing says I saw and seeing says I did not see. Thus he tells lies for a personal reason, for another's good or for some small material gain.

Slanders! Hearing something here, tells it there, to split these. Hearing something there tells it here, to split those. Thus he splits the united. Puts apart the already split. Fond of disunity talks words to disunite.

Talks roughly, speaking insolent rough words that pierce others, words that curse and not conducive to concentration.

Talks frivolously, out of time, unrighteous words that are useless and not in accordance with the Teaching and the Discipline. Talks words that do not incite others, need no treasuring, without a limit. Thus there are four modes of unpleasant feelings, for intended, defiled verbal actions.

Bhikkhus, what are the three modes of unpleasant feelings, for intended, defiled mental actions?

Covets others belongings, thinks may they be mine!

Bears an angry mind and defiled thoughts thinking, may these beings be destroyed. May they break apart and may they not be!

Upholds wrong view and a reversed vision:- There is no good in giving gifts, doing a sacrifice, making an offering. There are no results for good and evil actions. There is no this world, no other world, no mother, no father, there are no beings spontaneously arisen, No recluses and brahmins who having realized this world and the other world, declare it to the world. Thus there are three modes of unpleasant feelings, for intended, defiled mental actions.

Bhikkhus, on account of the three modes of unpleasant feelings, for intended, defiled bodily actions beings are born in loss, in a bad state, in decrease, in hell. On account of the four modes of unpleasant feelings, for intended, defiled verbal actions beings are born in loss, in a bad state, in decrease, in hell. On account of the three modes of unpleasant feelings, for intended, defiled mental actions beings are born in loss, in a bad state, in decrease, in hell.

Bhikkhus, just as a true gem when thrown up, would come down and get well established, in the same manner on account of the three modes of unpleasant feelings, for intended, defiled bodily actions beings are born in loss, in a bad state, in decrease, in hell. On account of the four modes of unpleasant feelings, for intended, defiled verbal actions beings are born in loss, in a bad state, in decrease, in hell. On account of the three modes of unpleasant feelings, for intended, defiled mental actions beings are born in loss, in a bad state, in decrease, in hell.

Bhikkhus, without experiencing the results of the done, accumulation of intentional actions, I do not declare their ending. That too in this same life, in the next birth or in a subsequent birth. Bhikkhus, I do not declare the ending of unpleasantness until the results of the done accumulation of intentional actions are experienced.

There are three modes of pleasant feelings, for attaining well intended, bodily actions. There are four modes of pleasant feelings, for attaining well intended, verbal actions. There are three modes of pleasant feelings, for attaining well intended, mental actions.

Bhikkhus, what are the three modes of pleasant feelings, for attaining well intended, bodily actions?

Here bhikkhus a certain one abstains from destroying living things, ashamed, throws away stick and weapon and abides with compassion for all living things .

Abstains from taking the not given, gone to the village or forest, does not take others' belongings with a thievish mind.

Does not misbehave sexually with those protected by mother, father, mother and father, brother, sister, relations, the clan, the Teaching, or with one who has a spouse and is liable to be punished or even with one garlanded at a ceremony. Thus there are three modes of pleasant feelings, for attaining well intended, bodily actions.

Bhikkhus, what are the four modes of pleasant feelings, for attaining well intended, verbal actions?

Abstains from telling lies, gone to an assembly, in a gathering, in the midst of relations, in the guild or in the presence of royalty. When asked to stand witness, not knowing says I do not know. Knowing says I know. Not seeing says I did not see and seeing says I saw. Thus he does not tell lies for personal reasons, for another's good or for some small material gain.

Does not slander. Hearing something here, does not tell it there, to split these. Hearing something there does not tell it here, to split those. Thus he unites the split. Fond of unity talks words to unite.

Does not talk roughly, speaks polite words that are pleasant to the ears, words that are desired by the populace at large.

Does not talk frivolously, talks at the right time, righteous words that are useful in accordance with the Teaching and the Discipline. Talks words that incite others, need to be treasured, with a limit. Thus there are four modes of pleasant feelings, for attaining well intended, verbal actions.

There are three modes of pleasant feelings, for attaining well intended, mental actions.

Does not covet others belongings, thinking may they be mine!



Does not bear an angry mind and is without defiled thoughts. Thinks may these beings be well and happy. May they maintain themselves happily!

Is with right view, without a reversed vision:- There is good in giving gifts, doing a sacrifice, making an offering. There are results for good and evil actions. There is this world, the other world, mother, father, there are beings spontaneously arisen, There are recluses and brahmins who having realized this world and the other world, declare it to the world. Thus there are three modes of pleasant feelings, for attaining well intended, mental actions.

Bhikkhus, on account of the three modes of pleasant feelings for attaining well intended bodily actions beings are born in gain, in a good state, in increase, in heaven. On account of the four modes of pleasant feelings, for attaining well intended, verbal actions beings are born in gain, in a good state, in increase, in heaven. On account of the three modes of pleasant feelings, for attaining well intended, mental actions, beings are born in gain, in a good state, in increase, in heaven.

Bhikkhus, just as a true gem when thrown up, would come down and get well established, in the same manner on account of the three modes of pleasant feelings, for attaining well intended, bodily actions beings are born in gain, in a good state, in increase, in heaven. On account of the four modes of pleasant feelings, for attaining well intended, verbal actions beings are born in gain, in a good state, in increase, in heaven. On account of the three modes of pleasant feelings, for attaining well intended, mental actions beings are born in gain, in a good state, in increase, in heaven.

Bhikkhus, without experiencing the results of the done, accumulation of intentional actions, I do not declare their ending. That too in this same life, in the next birth or in a subsequent birth. Bhikkhus, I do not declare the ending of unpleasantness until the results of the done accumulation of intentional actions are experienced.

#### 8. Dutiyasa~ncetanikasutta.m- Second on intentional actions.

218."Bhikkhus, without experiencing the results of the done, accumulation of intentional actions, I do not declare their ending. That too in this same life, in the next birth or in a subsequent birth. Bhikkhus, I do not declare the ending of unpleasantness until the results of the done accumulation of intentional actions are experienced.

There are three modes of unpleasant feelings, for intended, defiled bodily actions. There are four modes of unpleasant feelings, for intended, defiled verbal actions. There are three modes of unpleasant feelings, for intended, defiled mental actions.

Bhikkhus, what are the three modes of unpleasant feelings, for intended, defiled bodily actions?.....re.....Thus there are three modes of unpleasant feelings, for intended, defiled bodily actions.

Bhikkhus, what are the four modes of unpleasant feelings, for intended, defiled verbal actions? Thus there are four modes of unpleasant feelings, for intended, defiled verbal actions.

.Bhikkhus, what are the three modes of unpleasant feelings, for intended, defiled mental actions?.....re.....Thus there are three modes of unpleasant feelings, for intended, defiled mental actions.

Bhikkhus, on account of the three modes of unpleasant feelings, for intended, defiled bodily actions, or on account of the four modes of unpleasant feelings, for intended, defiled verbal actions, or on account of the three modes of unpleasant feelings, for intended, defiled mental actions, beings after death, are born in loss, in a bad state, in decrease in hell.

Bhikkhus, without experiencing the results of the done, accumulation of intentional actions, I do not declare their ending. That too in this same life, in the next birth or in a subsequent birth. Bhikkhus, I do not declare the ending of unpleasantness until the results of the done accumulation of intentional actions are experienced.

There are three modes of pleasant feelings, for attaining well intended, bodily actions.  
There are four modes of pleasant feelings, for attaining well intended, verbal actions.  
There are three modes of pleasant feelings, for attaining well intended, mental actions.

Bhikkhus, what are the three modes of pleasant feelings, for attaining well intended, bodily actions?.....re.....Thus there are three modes of pleasant feelings, for attaining well intended, bodily actions.

Bhikkhus, what are the four modes of pleasant feelings, for attaining well intended, verbal actions? Thus there are four modes of pleasant feelings, for attaining well intended, verbal actions.

.Bhikkhus, what are the three modes of pleasant feelings, for attaining well intended, mental actions?.....re.....Thus there are three modes of pleasant feelings, for attaining well intended, mental actions.

Bhikkhus, on account of the three modes of pleasant feelings, for attaining well intended, bodily actions, or on account of the four modes of pleasant feelings, for attaining well intended, verbal actions, or on account of the three modes of pleasant feelings, for well intended, mental actions, beings after death, are born in gain, in a good state, in increase in heaven.

#### 9. Karajakaayasutta.m- The body sprung from actions.

219."Bhikkhus, without experiencing the results of the done, accumulation of intentional actions, I do not declare their ending. That too in this same life, in the next birth or in a subsequent birth. Bhikkhus, I do not declare the ending of unpleasantness until the results of the done accumulation of intentional actions are experienced.

Bhikkhus, the noble disciple having thus dispelled, covetousness and hatred without delusion becomes mindful and aware and pervades one direction with thoughts of loving kindness, the second, third, fourth, above, below, across, in every respect, under all circumstances, entirely, with a mind made huge, grown great, immeasurable without anger and evil.

Then he knows, earlier, my mind was small, undevelopped, now it is immeasurable and well developped, the results of small actions do not remain and stay there.

If a boy, even from his young days developped the release of mind in loving kindness, would he do evil actions?"

"Venerable sir, he would not."

"When not doing evil actions, how is he going to experience the results of evil actions?"

Bhikkhus, a woman or man should develop the release of mind in loving kindness. A woman or man does not carry this body when going Bhikkhus, death is within the mind. He knows this:- Whatever actions done earlier, by this body sprung from actions, their results are felt here, they will not be following any further. Bhikkhus, the release of mind in loving kindness developed in this manner, conduces to the state of non-returning and for the wise bhikkhu who has not yet realized it, the highest release.

He pervades one direction with thoughts of compassion,.....re..... intrinsic joy, ...re...equanimity, the second, third, fourth, above, below, across, in every respect, under all circumstances, entirely, with a mind made huge, grown great, immeasurable without anger and evil.

Then he knows, earlier, my mind was small, undeveloped, now it is immeasurable and well developed, the results of small actions do not remain and stay there.

If a boy, even from his young days developed the release of mind in equanimity, would he do evil actions?"

"Venerable sir, he would not."

"When not doing evil actions, how is he going to experience the results of evil actions?"

Bhikkhus, a woman or man should develop the release of mind in equanimity. A woman or man does not carry this body when going Bhikkhus, death is within the mind. He knows this:- Whatever actions done earlier, by this body born of actions, their results are felt here, they will not be following any further. Bhikkhus, the release of mind in equanimity developed in this manner, conduces to the state of not returning, and for the wise bhikkhu who has not yet realized it, the highest release"

10. Adhammacariyaasutta.m- Unrighteous behaviour.

220. Then a certain brahmin approached the Blessed One, exchanged friendly greetings, sat on a side and said:-

"Good Gotama, what is the reason for a certain one after death to be born in loss, in a bad state, in decrease, in hell?"

"Brahmin, on account of unrighteous and unlawful behaviour a certain one after death is born in loss, in a bad state, in decrease, in hell."

"Good Gotama, what is the reason for a certain one after death to be born in gain, in a good state, in increase, in heaven?"

"Brahmin, on account of righteous and calm behaviour a certain one after death is born in gain, in a good state, in increase, in heaven."

"Good Gotama, I do not understand this short exposition given by good Gotama, it is suitable that I should know the detailed meaning of this short exposition, so that I may know its meaning. Then brahmin, listen and attend carefully I will tell

Brahmin, there are three modes of unrighteous, unlawful behaviour by body. There are four modes of unrighteous, unlawful behaviour by words. There are three modes of unrighteous, unlawful behaviour by the mind.

Brahmin, what are the three modes of unrighteous, unlawful behaviour by body?.....re.....These are the three modes of unrighteous, unlawful behaviour by the body.

Bhikkhus, what are the four modes of unrighteous and unlawful behaviour by words?...re..... These are the four modes of unrighteous and unlawful behaviour by words.

.Brahmin, what are the three modes of unrighteous and unlawful behaviour by the mind?.....re.....These are the three modes of unrighteous and unlawful behaviour by the mind..

Brahmin, on account of the three modes of unrighteous, unlawful behaviour or on account of the four modes of unrighteous, unlawful behaviour or on account of the three modes of unrighteous, unlawful behaviour by the mind, beings after death, are born in loss, in a bad state, in decrease in hell.

There are three modes of righteous calm behaviour by body. There are four modes of righteous calm behaviour by words. There are three modes of righteous calm behaviour by the mind.

Bhikkhus, what are the three modes of righteous calm behaviour by the body?

.....re.....Thus there are three modes of righteous calm behaviour by the body.

Bhikkhus, what are the four modes of righteous calm behaviour by words?....re..... Thus there are four modes of righteous calm behaviour by words.

.Bhikkhus, what are the three modes of righteous calm behaviour by the mind? .....re.....Thus there are three modes of righteous calm behaviour by the mind.

Bhikkhus, on account of the three modes of righteous calm behaviour by the body, or on account of the four modes of righteous calm behaviour by words, or on account of the three modes of righteous calm behaviour by the mind, beings after death, are born in gain, in a good state, in increase in heaven.

(22) 2. Saama-n~navaggo- The general section.

221."Bhikkhus, endowed with ten things as though led and lain is in hell. What ten?

Here, bhikkhus, a certain one destroys living things, with bloody hands is engaged in destroying living things without compassion for any living thing. ....takes the not given,

...re... misbehaves sexually, ...re...tells lies, ...re...slanders, ...re...talks roughly, ...re...talks frivolously, ...re.... covets, ....re... bears an angry mind,....re..... is with wrong view, with reversed vision:- there are no results for giving...re.... declare by themselves having realized. Bhikkhus, endowed with these ten things, one is in hell as though led and lain there.

Bhikkhus, endowd with ten things as though led and lain is in heaven. What ten?

Here, bhikkhus, a certain one giving up destroying living things, throwing away stick and weapon abides with compassion for all living things. Gives up, taking the not given, ...re...sexual misbehaviur,....re.. telling lies, ...re...slandering, ...re.... talking roughly, ....re... frivolous talk.....re...does not covet, ...re....abides dispelling anger from the mind,....re.... becomes one with right view without a reversed vision:-There are results for giving ....re.... having realized this and the other world declare it to the world. Bhikkhus, endowed with these ten things, one is in heaven as though led and lain there."

222."Bhikkhus, endowed with twenty things as though led and lain is in hell. What twenty?

Here, bhikkhus, a certain one destroys living things and rouses others to destroy living things. Takes the not given and rouses others to take the not given. Misbehaves sexually and rouses others to misbehave sexually. Tells lies and rouses others to tell lies. Slanders and rouses others to slander. Talks roughly and rouses others to talk roughly. Talks frivolously and rouses others to talk frivolously. Covets and rouses others to covet. Bears an angry mind and rouses others to bear angry minds. With wrong view and reversed vision rouses others to be with wrong view; with a reversed vision saying- There are no results for giving...re.... declare by themselves having realized. Bhikkhus, endowed with these twenty things, one is in hell as though led and lain there.

Bhikkhus, endowd with twenty things as though led and lain is in heaven. What twenty?

Here, bhikkhus, a certain one giving up destroying living things, rouses others to abstain from destroying living things.Giving up, taking the not given rouses others to abstain from taking the not given. Abstaining from sexual misbehaviur, rouses others to abstain from sexual misbehaviour. Abstaining from telling lies, rouses others to abstain from telling lies. Abstaining from slandering, rouses others to abstain from slandering. Abstaining from talking roughly rouses others to abstain from talking roughly. Abstaining from frivolous talk rouses others to abstain from frivolous talk Abstaining from coveting rouses others to abstain from coveting. Abiding dispelling anger rouses others to dispel anger from the mind. Become one of right view, one with non reversed vision: rouses others to come to right view -Saying there are results for giving ....re.... having realized this and the other world declare it to the world. Bhikkhus, endowed with these twenty things, one is in heaven as though led and lain there."

223."Bhikkhus, endowed with thirty things as though led and lain is in hell. What thirty?

Here, bhikkhus, a certain one destroys living things, rouses others to destroy living things and gives permission to destroy living things. Takes the not given rouses others to take the not given and gives permission to take the not given. Misbehaves sexually, rouses others to misbehave sexually and gives permission for sexual misbehaviour. Tells lies, rouses others to tell lies and gives permission to tell lies. Slanders rouses others to slander and gives permission to slander. Talks roughly, rouses others to talk roughly and permits rough talk.Talks frivolously, rouses others to talk frivolously and permits frivolous

talk. Covets, rouses others to covet and gives permission for coveting. Bears an angry mind rouses others to bear angry minds and permits it. With wrong view and reversed vision rouses others to be with wrong view; with a reversed vision, and permits wrong view, saying- There are no results for giving...re.... declare by themselves having realized. Bhikkhus, endowed with these thirty things, one is in hell as though led and lain there.

Bhikkhus, endowd with thirty things as though led and lain is in heaven. What thirty?

Here, bhikkhus, a certain one giving up destroying living things, rouses others to abstain from destroying living things.and acknowledges the sparing of living things Giving up, taking the not given rouses others to abstain from taking the not given and acknowledges not taking the not given. Abstaining from sexual misbehaviur, rouses others to abstain from sexual misbehaviour and does not acknowledge sexual misbehaviour. Abstaining from telling lies, rouses others to abstain from telling lies and does not acknowledge telling lies. Abstaining from slandering, rouses others to abstain from slandering and does not acknowledge slandering. Abstaining from talking roughly rouses others to abstain from talking roughly and does not acknowledge talking roughly. Abstaining from frivolous talk rouses others to abstain from frivolous talk and does not acknowledge frivolous talk. Abstaining from coveting rouses others to abstain from coveting and does not acknowledge coveting. Abiding dispelling anger rouses others to dispel anger and acknowledges freedom from anger. Become one of right view, one with non reversed vision: rouses others to come to right view and acknowledges the straightening of the view. -Saying there are results for giving ....re.... having realized this and the other world declare it to the world. Bhikkhus, endowed with these thirty things, one is in heaven as though led and lain there."

224."Bhikkhus, endowed with forty things as though led and lain is in hell. What forty?

Here, bhikkhus, a certain one destroys living things, rouses others to destroy living things gives permission to destroy living things and praises the destruction of living things. Takes the not given rouses others to take the not given, gives permission to take the not given and praises taking the not given. Misbehaves sexually, rouses others to misbehave sexually gives permission for sexual misbehaviour and praises sexual misbehaviour. Tells lies, rouses others to tell lies, gives permission to tell lies and praises telling lies. Slanders rouses others to slander, gives permission to slander and praises slandering. Talks roughly, rouses others to talk roughly, permits rough talk and praises rough talk.Talks frivolously, rouses others to talk frivolously, praises and permits frivolous talk. Covets, rouses others to covet and gives permission for coveting and praises coveting. Bears an angry mind rouses others to bear angry minds praises and permits it. With wrong view and reversed vision rouses others to be with wrong view; with a reversed vision, permits and praises wrong view, saying- There are no results for giving...re.... declare by themselves having realized. Bhikkhus, endowed with these forty things, one is in hell as though led and lain there.

Bhikkhus, endowd with forty things as though led and lain is in heaven. What forty?

Here, bhikkhus, a certain one giving up destroying living things, rouses others to abstain from destroying living things, acknowledges and praises the sparing of living things Giving up, taking the not given rouses others to abstain from taking the not given and acknowledges and praises not taking the not given. Abstaining from sexual misbehaviur, rouses others to abstain from sexual misbehaviour not acknowledging sexual misbehaviour does not praise it. Abstaining from telling lies, rouses others to abstain from telling lies does not acknowledge and praise telling lies. Abstaining from slandering, rouses others to abstain from slandering, does not acknowledge and praise slandering. Abstaining from talking roughly rouses others to abstain from talking roughly does not

acknowledge and praise talking roughly. Abstaining from frivolous talk rouses others to abstain from frivolous talk does not acknowledge and praise frivolous talk. Abstaining from coveting rouses others to abstain from coveting does not acknowledge and praise coveting. Abiding dispelling anger rouses others to dispel anger, acknowledges and praises freedom from anger. Become one of right view, one with non reversed vision: rouses others to come to right view acknowledges and praises the straightening of the view. -Saying there are results for giving ....re.... having realized this and the other world declare it to the world. Bhikkhus, endowed with these forty things, one is in heaven as though led and lain there."

225-228 "Bhikkhus, endowed with ten things he maintains himself wounded and destroyed.....re..... maintains himself not wounded and destroyed. ....re..... Bhikkhus, endowed with twenty things ....re.....Bhikkhus, endowed with thirty things,...re....Bhikkhus, endowed with forty things, ....re...."

229-232 "Bhikkhus, endowed with ten things a certain one after death goes to loss, to decrease, to hell.....re..... a certain one after death goes to gain, to increase, to heaven. Bhikkhus, endowed with twenty things....re..... Bhikkhus, endowed with thirty things, ...re.... Bhikkhus, endowed with forty things a certain one after death goes to loss, to decrease, to hell, ....re....a certain one goes to gain, to increase, to heaven."

233-236 "Bhikkhus, endowed with ten things the fool should be known....re..... the wise one should be known.....re..... Bhikkhus, endowed with twenty things, ....re....Bhikkhus, endowed with thirty things,....r.....Bhikkhus, endowed with forty things the fool should be known,....re..... the wise one should be known

23. Raagapeyyaala.m- Repeats on greed.

237."Bhikkhus, thoroughly knowing greed, ten things should be developed. What ten?

The perception of, loathing, death, loathing supports, ....re...disenchantment from all the world, the perception of impermanence, unpleasantness in impermanence, lack of a self in unpleasantness, the perception of dispelling, the perception of disenchantment, the perception of cessation, Bhikkhus, thoroughly knowing greed, these ten things should be developed."

238."Bhikkhus, thoroughly knowing greed, ten things should be developed. What ten?

The perception of, impermanence, lacking a self, loathing supports, disenchantment for all the world, the perception of the skeleton, the perception of worms, the perception of the corpse turned blue, the perception of the festering corpse, the perception of the corpse with holes, the perception of the bloated corpse. Bhikkhus, thoroughly knowing greed, these ten things should be developed."

239."Bhikkhus, thoroughly knowing greed ten things should be developed. What ten?

Right view, right thoughts, right words, right action, right livelihood, right effort, right mindfulness, right concentration, right knowledge and right release. Bhikkhus, thoroughly knowing greed these ten things should be developed."

240-266. "Bhikkhus, thoroughly knowing greed, ....re.....for its exhaustion ....re..... to dispel it,....re....for its destruction, ....re.....fading, ....re...disenchantment, ....re...cessation, ....re...for giving up, ....re....these ten things should be developed."

267-746. "Bhikkhus, thoroughly knowing hatred, ....re...delusion, ...re...anger, ...re....bearing grudge, ...re...concealing nature ....re...."

spitefulness,....re.....envy,....re...selfishness, ....re...hypocrisy, ....re... craftiness, ....re...  
hardness, ....re... impetuosity, ....re.... measuring, ....re.....conceit, ....re...intoxication  
....re... and negligence.....re.....for its exhaustion ....re..... to dispel it,....re....for its  
destruction, ....re.....fading, ....re...disenchantment, ....re...cessation, ....re...for giving up,  
....re.....these ten things should be developed."

Ekaadasakanipaata- The collection of elevens

1. Nissayavaggo- The collection on supportedness.

1. Kimatthiyasutta.m- What use are clever virtues?

1. I heard thus. At one time the Blessed One was abiding in the monastery offered by Anathapindika in Jeta's grove in Savatthi. Venerable Ananda approached the Blessed One, worshipped, sat on a side and said:-

"Venerable sir, for what reason and benefits are clever virtues?"

"Ananda, clever virtues are for the reason and benefit of non-remorse."

"Venerable sir, for what reason and benefits is non-remorse ?"

"Ananda, non-remorse is for the reason and benefit of delight."

"Venerable sir, for what reason and benefits is delight?"

"Ananda, delight is for the reason and benefit of joy"

"Venerable sir, for what reason and benefits is joy?"

"Ananda, joy is for the reason and benefit of tranquillity."

"Venerable sir, for what reason and benefits is tranquillity?"

"Ananda, tranquillity is for the reason and benefit of pleasantness."

"Venerable sir, for what reason and benefits is pleasantness?"

"Ananda, pleasantness is for the reason and benefit of concentration."

"Venerable sir, for what reason and benefits is concentration?"

"Ananda, concentration is for the reason and benefit of the vision of things as they really are"



"Venerable sir, for what reason and benefits is the vision of things as they really are?"

"Ananda, the vision of things as they really are, is for the reason and benefit of turning away"

"Venerable sir, for what reason and benefits is turning away ?"

"Ananda, turning away is for the reason and benefit of disenchantment"

"Venerable sir, for what reason and benefits is disenchantment?"

"Ananda, turning away is for the reason and benefit of knowledge and vision of release"

Thus Ananda, clever virtues are for the reason and benefit of non-remorse. Non-remorse is for the reason and benefit of delight. Delight is for the reason and benefit of joy. Joy is for the reason and benefit of tranquillity. Tranquillity is for the reason and benefit of pleasantness. Pleasantness is for the reason and benefit of concentration. Concentration is for the reason and benefit of knowledge and vision of seeing things as they really are. Knowledge and vision of seeing things as they really are, is for the reason and benefit of turning away. Turning away is for the reason and benefit of disenchantment. Disenchantment is for the reason and benefit of knowledge and vision of release. Thus, Ananda, clever virtues lead to the highest.

## 2. Cetanaakaraniyasutta.m- Intending

2. "Bhikkhus, someone who has clever virtues, need not intend. 'May non-remorse come to me.' It is the general rule for non-remorse to arise to a virtuous person. Someone who has no remorse, need not intend. 'May delight come to me.' It is the general rule for delight to arise to one without remorse. Someone who is delighted, need not intend. 'May joy come to me.' It is the general rule for joy to arise to a delighted one. Someone who is joyful need not intend. 'May my body be appeased' It is the general rule for the joyful to experience appeasement of the body. Someone with an appeased body need not intend. 'May I feel pleasant.' It is the general rule for one with an appeased body to feel pleasant. A pleasant one, need not intend. 'May my mind be concentrated.' It is the general rule for the pleasant one to be concentrated. Bhikkhus, someone with a concentrated mind need not intend. 'May I know and see it, as it really is. It is the general rule for the concentrated to know and see as it really is. Bhikkhus, someone who knows and sees, as it really is, need not intend. 'May I turn away.' It is the general rule for one who knows and sees to turn away.. Bhikkhus, the one who has turned away need not intend. 'May I be disenchanted' It is the general rule for one who has turned away to be disenchanted. Bhikkhus, the one who is disenchanted need not intend. 'May I realize knowledge and vision of release.' It is the general rule for one disenchanted to realize the knowledge and vision of release. .

Thus bhikkhus disenchantment is for knowledge and vision of release and its benefits. Turning away is for disenchantment and its benefits. Knowledge and vision of seeing things as they really are, is for turning away and its benefits. Concentration is for knowledge and vision of seeing things as they really are, and their benefits. Pleasantness is for concentration and its benefits. Tranquillity is for pleasantness and its benefits. Joy is for tranquillity and its benefits. Delight is for joy and its benefits. Non-remorse is for delight and its benefits. Clever virtues are for non-remorse and its benefits.

Thus bhikkhus, thoughts overflow from thoughts and get completed by thoughts, while they flow up and down."

### 3. Pa.thama-upanisasutta.m- First that rests on causes

3."Bhikkhus, to the unvirtuous, gone wrong in virtues, the cause for non-remorse is destroyed. When there is remorse, gone wrong in non-remorse the cause for delight is destroyed. When there is no delight, gone wrong in delight, the cause for joy is destroyed. When there is no joy, gone wrong in joy, the cause for tranquillity is destroyed. When there is no tranquillity, gone wrong in tranquillity, the cause for pleasantness is destroyed. When there is no pleasantness, gone wrong in pleasantness, the cause for right concentration is destroyed. When there is no right concentration, gone wrong in right concentration, the cause for knowledge and vision of seeing things as they really are, is destroyed. When there is no knowledge and vision of seeing things as they really are, gone wrong in the knowledge and vision of seeing things as they really are, the cause for turning away is destroyed. When there is no turning away, gone wrong in turning away the cause for disenchantment is destroyed. When there is no disenchantment, gone wrong in disenchantment, the cause for knowledge and vision of release is destroyed. Bhikkhus, like the shoots, bark, accessory wood and heart wood, of a tree that has lost its branches and leaves, would not grow completely, in the same manner to the unvirtuous gone wrong in virtues, the cause for non-remorse is destroyed. When there is remorse, gone wrong in non-remorse the cause for delight is destroyed.....re.....knowledge and vision of release is destroyed.

Bhikkhus, to the virtuous, when complete in virtues, there is non-remorse. When there is no remorse, it is the cause for delight. When there is delight, to the delighted there is joy. When there is joy, to the joyful there is tranquillity. When there is tranquillity, to the tranquil there is pleasantness. When there is pleasantness, to the pleasant one, there is right concentration. When there is right concentration, to the concentrated there is knowledge and vision of things as they really are. To someone with knowledge and vision of things as they really are, there is turning away. To one who has turned away there is disenchantment. To one disenchanted there is knowledge and vision of release. Bhikkhus, like shoots, bark, accessory wood and heart wood, of a tree with branches and leaves, would grow completely in the same manner to the virtuous, when complete in virtues, there is non-remorse. ....re.....there is knowledge and vision of release. ....

### 4. Dutiya-upanisasutta.m - Second that rests on causes

4. Then venerable Sariputta addressed the bhikkhus:-

"Friends, to the unvirtuous, gone wrong in virtues, the cause for non-remorse is destroyed. When there is remorse, gone wrong in non-remorse the cause for delight is destroyed. When there is no delight, gone wrong in delight, the cause for joy is destroyed. When there is no joy, gone wrong in joy, the cause for tranquillity is destroyed. When there is no tranquillity, gone wrong in tranquillity, the cause for pleasantness is destroyed. When there is no pleasantness, gone wrong in pleasantness, the cause for right concentration is destroyed. When there is no right concentration, gone wrong in right concentration, the cause for knowledge and vision of seeing as they really are, is destroyed. When there is no knowledge and vision of seeing as they really are, gone wrong in knowledge and vision of seeing as they really are, the cause for turning away is

destroyed. When there is no turning away, gone wrong in turning away the cause for disenchantment is destroyed. When there is no disenchantment the cause for knowledge and vision of release is destroyed. Friends, like the shoots, bark, accessory wood and heart wood, of a tree that has lost its branches and leaves, would not grow completely, in the same manner to the unvirtuous gone wrong in virtues, the cause for non-remorse is destroyed. When there is remorse, gone wrong in non-remorse the cause for delight is destroyed.....re.....knowledge and vision of release is destroyed.

Friends, to the virtuous, when complete in virtues, there is non-remorse. When there is no remorse, it is the cause for delight. When there is delight, to the delighted there is joy. When there is joy, to the joyful there is tranquillity. When there is tranquillity, to the tranquilised there is pleasantness. When there is pleasantness, to the pleasant one, there is right concentration. When there is right concentration, to the concentrated there is knowledge and vision of things as they really are. To someone with knowledge and vision of things as they really are, there is turning away. To one who has turned away, there is disenchantment. To one disenchanted there is knowledge and vision of release. Friends, like shoots, bark, accessory wood and heart wood, of a tree with branches and leaves, would grow completely in the same manner to the virtuous, when complete in virtues, there is non-remorse. ....re.....there is knowledge and vision of release.

5.Tatiya-upanisasutta.m- Third resting on causes.

5. Then venerable Ananda addressed the bhikkhus:-

"Friends, to the unvirtuous, gone wrong in virtues, the cause for non-remorse is destroyed. When there is remorse, gone wrong in non-remorse the cause for delight is destroyed. When there is no delight, gone wrong in delight, the cause for joy is destroyed. When there is no joy, gone wrong in joy, the cause for tranquillity is destroyed. When there is no tranquillity, gone wrong in tranquillity, the cause for pleasantness is destroyed. When there is no pleasantness, gone wrong in pleasantness, the cause for right concentration is destroyed. When there is no right concentration, gone wrong in right concentration, the cause for knowledge and vision of seeing things as they really are, is destroyed. When there is no knowledge and vision of seeing things as they really are, gone wrong in the knowledge and vision of seeing things as they really are, the cause for turning away is destroyed. When there is no turning away, gone wrong in turning away the cause for disenchantment is destroyed. When there is no disenchantment gone wrong in disenchantment, the cause for knowledge and vision of release is destroyed. Friends, like the shoots, bark, accessory wood and heart wood, of a tree that has lost its branches and leaves, would not grow completely, in the same manner to the unvirtuous, gone wrong in virtues, the cause for non-remorse is destroyed. When there is remorse, gone wrong in non-remorse the cause for delight is destroyed.....re.....knowledge and vision of release is destroyed.

Friends, to the virtuous, when complete in virtues, there is non-remorse. When there is no remorse, it is the cause for delight. When there is delight, to the delighted there is joy. When there is joy, to the joyful there is tranquillity. When there is tranquillity, to the tranquilised there is pleasantness. When there is pleasantness, to the pleasant one, there is right concentration. When there is right concentration, to the concentrated there is knowledge and vision of things as they really are. To someone with knowledge and vision of things as they really are, there is turning away. To one turned away there is disenchantment. To one disenchanted, there is knowledge and vision of release. Friends, like shoots, bark, accessory wood and heart wood, of a tree with branches and leaves,

would grow completely in the same manner to the virtuous , when complete in virtues, there is non-remorse. ....re.....there is knowledge and vision of release."

## 6. Byasanasutta.m - Ruinous

6."Bhikkhus, it is possible for the bhikkhu who scolds, rebukes and finds fault with the noble co-associates in the holy life to come to one or the other of these eleven ruinous situations. What eleven?

Not attain the not yet attained, degrade from the already attained, not get the purification in the training, or become conceited in the Teaching, or live the holy life with dislike, or become defiled on account of some fault, or fall from the training and come to lay life, or to be assailed by some serious illness, or his mind to be deranged or die deluded. Or after death be born in loss, in decrease, in hell.

Bhikkhus, it is not possible for the bhikkhu who scolds, rebukes and finds fault with the noble co-associates in the holy life not to come to one or the other of these eleven ruinous situations. What eleven?

Not attain the not yet attained, degrade from the already attained, not get the purification in the training, or become conceited in the Teaching, or live the holy life with dislike, or become defiled on account of some fault, or fall from the training and come to lay life, or to be assailed by a serious illness, or his mind to be deranged or die deluded. Or after death be born in loss, in decrease, in hell.

## 7. Sa~n~naasutt.m- Perceptions.

Then venerable Ananda approached the Blessed One, worshipped, sat on a side and said to the Blessed One:-

"Venerable sir, is there a concentration to the bhikkhu, abiding in which, in earth he has no perceptions of earth, in water he has no perceptions of water, in fire he has no perceptions of fire, in air he has no perceptions of air, in the sphere of space, he has no perceptions of the sphere of space, in the sphere of consciousness, he has no perceptions of the sphere of consciousness, in the sphere of no-thingness, he has no perceptions of the sphere of no-thingness, in the sphere of neither perceptions nor non-perceptions, he has no perceptions of the sphere of neither perceptions nor non-perceptions. In this world, he has no perceptions of this world. In the other world, he has no perceptions of the other world. Is not perceptive of whatever seen, heard, experienced, cognized, attained, and sought with the mind Yet is perceptive.?"

"Ananda, there is that concentration to the bhikkhu, abiding in which, in earth he has no perceptions of earth, in water he has no perceptions of water, in fire he has no perceptions of fire, in air he has no perceptions of air, in the sphere of space, he has no perceptions of the sphere of space, in the sphere of consciousness, he has no perceptions of the sphere of consciousness, in the sphere of no-thingness, he has no perceptions of the sphere of no-thingness, in the sphere of neither perceptions nor non-

perceptions, he has no perceptions of the sphere of neither perceptions nor non-perceptions. In this world, he has no perceptions of this world. In the other world, he has no perceptions of the other world. Is not perceptive of whatever seen, heard, experienced, cognized, attained, and searched by the mind. Yet he is perceptive"

"Venerable sir, what is that concentration to the bhikkhu, abiding in which, in earth he has no perceptions of earth, in water he has no perceptions of water, in fire he has no perceptions of fire, in air he has no perceptions of air, in the sphere of space, he has no perceptions of the sphere of space, in the sphere of consciousness, he has no perceptions of the sphere of consciousness, in the sphere of no-thingness, he has no perceptions of the sphere of no-thingness, in the sphere of neither perceptions nor non-perceptions, he has no perceptions of the sphere of neither perceptions nor non-perceptions. In this world, he has no perceptions of this world. In the other world, he has no perceptions of the other world. Is not perceptive of whatever seen, heard, experienced, cognized, attained, and sought with the mind Yet he is perceptive?"

"Here, Ananda, the bhikkhu is perceptive thus:- This is peaceful, this is exalted, such as the appeasement of all determinations, giving up of all endearments, destruction of craving, disenchantment, cessation and extinction. Ananda, in this manner, there is that concentration to the bhikkhu, abiding in which, in earth he has no perceptions of earth, in water he has no perceptions of water, in fire he has no perceptions of fire, in air he has no perceptions of air, in the sphere of space, he has no perceptions of the sphere of space, in the sphere of consciousness, he has no perceptions of the sphere of consciousness, in the sphere of no-thingness, he has no perceptions of the sphere of no-thingness, in the sphere of neither perceptions nor non-perceptions, he has no perceptions of the sphere of neither perceptions nor non-perceptions. In this world, he has no perceptions of this world. In the other world, he has no perceptions of the other world. Is not perceptive of whatever seen, heard, experienced, cognized, attained, and sought with the mind Yet he is perceptive."

Venerable Ananda delighted and agreeing with the words of the Blessed One got up from his seat, worshipped and circumambulated the Blessed One and approached venerable Sariputta, exchanged friendly greetings, sat on a side and said:-

"Friend, Sariputta, is there, that concentration to the bhikkhu, abiding in which, in earth he has no perceptions of earth, in water he has no perceptions of water, in fire he has no perceptions of fire, in air he has no perceptions of air, in the sphere of space, he has no perceptions of the sphere of space, in the sphere of consciousness, he has no perceptions of the sphere of consciousness, in the sphere of no-thingness, he has no perceptions of the sphere of no-thingness, in the sphere of neither perceptions nor non-perceptions, he has no perceptions of the sphere of neither perceptions nor non-perceptions. In this world, he has no perceptions of this world. In the other world, he has no perceptions of the other world. Is not perceptive of whatever seen, heard, experienced, cognized, attained, and searched by the mind Yet he is perceptive?"

"Friend, Sariputta, how is that concentration to the bhikkhu, abiding in which, in earth he has no perceptions of earth, ....re..... Is not perceptive of whatever seen, heard, experienced, cognized, attained, and searched by the mind Yet he is perceptive?"

"Here, Ananda, the bhikkhu is perceptive thus:- This is peaceful, this is exalted, such as the appeasement of all determinations, giving up of all endearments, destruction of craving, disenchantment, cessation and extinction. Ananda, in this manner, there is that concentration to the bhikkhu, abiding in which, in earth he has no perceptions of earth, in water he has no perceptions of water, in fire he has no perceptions of fire, in air he has no perceptions of air, in the sphere of space, he has no perceptions of the sphere of space, in the sphere of consciousness, he has no perceptions of the sphere of

consciousness, in the sphere of no-thingness, he has no perceptions of the sphere of no-thingness, in the sphere of neither perceptions nor non-perceptions, he has no perceptions of the sphere of neither perceptions nor non-perceptions. In this world, he has no perceptions of this world. In the other world, he has no perceptions of the other world. Is not perceptive of whatever seen, heard, experienced, cognized, attained, and searched by the mind Yet he is perceptive."

"Friend, it is surprising and wonderful, how the Teacher and disciple come together and agree without a trace of disagreement in the meaning even in the letters and words, about the highest attainment.. Friend, Sariputta, I asked this same question from the Blessed One just now and it was answered in this same manner with these words and phrases. Friend, it is surprising and wonderful, how the Teacher and disciple come together and agree without a trace of disagreement in the meaning even in the letters and words, about the highest attainment.

#### 8. Manasikaarasutta.m- Attention.

8. Then venerable Ananda approached the Blessed One, worshipped, sat on a side and said:-

"Venerable sir, is there a concentration in which, the eye and forms do not attend reciprocally, the ear and sounds do not attend reciprocally, the nose and smells do not attend reciprocally, the tongue and tastes do not attend reciprocally, the body and touches do not attend reciprocally. The mind does not attend to earth, water, fire or air, as earth, water, fire and air. The mind does not attend to the sphere of space as the sphere of space, the sphere of consciousness, as the sphere of consciousness The sphere of no-thingness as the sphere of nothingness and the sphere of neither perception nor non-perception, as the sphere of neither perception nor non-perception. The mind does not attend to this world as this world or attend to the other world, as the other world. The mind does not attend to whatever seen, heard, experienced, cognized and searched by the mind, as the seen, heard, experienced, cognized and searched by the mind. Yet the mind is attentive."

"Ananda, there is that concentration to the bhikkhu, in which, the eye and forms do not attend reciprocally, the ear and sounds do not attend reciprocally, the nose and smells do not attend reciprocally, the tongue and tastes do not attend reciprocally, the body and touches do not attend reciprocally. The mind does not attend to earth, water, fire or air, as earth, water, fire and air. The mind does not attend to the sphere of space as the sphere of space, the sphere of consciousness, as the sphere of consciousness The sphere of no-thingness as the sphere of nothingness and the sphere of neither perception nor non-perception, as the sphere of neither perception nor non-perception. The mind does not attend to this world as this world or attend to the other world, as the other world. The mind does not attend to whatever seen, heard, experienced, cognized and searched by the mind, as the seen, heard, experienced, cognized and searched by the mind. Yet the mind is attentive."

"Venerable sir, how is that concentration to the bhikkhu in which the eye and forms do not attend reciprocally....re.....do not attend to whatever seen, heard, experined, cognized and searched by the mind yet the mind is attentive?"

"Here, Ananda, the bhikkhu is attentive thus:- This is peaceful, this is exalted, such as the appeasement of all determinations, giving up of all endearments, destruction of craving, disenchantment, cessation and extinction. Thus there is that concentration to the

bhikkhu in which the eye and forms do not attend reciprocally....re.....do not attend to whatever seen, heard, experinced, cognized and searched by the mind yet the mind is attentive." .

9. Saddhasutta.m- To venerable Saddha.

9. At one time the Blessed One was living in a house of bricks in his native land. Then venerable Saddha approached the Blessed One, worshipped and sat on a side. The Blessed One said to him:-

"Saddha, concentrate like a thoroughbred horse not like an inferior horse. Saddha, when the mouth piece is given to the inferior horse, it keeps on thinking, fodder! fodder! Saddha, in the same manner, a certain inferior man gone to the forest, to the root of a tree, or to an empty house abides with a mind overcome by sensual greed. He does not know the escape from arisen sensual greed as it really is. He thinks only within sensual greed. He thinks, consumed by those thoughts, is wasted and is destroyed by those thoughts. He abides with a mind overwhelmed with anger...re.....overwhelmed with sloth and torpor, ...re..... overwhelmed with restlessness and worry,...re..... abides with a mind overcome with doubts, not knowing the escape from them. Entangled in his doubts, he thinks, is consumed, wasted and destroyed by them. He thinks leaning on earth, water, fire and air. He thinks leaning on the sphere of space, on the sphere of conscioussness, on the sphere of no-thingness and on the sphere of neither perception nor non-perception. He leans on this world and thinks, on the other world and thinks. Whatever seen, heard, experienced, cognized and sought with the mind, leaning on that too he thinks, he is consumed by those thoughts, is wasted and is destroyed by that. Saddha, these are the thoughts of an infrior man.

Saddha, what are the thoughts of a thoroughbred horse? When the mouth piece is given to the thoroughbred horse, it does not think fodder, fodder! What is the reason? Saddha, when the mouth piece is given to the thoroughbred horse it occurs to him:- 'What training would the horse trainer give me today? How will I respond to it today? Thus the thoroughbred when given the mouth piece does not think fodder, fodder. The thoroughbred horse reflects it as a debt, a tie, an ill treatment, as a piece of bad luck to be beaten in the same manner, the thoroughbred man gone to the forest, to the root of a tree, or to an empty house abides with a mind not overcome by sensual greed. He knows the escape from arisen sensual greed as it really is. He abides with a mind not overwhelmed with anger...re.....not overwhelmed with sloth and torpor, ...re..... not overwhelmed with restlessness and worry,...re..... abides with a mind not overcome with doubts, knowing the escape from doubts, as it really is. He does not think leaning on earth, water, fire and air. He does not think leaning on the sphere of space, on the sphere of conscioussness, on the sphere of no-thingness and on the sphere of neither perception nor non-perception. He does not lean on this world and the other world and think He does not think leaning on, whatever seen, heard, experienced, cognized and sought with the mind. Yet, he thinks. Saddha, when thoroughbred man concentrates in this manner, even Sakka together with the gods and brahma and his retinue worship him from afar

We worship you, noble thoroughbred man,

As we do not know, on what you concentrate".

Then venerable Saddha said to the Blessed One:- .

"Venerable sir, how does the thoroughbred man, not think leaning on earth, water, fire and air. Not think leaning on the sphere of space, on the sphere of consciousness, on the sphere of no-thingness and on the sphere of neither perception nor non-perception. How does he not lean on this world and the other world and think? How does not think leaning on, whatever seen, heard, experienced, cognized and sought with the mind and yet think?. How does the thoroughbred man concentrate, that even Sakka together with the gods and brahma and his retinue worship him from afar saying

We worship you, noble thoroughbred man,

As we do not know, on what you concentrate".

"Here, Saddha, to the thoroughbred man, in earth the perception of earth is destroyed, in water the perception of water is destroyed, in fire the perception of fire is destroyed and in air the perception of air is destroyed. In the sphere of space the perception of the sphere of space is destroyed In the sphere of consciousness the perception of the sphere of consciousness is destroyed. In the sphere of no-thingness the sphere of no-thingness is destroyed. In the sphere of neither perception nor non-perception, the sphere of neither perception nor non perception is destroyed. The perception of this world and the the perception of the other world is destroyed. The perceptions of whatever seen, heard, experienced, cognized and sought with the mind are destroyed. Yet, he concentrates.. Saddha, when the thoroughbred man concentrates in this manner, even Sakka together with the gods and brahma and his retinue worship him from afar, saying

We worship you, noble thoroughbred man,

As we do not know, on what you concentrate".

10. Moranivaapasutta.m-At Moranivapa, the wandering ascetics' monastery.

10."At one time the Blessed One was living in the monastery of the wandering ascetics in Moranivapa and the Blessed One addressed the bhikkhus from there:-

"Bhikkhus, the bhikkhu endowed with three things is complete, reached the summit, the end of the holy life, perfect peace and has become the chief among gods and men. What three?

The mass of wisdom, the mass of virtues and the mass of concentration of a perfect one. Bhikkhus, the bhikkhu endowed with these three things is complete, reached the summit, the end of the holy life, perfect peace and has become the chief among gods and men.

Bhikkhus, the bhikkhu further endowed with three things is complete, reached the summit, the end of the holy life, perfect peace and has become the chief among gods and men. What three?

The miracles of psychic powers, the miracles of mind reading and character reading and the miracles of advising. Bhikkhus, the bhikkhu endowed with these three things is complete, reached the summit, the end of the holy life, perfect peace and has become the chief among gods and men.

Bhikkhus, the bhikkhu further endowed with three things is complete, reached the summit, the end of the holy life, perfect peace and has become the chief among gods and men. What three?



Right view, right knowledge and right release..Bhikkhus, the bhikkhu endowed with these three things is complete, reached the summit, the end of the holy life, perfect peace and has become the chief among gods and men.

Bhikkhus, the bhikkhu further endowed with two things is complete, reached the summit, the end of the holy life, perfect peace and has become the chief among gods and men. What two?

Knowledge and conduct. Bhikkhus, the bhikkhu endowed with these two things is complete, reached the summit, the end of the holy life, perfect peace and has become the chief among gods and men. Bhikkhus, even the brahma Sanankumara has said this verse about them.

Of the born, the warriors are chief, to one who thinks about the clan

One endowed with knowledge and conduct is chief among gods and men.

Bhikkhus, this verse told by brahma Sanankumara is good and meaningful and I too say it.

Of the born, the warriors are chief, to one who thinks about the clan,

One endowed with knowledge and conduct is chief among gods and men."

## 2. Anussativaggo- Section on recollection.

### 1. Pa.thamamahaanaamasutta.m- First to Mahanama

11. At one time the Blessed One was living with the Sakyas in Nigrodha's monastery in Kapilavatthu. At that time many bhikkhus were engaged in sewing the Blessed One's robe, the Blessed One was to leave on a tour at the end of the three months when the robe was ready.

Then the Sakya Mahanama approached the Blessed One, worshipped, sat on a side and said to the Blessed One:-

"Venerable sir, we hear that, many bhikkhus are engaged in sewing the Blessed One's robe, and the Blessed One is to leave on a tour at the end of the three months when the robe was ready. Venerable sir, we abide in various abidings. Which is the most suitable abiding, in which we should abide?"

"Good! Mahanama, sons of clansmen like you should approach the Thus Gone One to ask this Venerable sir, we abide in various abidings. Which is the most suitable abiding, in which we should abide? Mahanama, one with faith will be successful, not without faith One with aroused effort will be successful, not without aroused effort One with mindfulness established will be successful, not without. One concentrated will be successful, not without concentration. A wise one will be successful, not one without wisdom.

Established in these five things, you should further develop six things. You should recollect the Thus Gone One, worthy and rightfully enlightened, endowed with knowledge and conduct, well gone, knows the worlds, the incomparable tamer of those to be tamed.

The Teacher of gods and men, enlightened and blessed. Mahanama, when the noble disciple recollects the Thus Gone One, at that time his mind is not overcome by greed, by anger and by delusion at such time his mind is straightforwardly placed in the Thus Gone One. Mahanama, when the noble disciple's mind is straightforward he experiences the meaning, the Teaching and delight arisen on account of experiencing the Teaching. To one delighted arises joy. A joyful one has an appeased body. One with appeased body experiences pleasantness. The mind of one who is pleasant concentrates. Mahanama to this is said, the noble disciple abides coming to terms with the disharmonious world, abiding untroubled in the troubled world developing recollections of the Enlightened One.

Again, Mahanama you should recollect the Teaching -'Well proclaimed is the Teaching of the Blessed One, here and now, not a matter of time, leading inwards, to be realized by the wise by themselves. .

Mahanama, when the noble disciple recollects the Teaching, at that time his mind is not overcome by greed, by anger and by delusion at such time his mind is straightforwardly placed in the Teaching. Mahanama, when the noble disciple's mind is straightforward he experiences the meaning, the Teaching and delight arisen on account of experiencing the Teaching. To one delighted arises joy. A joyful one has an appeased body. One with appeased body experiences pleasantness. The mind of one who is pleasant concentrates. Mahanama to this is said, the noble disciple abides coming to terms with the disharmonious world, abiding untroubled in the troubled world developing recollections of the Teaching.

Again, Mahanama you should recollect the Community of bhikkhus-'The Community of bhikkhus of the Blessed One, have come to the right path, the straight path, the wise path and the path of mutual understanding, such as the four couplets of eight Great beings. These are the Blessed One's disciples who are worthy of reverence, hospitality, gifts and honour with clasped hands The incomparable field of merit for the world. .

Mahanama, when the noble disciple recollects the Community of bhikkhus, at that time his mind is not overcome by greed, by anger and by delusion at such time his mind is straightforwardly placed in the Community of bhikkhus. Mahanama, when the noble disciple's mind is straightforward he experiences the meaning, the Teaching and delight arisen on account of experiencing the Teaching. To one delighted arises joy. A joyful one has an appeased body. One with appeased body experiences pleasantness. The mind of one who is pleasant concentrates. Mahanama to this is said, the noble disciple abides coming to terms with the disharmonious world, abiding untroubled in the troubled world developing recollections of the Community of bhikkhus.

Again, Mahanama you should recollect your own virtues, that are consistent not broken, spotted or blemished, free of slavery, not acquired and praised by the wise as leading to concentration. Mahanama, when the noble disciple recollects his virtues, at that time his mind is not overcome by greed, by anger and by delusion at such time his mind is straightforwardly placed in the Teaching. Mahanama, when the noble disciple's mind is straightforward he experiences the meaning, the Teaching and delight arisen on account of experiencing the Teaching. To one delighted arises joy. A joyful one has an appeased body. One with appeased body experiences pleasantness. The mind of one who is pleasant concentrates. Mahanama to this is said, the noble disciple abides coming to terms with the disharmonious world, abiding untroubled in the troubled world developing recollections of his own virtues.

Again, Mahanama you should recollect your own benevolence:- It is great gain for me, that in a world overwhelmed with stains of selfishness, I abide in a household free from stains of selfishness. I abide released in benevolence, with open hands ready to give to

the needy and arranging to give gifts. Mahanama, when the noble disciple recollects his own benevolence, at that time his mind is not overcome by greed, by anger and by delusion at such time his mind is straightforwardly placed in the Teaching. Mahanama, when the noble disciple's mind is straightforward he experiences the meaning, the Teaching and delight arisen on account of experiencing the Teaching. To one delighted arises joy. A joyful one has an appeased body. One with appeased body experiences pleasantness. The mind of one who is pleasant concentrates. Mahanama to this is said, the noble disciple abides coming to terms with the disharmonious world, abiding untroubled in the troubled world developing recollections of his own benevolence.

Again, Mahanama you should recollect the gods:- There are gods, of the four guardian gods, of the group of thirty three, of the Titan gods, of the happy ones, the gods of creation, attached to the creation of others, there are gods of the brahma group and there are gods above them. With whatever faith, virtues, learnedness, benevolence and wisdom, those gods disappeared from here and were born there, that faith, virtues, learnedness, benevolence and wisdom is evident in me too. Mahanama, when the noble disciple recollects his own faith, virtues, learnedness, benevolence and wisdom and the faith, virtues, learnedness, benevolence and wisdom of those gods, at that time his mind is not overcome by greed, by anger and by delusion at such time his mind is straightforwardly placed in the gods. Mahanama, when the noble disciple's mind is straightforward he experiences the meaning, the Teaching and delight arisen on account of experiencing the Teaching. To one delighted arises joy. A joyful one has an appeased body. One with appeased body experiences pleasantness. The mind of one who is pleasant concentrates. Mahanama to this is said, the noble disciple abides coming to terms with the disharmonious world, abiding untroubled in the troubled world developing recollections of the gods. .

## 2. Dutiyamamahaanaamasutta.m- Second to Mahanama

11. At one time the Blessed One was living with the Sakyas in Nigrodha's monastery in Kapilavatthu. At that time the Sakya Mahanama had just got well after an illness. At that time many bhikkhus were engaged in sewing the Blessed One's robe, the Blessed One was to leave on a tour at the end of the three months when the robe was ready.

The Sakya Mahanama heard that, many bhikkhus are engaged in sewing the Blessed One's robe, and the Blessed One was to leave on a tour at the end of the three months when the robe was ready. So the Sakya Mahanana approached the Blessed One, worshipped, sat on a side and said:- "Venerable sir, we hear that many bhikkhus are engaged in sewing the blessed One's robe and the Blessed One is to leave on a tour at the end of three months when the robe is ready. We abide in various abidings. Which is the most suitable abiding, in which we should abide?"

"Good! Mahanama, sons of clansmen like you should approach the Thus Gone One to ask this Venerable sir, we abide in various abidings. Which is the most suitable abiding, in which we should abide? Mahanama, one with faith will be successful, not without faith One with aroused effort will be successful, not without aroused effort One with mindfulness established will be successful, not without. One concentrated will be successful, not without concentration. A wise one will be successful, not one without wisdom.

Established in these five things, you should further develop six things. You should recollect the Thus Gone One, worthy and rightfully enlightened, endowed with knowledge and conduct, well gone, knows the worlds, the incomparable tamer of those to be tamed. The Teacher of gods and men, enlightened and blessed. Mahanama, when the noble disciple recollects the Thus Gone One, at that time his mind is not overcome by greed, by anger and by delusion at such time his mind is straightforwardly placed in the Thus Gone One. Mahanama, when the noble disciple's mind is straightforward he experiences the meaning, the Teaching and delight arisen on account of experiencing the Teaching. To one delighted arises joy. A joyful one has an appeased body. One with appeased body experiences pleasantness. The mind of one who is pleasant concentrates. Mahanama develop this reflection on the Enlightened One, even when walking, standing, sitting or lying or when doing some activity recollect it even when living in the household with wife and children. .

Again, Mahanama you should recollect the Teaching -'Well proclaimed is the Teaching of the Blessed One, here and now, not a matter of time, leading inwards, to be realized by the wise by themselves. .

Mahanama, when the noble disciple recollects the Teaching, at that time his mind is not overcome by greed, by anger and by delusion at such time his mind is straightforwardly placed in the Teaching. Mahanama, when the noble disciple's mind is straightforward he experiences the meaning, the Teaching and delight arisen on account of experiencing the Teaching. To one delighted arises joy. A joyful one has an appeased body. One with appeased body experiences pleasantness. The mind of one who is pleasant concentrates. Mahanama develop this reflection on the Teaching, even when walking, standing, sitting or lying or when doing some activity recollect it even when living in the household with wife and children.

Again, Mahanama you should recollect the Community of bhikkhus-'The Community of bhikkhus of the Blessed One, have come to the right path, the straight path, the wise path and the path of mutual understanding, such as the four couplets of eight Great beings. These are the Blessed One's disciples who are worthy of reverence, hospitality, gifts and honour with clasped hands The incomparable field of merit for the world. .

Mahanama, when the noble disciple recollects the Community of bhikkhus, at that time his mind is not overcome by greed, by anger and by delusion at such time his mind is straightforwardly placed in the Community of bhikkhus. Mahanama, when the noble disciple's mind is straightforward he experiences the meaning, the Teaching and delight arisen on account of experiencing the Teaching. To one delighted arises joy. A joyful one has an appeased body. One with appeased body experiences pleasantness. The mind of one who is pleasant concentrates. Mahanama develop this reflection on the Community of bhikkhus, even when walking, standing, sitting or lying or when doing some activity recollect it even when living in the household with wife and children.

Again, Mahanama you should recollect your own virtues, that are consistent not broken, spotted or blemished, free of slavery, not acquired and praised by the wise as leading to concentration. Mahanama, when the noble disciple recollects his virtues, at that time his mind is not overcome by greed, by anger and by delusion at such time his mind is straightforwardly placed in the Teaching. Mahanama, when the noble disciple's mind is straightforward he experiences the meaning, the Teaching and delight arisen on account of experiencing the Teaching. To one delighted arises joy. A joyful one has an appeased body. One with appeased body experiences pleasantness. The mind of one who is pleasant concentrates. Mahanama develop this reflection on your own virtues even when walking, standing, sitting or lying or when doing some activity recollect it even when living in the household with wife and children.

Again, Mahanama you should recollect your own benevolence:- It is great gain for me, that in a world overwhelmed with stains of selfishness, I abide in a household free from stains of selfishness. I abide released in benevolence, with open hands ready to give to the needy and arranging to give gifts. Mahanama, when the noble disciple recollects his own benevolence, at that time his mind is not overcome by greed, by anger and by delusion at such time his mind is straightforwardly placed in the Teaching. Mahanama, when the noble disciple's mind is straightforward he experiences the meaning, the Teaching and delight arisen on account of experiencing the Teaching. To one delighted arises joy. A joyful one has an appeased body. One with appeased body experiences pleasantness. The mind of one who is pleasant concentrates. Mahanama develop this reflection on your own benevolence, even when walking, standing, sitting or lying or when doing some activity recollect it even when living in the household with wife and children.

Again, Mahanama you should recollect the gods:- There are gods, of the four guardian gods, of the group of thirty three, of the Titan gods, of the happy ones, the gods of creation, attached to the creation of others, there are gods of the brahma group and there are gods above them. With whatever faith, virtues, learnedness, benevolence and wisdom, those gods disappeared from here and were born there, that faith, virtues, learnedness, benevolence and wisdom is evident in me too. Mahanama, when the noble disciple recollects his own faith, virtues, learnedness, benevolence and wisdom and the faith, virtues, learnedness, benevolence and wisdom of those gods, at that time his mind is not overcome by greed, by anger and by delusion at such time his mind is straightforwardly placed in the gods. Mahanama, when the noble disciple's mind is straightforward he experiences the meaning, the Teaching and delight arisen on account of experiencing the Teaching. To one delighted arises joy. A joyful one has an appeased body. One with appeased body experiences pleasantness. The mind of one who is pleasant concentrates. Mahanama develop this reflection on the gods, even when walking, standing, sitting or lying or when doing some activity recollect it even when living in the household with wife and children.

### 3. Nandiyasutta.m- The Sakya Nandiya.

13. At one time the Blessed One was living with the Sakyas, abiding in Nigrodha's monastery in Kapilavatthu. The Blessed One had a desire to observe the rains in Savatthi.

The Sakya Nandiya heard that the Blessed One had a desire to observe the rains in Savatthi. Then it occurred to the Sakya Nandiya:- The Blessed One has a desire to observe the rains in Savatthi, what if I too observe the rains in Savatthi and attend to the work as well. Then I will get a chance to see the Blessed One from time to time.

The Blessed One observed the rains in Savatthi and the Sakya Nandiya too observed the rains in Savatthi. He attended to the work there and also from time to time obtained a chance to see the Blessed One. At that time many bhikkhus were sewing the Blessed One's robe and the Blessed One was to leave on a tour at the end of the three months when the robe was ready. The Sakya Nandiya heard that, many bhikkhus are engaged in sewing the Blessed One's robe, and the Blessed One was to leave on a tour at the end of the three months when the robe was ready. So the Sakya Nandiya approached the Blessed One, worshipped, sat on a side and said:- "Venerable sir, we hear that many bhikkhus are engaged in sewing the Blessed One's robe and the Blessed One is to leave on a tour at the end of three months when the robe is ready. We abide in various abidings. Which is the most suitable abiding, in which we should abide?"

"Good! Nandiya, sons of clansmen like you should approach the Thus Gone One to ask this Venerable sir, we abide in various abidings. Which is the most suitable abiding, in which we should abide? Nandiya, one with faith will be successful, not without faith One with aroused effort will be successful, not without aroused effort One with mindfulness established will be successful, not without. One concentrated will be successful, not without concentration. A wise one will be successful, not one without wisdom.

Established in these five things, you should further develop six things. You should recollect the Thus Gone One, worthy and rightfully enlightened, endowed with knowledge and conduct, well gone, knows the worlds, the incomparable tamer of those to be tamed. The Teacher of gods and men, enlightened and blessed. Nandiya, then you should internally establish the sign of the Thus Gone One in your mind. . .

Again, Nandiya, you should recollect the Teaching -'Well proclaimed is the Teaching of the Blessed One, here and now, not a matter of time, leading inwards, to be realized by the wise by themselves. Nandiya, then you should internally establish the sign of the Teaching in your mind. .

Again, Nandiya you should recollect the Community of bhikkhus-'The Community of bhikkhus of the Blessed One, have come to the right path, the straight path, the wise path and the path of mutual understanding, such as the four couplets of eight Great beings. These are the Blessed One's disciples who are worthy of reverence, hospitality, gifts and honour with clasped hands The incomparable field of merit for the world. Nandiya, then you should internally establish the sign of the Community of bhikkhus in your mind. .

Again, Nandiya you should recollect your spiritual friends. It is great gain for me that my spiritual friends advise and incite me out of compassion. Nandiya, then you should internally establish the sign of the spiritual friends in your mind.

Again, Nandiya you should recollect your own benevolence:- It is great gain for me, that in a world overwhelmed with stains of selfishness, I abide in a household free from stains of selfishness. I abide released in benevolence, with open hands ready to give to the needy and arranging to give gifts. Nandiya, then you should internally establish the sign of your benevolence in your mind.

Again, Nandiya recollect the gods:- Who have gone beyond those partaking material food and are born with a certain kind of mental beings. They do not see any duties to do, nor any accumulation of the done. Nandiya, then you should internally establish the sign of the gods in your mind.

Nandiya, the noble disciple endowed with these eleven things certainly dispels demerit and does not seize. Nandiya, just as a pot turned upside down, certainly would throw out all the water, does not take in the vomited again. In a dried up field what is saved from the fire would indeed get burned, not the already burnt. In the same manner, Nandiya, the noble disciple endowed with these eleven things certainly dispels demerit and does not seize.

14. Then venerable Subhuti approached the Blessed One with bhikkhu Saddha, worshipped sat on a side and then the Blessed One said to venerable Subhuti:- "Subhuti, what is the name of this bhikkhu?"

"Venerable sir, his name is Saddha, he is the son of the lay disciple Sudatta he has left home and become homeless out of faith"

"Subhuti, the bhikkhu Saddha , son of the lay disciple Sudatta, has he faith in the endeavours?"

"Venerable sir, this is the time! Well Gone One this is the time to teach the faith in the endeavours to the bhikkhu Saddha. Then I will know whether the bhikkhu Saddha has faith in the endeavours or not."

"Then Subhuti, listen, and attend carefully I will tell.

Here, Subhuti, the bhikkhu is virtuous restrained in the higher code of rules, seeing fear in the slightest fault.....re....Subhuti, the bhikkhu being virtuous restrained in the higher code of rules seeing fear in the slightest fault, is faith in the endeavours.

Again, Subhuti, the bhikkhu becomes learned, bears the learning and accumulates the Teaching which is good at the beginning, middle and end, full of meanings in words and letters, declaring the complete and pure holy life. That Teaching he repeats and experiences with the mind and penetratingly sees it Subhuti, the bhikkhu being learned.....re....and penetratingly seeing it, is faith in the endeavours..

Again, Subhuti, the bhikkhu becomes a spiritual friend a good friend and associate. Subhuti, this too is faith in the endeavours.

Again, Subhuti, the bhikkhu is suave, with gentle and kind ways, patiently accepting advice. Subhuti, this too is faith in the endeavours.

Again, Subhuti, the bhikkhu becomes not lazy, clever in whatever work small or large that has to be done for the co-associates in the holy life, discriminating ways and means to do them and get them done. Subhuti, this too is faith in the endeavours.

Again, Subhuti, the bhikkhu is attached to the Teaching, delighted in deep matters of the Teaching and Discipline and talks with delight about them. Subhuti, this too is faith in the endeavours.

Again, Subhuti the bhikkhu abides with aroused effort to dispel demeritorious things and to accumulate meritorious things, firm about meritorious things, with the main aim in mind. Subhuti, this too is faith in the endeavours.

Again, Subhuti, the bhikkhu becomes a quick and easy gainer for nothing of the four higher states of the mind, the pleasant abidings in this very life. Subhuti, this too is faith in the endeavours.

Again, Subhuti, the bhikkhu recollects the manifold previous births, such as one birth, two, three, four, five, ten, twenty, thirty, forty, fifty, one hundred, one thousand, a hundred thousand, innumerable forward world cycles of births, innumerable backward world cycles of births, innumerable forward and backward world cycles of births-'There I was of such name, clan, disposition, supports, experiencing such pleasant and unpleasant feelings and with such a life span. Disappearing from there was born there with such name...re....with such a life span. Disappearing from there is born here. Thus with all

details the manifold previous births are recollected. Subhuti, this too is faith in the endeavours.

Again Subhuti with the purified heavenly eye, beyond human, sees beings disappearing and appearing in unexalted and exalted states, beautiful and ugly, in good and evil states. Sees beings born according to their actions -'These good beings endowed with bodily, verbal and mental misbehaviour, blaming noble ones, with wrong view and the wrong view of actions, after death are born in decrease, in a bad state, in loss in hell. As for these good beings endowed with bodily, verbal and mental good behaviour, not blaming noble ones, with right view and the right view of actions, after death are born in increase, in a good state, in gain in heaven. Thus with the heavenly eye purified beyond human sees beings born in unexalted and exalted states....re..... born according to their actions.

Subhuti, this too is faith in the endeavours.

Again, Subhuti, the bhikkhu destroying desires and releasing the mind and released through wisdom, here and now by himself realizing abides. The bhikkhu destroying desires, ....re.....by himself realizing abiding, Subhuti, this too is faith in the endeavours".

When this was said, venerable Subhuti said to the Blessed One:- "Venerable sir, this faith in the endeavours are evident in this bhikkhu. I see them in him.thus

"Venerable sir, this bhikkhu is virtuous, restrained in the higher code of rules, abides seeing fear in the slightest fault.

Venerable sir, this bhikkhu is learned, bearing and accumulating the Teaching good at the beginning, middle and end, full of meaning even in the letters and declaring the complete and pure holy life. He bears it, recites it verbally and penetrates it to straighten the view.

Venerable sir, this bhikkhu is a spiritual friend, a companion with good friendship.

Venerable sir, this bhikkhu is suave and patiently accepts advice.

Venerable sir, this bhikkhu is not lazy, is clever in doing and getting done whatever small and large things that have to be done for the co-associates in the holy life.

Venerable sir, this bhikkhu is fond of the Teaching and talks delightedly about the deep matters in the Teaching and the Discipline.

Venerable sir, this bhikkhu abides with aroused effort .....re..... has not given up the main aim in meritorious things.

Venerable sir, this bhikkhu is a quick and easy gainer for nothing of the four higher states of the mind, the pleasant abidings in this very life.

Venerable sir, this bhikkhu recollected the manifold previous births, such as one birth, two births, ....re..... recollected the manifold previous births with all details.

Venerable sir, this bhikkhu with the purified heavenly eye beyond human .....re.... knows beings born according to their actions.

Venerable sir, this bhikkhu having destroyed desires, ....re..... by himself realizing abides.



Venerable sir, faith in the endeavours declared by the Blessed One are evident in this bhikkhu. This bhikkhu too sees them in himself"

"Excellent! Subhuti, then you live with bhikkhu Saddha, and when you desire come and see the Thus Gone One with the bhikkhu Saddha."

#### 5. Mettaasutta.m- Loving kindness.

15."Bhikkhus, the release of mind in loving kindness, pursued, developed, made much, mastered, made a habit, made a foundation, experienced, increased and well undertaken, eleven benefits could be expected. What eleven?

Sleeps pleasantly, awakes pleasantly, does not see evil dreams, becomes loveable to humans and non-humans, the gods protect him; fire, poison or a weapon do not affect him; the mind concentrates quickly, his face becomes clear, he dies unconfused, if he does not realize further, is born in the world of Brahma. Bhikkhus, the release of mind in loving kindness, pursued, developed, made much, mastered, made a habit, made a foundation, experienced, increased and well undertaken, these eleven benefits could be expected.

#### 6. A.t.thak anaagarasutta.m- The householder of Atthakanagara.

16 .At one time venerable Ananda was living in the small village of Beluwa in Vesali. At that time the householder Dasama of Atthakanagara had come to Pataliputta for some business.

The householder Dasama of Atthakanagara approached a certain bhikkhu residing in the Kukkuta monastery and said:- "Venerable sir, where does venerable Ananda abide at present? We like to see venerable Ananda."

"Householder, venerable Ananda lives in the small village of Beluwa in Vesali."

The householder Dasama of Atthakanagara having finished his business in Pataliputta, approached venerable Ananda in the small village Beluwa. He worshipped venerable Ananda and sat on a side and said:-

"Venerable sir, Ananda, is there one thing well declared by the Blessed One who knows and sees, is worthy and rightfully enlightened, in which, if the bhikkhu abides diligent to dispel the not released mind is released, the not destroyed desires get destroyed and the not yet reached end of unpleasantness is reached?"

"Householder, there is that one thing well declared by the Blessed One who knows and sees, is worthy and rightfully enlightened, in which, if the bhikkhu abides diligent to dispel, the not released mind is released, the not destroyed desires get destroyed and the not yet reached end of unpleasantness is reached."

"Venerable sir, Ananda, what is that one thing well declared by the Blessed One who knows and sees, is worthy and rightfully enlightened, in which, if the bhikkhu abides diligent to dispel, the not released mind is released, the not destroyed desires get destroyed and the not yet reached end of unpleasantness is reached?."

"Here, householder, the bhikkhu secluded from sensual desires and demeritorious things, with thoughts and discursive thoughts and with joy and pleasantness born of seclusion abides in the first higher state of mind. He reflects, this first higher state of mind is compounded and thought out. He knows, whatever is compounded and thought out is impermanent, a ceasing thing..Established in that he destroys desires. If he does not destroy desires on account of following that same with interest, he destroys the five lower bonds binding to the sensual world and is born spontaneously and extinguishes there itself, not proceeding any further. Householder, this is the one thing, well declared by the Blessed One who knows and sees, is worthy and rightfully enlightened, in which, if the bhikkhu abides diligent to dispel, the not released mind is released, the not destroyed desires get destroyed and the not yet reached end of unpleasantness is reached.

Again, householder, the bhikkhu overcoming thoughts and discursive thoughts and the mind internally appeased and in one point and with joy and pleasantness born of concentration, abides in the second higher state of mind. ...re..... abides in the third higher state of mind, ....re..... abides in the fourth higher state of mind. He reflects, this fourth higher state of mind is compounded and thought out. Knows, whatever is compounded and thought out is impermanent, a ceasing thing..Established in that he destroys desires. If he does not destroy desires on account of following that same with interest, he destroys the five lower bonds binding to the sensual world and is born spontaneously and extinguishes there itself, not proceeding any further. Householder, this is the one thing, well declared by the Blessed One who knows and sees, is worthy and rightfully enlightened, in which, if the bhikkhu abides diligent to dispel, the not released mind is released, the not destroyed desires get destroyed and the not yet reached end of unpleasantness is reached. .

Again, householder, the bhikkhu pervades one direction with thoughts of loving kindness, so too the second, third, fourth, above, below and across, in every respect, under all circumstances, entirely. He pervades the thought of loving kindness grown great and immeasurable without anger and without ill will. He reflects, this release of mind in loving kindness is compounded and thought out. Knows, whatever is compounded and thought out is impermanent, a ceasing thing..Established in that he destroys desires. If he does not destroy desires on account of following that same with interest, he destroys the five lower bonds binding to the sensual world and is born spontaneously and extinguishes there itself, not proceeding any further. Householder, this is the one thing, well declared by the Blessed One who knows and sees, is worthy and rightfully enlightened, in which, if the bhikkhu abides diligent to dispel, the not released mind is released, the not destroyed desires get destroyed and the not yet reached end of unpleasantness is reached.

Again, householder, the bhikkhu pervades one direction with thoughts of compassion, so too the second, third, fourth, above, below and across, in every respect, under all circumstances, entirely. He pervades the thought of compassion, ....re.... intrinsic joy, ...re... equanimity grown great and immeasurable without anger and without ill will. He reflects, this release of mind in equanimity is compounded and thought out. He knows, whatever is compounded and thought out is impermanent, a ceasing thing..Established in that he destroys desires. If he does not destroy desires on account of following that same with interest, he destroys the five lower bonds binding to the sensual world and is born spontaneously and extinguishes there itself, not proceeding any further. Householder, this is the one thing, well declared by the Blessed One who knows and sees, is worthy and rightfully enlightened, in which, if the bhikkhu abides diligent to dispel, the not released mind is released, the not destroyed desires get destroyed and the not yet reached end of unpleasantness is reached.

Again householder, the bhikkhu overcoming all perceptions of matter and all perceptions of aversion not attending to various perceptions, with space is boundless abides in the

sphere of space. He reflects, this sphere of space is compounded and thought out. He knows, whatever is compounded and thought out is impermanent, a ceasing thing..Established in that he destroys desires. If he does not destroy desires on account of following that same with interest, he destroys the five lower bonds binding to the sensual world and is born spontaneously and extinguishes there itself, not proceeding any further. Householder, this is the one thing, well declared by the Blessed One who knows and sees, is worthy and rightfully enlightened, in which, if the bhikkhu abides diligent to dispel, the not released mind is released, the not destroyed desires get destroyed and the not yet reached end of unpleasantness is reached.

Again householder, the bhikkhu overcoming all the sphere of space, with consciousness is boundless abides in the sphere of consciousness, ....re... overcoming all the sphere of consciousness with there is nothing abides in the sphere of no-thingness. He reflects, this sphere of nothingness is compounded and thought out. He knows, whatever is compounded and thought out is impermanent, a ceasing thing..Established in that he destroys desires. If he does not destroy desires on account of following that same with interest, he destroys the five lower bonds binding to the sensual world and is born spontaneously and extinguishes there itself, not proceeding any further. Householder, this is the one thing, well declared by the Blessed One who knows and sees, is worthy and rightfully enlightened, in which, if the bhikkhu abides diligent to dispel, the not released mind is released, the not destroyed desires get destroyed and the not yet reached end of unpleasantness is reached."

When this was said the householder Dasama of Atthakanagara said thus to venerable Ananda:-

"Venerable sir, Ananda, it is like a man searching for a single treasure obtained eleven treasures at one and the same time. I was looking for a single door to deathlessness was shown eleven doors to deathlessness. A man has a house with eleven doors to escape when the house is on fire. Likewise I can enter the deathless state through one of these doors and make myself safe. Ascetics of other sects give gifts to their Teachers. Why should not I make offerings to venerable Ananda!"

The householder Dasama of Atthakanagara assembled the Community of bhikkhus of Vesali and Pataliputta and with his own hands offered eatables and nourishing food and satisfied them. He gave each one a set of robes and offered venerable Ananda the set of three robes He caused five hundred dwellings to be made for venerable Ananda. .

7; Gopaalakasutta.m- The cowherd.

17" Bhikkhus, it is not possible for the cowherd endowed with eleven things to attend to his herd and prosper in it. What eleven?

Here, bhikkhus, the cowherd does not know matter, is not clever in signs, does not pull out nits, does not dress the wounds, does not make fumes, does not know the ford, does not know the places to drink, does not know the paths, is not clever in finding pasture, is faulty not leaving a remainder and does not take special care of the leaders of the herd.

Bhikkhus, it is not possible for the cowherd endowed with these eleven things to attend to his herd and prosper in it.

In the same manner bhikkhus it is not possible for the bhikkhu endowed with eleven things to grow and come to greatness in this discipline of the Teaching. What eleven?

Here, bhikkhus, the bhikkhu does not know matter, is not clever in signs, does not pull out nits, does not dress the wounds, does not make fumes, does not know the ford, does not know the drink, does not know the paths, is not clever in finding pasture, is faulty not leaving a remainder and does not honour and take special care of the elders of long standing, the forefathers of the Community.

Bhikkhus, how does the bhikkhu not know matter?

Here, bhikkhus, the bhikkhu does not know, as it really is, that all matter is, of the four primary elements of matter. Thus the bhikkhu does not know matter.

Bhikkhus, how is the bhikkhu not clever in signs?

Here, bhikkhus, the bhikkhu does not know, as it really is, the fool according to his actions and the wise one according to his actions. Thus the bhikkhu is not clever in signs.

Bhikkhus, how does the bhikkhu not pull out nits?

Here, bhikkhus, the bhikkhu endures, arisen sensual thoughts does not dispel, destroy, and make them not arise again. Endures arisen angry thoughts and hurting thoughts does not dispel, destroy, and make them not arise again Thus the bhikkhu does not pull out nits?

Bhikkhus, how does the bhikkhu not dress the wounds?

Here, bhikkhus, the bhikkhu seeing a form takes the sign and the detail. When abiding the faculty of the eye not under control demeritorious things concerning coveting and displeasure flow to his mind, he does not restrain the mind from them and control it Hearing a sound, ....re.... scenting a smell, ....re.....tasting with the tongue, ....re...experiencing a touch with the body, ....re... and cognizing an idea in the mind, takes the sign and the detail. When abiding the faculty of the mind not under control demeritorious things concerning coveting and displeasure flow to his mind, he does not restrain the mind from them and control it Thus the bhikkhu does not dress the wounds.

Bhikkhus, how does the bhikkhu not make fumes?

Here, bhikkhus, the bhikkhu does not explain to others the Teaching, as he had heard and learnt. Thus the Bhikkhu does not make fumes.

Bhikkhus, how does the bhikkhu not know the ford?

Here, bhikkhus, the bhikkhu does not question, from time to time and question again from the learned bhikkhus who know the headings, of the Teaching and the Discipline thus:-'Venerable sir, what is the meaning of this? So that those venerable ones disclose and make manifest to him the hidden meanings and dispel his various doubts.

Thus the bhikkhu does not know the ford.

Bhikkhus, how does the bhikkhu not know the drink?

Here, bhikkhus, the bhikkhu does not enjoy the meanings in the Teaching and the delight of experiencing the Teaching. Thus the bhikkhu does not know the drink.

Bhikkhus, how does the bhikkhu not know the path?

Here, bhikkhus, the bhikkhu does not know the Noble Eightfold Path as it really is. Thus the bhikkhu does not know the path. .

Bhikkhus, how does the bhikkhu not know the pasture?

Here, bhikkhus, the bhikkhu does not know the four establishments of mindfulness as it really is. Thus the bhikkhu does not know the pasture.

Bhikkhus, how does the bhikkhu become faulty not leaving a remainder?

Here, bhikkhus, the bhikkhu accepts all robes, morsel food, dwellings and requisites when ill, offered by householders who have faith. There he does not know the measure to accept. Thus the bhikkhu becomes faulty not leaving a remainder.

Bhikkhus, how does the bhikkhu not honour and take special care of the elders of long standing, the forefathers of the Community?

Here, bhikkhus, the bhikkhu does not honour and take special care of the elders of long standing, the forefathers of the Community who had gone forth long ago. He does not attend on them, with bodily thoughts of loving kindness, verbal thoughts of loving kindness and mental thoughts of loving kindness. Thus the bhikkhu does not honour and take special care of the elders of long standing, the forefathers of the Community.

Bhikkhus it is not possible for the bhikkhu endowed with these eleven things to grow and come to greatness in this discipline of the Teaching.

Bhikkhus, it is possible for the cowherd endowed with eleven things to attend to his herd and prosper in it. What eleven?

Here, bhikkhus, the cowherd knows matter, is clever in signs, pulls out nits, dresses the wounds, makes fumes, knows the ford, knows the places to drink, knows the paths, is clever in finding pasture, leaves a remainder and takes special care of the leaders the forefathers of the herd.

Bhikkhus, it is possible for the cowherd endowed with these eleven things to attend to his herd and prosper in it.

In the same manner bhikkhus it is possible for the bhikkhu endowed with eleven things to grow and come to greatness in this discipline of the Teaching. What eleven?

Here, bhikkhus, the bhikkhu knows matter, is clever in signs, pulls out nits, dresses the wounds, makes fumes, knows the ford, knows the drink, knows the paths, is clever in finding pasture, is faulty not leaving a remainder and honours and takes special care of the elders of long standing, the forefathers of the Community.

Bhikkhus, how does the bhikkhu know matter?

Here, bhikkhus, the bhikkhu knows, as it really is, that all matter is, of the four primary elements of matter. Thus the bhikkhu knows matter.

Bhikkhus, how is the bhikkhu clever in signs?

Here, bhikkhus, the bhikkhu knows, as it really is, the fool according to his actions and the wise one according to his actions. Thus the bhikkhu is clever in signs.

Bhikkhus, how does the bhikkhu pull out nits?

Here, bhikkhus, the bhikkhu does not endure, arisen sensual thoughts dispels, destroys, and makes them not arise again. Does not endure arisen angry thoughts and hurting thoughts dispels them, destroys, and makes them not arise again Thus the bhikkhu pulls out nits?

Bhikkhus, how does the bhikkhu dress the wounds?

Here, bhikkhus, the bhikkhu seeing a form does not take the sign or the detail. When abiding the faculty of the eye not under control demeritorious things concerning coveting and displeasure flow to his mind, he restrains the mind from them and controls it Hearing a sound, ....re.... scenting a smell, ....re.....tasting with the tongue, ....re...experiencing a touch with the body, ....re... and cognizing an idea in the mind, does not take the sign and the detail. When abiding the faculty of the mind not under control demeritorious things concerning coveting and displeasure flow to his mind, he restrains the mind from them and controls it Thus the bhikkhu dresses the wounds.

Bhikkhus, how does the bhikkhu make fumes?

Here, bhikkhus, the bhikkhu explains to others the Teaching, as he had heard and learnt. Thus the Bhikkhu makes fumes.

Bhikkhus, how does the bhikkhu know the ford?

Here, bhikkhus, the bhikkhu questions, from time to time and question again from the learned bhikkhus who know the headings, of the Teaching and the Discipline thus:- 'Venerable sir, what is the meaning of this? So that those venerable ones disclose and make manifest to him the hidden meanings and dispel his various doubts.

Thus the bhikkhu knows the ford.

Bhikkhus, how does the bhikkhu know the drink?

Here, bhikkhus, the bhikkhu enjoys the meanings in the Teaching and the delight of experiencing the Teaching. Thus the bhikkhu knows the drink.

Bhikkhus, how does the bhikkhu know the path?

Here, bhikkhus, the bhikkhu knows the Noble Eightfold Path as it really is. Thus the bhikkhu knows the path. .

Bhikkhus, how does the bhikkhu know the pasture?

Here, bhikkhus, the bhikkhu knows the four establishments of mindfulness as it really is. Thus the bhikkhu knows the pasture.

Bhikkhus, how does the bhikkhu become not faulty leaving a remainder?

Here, bhikkhus, the bhikkhu does not accept all robes, morsel food, dwellings and requisites when ill, offered by householders who have faith. There he knows the measure to accept. Thus the bhikkhu becomes not faulty leaving a remainder.

Bhikkhus, how does the bhikkhu honour and take special care of the elders of long standing, the forefathers of the Community?

Here, bhikkhus, the bhikkhu honours and takes special care of the elders of long standing, the forefathers of the Community who had gone forth long ago. He attends on them, with bodily thoughts of loving kindness, verbal thoughts of loving kindness and mental thoughts of loving kindness. Thus the bhikkhu honours and takes special care of the elders of long standing, the forefathers of the Community.

Bhikkhus it is possible for the bhikkhu endowed with these eleven things to grow and come to greatness in this discipline of the Teaching.

8. Pa.thamasamaadhisutta.m-First on concentration.

18. Then many bhikkhus approached the Blessed One, worshipped, sat on a side and said to the Blessed One:-

"Venerable sir, is there a concentration to the bhikkhu, abiding in which, in earth he has no perceptions of earth, in water he has no perceptions of water, in fire he has no perceptions of fire, in air he has no perceptions of air, in the sphere of space, he has no perceptions of the sphere of space, in the sphere of consciousness, he has no perceptions of the sphere of consciousness, in the sphere of no-thingness, he has no perceptions of the sphere of no-thingness, in the sphere of neither perceptions nor non-perceptions, he has no perceptions of the sphere of neither perceptions nor non-perceptions. In this world, he has no perceptions of this world. In the other world, he has no perceptions of the other world. Is not perceptive of whatever seen, heard, experienced, cognized, attained, and sought with the mind Yet is perceptive.?"

"Bhikkhus, there is that concentration to the bhikkhu, abiding in which, in earth he has no perceptions of earth, in water he has no perceptions of water, in fire he has no perceptions of fire, in air he has no perceptions of air, in the sphere of space, he has no perceptions of the sphere of space, in the sphere of consciousness, he has no perceptions of the sphere of consciousness, in the sphere of no-thingness, he has no perceptions of the sphere of no-thingness, in the sphere of neither perceptions nor non-perceptions, he has no perceptions of the sphere of neither perceptions nor non-perceptions. In this world, he has no perceptions of this world. In the other world, he has no perceptions of the other world. Is not perceptive of whatever seen, heard, experienced, cognized, attained, and sought after by the mind. Yet is perceptive"

"Venerable sir, what is that concentration to the bhikkhu, abiding in which, in earth he has no perceptions of earth, in water he has no perceptions of water, in fire he has no perceptions of fire, in air he has no perceptions of air, in the sphere of space, he has no perceptions of the sphere of space, in the sphere of consciousness, he has no perceptions of the sphere of consciousness, in the sphere of no-thingness, he has no perceptions of the sphere of no-thingness, in the sphere of neither perceptions nor non-perceptions, he has no perceptions of the sphere of neither perceptions nor non-perceptions. In this world, he has no perceptions of this world. In the other world, he has no perceptions of the other world. Is not perceptive of whatever seen, heard, experienced, cognized, attained, and sought with the mind Yet is perceptive?"

"Here, bhikkhus, the bhikkhu is perceptive thus:- This is peaceful, this is exalted, such as the appeasement of all determinations, giving up of all endearments, destruction of craving, disenchantment, cessation and extinction. Bhikkhus, in this manner, there is that concentration to the bhikkhu, abiding in which, in earth he has no perceptions of earth, in water he has no perceptions of water, in fire he has no perceptions of fire, in air he has no perceptions of air, in the sphere of space, he has no perceptions of the sphere of

space, in the sphere of consciousness, he has no perceptions of the sphere of consciousness, in the sphere of no-thingness, he has no perceptions of the sphere of no-thingness, in the sphere of neither perceptions nor non-perceptions, he has no perceptions of the sphere of neither perceptions nor non-perceptions. In this world, he has no perceptions of this world. In the other world, he has no perceptions of the other world. Is not perceptive of whatever seen, heard, experienced, cognized, attained, and sought after with the mind Yet is perceptive."

9. Dutiyasamaadhisutta.m-Second on concentration.

18. Then the Blessed One addressed the bhikkhus:-

"Bhikkhus, is there a concentration to the bhikkhu, abiding in which, in earth he has no perceptions of earth, in water he has no perceptions of water, in fire he has no perceptions of fire, in air he has no perceptions of air, in the sphere of space, he has no perceptions of the sphere of space, in the sphere of consciousness, he has no perceptions of the sphere of consciousness, in the sphere of no-thingness, he has no perceptions of the sphere of no-thingness, in the sphere of neither perceptions nor non-perceptions, he has no perceptions of the sphere of neither perceptions nor non-perceptions. In this world, he has no perceptions of this world. In the other world, he has no perceptions of the other world. Is not perceptive of whatever seen, heard, experienced, cognized, attained, and sought after with the mind Yet is perceptive.?"

"Venerable sir, the Blessed One is our leader, the Blessed One is our refuge. It is suitable that the Blessed One himself explain its meaning, hearing it from the Blessed One the bhikkhus will hear it in mind. The bhikkhus, listen and attend carefully I will tell.

"Bhikkhus, there is that concentration to the bhikkhu, abiding in which, in earth he has no perceptions of earth, in water he has no perceptions of water, in fire he has no perceptions of fire, in air he has no perceptions of air, in the sphere of space, he has no perceptions of the sphere of space, in the sphere of consciousness, he has no perceptions of the sphere of consciousness, in the sphere of no-thingness, he has no perceptions of the sphere of no-thingness, in the sphere of neither perceptions nor non-perceptions, he has no perceptions of the sphere of neither perceptions nor non-perceptions. In this world, he has no perceptions of this world. In the other world, he has no perceptions of the other world. Is not perceptive of whatever seen, heard, experienced, cognized, attained, and sought after by the mind. Yet is perceptive"

"Venerable sir, what is that concentration to the bhikkhu, abiding in which, in earth he has no perceptions of earth, in water he has no perceptions of water, in fire he has no perceptions of fire, in air he has no perceptions of air, in the sphere of space, he has no perceptions of the sphere of space, in the sphere of consciousness, he has no perceptions of the sphere of consciousness, in the sphere of no-thingness, he has no perceptions of the sphere of no-thingness, in the sphere of neither perceptions nor non-perceptions, he has no perceptions of the sphere of neither perceptions nor non-perceptions. In this world, he has no perceptions of this world. In the other world, he has no perceptions of the other world. Is not perceptive of whatever seen, heard, experienced, cognized, attained, and sought with the mind Yet is perceptive?"

"Here, bhikkhus, the bhikkhu is perceptive thus:- This is peaceful, this is exalted, such as the appeasement of all determinations, giving up of all endearments, destruction of craving, disenchantment, cessation and extinction. Bhikkhus, in this manner, there is that concentration to the bhikkhu, abiding in which, in earth he has no perceptions of earth, in



water he has no perceptions of water, in fire he has no perceptions of fire, in air he has no perceptions of air, in the sphere of space, he has no perceptions of the sphere of space, in the sphere of consciousness, he has no perceptions of the sphere of consciousness, in the sphere of no-thingness, he has no perceptions of the sphere of no-thingness, in the sphere of neither perceptions nor non-perceptions, he has no perceptions of the sphere of neither perceptions nor non-perceptions. In this world, he has no perceptions of this world. In the other world, he has no perceptions of the other world. Is not perceptive of whatever seen, heard, experienced, cognized, attained, and sought after with the mind Yet is perceptive."

10. Tatiyasamaadhisutta.m- Third on concentration.

20. Then many bhikkhus approached venerable Sariputta exchanged friendly greetings and sat a side and said:-

"Friend, Sariputta, is there a concentration to the bhikkhu, abiding in which, in earth he has no perceptions of earth, in water he has no perceptions of water, in fire he has no perceptions of fire, in air he has no perceptions of air, in the sphere of space, he has no perceptions of the sphere of space, in the sphere of consciousness, he has no perceptions of the sphere of consciousness, in the sphere of no-thingness, he has no perceptions of the sphere of no-thingness, in the sphere of neither perceptions nor non-perceptions, he has no perceptions of the sphere of neither perceptions nor non-perceptions. In this world, he has no perceptions of this world. In the other world, he has no perceptions of the other world. Is not perceptive of whatever seen, heard, experienced, cognized, attained, and sought with the mind Yet is perceptive.?"

"Friends, there is that concentration to the bhikkhu, abiding in which, in earth he has no perceptions of earth, in water he has no perceptions of water, in fire he has no perceptions of fire, in air he has no perceptions of air, in the sphere of space, he has no perceptions of the sphere of space, in the sphere of consciousness, he has no perceptions of the sphere of consciousness, in the sphere of no-thingness, he has no perceptions of the sphere of no-thingness, in the sphere of neither perceptions nor non-perceptions, he has no perceptions of the sphere of neither perceptions nor non-perceptions. In this world, he has no perceptions of this world. In the other world, he has no perceptions of the other world. Is not perceptive of whatever seen, heard, experienced, cognized, attained, and sought after by the mind. Yet is perceptive"

"Friend, Sariputta, what is that concentration to the bhikkhu, abiding in which, in earth he has no perceptions of earth, in water he has no perceptions of water, in fire he has no perceptions of fire, in air he has no perceptions of air, in the sphere of space, he has no perceptions of the sphere of space, in the sphere of consciousness, he has no perceptions of the sphere of consciousness, in the sphere of no-thingness, he has no perceptions of the sphere of no-thingness, in the sphere of neither perceptions nor non-perceptions, he has no perceptions of the sphere of neither perceptions nor non-perceptions. In this world, he has no perceptions of this world. In the other world, he has no perceptions of the other world. Is not perceptive of whatever seen, heard, experienced, cognized, attained, and sought with the mind Yet is perceptive?"

"Here, friends, the bhikkhu is perceptive thus:- This is peaceful, this is exalted, such as the appeasement of all determinations, giving up of all endearments, destruction of craving, disenchantment, cessation and extinction. Bhikkhus, in this manner, there is that concentration to the bhikkhu, abiding in which, in earth he has no perceptions of earth, in water he has no perceptions of water, in fire he has no perceptions of fire, in air he has

no perceptions of air, in the sphere of space, he has no perceptions of the sphere of space, in the sphere of consciousness, he has no perceptions of the sphere of consciousness, in the sphere of no-thingness, he has no perceptions of the sphere of no-thingness, in the sphere of neither perceptions nor non-perceptions, he has no perceptions of the sphere of neither perceptions nor non-perceptions. In this world, he has no perceptions of this world. In the other world, he has no perceptions of the other world. Is not perceptive of whatever seen, heard, experienced, cognized, attained, and sought after with the mind Yet is perceptive."

10. Catutthasamaadhisutta.m-Fourth on concentration.

18. Then venerable Sariputta addressed the bhikkhus:-

"Bhikkhus, is there a concentration to the bhikkhu, abiding in which, in earth he has no perceptions of earth, in water he has no perceptions of water, in fire he has no perceptions of fire, in air he has no perceptions of air, in the sphere of space, he has no perceptions of the sphere of space, in the sphere of consciousness, he has no perceptions of the sphere of consciousness, in the sphere of no-thingness, he has no perceptions of the sphere of no-thingness, in the sphere of neither perceptions nor non-perceptions, he has no perceptions of the sphere of neither perceptions nor non-perceptions. In this world, he has no perceptions of this world. In the other world, he has no perceptions of the other world. Is not perceptive of whatever seen, heard, experienced, cognized, attained, and sought after with the mind Yet is perceptive.?"

"Friend, Sariputta, we came from a distance to know the meaning of these words to the presence of venerable Sariputta. It is suitable that venerable Sariputta himself explain its meaning, hearing it from venerable Sariputta the bhikkhus will hear it in mind. Then friends, listen and attend carefully I will tell.

Friends, there is that concentration to the bhikkhu, abiding in which, in earth he has no perceptions of earth, in water he has no perceptions of water, in fire he has no perceptions of fire, in air he has no perceptions of air, in the sphere of space, he has no perceptions of the sphere of space, in the sphere of consciousness, he has no perceptions of the sphere of consciousness, in the sphere of no-thingness, he has no perceptions of the sphere of no-thingness, in the sphere of neither perceptions nor non-perceptions, he has no perceptions of the sphere of neither perceptions nor non-perceptions. In this world, he has no perceptions of this world. In the other world, he has no perceptions of the other world. Is not perceptive of whatever seen, heard, experienced, cognized, attained, and sought after by the mind. Yet is perceptive"

"Friend, what is that concentration to the bhikkhu, abiding in which, in earth he has no perceptions of earth, in water he has no perceptions of water, in fire he has no perceptions of fire, in air he has no perceptions of air, in the sphere of space, he has no perceptions of the sphere of space, in the sphere of consciousness, he has no perceptions of the sphere of consciousness, in the sphere of no-thingness, he has no perceptions of the sphere of no-thingness, in the sphere of neither perceptions nor non-perceptions, he has no perceptions of the sphere of neither perceptions nor non-perceptions. In this world, he has no perceptions of this world. In the other world, he has no perceptions of the other world. Is not perceptive of whatever seen, heard, experienced, cognized, attained, and sought with the mind Yet is perceptive?"

"Here, friends, the bhikkhu is perceptive thus:- This is peaceful, this is exalted, such as the appeasement of all determinations, giving up of all endearments, destruction of

craving, disenchantment, cessation and extinction. Friends, in this manner, there is that concentration to the bhikkhu, abiding in which, in earth he has no perceptions of earth, in water he has no perceptions of water, in fire he has no perceptions of fire, in air he has no perceptions of air, in the sphere of space, he has no perceptions of the sphere of space, in the sphere of consciousness, he has no perceptions of the sphere of consciousness, in the sphere of no-thingness, he has no perceptions of the sphere of no-thingness, in the sphere of neither perceptions nor non-perceptions, he has no perceptions of the sphere of neither perceptions nor non-perceptions. In this world, he has no perceptions of this world. In the other world, he has no perceptions of the other world. Is not perceptive of whatever seen, heard, experienced, cognized, attained, and sought after with the mind Yet is perceptive."

### 3. Saama~n~nvaggo- The general section.

22-29. "Bhikkhus, it is not possible for the cowherd endowed with eleven things to grow and prosper with his herd? What eleven?

Here, bhikkhus the cowherd does not know matter, is not clever in signs, does not pull out nits, does not dress the wounds, does not make fumes, does not know the ford, does not know the places to drink, does not know the paths, is not clever in finding pasture, is faulty not leaving a remainder and does not take special care of the leaders of the herd.

Bhikkhus, it is not possible for the cowherd endowed with these eleven things to attend to his herd and prosper in it.

In the same manner bhikkhus, it is not possible for the bhikkhu endowed with eleven things, to abide seeing impermanence in the eye, ...re....unpleasantness in the eye, lack of a self in the eye, the destruction of the eye, the fading of the eye, the disenchantment of the eye, the cessation of the eye and giving up the eye

30-69. Seeing impermanence in the ear, ....re...in the nose, ....re... in the tongue, ...re...in the body, ...re... in the mind.

70-117. ....re....in forms, ...re... in sounds, ....re...in scents, ...re... in tastes, ....re...in touches, ...re..in ideas.

118-165. ...re...in eye consciousness, ...re...in ear consciousness, ...re...in nose consciousness, ....re...in tongue consciousness, ...re...in mind consciousness.

166-213. ...re....in eye contact, ...re...in ear contact, ...re...in nose contact, ...re... in tongue contact, ...re...in body contact, ....re...and in mind contact.

214-261. ...re...in feelings born, of eye contact, ...re... ..of ear contact, ....re... of nose contact,...re.... of tongue contact, ...re...of body contact, ...re...of mind contact.

262-309. ....re...on account of perceived forms, ...re....on account of perceived sounds, ...re...on account of perceived scents, ....re....on account of perceived tastes, ....re...on account of perceived touches, ....re...on account of perceived ideas.

310-357. ....re....on account of intentions for forms, ....re.....on account of intentions for sounds, ...re.....on account of intentions for scents, ...re....on account of intentions for tastes, ...re..... on account of intentions for touches, ...re..... on account of intentions for ideas.

358-405. ...on account of craving for forms, ...re.....on account of craving for sounds, ...re.....on account of craving for scents, ....re.... on account of craving for tastes, ...re.....on account of craving for touches, ...re.... on account of craving for ideas.

406-453. On account of thoughts, for forms, ....re.....for sounds,....re.....for scents,....re.....for tastes, ...re.....for touches, ....re..... for thoughts.

454-501. To abide seeing impermanence, in discursive thoughts for forms, ....re.....in discursive thoughts for sounds,....re.....in discursive thoughts for scents,....re.....in discursive thoughts for tastes, ...re....in discursive thoughts for touches, ....re.....in discursive thoughts for thoughts. To abide seeing unpleasantness .....re.....lack of a self ...re..... the destruction .....re.....the fading .....re.....the disenchantment .....re.....the cessation of the eye and ....re.....giving up

4. Raagapeyyaala.m- Repeats for greed.

502."Bhikkhus, knowing greed, you should develop eleven things. What eleven?

The first higher state of the mind, the second higher state of the mind, the third higher state of the mind, the fourth higher state of the mind, the release of mind in loving kindness, the release of mind in compassion, the release of mind in intrinsic joy, the release of mind in equanimity, the sphere of space, the sphere of consciousness and the sphere of no-thingness. Bhikkhus, thoroughly knowing greed, these eleven things should be developed."

503.-511."Bhikkhus, thoroughly understanding greed, ....re..... for its diminution, ....re....dispelling, ....re.....destruction, ...re...fading, ....re... disenchantment,....re....cessation, ...re...benevolence, .....re....and giving up these eleven things should be developed."

512-617."Bhikkhus, thoroughly understanding hatred, ...re...delusion, ...re...anger, ....re... the grudging nature, ...re...spitefulness, ....re.....mercilessness, ...re....selfishness, miserliness, envious nature, ...re...hypocrisy, ...re....craftiness, ...re...intoxication, ...re...and negligence, for its diminution, ....re....dispelling, ....re.....destruction, ...re...fading, ....re... disenchantment,....re....cessation, ...re...benevolence, .....re....and giving up these eleven things should be developed."

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