

Table of Contents

Hatthaka Sutta	3
The Heart of Prajna Paramita Sutra	6
With the Stand-less Verse Commentary of the Venerable Master Hsüan Hua	6
Himavanta Sutta.....	15
Hiri Sutta	16
Conscience	16
Hiri Sutta	17
Hita Sutta	18
Iddhipada Vibhanga Sutta.....	19
Ina Sutta.....	24
Indriya Vibhanga Sutta.....	28
Indriyabhavana Sutta	31
The Buddha Speaks of the Infinite Life Sutra of Adornment, Purity, Equality and Enlightenment of the Mahayana School	42
Isidatta Sutta	94
Isigilisuttam	98
Issattha Sutta	101
Ittha Sutta.....	104
Jaliya Sutta.....	106
Jara Sutta.....	108
Jara Sutta.....	109
Jata Sutta	111
Jhana Sutta	113
Jiivaka Sutta.....	115
Jinna Sutta	118
Jivaka Sutta.....	120
Juseige	122
Kaayagataasatisuttam.....	124
Kaccayanagotta Sutta	134
Kakacupama Sutta.....	136
Kaladana Sutta.....	143
Kalahavivada Sutta	144
The Kalama Sutra	147
Kalama Sutra	154
Kalama Sutta, Help Us!.....	161

A Look at the Kalama Sutta	171
Kama Sutta	177
Kammavaranata Sutta	178
Kannakatthala Sutta	179
Karaniya Metta Sutta.....	189
Karaniya Mettá Sutta.....	191
Kasi Bharadvaja Sutta.....	193
Kasi Bharadvaja Sutta.....	197
Kathavatthu Sutta.....	201
Katuviya Sutta	203
Kayagata Sati Sutta	205
Kayasakkhi Sutta	217
Kesi Sutta.....	218
Kevatta Sutta.....	221
Khaggavisana Sutta	251
Khandha Sutta	256
Khuddaka Pátha.....	258
Mangala Sutta	259
Tirokudda Sutta.....	261
Nidhikanda Sutta.....	263
Kimattha Sutta.....	265
Kimila Sutta	268
Kimsila Sutta	269
Kindada Sutta.....	270
Kintisuttam	271
Kitágirisutta	276
Kucchivikara-vatthu	285
Kukkuravatika Sutta	289
Kula Sutta.....	295
Kusita Arambhavatthu Sutta	296
Kuta Sutta	301
Introduction to the Kutadanta Sutta.....	303
Kutadanta Sutta	318

Hatthaka Sutta

To Hatthaka On Sleeping Well in the Cold Forest

Translated from the Pali by Thanissaro Bhikkhu.

On one occasion the Blessed One was staying near Alavi on a spread of leaves by a cattle track in a simsapa forest. Then Hatthaka of Alavi, out roaming and rambling for exercise, saw the Blessed One sitting on a spread of leaves by the cattle track in the simsapa forest. On seeing him, he went to him and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One, "Lord, I hope the Blessed One has slept in ease."

"Yes, young man. I have slept in ease. Of those in the world who sleep in ease, I am one."

"But cold, lord, is the winter night. The 'Between-the-Eights' [1] is a time of snowfall. Hard is the ground trampled by cattle hooves. Thin is the spread of leaves. Sparse are the leaves in the trees. Thin are your ochre robes. And cold blows the Verandah wind. Yet still the Blessed One says, 'Yes, young man. I have slept in ease. Of those in the world who sleep in ease, I am one.'"

"In that case, young man, I will question you in return. Answer as you see fit. Now, what do you think: Suppose a householder or householder's son has a house with a gabled roof, plastered inside and out, draft-free, with close-fitting door and windows shut against the wind. Inside he has a horse-hair couch spread with a long-fleeced coverlet, a white wool coverlet, an embroidered coverlet, a rug of kadali-deer hide, with a canopy above, and red cushions on either side. And there a lamp would be burning, and his four wives, with their many charms, would be attending to him. Would he sleep in ease, or not? Or how does this strike you?"

"Yes, lord, he would sleep in ease. Of those in the world who sleep in ease, he would be one."

"But what do you think, young man. Might there arise in that householder or householder's son any bodily fevers or fevers of mind born of passion so that -- burned with those passion-born fevers -- he would sleep miserably?"

"Yes, lord."

"As for those passion-born fevers -- burned with which the householder or householder's son would sleep miserably -- that passion has been abandoned by the Tathágata, its root destroyed, like an uprooted palm tree, deprived of the conditions of existence, not destined for future arising. Therefore he sleeps in ease.

"Now, what do you think, young man. Might there arise in that householder or householder's son any bodily fevers or fevers of mind born of aversion so that -- burned with those aversion-born fevers -- he would sleep miserably?"

"Yes, lord."

"As for those aversion-born fevers -- burned with which the householder or householder's son would sleep miserably -- that aversion has been abandoned by the Tathágata, its root destroyed, like an uprooted palm tree, deprived of the conditions of existence, not destined for future arising. Therefore he sleeps in ease.

"Now, what do you think, young man. Might there arise in that householder or householder's son any bodily fevers or fevers of mind born of delusion so that -- burned with those delusion-born fevers -- he would sleep miserably?"

"Yes, lord."

"As for those delusion-born fevers -- burned with which the householder or householder's son would sleep miserably -- that delusion has been abandoned by the Tathágata, its root

destroyed, like an uprooted palm tree, deprived of the conditions of existence, not destined for future arising. Therefore he sleeps in ease.

"Always, always,
he sleeps in ease:
the Brahman totally unbound,
who doesn't adhere
to sensual pleasures,
who's without acquisitions
and cooled.

Having cut all ties
and subdued fear in the heart,
calmed,
he sleeps in ease,
having reached peace
of awareness."

Footnote

1. The "Between-the-Eights" is a period in February, regarded in northern India as the coldest part of the year

The Heart of Prajna Paramita Sutra

With the Stand-less Verse Commentary
of the Venerable Master Hsüan Hua

Translated by Ron Epstein
Revised by Bhikshuni Heng Ch'ih

"The Heart of Prajna Paramita Sutra"

[The Sutra text is given first, then each line is repeated with
the appropriate analysis]

When Avalokiteshvara Bodhisattva was practicing the profound Prajna Paramita, he illuminated the five skandhas and saw that they are all empty and he crossed beyond all suffering and difficulty.

Shariputra, form does not differ from emptiness; emptiness does not differ from form. Form itself is emptiness; emptiness itself is form. So too are feeling, cognition, formation, and consciousness. Shariputra, all dharmas are empty of characteristics. They are not produced, not destroyed, not defiled, not pure, and they neither increase nor decrease.

Therefore, in emptiness there is no form, feeling, cognition, formation, or consciousness; no eyes, ears, nose, tongue, body, or mind; no sights, sounds, smells, tastes, objects of touch, or dharmas; no field of the eyes, up to and including no field of mind-consciousness; and no ignorance or ending of ignorance, up to and including no old age and death or ending of old age and death.

There is no suffering, no accumulation, no cessation, no Way. And no understanding and no attaining because nothing is attained, the Bodhisattva, through reliance on

Prajna paramita, is unimpeded in his mind because there is no impediment, he is not afraid, and he leaves distorted dream-thinking far behind.

Ultimately he attains Nirvana! All Buddhas of the three periods of time Attain Anuttara Samyak Sambodhi through reliance on Prajna Paramita. Therefore know that Prajna Paramita is a great spiritual mantra, a great bright mantra, a supreme mantra, an unequalled mantra. It can remove all suffering; it is genuine and not false. That is why the mantra of Prajna Paramita was spoken. Recite it like this:
Gate, gate, paragate, parasamgate, bodhi svaha!

"The Heart of Prajna Paramita Sutra"

Wonderful wisdom can reach the other shore right now.
The true mind itself is capable of merging with enlightenment's source.

Dharma and analogy comprise its title, which transcends the relative.

Empty of the attributes of all dharmas is this substance beyond words.

Its purpose and intent are fundamental non-attainability.

Its power and function: to eradicate the three obstacles entirely.

The real butter division is selected to describe the meaning of the teaching.

A Maha propulsion against the current is the course of the Prajna boat.

When Avalokiteshvara Bodhisattva

Reversing the light to shine within, Avalokiteshvara
Enlightens all the sentient beings, thus he is a Bodhisattva.

His mind is thus, thus, unmoving, a superior one at peace.

His total understanding of the ever shining makes him a host and master.

When the six types of psychic powers become an ordinary matter,

Then even less can the winds and rains of the eight directions cause alarm.

Rolling it up retracts it and keeps it secretly hidden away.

Letting it go expands it so it fills the whole world entirely.

Was practicing the profound Prajna Paramita,

Practice the Way, cultivate yourself, and do not search outside.

The Prajna wisdom of your own nature is the deep, hidden cause.

White billows soar to the heavens, the black waves cease;
Effortlessly climb upon the other shore, which means reach Nirvana.

Time and again, time and again, don't miss the chance.

Care for it, be diligent, take hold of the divine innocence.

Hazy, indistinct, an unclear mirage, thus the news arrives.

Now it's there, now it's not—see what is inherently esteemed.

He illuminated the five skandhas and saw that they are all empty.

The three lights shine everywhere, permeating the three forces.

The one returns to the place of union, yet the one comes forth again.

See that form is emptiness and see feeling the same way.

False thoughts are the shifting currents; formations, the arrangers of karma.

With consciousness, perceiver of differences, five aggregates, skandhas, are completed.

They are as flowers in a mirror, as the moon on water:
beyond defiling dust.

When emptiness is not empty, one understands the great function.

To have vision and yet be without views is happiness indeed!

And he crossed beyond all suffering and difficulty.

Across the sea of suffering, one leaves the revolving wheel of rebirth.

When the rains disperse, the heavens clear, and the moon is fully bright.

The qian source is the Way-substance, among people the sage.

An un-decaying golden body is extremely rare in the world.

Cast off life; what need of thousand-year drugs?

Reach tranquil cessation; wait ten thousand kalpas?

Five dwellings ended, the two deaths disappear forever.

Roam at will from East to West, throughout the Dharma Realm.

Shariputra,

Shariputra's name means solid and enduring wisdom.

Another interpretation, "pelican," describes the demeanor of his mother.

With precepts and samádhi perfect and bright, the pearl-light appears;

Understanding and practice interact, and his body becomes transparent.

How does there come to be great wisdom? Because the stupid make their mark.

While he was in his mother's womb, a fine eloquence was evident.

This real wisdom is complete within all people.

Grasp it at Jeweled Wood Peak at Cao Creek.

Form does not differ from emptiness; emptiness does not differ from form. Form itself is emptiness; emptiness itself is form.

"Form does not differ from emptiness" "is" is like "is not."

"Emptiness does not differ from form": the distinction is of substance and function.

"Form itself is emptiness": its true source is fathomed.

"Emptiness itself is form": the false flow dries up.

Mountains, rivers, and the great earth are but manifestations of consciousness.

"Dreams, illusions, bubbles, shadows"—so it is!

Be careful not to seek outside maintain the Middle Way.

He who casts down strained threads of cause is the One
Come Thus.

So too are feeling, cognition, formation, and consciousness. Shariputra, all dharmas are empty of characteristics. They are not produced, not destroyed, not defiled, not pure, and they neither increase nor decrease.

Feeling, cognition, formations, and consciousness are also like emptiness and form.

Again he calls, "Shariputra, pay attention, listen well!"

"All dharmas are empty of characteristics," lacking a nature of their own.

"Not defiled, not pure," they remain apart from corrupting filth.

"They neither increase nor diminish"—enlighten to the Middle in all its profundity.

In the pure and deep ultimate stillness, when all creation is transcended,

Suddenly awaken to the primal interpenetration of self and dharmas.

Therefore, in emptiness there is no form, feeling, cognition, formation, or consciousness; no eyes, ears, nose, tongue, body, or mind; no sights, sounds, smells, tastes, objects of touch, or dharmas; no field of the eyes, up to and including no field of mind-consciousness;

Therefore in emptiness there are no characteristics of form. Feeling, cognition, formations, and consciousness disappear as well.

So do the six faculties and six objects, together with six consciousnesses.

Three minds come to three ceasings, and three closures are pierced.

The great cart of the white ox turns with the sound lin-lin.
A little yellow-faced child jumps and thumps in agitation.
If you ask what instructive meaning is to be found in that,
The front double-three and the back double-three meet.

And no ignorance or ending of ignorance, up to and including
no old age and death or ending of old age and death.

"No ending of ignorance" means that its basic nature is empty.
False activity, discrimination, followed by name and form;
The six entrances, contact, feeling, love, grasping, having;
Rebirth, old age and death are each that way too.
For thousands of miles the sky is clear, without a cloud or a
shadow.

Still water fills a deep pool and reveals the light of the moon.
Like people who drink when thirsty perceive for themselves
the hot from the cold,
Merely talking about food or helping things grow: the work is
always wanting.

There is no suffering, no accumulation, no cessation, no Way.

Each of the sufferings exerts pressure, and all attack together.
Accumulation is feelings, which beckon, each unlike the other.
It is only through tranquil cessation that ultimate joy can be
attained.

This is the Way that should be practiced to awaken to the
emptiness of dharmas.

With three turnings of the Four Truths the Dharma Wheel
revolves:

Seven Shares in Enlightenment, the Eight-fold Path, with
Psychic Skills, Mindful-nesses and Efforts.

One day connect right through and realize sage-hood;
Partial truth with residue is no more than a conjured city.

And no understanding and no attaining.

Six Paramitas involving phenomena belong to the Store-
Teaching Bodhisattvas.

Sudden awakening to principle; the Perfect's practice of Wonderful Enlightenment.

"No understanding" destroys attachment and empties every attribute;

"No attaining" is non-verification, and comprehends the fusion of dharmas.

Then, a jeweled realm appears on the tip of a single hair.

The Dharma Wheel is turned while one is seated in a mote of dust.

These words are spoken, yet few indeed will truly believe them;

I do not know how many know my sound.

Because nothing is attained, the Bodhisattva, through reliance on Prajna paramita, is unimpeded in his mind

There is no cultivation, no verification, no attainment.

All that is conditioned and has characteristics is destined to demise.

Bodhisattvas, awakened beings, in becoming enlightened to this truth,

Place trust in Prajna to bring them even with the other shore.

The mind without impediments leaves the retribution-obstacle behind.

A nature totally, truly empty puts an end to words and thoughts.

I send these words to those of future worth: seek it in yourself;

A head piled on top of a head is the height of stupidity.

Because there is no impediment, he is not afraid, and he leaves distorted dream-thinking far behind.

"There is no impediment," means truly letting go.

When "he is not afraid," obstacles made by karma depart.

With distortion left far behind, the characteristic of production is broken through.

Coarse, fine, and dust-and-sand delusions of your dream-thoughts become Thus.

As three obstacles finally dissolve, three virtues are perfected. The interchangeable use of six faculties brings certification to six psychic powers.

To be able to fathom this wonderful truth is to directly enjoy its use.

Those who know easily enlighten the dark and difficult path.

Ultimately he attains Nirvana! All Buddhas of the three periods of time Attain Anuttara Samyak Sambodhi through reliance on Prajna Paramita.

Virtue is nowhere incomplete, and all the obstacles perish.

This ultimately final perfect stillness is called Nirvana.

Those passed by, not yet come, and now existing,

All Buddhas of the three periods of time, rooted in a common source,

Having placed their reliance on this very Prajna Paramita, Reach genuine enlightenment equal to that of the Supreme Immortal.

If only those who practice remain capable of diligence and vigor,

What worry can there be about not attaining the field of the Dharma nature?

Therefore know that Prajna Paramita is a great spiritual mantra, a great bright mantra, a supreme mantra, an unequalled mantra. It can remove all suffering; it is genuine and not false.

This "great spiritual mantra" is hard to fathom fully.

This "great bright mantra" illumines the tri-chiliocosm.

This "supreme mantra" leads to the utmost fruition of enlightenment.

This "unequalled mantra" helps us reach the ultimate peak. It can remove all suffering and bring the turning wheel to a stop.

Since it is "genuine and not false," it enables us all to progress.

What has been spoken here discloses the depths of profound
Prajna,
And briefly explains the Dhyana of the Patriarchs found in the
East and West.

That is why the mantra of Prajna Paramita was spoken.
Recite it like this:
Gate, gate, paragate, parasamgate, bodhi svaha!

As part of the esoteric, the mantra cannot be thought about;
Much like the edict of a monarch, its mandate is followed by
one and all.

Similar as well to a secret password used among the troops,
If one's reply the question is not fitting, one is quickly put in
line.

The wonderful truth of the Great Vehicle entirely transcends
distinctions.

Yet ordinary people see false conditioned cause as true.
Guided by the finger, gaze at the moon; the finger is not the
moon.

Borrowing the mantra, light up the mind; the mantra is the
mind.

Himavanta Sutta

On the Factors for Awakening

"Monks, it is in dependence on the Himalayas, the king of mountains, that serpents (nagas) grow in body and gain in strength. Having grown in body and gained strength there, they descend to the small lakes. Having descended to the small lakes, they descend to the large lakes... the small rivers... the large rivers... to the great ocean. There they attain greatness and prosperity in terms of the body.

"In the same way, it is in dependence on virtue, established on virtue, having developed and pursued the seven factors of Awakening, that a monk attains to greatness and prosperity in terms of mental qualities. And how is it that a monk -- in dependence on virtue, established on virtue, having developed and pursued the seven factors for Awakening -- attains to greatness and prosperity in terms of mental qualities?

"There is the case where a monk develops *mindfulness* as a factor for Awakening dependent on seclusion, dependent on dispassion, dependent on cessation, resulting in relinquishment. He develops *analysis of qualities* as a factor for Awakening...*persistence* as a factor for Awakening...*rapture* as a factor for Awakening...*serenity* as a factor for Awakening...*concentration* as a factor for Awakening...*equanimity* as a factor for Awakening dependent on seclusion, dependent on dispassion, dependent on cessation, resulting in relinquishment. This is how a monk -- in dependence on virtue, established on virtue, having developed and pursued the seven factors for Awakening -- attains to greatness and prosperity in terms of mental qualities."

Hiri Sutta

Conscience

Samyutta Nikáya I.18

Translated from the Pali by Thanissaro Bhikkhu.

Who in the world
is a man constrained by conscience,
who awakens to censure
like a fine stallion to the whip?

Those restrained by conscience
are rare --

those who go through life
always mindful.

Having reached the end
of suffering & stress,
they go through what is uneven
evenly;
go through what is out-of-tune
in tune.

Hiri Sutta

(On Friendship)

Sutta Nipata II.3

Translated from the Pali by John D. Ireland

"One who, overstepping and despising a sense of shame, says, 'I am your friend,' but does not take upon himself any tasks he is capable of doing, is to be recognized as no friend. One who speaks amiably to his companions, but whose actions do not conform to it, him the wise know for certain as a talker not a doer. He is no friend who, anticipating conflict, is always alert in looking out for weaknesses. [1] But he on whom one can rely, like a child sleeping on its mother's breast, is truly a friend who cannot be parted from one by others.

"One who bears the human burden of responsibility, with it fruits and blessings in mind, he cultivates a cause [2] of joy and happiness worthy of praise. Having tasted the flavor of solitude and peace one is free from fear and wrong-doings imbibing the rapture of Dhamma."

Notes

1. Such a person dislikes to be reproved, and when an occasion for this occurs he would wish to have a weapon with which to retaliate, and therefore, he takes note of one's weaknesses.
2. According to the Commentary, this joy-producing cause is strenuous effort (viriyā).

Hita Sutta

Benefit

Translated from the Pali by Thanissaro Bhikkhu

"A monk endowed with five qualities practices both for his own benefit and for that of others. Which five?"

"There is the case where a monk is himself consummate in virtue and encourages others to be consummate in virtue. He himself is consummate in concentration and encourages others to be consummate in concentration. He himself is consummate in discernment and encourages others to be consummate in discernment. He himself is consummate in release and encourages others to be consummate in release. He himself is consummate in the knowledge and vision of release and encourages others to be consummate in the knowledge and vision of release.

"Endowed with these five qualities, a monk practices both for his own benefit and for that of others.

Iddhipada Vibhanga Sutta

Analysis of the Bases of Power

Translated from the Pali by Thanissaro Bhikkhu

"These four bases of power, when developed and pursued, are of great fruit and great benefit. And how are the four bases of power developed and pursued so as to be of great fruit and great benefit?

"There is the case where a monk develops the base of power endowed with concentration founded on desire and the fabrications of exertion, thinking, 'This desire of mine will be neither overly sluggish nor overly active, neither inwardly restricted nor outwardly scattered.' He keeps perceiving what is in front and behind so that what is in front is the same as what is behind, what is behind is the same as what is in front. What is below is the same as what is above, what is above is the same as what is below. Night is the same as day, day is the same as night. By means of an awareness thus open and unhampered, he develops a brightened mind.

"He develops the base of power endowed with concentration founded on persistence...

"He develops the base of power endowed with concentration founded on intent...

"He develops the base of power endowed with concentration founded on discrimination and the fabrications of exertion, thinking, 'This discrimination of mine will be neither overly sluggish nor overly active, neither inwardly restricted nor outwardly scattered.' He keeps perceiving what is in front and behind so that what is in front is the same as what is behind, what is behind is the same as what is in front. What is below is the same as what is above, what is above is the same as what is below. [He dwells] by night as by day, and by day as

by night. By means of an awareness thus open and unhampered, he develops a brightened mind.

"And how is desire overly sluggish? Whatever desire is accompanied by laziness, conjoined with laziness that is called overly sluggish desire.

"And how is desire overly active? Whatever desire is accompanied by restlessness, conjoined with restlessness that is called overly active desire.

"And how is desire inwardly restricted? Whatever desire is accompanied by sloth and drowsiness, conjoined with sloth and drowsiness that is called inwardly restricted desire.

"And how is desire outwardly scattered? Whatever desire is stirred up by the five strings of sensuality, outwardly dispersed and dissipated that is called outwardly scattered desire.

"And how does a monk dwell perceiving what is in front and behind so that what is in front is the same as what is behind, and what is behind is the same as what is in front? There is the case where a monk's perception of what is in front and behind is well in hand, well-attended to, well-considered, well-tuned ('penetrated') by means of discernment. This is how a monk keeps perceiving what is in front and behind so that what is in front is the same as what is behind, and what is behind is the same as what is in front.

"And how does a monk dwell so that what is below is the same as what is above, and what is above is the same as what is below? There is the case where a monk reflects on this very body, from the soles of the feet on up, from the crown of the head on down, surrounded by skin, and full of various kinds of unclean things: 'In this body there are head hairs, body hairs, nails, teeth, skin, flesh, tendons, bones, bone marrow, kidneys, heart, liver, pleura, spleen, lungs, large intestines, small intestines, gorge, feces, bile, phlegm,

pus, blood, sweat, fat, tears, skin-oil, saliva, mucus, fluid in the joints, urine.' This is how a monk dwells so that what is below is the same as what is above, and what is above is the same as what is below.

"And how does a monk dwell by night as by day, and by day as by night? There is the case where a monk at night develops the base of power endowed with concentration founded on desire and the fabrications of exertion by means of the same modes (permutations) and signs and themes that he uses by day, and by day he develops the base of power endowed with concentration founded on desire and the fabrications of exertion by means of the same modes and signs and themes that he uses by night. This is how a monk dwells by night as by day, and by day as by night.

"And how does a monk -- by means of an awareness open and unhampered -- develop a brightened mind? There is the case where a monk has the perception of light, the perception of daytime [at any hour of the day] well in hand and well-established. This is how a monk -- by means of an awareness open and unhampered -- develops a brightened mind.

(The above discussion is then repeated for persistence, intent, and discrimination.)

"When a monk has thus developed and pursued the four bases of power, he experiences manifold supra-normal powers. Having been one he becomes many; having been many he becomes one. He appears. He vanishes. He goes unimpeded through walls, ramparts, and mountains as if through space. He dives in and out of the earth as if it were water. He walks on water without sinking as if it were dry land. Sitting cross-legged he flies through the air like a winged bird. With his hand he touches and strokes even the sun and moon, so mighty and powerful. He exercises influence with his body even as far as the Brahma worlds.

"He hears -- by means of the divine ear-element, purified and surpassing the human -- both kinds of sounds: divine and human, whether near or far.

"He knows the awareness of other beings, other individuals, having encompassed it with his own awareness. He discerns a mind with passion as a mind with passion, and a mind without passion as a mind without passion. He discerns a mind with aversion as a mind with aversion, and a mind without aversion as a mind without aversion. He discerns a mind with delusion as a mind with delusion, and a mind without delusion as a mind without delusion. He discerns a restricted mind as a restricted mind, and a scattered mind as a scattered mind. He discerns an enlarged mind as an enlarged mind, and an un-enlarged mind as an un-enlarged mind. He discerns an excelled mind [one that is not at the most excellent level] as an excelled mind, and an unexcelled mind as an unexcelled mind. He discerns a concentrated mind as a concentrated mind, and an un-concentrated mind as an un-concentrated mind. He discerns a released mind as a released mind, and an unreleased mind as an unreleased mind.

"He recollects his manifold past lives (lit: previous homes), i.e., one birth, two births, three births, four, five, ten, twenty, thirty, forty, fifty, one hundred, one thousand, one hundred thousand, many aeons of cosmic contraction, many aeons of cosmic expansion, many aeons of cosmic contraction and expansion, [recollecting], 'There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure and pain, such the end of my life. Passing away from that state, I re-rose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure and pain, such the end of my life. Passing away from that state, I re-rose here.' Thus he remembers his manifold past lives in their modes and details.

"He sees -- by means of the divine eye, purified and surpassing the human -- beings passing away and re-appearing, and he discerns how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their kamma: 'These beings -- who were endowed with bad conduct of body, speech, and mind, who reviled the noble ones, held wrong views and undertook actions under the influence of wrong views -- with the break-up of the body, after death, have re-appeared in the plane of deprivation, the bad destination, the lower realms, in hell. But these beings -- who were endowed with good conduct of body, speech, and mind, who did not revile the noble ones, who held right views and undertook actions under the influence of right views -- with the break-up of the body, after death, have re-appeared in the good destinations, in the heavenly world.' Thus -- by means of the divine eye, purified and surpassing the human -- he sees beings passing away and re-appearing, and he discerns how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their kamma.

"Through the ending of the mental effluents, he remains in the effluent-free release of awareness and release of discernment, having known and made them manifest for himself right in the here and now.

"This is how these four bases of power, when developed and pursued, are of great fruit and great benefit."

Ina Sutta

Debt

Translated from the Pali by Thanissaro Bhikkhu

"Monks, for one who partakes of sensuality, poverty is suffering in the world."

"Yes, lord."

"And a poor, destitute, penniless person gets into debt. For one who partakes of sensuality, getting into debt is suffering in the world."

"Yes, lord."

"And a poor, destitute, penniless person, having gotten into debt, owes interest payments. For one who partakes of sensuality, interest payment is suffering in the world."

"Yes, lord."

"And when a poor, destitute, penniless person owing interest payments does not pay interest on time, they serve him notice. For one who partakes of sensuality, being served notice is suffering in the world."

"Yes, lord."

"And when a poor, destitute, penniless person, being served notice, does not pay, they hound him. For one who partakes of sensuality, being hounded is suffering in the world."

"Yes, lord."

"And when a poor, destitute, penniless person, being hounded, does not pay, he is put into bondage. For one who partakes of sensuality, bondage is suffering in the world."

"Yes, lord."

"Thus, monks, poverty is suffering in the world for one who partakes of sensuality. Getting into debt is suffering in the world for one who partakes of sensuality. Interest payment is suffering in the world for one who partakes of sensuality. Being served notice is suffering in the world for one who partakes of sensuality. Being hounded is suffering in the world for one who partakes of sensuality. Bondage is suffering in the world for one who partakes of sensuality.

"In the same way, monks, whoever has no conviction with regard to skillful mental qualities, no sense of conscience with regard to skillful mental qualities, no sense of concern with regard to skillful mental qualities, no persistence with regard to skillful mental qualities, no discernment with regard to skillful mental qualities is, in the discipline of a noble one, said to be poor, destitute, and penniless.

"He -- poor, destitute, and penniless, having no conviction with regard to skillful mental qualities, no sense of conscience... no sense of concern... no persistence... no discernment with regard to skillful mental qualities -- engages in misconduct by way of the body, misconduct by way of speech, misconduct by way of the mind. For him, I tell you, this is getting into debt.

"For the purpose of concealing his bodily misconduct, he formulates evil desires: He desires, 'May they not know about me.' He resolves, 'May they not know about me.' He speaks, [thinking,] 'May they not know about me.' He makes an effort with his body, [thinking,] 'May they not know about me.' For the purpose of concealing his verbal misconduct... For the purpose of concealing his mental misconduct, he formulates evil desires: He desires, 'May they not know about me.' He resolves, 'May they not know about me.' He speaks, [thinking,] 'May they not know about me.' He makes an effort with his

body, [thinking,] 'May they not know about me.' For him, I tell you, this is interest payment.

"And then his well-behaved companions in the holy life say about him, 'This venerable one acts in this way, behaves in this way.' For him, I tell you, this is being served notice.

"And then, when he has gone to the wilderness, to the foot of a tree, or to an empty dwelling, he is beset with evil, unskillful thoughts accompanied by remorse. For him, I tell you, this is being hounded.

"He -- poor, destitute, and penniless, having engaged in misconduct by way of the body, misconduct by way of speech, and misconduct by way of the mind -- on the break-up of the body, after death, is bound by the bond of hell or the bond of the animal womb. And I can imagine no one other bond so tormenting, so painful, so obstructive to the unexcelled rest from bondage, as the bond of hell or the bond of the animal womb."

Poverty is called suffering in the world; so, too, is getting into debt. A poor person, in debt, partaking of sensuality, suffers hardship. Then they hound him and put him into bondage: the painful bond for one longing to gain sensual pleasures.

Now, anyone with no conviction in the discipline of a noble one -- no sense of conscience, no sense of concern -- contemplating evil actions, doing wrong by way of body, wrong by way of speech, and wrong by way of the mind, wants: 'May they not know about me.' He creeps along in body, speech, or mind, piling up evil actions, here and there, again and again. He, with evil actions, his wisdom weak, knowing his own wrongdoing, is a poor person, in debt.

Partaking of sensuality, he suffers hardship.

Then they hound him -- painful mental resolves born of remorse -- at home or in the wilderness. He, with evil actions, his wisdom weak, knowing his own wrong-doing, goes to an

animal womb or is bound in hell: the painful bond from which the enlightened are freed.

But one with confidence, living at home, making gifts of his belongings, righteously-gained, wins both goals: advantage in the here-and-now, and happiness in the world beyond. The liberality of this householder piles up merit.

Now, anyone with conviction firmly established in the discipline of a noble one -- with a sense of conscience, a sense of concern, discerning and restrained by virtue -- is, in the discipline of a noble one, said to be living in ease.

Gaining a pleasure not of the flesh, he determines on equanimity: abandoning the five hindrances -- persistence constantly aroused -- entering the jhanas: unified, mindful, and wise.

Knowing this as it actually is in the total ending of all fetters through everywhere not-clinging his mind is rightly released.

In him, Such, rightly released, there is the knowledge, in the total ending of the fetters of becoming: 'My release is unshakable.'

That is the highest knowledge that, the happiness unexcelled.

Sorrow-less, dustless, at rest, that is release from debt."

Indriya Vibhanga Sutta

Analysis of the Mental Faculties

Translated from the Pali by Thanissaro Bhikkhu

"Monks, there are these five faculties. Which five? The faculty of conviction, the faculty of persistence, the faculty of mindfulness, the faculty of concentration, the faculty of discernment.

"Now what is the faculty of conviction? There is the case where a monk, a disciple of the noble ones, has conviction, is convinced of the Tathágata's Awakening: 'Indeed, the Blessed One is worthy and rightly self-awakened, consummate in knowledge and conduct, well-gone, an expert with regard to the world, unexcelled as a trainer for those people fit to be tamed, the Teacher of divine and human beings, awakened, blessed.' This is called the faculty of conviction.

"And what is the faculty of persistence? There is the case where a monk, a disciple of the noble ones, keeps his persistence aroused for abandoning unskillful mental qualities and taking on skillful mental qualities. He is steadfast, solid in his effort, not shirking his duties with regard to skillful mental qualities. He generates desire, endeavors, arouses persistence, upholds and exerts his intent for the sake of the non-arising of evil, unskillful qualities that have not yet arisen... for the sake of the abandoning of evil, unskillful qualities that have arisen... for the sake of the arising of skillful qualities that have not yet arisen...(and) for the maintenance, non-confusion, increase, plenitude, development, and culmination of skillful qualities that have arisen. This is called the faculty of persistence.

"And what is the faculty of mindfulness? There is the case where a monk, a disciple of the noble ones, is mindful, highly meticulous, remembering and able to call to mind even things that were done and said long ago. He remains focused on the body in and of itself -- ardent, alert, and mindful -- putting aside greed and distress with reference to the world. He remains focused on feelings in and of themselves... the mind in and of itself... mental qualities in and of themselves -- ardent, alert, and mindful -- putting aside greed and distress with reference to the world. This is called the faculty of mindfulness.

"And what is the faculty of concentration? There is the case where a monk, a disciple of the noble ones, making it his object to let go, attains concentration, attains singleness of mind. Quite withdrawn from sensuality, withdrawn from unskillful mental qualities, he enters and remains in the first jhana: rapture and pleasure born from withdrawal, accompanied by directed thought and evaluation. With the stilling of directed thought and evaluation, he enters and remains in the second jhana: rapture and pleasure born of composure, unification of awareness free from directed thought and evaluation -- internal assurance. With the fading of rapture he remains in equanimity, mindful and alert, and physically sensitive of pleasure. He enters and remains in the third jhana, of which the Noble Ones declare, 'Equanimous and mindful, he has a pleasurable abiding.' With the abandoning of pleasure and pain -- as with the earlier disappearance of elation and distress -- he enters and remains in the fourth jhana: purity of equanimity and mindfulness, neither pleasure nor pain. This is called the faculty of concentration.

"And what is the faculty of discernment? There is the case where a monk, a disciple of the noble ones, is discerning, endowed with discernment of arising and passing away -- noble, penetrating, leading to the right ending of stress. He discerns, as it is actually present: 'this is stress... This is the

origination of stress... This is the cessation of stress... This is the path of practice leading to the cessation of stress.' This is called the faculty of discernment.

"These are the five faculties."

Indriyabhavana Sutta

Introduction

Indriyani is a word and idea that is older than Buddhism. "The Indriani" are sometimes translated "Sense Organs". PED remarks that this is erroneous. In the straight forward sense this is correct, but what we have here is an idea that must be seen from an older higher perspective. Here you have "fresh man" observing the world as though for the first time, through the eyes (senses) of his god: Indra. So while modern man hears "seeing" as an indifferent, ordinary phenomena; what Indriani represents is the view that "seeing" is a god-like power. Where God sees The All through his mighty eye, Man sees "his world" like God sees The All...that is the pre-Buddhist sense of Indriani and why there was an early tendency to translate the term as "sense organ."

Then, as with this sutta, the Buddha puts a twist on the idea (which was, if this sutta is good evidence, lost to those using it at the time anyway). The Buddha takes the concept and raises it, as a power, even above what Indra might have enjoyed.

"Becoming Indra"

Or

"The Powers of the Aristocrats"

I hear tell,

Once upon a time Bhagava, Dark-Jungle Town, Mukhelu Grove residing. There, Uttara, a brahman youth who was the student of Parasariya and who (putting one and one together) was most likely the person who became known later as Thera Parapara, having approached the Lucky Man, having greeted

him respectfully and exchanged polite talk, took a low seat to one side and waited in eager anticipation of the afternoon's discourse.

Then the Lucky man said this to Uttara the brahman youth:
"Tell me, Uttara, does Parasariya teach Becoming Indra?"

"Yes, Good Gotama, Parasariya does teach Becoming Indra."

"How, exactly, Uttara, does Parasariya teach Becoming Indra?"

"Here, Good Gotama, Parasariya teaches 'See no material form with the eye, hear no sound with the ear.'

"In this case, Uttara, a blind man will have become Indra, a deaf man will have become Indra, for a blind man sees no material form with the eye, a deaf man hears no sound with the ear."

At this Uttara fell silent, shaken, bowled over, downcast, overwhelmed, at-a-loss, speechless.

Bhagava, seeing the shaken, bowled over, downcast, overwhelmed, at-a-loss, speechless state of Uttara, addressed the Venerable Ananda: "The way Parasariya teaches Becoming Indra is one thing, Ananda, the way Becoming Indra is taught in the Discipline of the Aristocrats is something altogether unsurpassed."

"Now is the Time, Bhagava! Now is the Time, Well-gone! When the Becoming Indra in the unsurpassed way it is taught in the Discipline of the Aristocrats is presented it will be remembered by the Bhikkhus!

"Very well, Ananda. Pay attention! Give ear! I will speak!"

"So be it, Bhagava!"

"What is The Unsurpassed Becoming Indra in the Discipline of the Aristocrats?

Here, Ananda, when a Beggar sees a material form with the eye, from this there arises the liked, the disliked, the liked-and-disliked.[1]

He understands the situation this way: 'Present in me now is that which is liked, disliked, liked-and-disliked. This is occurring as a consequence of confounding, it is a biproduct, the rebound of an earlier conjuration...but *this*, this is calm, this is high, that is, objective detachment.' That way the birth of the liked, the birth of the disliked, the birth of the liked-and-disliked is aborted and objective detachment stands fast.

In the same way, Ananda, as a man with eyes in his head that can see, could open his eyes, or having opened his eyes could close them, such is the rapidity, such is the speed, such is the small amount of trouble involved in aborting the birth of the liked, the birth of the disliked, the birth of the liked-and-disliked and standing fast in objective detachment.[2]

This is The Way, Ananda, in the Discipline of the Aristocrats, The Unsurpassed Becoming Indra is taught with regard to eye-consciousness and visible objects.

Again, Ananda, when a Beggar hears a sound with the ear, from this there arises the liked, the disliked, the liked-and-disliked.

He understands the situation this way: 'Present in me now is that which is liked, disliked, liked-and-disliked. This is occurring as a consequence of confounding, it is a biproduct, the rebound of an earlier conjuration...but *this*, this is calm, this is high, that is, objective detachment.' That way the birth of the liked, the birth of the disliked, the birth of the liked-and-disliked is aborted and objective detachment stands fast.

In the same way, Ananda, as a strong man can easily [SNAP FINGERS] snap his fingers, such is the rapidity, such is the speed, such is the small amount of trouble involved in aborting the birth of the liked, the birth of the disliked, the birth of the liked-and-disliked and standing fast in objective detachment.

This is The Way, Ananda, in the Discipline of the Aristocrats, The Unsurpassed Becoming Indra is taught with regard to ear-consciousness and sounds.

Again, Ananda, when a Beggar smells a smell with the nose, from this there arises the liked, the disliked, the liked-and-disliked.

He understands the situation this way: 'Present in me now is that which is liked, disliked, liked-and-disliked. This is occurring as a consequence of confounding, it is a biproduct, the rebound of an earlier conjuration...but *this*, this is calm, this is high, that is, objective detachment.' That way the birth of the liked, the birth of the disliked, the birth of the liked-and-disliked is aborted and objective detachment stands fast.

In the same way, Ananda, as drops of rain roll-off a downturned lotus leaf without sticking, such is the rapidity, such is the speed, such is the small amount of trouble involved in aborting the birth of the liked, the birth of the disliked, the birth of the liked-and-disliked and standing fast in objective detachment.

This is The Way, Ananda, in the Discipline of the Aristocrats, The Unsurpassed Becoming Indra is taught with regard to nose-consciousness and scents.

Again, Ananda, when a Beggar tastes a taste with the tongue, from this there arises the liked, the disliked, the liked-and-disliked.

He understands the situation this way: 'Present in me now is that which is liked, disliked, liked-and-disliked. This is occurring as a consequence of confounding, it is a biproduct, the rebound of an earlier conjuration...but *this*, this is calm, this is high, that is, objective detachment.' That way the birth of the liked, the birth of the disliked, the birth of the liked-and-disliked is aborted and objective detachment stands fast.

In the same way, Ananda, as a gob of spit formed on the end of the tongue of a strong man is easily expelled, such is the rapidity, such is the speed, such is the small amount of trouble involved in aborting the birth of the liked, the birth of the disliked, the birth of the liked-and-disliked and standing fast in objective detachment.

This is The Way, Ananda, in the Discipline of the Aristocrats, The Unsurpassed Becoming Indra is taught with regard to tongue-consciousness and tastes.

Again, Ananda, when a Beggar feels a touch with the body, from this there arises the liked, the disliked, the liked-and-disliked.

He understands the situation this way: 'Present in me now is that which is liked, disliked, liked-and-disliked. This is occurring as a consequence of confounding, it is a biproduct, the rebound of an earlier conjuration...but *this*, this is calm, this is high, that is, objective detachment.' That way the birth of the liked, the birth of the disliked, the birth of the liked-and-disliked is aborted and objective detachment stands fast.

In the same way, Ananda, as a strong man can stretch out his arm, if folded, or, if stretched out can bend it back, such is the rapidity, such is the speed, such is the small amount of trouble involved in aborting the birth of the liked, the birth of the disliked, the birth of the liked-and-disliked and standing fast in objective detachment.

This is The Way, Ananda, in the Discipline of the Aristocrats, The Unsurpassed Becoming Indra is taught with regard to body-consciousness and touches.

Again, Ananda, when a Beggar becomes conscious of a mental object with the mind, from this there arises the liked, the disliked, the liked-and-disliked.

He understands the situation this way: 'Present in me now is that which is liked, disliked, liked-and-disliked. This is occurring as a consequence of confounding, it is a biproduct, the rebound of an earlier conjuration...but *this*, this is calm, this is high, that is, objective detachment.' That way the birth of the liked, the birth of the disliked, the birth of the liked-and-disliked is aborted and objective detachment stands fast.

In the same way, Ananda, as if during the day an iron cauldron had been heated red-hot and into it one or two drops of water were to fall . . . long is the time between drops; and then [SNAP FINGERS] they're gone like a shot, such is the rapidity, such is the speed, such is the small amount of trouble involved in aborting the birth of the liked, the birth of the disliked, the birth of the liked-and-disliked and standing fast in objective detachment.

This is The Way, Ananda, in the Discipline of the Aristocrats, The Unsurpassed Becoming Indra is taught with regard to mind-consciousness and mental objects.

This is The Way, Ananda, in the Discipline of the Aristocrats, The Unsurpassed Becoming Indra is taught.

But how, Ananda, is a beginner to practice, having come This Way?

Here, Ananda, when a Beggar sees a material form with the eye, from this there arises the liked, the disliked, the liked-and-disliked.

So when the liked, the disliked, the liked-and-disliked has arisen he becomes aware of the danger, exercises humility and avoidance.[3]

When a Beggar hears a sound with the ear, smells a scent with the nose, tastes a taste with the tongue, feels a touch with the body or becomes conscious of a mental object with the mind, from this there arises the liked, the disliked, the liked-and-disliked.[4]

So when the liked, the disliked, the liked-and-disliked has arisen he becomes aware of the danger, exercises humility and avoidance.

This is The Way, Ananda, a beginner is taught to practice The Unsurpassed Becoming Indra in the Discipline of the Aristocrats.

And how, Ananda, is it with an Aristocrat who has Become Indra?

Here, Ananda, when a Beggar sees a material form with the eye, from this there arises the liked, the disliked, the liked-and-disliked.

Sucha one as suchas sucha may wishum wishes suchas such:

"Let me live not perceiving what goes against the grain in what goes against the grain." And suchis such as suchas is for such a such'n such as suchis such.

Or he may wish: "Let me live perceiving what goes against the grain in what does not go against the grain."

Or he may wish: "Let me live not perceiving what goes against the grain in both what goes against the grain and what does not go against the grain."

Or he may wish: "Let me live perceiving what goes against the grain in both what goes against the grain and what does not go against the grain."

Or he may wish: "Let me live avoiding both what goes against the grain and what does not go against the grain, satisfied, clearly conscious, detached."

And such is such as such as is for such a such'n such as such is such.

Here, Ananda, when a Beggar hears a sound with the ear, smells a scent with the nose, tastes a taste with the tongue, feels a touch with the body, becomes conscious of a mental object with the mind, from this there arises the liked, the disliked, the liked-and-disliked.

If he should wish:

"Let me live not perceiving what goes against the grain in what goes against the grain," then he lives not perceiving what goes against the grain in what goes against the grain.

Or he may wish: "Let me live perceiving what goes against the grain in what does not go against the grain," then he lives perceiving what goes against the grain in what does not go against the grain.

Or he may wish: "Let me live not perceiving what goes against the grain in both what goes against the grain and what does not go against the grain," then he lives not perceiving what goes against the grain in both what goes against the grain and what does not go against the grain.

Or he may wish: "Let me live perceiving what goes against the grain in both what goes against the grain and what does not go against the grain," then he lives perceiving what goes against the grain in both what goes against the grain and what does not go against the grain.

Or he may wish: "Let me live avoiding both what goes against the grain and what does not go against the grain, satisfied, clearly conscious, detached," then he lives avoiding both what goes against the grain and what does not go against the grain, satisfied, clearly conscious, detached.

This is The Way it is, Ananda, for an Aristocrat who has Become Indra.

Thus, Ananda, is the The Way The Unsurpassed Becoming Indra is taught in the Discipline of the Aristocrats.

This is the way the beginner is taught to practice the Unsurpassed Becoming Indra in the Discipline of the Aristocrats.

This is the way how it is for an Aristocrat who has Become Indra is described.

That, Ananda, which ought to be done by a teacher for his students, out of compassion for them, has been done by me. Here are the roots of trees. Here are places of solitude. Practice the Burnings, Ananda, do not be careless, do not allow cause for later regret! This is our instruction to you!

This is what Bhagava said, and those Beggars gathered round were thrilled by what they heard.

Footnotes:

[1] manaapa.m amanaapa.m manaapaamanaapa.m as contrasted with the more frequent sukha.m -n dukkha.m-n asukha.m-m-adukkha.m. Manaapa: PED: pleasing, pleasant, charming. I would make it Mind-up. But PED says often in combination with piya (loved), so I think "liked" which is how Horner and others usually translate it. N/B have: "agreeable". The third alternative is formulated in the opposite way to asukha.m-m-adukkha.m (neither-pleasant-nor-unpleasant) liked-notliked.

Since we know that what results from the contact of eye and visible object is pleasant or unpleasant or neither-pleasant-nor-unpleasant sense experience, then I think we are to understand that "manapa" "amanapa" and "manaapaamanaapa" are the categories of subjective reaction to sense experience. This is supported by the similes which indicate that the situation being discussed is not one of being free altogether from the experience, but the getting rid of any reaction to it as soon as it appears.

So it goes like this: the eye comes into contact with a visible object, pleasant sensation arises; pleasant sensation is a thing that is liked; becoming aware of the presence of pleasant sensation, he is aware that it is something that is liked, he remembers the danger in such a phenomena and because he is aware of the danger it is not possible for liking to develop; unliked, the original sense experiences passes away in accordance with it's dependance on the conditions which brought it into being.

[2]Note the similies are sense-sensative.

[3]Horner: "...he is troubled about it, ashamed of it, loathes it."

N/B: "...he is ashamed, humiliated and disgusted..."

N/B footnote: "Although the sekha has already entered upon the way to final deliverance, he is still prone to subtle states of liking, aversion, and dull indifference in regard to sense objects. He experiences these, however, as impediments to his progress, and thus becomes ashamed, humiliated, and disgusted by them."

This reflects the difference in interpretation between B/N and Horner and myself. The former consider that the arising of the Liked, etc. is already the state I am describing as Liking. As above, I am saying that contact of eye and visible object gives rise to sensation whether in the seeker or the arahant. The sensation is the Liked, the reaction to the sensation is Liking.

So in the case of the learner, what he is being instructed to do is to see the danger in the presence of that which is liked in it's potential for causing in him Liking.

The wording in the Pali for the initial situation is the same for these two cases and the case to follow.

[4]The Pali gives no indication that this section is an abbreviated version of an original in which each case was spelled out.

The Buddha Speaks of the Infinite Life Sutra of Adornment, Purity, Equality and Enlightenment of the Mahayana School

Chapter 1:

The Assembly of Sages Attend the Dharma Teaching

All the teachings given by Buddha Shakyamuni were based upon true reality. Venerable Ānanda learned and memorized all the teachings from Buddha Shakyamuni.

Observing that the opportunity is near for a certain number of people to attain Buddhahood, the Buddha then started this Pure Land teaching.

It was in the city of Rajagriha, on the mountain Gridhrakuta, that an assembly of twelve thousand of the Buddha's great Bhikshus (monks), together with those great Bodhisattvas, attended this teaching.

Buddha Shakyamuni played a leading character while other Buddhas were supporting characters, with some as his students. When Buddha Shakyamuni appeared in this world, their role-playing helped to educate all beings.

Venerable Kondanna was the first one to actualize the achievement of an Arhat from the Buddha's teachings. His presence at this teaching represents that the Infinite Life Sutra is the foremost teaching for all Buddhas in helping sentient beings to escape the cycle of birth and death.

Venerable Shariputra was the student foremost in wisdom. One who can believe this sutra and put this teaching into practice will attain foremost wisdom.

Venerable Maha Maudgalyayana was the foremost in spiritual penetrations. Once one is reborn into the Western Pure Land and later becomes a Buddha, aided by Amitabha, one recovers this foremost innate power.

Maha is a Sanskrit word meaning great.

The first Patriarch in the Zen school was Venerable Mahakashyapa who also attended this meeting.

Venerable Ānanda did the primary work of compiling the Buddha's teachings into sutras.

For one to become a left-home person, one must have planted good roots in past lives. One time Buddha Shakyamuni tested his student's ability to decide whether to accept an old man who had requested to become a monk. An Arhat is capable of knowing a being's past lifetimes over many lifetimes. All of the Buddha's Arhat students doomed the old man as a prospect, because they thought that he had no connection with Buddhism in his past lives. Buddha Shakyamuni then announced that many aeons ago, this old man was a woodchopper. One day when he ran into a tiger on the mountain, he climbed up a tree to escape, calling out, "Homage to the Buddha" for help. With only those few words, the old man planted his good roots. In this life, he became a monk as he had wished and later attained his Arhat-ship.

The Buddha gave this Pure Land teaching as a special way to help beings in this Dharma Ending Age.

For one to be able to accept the Pure Land teaching, one must have previously nurtured countless good roots.

The attendance of the great Samantabhadra Bodhisattva at this teaching symbolized the unity of the Pure Land and Esoteric Schools.

The presence of the great Manjusri Bodhisattva symbolized the integration of the Zen and Pure Land Schools.

Both of these Venerable's represent that all the teachings of the Buddha are contained within this sutra.

The name of "Amitabha" is in itself a supreme mantra. By chanting this name and vowing to go to the Western Pure Land, one can attain the utmost achievement: to be born into the Western Pure Land and become a Buddha within one lifetime.

The great Maitreya Bodhisattva is currently in the Tusita Deva (a level in heaven). After 5,706,000,000 years, he will appear in the human realm and become the next Buddha in this world.

In our current aeon, one thousand Buddhas will appear in our world. Buddha Shakyamuni was the fourth; Maitreya Bodhisattva will be the fifth. All these great sages came to this teaching as well.

Chapter Two:

The Virtues of Samantabhadra Bodhisattva Were Followed By All

It is stated in the Flower Adornment Sutra that if one does not cultivate Samantabhadra Bodhisattva's virtue, one cannot achieve the perfect awakening of enlightenment.

The Western Pure Land is the ultimate destination for practicing Samantabhadra Bodhisattva's Ten Great Vows.

Many great Bodhisattvas, appearing as lay persons, attended this teaching. The first was "Worthy and Protective"

Bodhisattva, the only one from our Saha (Skt) world. His name teaches us that the Buddhas and Bodhisattvas always protect and help those who sincerely generate their Bodhi mind, the great compassionate mind to help all beings.

"Skillful in Contemplation" and "Wise and Eloquent" Bodhisattvas represent true understanding. In Buddhism, if one does not have true understanding, one cannot believe this sutra. Every sutra tells us that the time required for an ordinary being to become a Buddha is three great Asankhya aeons, an incalculably long amount of time. However, in this Pure Land teaching, three great Asankhya aeons can be transcended by a single thought of Buddha Amitabha.

"Observation of Non-Dwelling" Bodhisattva reminds us of the teaching from the Diamond Sutra, "One's mind should not attach to anything, then the true mind will arise."

"Spiritual Penetration Flower" Bodhisattva teaches us that many different abilities can be used to help sentient beings as he pledged in his vows.

"Light Emitting" Bodhisattva symbolizes the light of wisdom. Chanting Buddha's name will help us generate this limitless light.

"Precious Flag" Bodhisattva stands for how precious the opportunity is to help all beings through the Buddha's teachings. In the past, people would raise a flag from a pole in front of a Buddhist teaching center, which signaled that a lecture would be given that day.

"Utmost Wisdom" Bodhisattva illustrates that infinite wisdom is within this Pure Land teaching.

"Stilled Root" Bodhisattva demonstrated purification of the six sense organs (eye, ear, nose, tongue, mind, and body). Practicing according to the Buddha's teachings naturally purifies these six sense organs.

"Faith and Wisdom" Bodhisattva clarified that, without wisdom, one cannot believe in this teaching.

"Vow and Wisdom" Bodhisattva told us that, after unwavering belief is developed, it is important to vow to go to the Western Pure Land. From true wisdom comes the vow.

The elephant was the strongest animal to haul vehicles in ancient times. So the name of "Fragrant Elephant" Bodhisattva is a way to show us how great the benefit is to chant the Buddha's name.

"Treasury Revelation" Bodhisattva taught us that after one goes to the Western Pure Land, with the help of Buddha Amitabha, the treasury in one's self-nature will be uncovered.

"Dwelling in the Middle" Bodhisattva represents how one's mind should be set on the practice in the middle path, avoiding the extremes.

"Practice of Restraint" Bodhisattva advocated two points in the Pure Land School; following the precepts and Buddha-name chanting. Following the precepts disciplines one's thought, speech and behavior.

"Liberation" Bodhisattva was the last of the sixteen great guests of honor. He represented the result one attains from this practice: to be freed from worry and to attain liberation from the cycle of birth and death.

The first fourteen Bodhisattvas teach us to recognize this Buddha Name Chanting method and the Infinite Life Sutra, illustrating their importance in uncovering our true wisdom.

The fifteenth Bodhisattva represents our actual transformation by correcting erroneous ways in thought, speech and behavior.

The sixteenth and the last of the Bodhisattvas symbolized the final outcome of the entire practice.

All of those who attended this teaching followed the "Ten Great Vows" of Samantabhadra. The characteristics of this Bodhisattva are having a great compassionate mind and tirelessly fulfilling his vows.

The first great vow of Samantabhadra Bodhisattva is to "Pay respect to all the Buddhas." Respect is to be paid to both sentient and non-sentient beings, even to inanimate objects, since all essentially have a Buddha-nature.

Cultivating respect can help to subdue a person's arrogance and learn humility.

The second vow is to "Praise 'Thus Come One.'" "Thus Come One" is one's true nature. Things that correspond with one's true mind can be praised. Those that do not correspond with one's true mind are to be respected, but not praised.

One needs to have true wisdom to praise others. With this wisdom, one is able to differentiate between proper and deviated, right and wrong, to praise the good and proper teachings, and not to praise the deviated ones.

The third vow is to "Make offerings extensively." In Buddhism, the distinction between offering and giving is that offering is a form of giving or contribution with respect whereas, giving is not necessarily done with respect. When making offerings, one does so with a compassionate mind, a pure mind and a mind of equality for all beings, because everyone possesses a Buddha nature.

The fourth vow is to "Repent of karmic obstacles." Karma, cause and effect, results from thought, speech and behavior of aeons past. Karmic retribution, arising from former wrong thought, speech and behavior, blocks wisdom, virtue and talent within our self-nature.

Repenting of karmic obstacles and the ensuing reduction of karma begins with an immediate end to wrong thought, speech and behavior.

One then should not attach to either good or bad deeds, because good karma would have one go to the upper three realms (heavens, Asuras and humans), and bad karma to the lower three realms (animals, hungry ghosts and hells). However, whichever way, we are still mired in reincarnation.

Accumulating Pure Karma is a goal of a Pure Land practitioner. Rather than resulting in reincarnation, Pure Karma leads the practitioner to birth into the Pure Land.

The fifth vow is to "Be joyful over other's meritorious deeds." Jealousy and arrogance present serious obstacles for one to overcome, not only in the pursuit of worldly progress, but even more so for one on the path to enlightenment. When others accumulate merits, one should be happy and want to help them, thus, one's jealousy is overcome.

The sixth vow is to "Appeal to the Buddha to turn the wheel of Buddha's teaching." Buddhists should request all Buddhas, Bodhisattvas and venerable masters to give teachings for the benefit of all beings.

The seventh vow is to "Request the Buddha to reside in this world." Presently there is no Buddha in our world. If there is any venerable master who has achieved attainment, we should try to have him/her remain with us; so more beings can benefit from his/her teaching.

The eighth vow is to "Constantly be a diligent follower of the Buddha's teaching." For a Pure Land practitioner, the Infinite Life Sutra is the Buddha's guideline for one's thought, speech and behavior.

The ninth vow is to "Accord with all sentient beings." Filial piety is the heart of this vow. Wisdom and serenity are

required for one to be patient with others. True conformation derives from one's Bodhi Mind.

The tenth vow is to "Dedicate all merits." All merits should be dedicated to beings and inanimate objects, existing everywhere in the universe and beyond, which in reality is our Bodhi Mind.

Samantabhadra Bodhisattva said that his great vows could be perfectly accomplished only in the Western Pure Land. Therefore, he wished all those who suffer within all the realms in all the worlds of the ten directions, to quickly obtain birth into the Pure Land.

One is to be mindful of the name "Amitabha," for this name enables one to reflect and intensify the same merits and virtues, thus eventually achieving a Buddha's perfection.

All attending this assembly wanted themselves and all beings to accept this Pure Land teaching and that all could reach the Buddha's state of perfection.

Out of their great compassionate nature of first wanting to help all sentient beings escape suffering; Bodhisattvas perfect their wisdom and virtues.

Today, people might ask, "why should we help others?" They do not understand the true reality of life and the universe, thinking others and they are not one, so why should they help? This is similar to one's left hand being bitten by a mosquito. Would the right hand help to shoo away the mosquito or would it ask, "why should I help the left hand, it isn't me?" As worldly people, we have deluded thoughts and behavior, not realizing that all sentients and we are one being.

Wandering thoughts and attachments arise when one strays away from the truth; thus, deluded beings differentiate themselves from others. Knowing that others and self are an

inseparable entity, the Buddhas and Bodhisattvas also understand that "helping others is helping oneself."

It is said in the Surangama Sutra that, "Buddhas and Bodhisattvas respond specifically to each person's appeal due to the differences in the minds of all beings." For example, they may appear as Avalokiteshvara Bodhisattva, if that is the form the individual would most willingly accept.

When a Bodhisattva in this world is ready to attain perfect realization, he goes through the same eight phases to instruct the world. Usually this Bodhisattva is called a "Next Buddha to Be."

If a Bodhisattva is a "Next Buddha to Be" he lives in and descends from Tusita Heaven to the human realm where he will attain Buddhahood. This is the first phase.

The second and the third phases are "Choosing parents" and "Being born." When a Buddha comes to this world, he is born into a royal family. This good fortune comes naturally to him due to his great merits and virtue. In addition, in this position he can best show the world that such dignity and wealth are not the most important pursuits in one's life.

"Leaving home and giving up the throne" is the fourth phase to show that true happiness comes from being able to let go of worldly possessions and prestige.

Manifestation of a Buddha requires him to take the ascetic path in his cultivation. This is to be acceptable to this world.

Only through the strength developed from concentration and wisdom, can one overcome the obstacles presented by one's internal afflictions and external temptations. This is the fifth phase, "Subduing Mara's evil obstacle."

Severing one's wandering thoughts and attachments will enable one to attain the wonderful reality of truth. This

representation is within the sixth phase "Attaining Enlightenment."

All beings have been trapped in reincarnation for countless aeons. Although they have encountered Buddhism before, somehow it has only helped them to plant or reinforce their good roots. With the Pure Land teaching, if a person can truly grasp this opportunity and practice sincerely, one will finally take the last glimpse at reincarnation.

The seventh phase is "Turning the Dharma wheel." Once the Buddha achieved perfect enlightenment, the heavenly beings, recognizing him for what he was, requested him to give the teachings to this world.

Lecturing on Buddhism is turning the Dharma wheel. Turning the wheel symbolizes making this education available to beings in all directions. The center of the wheel is stationary while its circumference moves, representing stillness and movement in one. The center is hollow while its circumference is solid representing emptiness and existence. The wheel represents Buddhism as the most complete and perfect education.

The Buddha's teaching helps all beings subdue their evil obstacles, thus uncovering their true mind.

The eighth stage is "Entering the state of Nirvana." The person with good understanding knows that the Buddha actually is never apart from us at any time. However, those with less understanding believe that the Buddha left this world.

A Sangha is a group of four or more people who practice the Buddha's teachings together in accordance with the Six Principles of Harmony.

] The Six Principles of Harmony are:

1. To share the same viewpoints or goals.

2. To observe the same precepts.
3. To live and practice together harmoniously.
4. To not quarrel.
5. To experience the inner peace and happiness from practicing together harmoniously.
6. To share benefits equally.

The purpose of the Sangha is to spread the Buddha's teachings in helping all beings. Whether those committed to propagating the teachings or those devoted to supporting them, all are equally important in achieving this purpose. When one looks at a clock, one only sees the minute and hour hands and not the intricate parts within that keep it ticking. However, if one part is missing, the hands cannot move. Only in working together as one entity does the Sangha accumulate infinite merits.

Buddha Shakyamuni teaches unceasingly, even during moments of silence. Through simply observing certain movements of the Buddha, beings with high levels of intelligence and wisdom can reach realization. His teachings not only include speech, but also languages of the body and mind.

Not only do beings from the six realms come to learn from the Buddha, but beings from all the nine realms do as well.

Delusion, our biggest obstacle, arises from afflictions and wandering thoughts; therefore, the Buddha teaches us first to sever our afflictions and cease wandering thoughts.

The Buddhas and Bodhisattvas help sentient beings see through delusion to completely understand the truth of life and the universe.

The goal of our cultivation is to replace the worries surrounding us with purity of mind. The Pure Land is our destination.

The Three Learning's are self-discipline, concentration and wisdom. They are important steps in one's practice.

Even in the present age, advanced medical science remains unable to surpass the perfect and thorough teachings of the Buddha to harmonize body and mind, which contributes to a healthy body. People who truly know how to attune their body and mind to peace and purity are immune from illnesses.

Continued practice of the Three Learning's will release worries, abolish longings and eradicate delusions and attachments. Only thus can we truly understand the Buddha's teachings.

The Pure Land School uses the sutra recitation method to help people sever their afflictions. The goal of this practice is to purify both body and mind, resulting in rebirth into the Western Pure Land.

When wandering thoughts cease to arise during sutra recitation, one's body, mind and speech commit no evil. One is cultivating self-discipline when one does not commit any evil deeds and practices only good ones.

One is cultivating concentration when achieving single-minded recitation of the sutra without giving rise to the analytical mind.

One is cultivating wisdom when reciting the sutra clearly and without error.

Losing one's purity of mind to analyze its meanings during sutra recitation would be the same as reading ordinary books, thus forsaking the purpose of the Three Learning's.

The length of a sutra such as The Infinite Life Sutra is perfect for recitation; they provide us with ample time to cultivate self-discipline, concentration and wisdom.

Ridding oneself of the three inner poisons of greed, anger and ignorance within the mind enables one to obtain a healthy mind and body. Having a healthy mind is important in helping one practice Buddhism, for without a healthy mind, one will find difficulty in accepting the true teaching.

Conditioning one's mind is an essential step towards learning the Mahayana sutras. A good teacher would have the students concentrate on their cultivation of virtue before learning the sutras. Just as a dirty bowl would need to be cleansed before it can be of good use or whatever it holds will be contaminated.

Reciting the sutras three hours or more daily for three years will deepen one's concentration. When one's concentration reaches a certain level, true wisdom can be revealed.

What is merit and virtue? It is the pure mind derived from practice of the Three Learning's of precepts, concentration and wisdom that are obtained from years of cultivation.

A pure mind is one without discriminations or attachments.

Anger is like a fire, being one of the three poisons of the mind. Once a person's anger flares up, all the merit and virtues accumulated from years of diligent cultivation completely disintegrate, sending the practitioner back to square one.

One accumulates merit and virtue when one is able to end greed in addition to diligently cultivating giving and following the precepts. The practice of patience, diligence and concentration enables one to preserve one's merit and virtue.

A person, who likes to practice giving and abides by laws and customs while conducting oneself in a proper and dignified manner, will accumulate good fortune.

Understanding what one practices is essential to one's success. Pure Land practitioners can start with the teachings from The Infinite Life Sutra, The Amitabha Sutra and "The Chapter on Samantabhadra Bodhisattva's Vows and Cultivation."

One needs to cultivate good fortune before wisdom.

Those who are mindful of Buddha Amitabha can apply the practice of the Three Conditions in their daily lives. The Three Conditions, which are the first of the Five Guidelines, are the foundation upon which Pure Land practitioners begin their practice.

Cultivating the first of the Three Conditions enables one to harvest good fortune as great as that of heavenly beings. The First Condition includes being filial and respectful to one's parents and teachers, being compassionate and not killing any living beings and cultivating according to the Ten Good Conducts (no killing, stealing, sexual misconduct, lying, abusive language, backbiting, seductive speech, greed, anger or ignorance).

The Second Condition consists of abiding by the Three Refuges, following the precepts, laws and customs, and conducting oneself in a proper and dignified manner. By practicing the Second Condition, one's good fortune will be as great as that of Pratyekabuddhas and Arhats.

One does not accomplish anything just by going through the ceremonial ritual of taking the Three Refuges. Truly taking the Three Refuges is to return from delusion, erroneous thoughts and viewpoints, and impurity and to rely on one's enlightened self-nature, proper viewpoints and thoughts, and purity within the six senses.

Practicing the Third Condition enables one to harvest good fortune like that of Bodhisattvas. One generates the Bodhi mind, deeply believes in the Law of Cause and Effect, recites and upholds Mahayana sutras and encourages others to advance on the path to enlightenment.

The second of the Five Guidelines for practitioners is to follow the Six Principles of Harmony, which show one how to get along with others. By practicing the Three Conditions and the Six Principles of Harmony, one will harvest good fortune.

After reaching a degree of attainment, one vows to practice the Bodhisattva way, teaching and benefiting all sentient beings, and working on behalf of the Buddha to publicize and advocate this ultimate perfect method of the Pure Land School.

As one generates a true and sincere heart to learn an unsurpassable method, one will naturally meet a genuine teacher to guide the way. If one does not harbor sincerity and respect in one's learning, it is useless even to have the best teacher in the world.

"Bodhisattvas unceasingly practice in accordance with limitless cultivation." (Infinite Life Sutra) To accord with Bodhisattva's manner of living and cultivation, one applies the principles such as those within The Five Guidelines, which are the Three Conditions, Six Harmonies, Three Learning's, Six Paramitas and the Ten Great Vows of Samantabhadra Bodhisattva into his/her daily lives.

By "...maturing boundless Bodhisattva's good roots" (Infinite Life Sutra) beings will be able to become Buddhas once they have perfected their merit, which involves helping all beings, until they too become Buddhas.

"Being the mindful ones of whom all Buddhas were protective" (Infinite Life Sutra). The kindness the Buddha shows us is like that of parents for their children, the only

difference being that the Buddha remains mindful of us life after life, until we ourselves become Buddha.

As we observe all the world's phenomena, birth and death seem to exist. However, this is not so. In reality, they, what we perceive as birth and death, are just the coming together and dispersion of causes and conditions. Thus, nothing is really gained or lost. If we can see through this concept of gain and loss, appearance and disappearance, we will attain comfort and happiness.

Our afflictions come from caring too much about gaining and losing. When we lack something, we search for it everyday. Once we have it, we are afraid losing it. However, gaining and losing are only false conceptions of the mind. Buddhas and Bodhisattvas fully comprehend this truth. Thus, although they have already helped innumerable beings, their minds do not attach to the notion of having helped. They have neither attachment nor the thought to accumulate merits. The minds and hearts of Buddhas and Bodhisattvas are always pure and at peace.

Those who simply go through daily rituals of prostrating and offering incense and fruit may not achieve as much benefit as those who practice in accordance with the Buddha's teachings may.

All the beings in the infinite universe and beyond, including us, are interrelated. In past lives we may have been born in other worlds and been related to the beings there. When we become a Buddha or Bodhisattva, we will be able to travel to any Buddha land that we have affinities with to help those beings walk the path of awakening. "These Bodhisattvas could appear in all the Buddha lands" (Infinite Life Sutra).

Everything we see in this world is not real in the sense that it has a separate self, but is actually an accumulation of causes and conditions. Although we may think it is real, in the Buddha's mind, there is neither existence nor emptiness,

appearing nor disappearing, gaining nor losing. This misconception of reality results in our delusion. Afflictions come from the inside and not the outside. They arise from our own deviated thoughts and viewpoints.

The Buddha's education helps us to break through this delusion and refrain from wrong actions, thereby avoiding adverse consequences.

Buddhas appear in this world to educate people so that we may attain enlightenment. However, they are not attached to the idea that they themselves are Buddhas or teachers. In addition, they are not attached to their ability to teach or to the idea that others are students accepting their teachings. Harboring these ideas would be attaching and discriminating and would block one from obtaining a pure mind.

The Buddha does not take credit for any achievements, nor does he linger on thoughts regarding his activities. Therefore, he does not become weary or overwrought like ordinary people.

"Like a flash of lightning, Bodhisattvas can transform into different forms" (Infinite Life Sutra). Not being attached to any forms, Bodhisattvas are able to manifest all forms.

There are four similes within "a flash of lightning." First, its speed; life is short, most people do not realize how short until stricken with illness in their old age. Second, its application; a brief flare of lightning exposing the darkness which represents our ignorance. Buddhas appear in this world to help us break through this ignorance. Third, non-attachment; there is none for any Dharma, ability, phenomena or achievements. Fourth, it is non-discriminating; lightning appears anywhere, having no discrimination over what it illuminates.

Demons and ghosts of the world are not as terrifying as demons of the mind. These demons torment our minds and bodies causing us to suffer and age quickly. They are simply

brought about by our false viewpoints: the worries, miseries and our attachments to things that go against our wishes create the demons that we inflict upon ourselves.

Cultivators would do well to refrain from deviated emotions and conditions such as the absence of embarrassment and shamefulness, and the presence of jealousy, stinginess, misdeeds, drowsiness, sleep, agitation, greed, anger and ignorance.

Some people are unconsciously jealous of others who they feel are superior to them. These thoughts lead them to commit wrongdoings that result in ill consequences. Not only will they be afflicted by arrogance and jealousy life after life; these negative characteristics will block their own path to enlightenment.

Lacking a conscience and the ability to feel shame, one would commit any wrong. Moreover, one will suffer the consequences of their actions.

Stinginess arises from greed when one will not give to help others.

Misdeeds include all behaviors that are not virtuous and logical, thus blocking our virtuous nature.

Sleeping too much clouds our minds and obstructs our practice of the way.

An agitated mind is one that harbors too many wandering thoughts and is bound by worries and unrest.

Drowsiness is feeling tired and spiritless, impeding one's diligence.

The above eight afflictions, along with greed, anger and ignorance can hopelessly ensnare one in the cycle of birth and death.

Chanting the Buddha's name can diminish and eliminate one's accumulated karmic transgressions from the above eight afflictions. By replacing wandering thoughts with mindfulness of the Buddha, one can eliminate countless eons of transgressions.

The essential practice in Buddha name chanting is not quantity but quality, using every chant to replace wandering thoughts, thus eventually reaching purity of mind.

It may be more suitable for beginners to concentrate more on sutra recitation rather than Buddha name chanting, as one will have awareness of dispersion of wandering thoughts when one recites incorrectly. Buddha name chanting is easy to do, but it is not sufficient to help beginners suppress their wandering minds. However, once a person attains deeper awareness and concentration, Buddha name chanting becomes more suitable. One chooses the method that will be most effective in countering wandering thoughts and attachments.

One day the great master Yuan Ying was meditating in his room, his mind was very calm and pure. Suddenly he thought of something and immediately went to take care of it. Getting off his bed, he headed straight out of the room. Only after he was outside, did he realize the door was still closed and locked. How did he get out? In that instant, he had forgotten that there was a door, and having no attachment, had simply gone through it. However, when the thought of the door arose, he was no longer able to go through it.

Not knowing the empty nature of all appearances and phenomenon, we delude ourselves by not realizing their falseness. For example, if we perceive a wall as real, then we will not be able to go through it. However, perceiving one's body and the wall as not real allows one to pass through it.

Having an affinity, a natural bond, with this world, the Buddha will stay. Once this affinity ends, the Buddha will enter Nirvana.

The Buddha teaches us that we need to search our true self from within, not from the outside. To search from the outside would be superstitious and futile. The need is for one to end one's afflictions, greed, anger, ignorance and arrogance that block our true self from coming through.

The great Zen master, the Sixth Patriarch Hui-Neng said in The Platform Sutra, "...not being attached to any outside phenomenon is meditation, no thoughts arising from within is concentration."

Meditating is settling the mind, not just the practice of sitting in the lotus position on a cushion or platform while having wandering thoughts, one after another.

Meditation is when one is not tempted by the exterior factors of reputation, power, prestige, wealth, the five desires (wealth, lust, food/drink, fame and sleep) and impurities in the six senses (sight, sound, smell, taste, touch and idea). Concentration is when no afflictions arise from within.

One who regards others as Buddhas, is a Buddha, while an ordinary person would regard the Buddha as ordinary. In other words, a bad person would regard all as bad, whereas, a virtuous person would regard all as kind and virtuous. In reality, there is no good or bad, beautiful or ugly in the world but just reflections from our mind. The outside environment changes according to one's state of mind.

When one sees other persons as displeasing, disgusting, etc., this perception comes from the afflictions arising from within one's own mind and has nothing to do with exterior factors. "True practitioners do not see the faults in others" (Platform Sutra).

When one's self-nature arises from within, it also naturally brings out one's infinite wisdom and virtuous capabilities. This is true goodness.

For most people the usual driving force behind their hard work is reputation and wealth. For enlightened beings, the driving force in the Buddha's teaching is compassion and wisdom. With wisdom, one sees very clearly the true reality of life and the universe, regarding others as oneself. With compassion, one understands that spreading the Buddha's teaching is one's duty and responsibility. One does so, expecting nothing in return.

There are two kinds of understanding. One understands the truth of our existence and the universe; the other is reaching deeper realization from cultivation. The first one is understood through the Buddha's and Bodhisattva's education; the latter by relying on our own diligent practice.

There are many methods within Buddha Shakyamuni's teachings; the Pure Land School is one method that does not need to overcome so many levels of accomplishment before becoming a Buddha. Reciting Buddha Amitabha's name with unwavering belief, vowing to reach the Pure Land and practicing diligently will enable one to be born into the Western Pure Land.

"Numberless and limitless Bodhisattvas like these came and gathered together. There were also five hundred nuns, seven thousand laymen, five hundred laywomen and Brahma Gods from the realms of Sensuality and Form who attended the assembly" (Infinite Life Sutra).

Not only these twenty thousand attended this teaching but additional other uncountable beings from higher realms attended as well. This signifies the great importance of this teaching.

Chapter Three:

The Original Cause of the Great Teaching

"Witnessing Buddha Shakyamuni radiating light and showing wonderful signs, Venerable Ānanda gave rise to a rare heart and requested an explanation..." (Infinite Life Sutra). In response, the Most Honored One spoke of this convenient, ultimate, straightforward and yet rare treasure of truth.

Convenient means the sutra is both easy to understand and to practice.

Mahayana sutras, such as The Lotus Flower Sutra and The Flower Adornment Sutra, explain the way of becoming enlightened. Nevertheless, both of them are difficult to comprehend and even more so to practice.

The Infinite Life Sutra provides a convenient method while it aims for the highest goal - to become a Buddha.

"At that time, the Buddha radiated a glorious and awe-inspiring light ...like that of melting gold. As in a finely polished mirror, the reflection shone through the Buddha's translucent body" (Infinite Life Sutra). All these signs indicated the enlightened nature of his body and mind, like that of a perfectly clear crystal.

"He reflected great radiance and manifested myriad changes" (Infinite Life Sutra). All these were causes for giving this teaching of the sutra.

Why is the Buddha so supremely radiant? Because he is incomparably joyful. This is the happiest day for Buddha Shakyamuni. At last, the opportunity has arisen to give this ultimate and convenient teaching.

While Buddha Shakyamuni was contemplating on Buddha Amitabha, all other Buddhas in the ten directions were

contemplating on Buddha Amitabha and propagating this sutra as well. Uniting with others, this brilliant power of concentration was focused through Buddha Shakyamuni, thus making him appear extraordinarily magnificent.

Our face is a reflection of our state of mind. If one harbors a kind heart, it is reflected in a compassionate appearance. If one has a corrupted mind, it is reflected in a cruel face.

The Buddha's appearance is a perfect one. As we are mindful of the Buddha, we will gradually acquire the body and mind of a Buddha; this in turn will be reflected in our bearing.

In all the years Venerable Ānanda had been with Buddha Shakyamuni, he had never seen him so magnificent as he was at that time. On the behalf of all sentient beings, Venerable Ānanda requested this teaching.

"Venerable Ānanda rose from his seat, bared his right shoulder, knelt on one knee and placed his palms together in veneration and addressed the Buddha" (Infinite Life Sutra).

When requesting instructions from our teacher, it is appropriate to rise from our seat.

In India, when people wished to show the utmost respect for someone, they would bare their right shoulder and kneel on their right knee. Kneeling on the right knee enables one to rise at anytime to serve the teacher.

When palms are placed together as one, they represent concentration and respect. Separated fingers indicate a scattered mind.

With concentration, one is ready to accept the Buddha's instructions.

Venerable Ānanda asked, "World Honored One, today you have entered the great Samādhi...could you explain to me its significance?" (Infinite Life Sutra).

The Buddha was in the Contemplating Buddha Amitabha Samádhi, a perfect Samádhi.

On this day, Buddha Shakyamuni was practicing a very special method. He was about to speak of a way that equally helps all beings to become enlightened.

In The Diamond Sutra, Venerable Shariputra had raised two questions. First, where should our minds dwell? Second, how do we overcome our wandering minds? The answer is simple. In the Pure Land School, dwelling in mindfulness of Buddha Amitabha overcomes our wandering thoughts.

All the Buddhas contemplate Buddha Amitabha and the magnificence of the Western Pure Land. This is the way they guide all beings together on the path to enlightenment.

The greatest teacher is one who, without discrimination or bias, teaches all the ways to attain Buddhahood.

Contemplating Buddha Amitabha is contemplating his forty-eight vows, in which every vow is to equally help all sentient beings to become enlightened.

All the Buddhas of the past, present and future are mindful of Amitabha. Likewise, Buddha Amitabha is mindful of them.

The Venerable Ánanda pondered: Today, Buddha Shakyamuni is displaying a magnificent aura. He must be contemplating the Buddhas in other worlds; otherwise, his countenance would not be so extraordinary. Therefore, he asked the Buddha.

Buddha Shakyamuni replied to Ánanda: "Excellent! Excellent!" (Infinite Life Sutra). The first "Excellent" means the time has come for this teaching to be given so that all beings may become Buddhas within one lifetime. The second "Excellent" means the fulfillment of the Buddha's wish that

every being may become a Buddha quickly, not just to become an Arhat or a Bodhisattva.

Human life is as short as a flash of lightning, appearing and vanishing in milli-seconds. Moreover, there is nothing in this world we can truly grasp, since in reality everything is an illusion.

It was said that when one offers a Pratyekabuddha a bowl of rice, one would not suffer poverty for many aeons. As an example, Venerable Mahakashyapa had made offerings to a Pratyekabuddha; consequently, he would not be poor for nine billion aeons.

By requesting the true teachings, the merit Ānanda obtained was one billion times more than that of making offerings to countless numbers of Arhats or Pratyekabuddhas living in one galaxy.

Today, if we recite and study the Infinite Life Sutra then introduce it to others, we will gain the same merits, as did Venerable Ānanda.

Those who believe and vow to go to the Western Pure Land, and are mindful of Buddha Amitabha shall be born there without regression and eventually become Buddhas. This is true liberation.

To rise from hell to the hungry ghost realm, to the animal realm and even up to the heaven realm is only liberation to a certain extent. If we do not break out of the cycle of birth and death, no matter how much we transcend, we will not be truly liberated.

The kindness the Buddha has shown us is far beyond that of our parents. The compassion that our parents have offered us lasts for only one lifetime, whereas, the Buddha's compassion continues unceasingly life after life.

One goal of the Buddha's appearance in this world is to bring us the true and beneficial teaching. For example, the teaching given in the Infinite Life Sutra shows us the way to single-mindedly contemplate Buddha Amitabha and to reach the Pure Land.

It is an extremely rare opportunity to be born as a human. If one carefully examines his/her thoughts each day, how many of these arise from greed, anger or ignorance? Greed can be as simple as wishing for something more than the essentials. Anger can be felt in irritation or jealousy. Ignorance arises simply by lacking knowledge of proper thoughts and behavior. Greed leads one to the hungry ghost realm, anger to the hells, and ignorance to the animal realms. The thoughts that preoccupy us the most, especially the ones during our last moments will determine the realm of our next life.

Of the six billion people in this world, how many have actually encountered Buddhism? Among these, how many have learned about Mahayana Buddhism? Of these, how many know of the Pure Land School? Among Pure Land Buddhists, how many have practiced single-mindedly? Through this process of elimination, we find that very few will attain Buddhahood in one lifetime.

Today we freely distribute thousands of copies of the Infinite Life Sutra to the public. It would be worthwhile even if only one or two people truly believed, cultivated and were able to reach the Western Pure Land.

To be able to renounce this Saha world and single-mindedly vow to reach the Western Pure Land is the result of one's good fortune and accumulated merit.

What are good roots? One possesses good roots when one truly believes and understands the Buddha's teaching.

One who believes in the Infinite Life Sutra and is willing to practice accordingly, with a joyful heart, has already made

offerings to countless Buddhas. This person should feel extremely fortunate, since his/her good roots brought this about.

Why are we still deluded, confused and receiving retributions? Because we have neither deep concentration nor wisdom.

In order to attain concentration, one only need be concerned whether one is abiding by the precepts and not whether others are. When concerned with other people's practices, one's own concentration will not be achieved. This preoccupation deters purity of mind. When one regards all others as having the purest of minds, that person's mind will reflect this purity and achieve concentration.

The Buddha's concentration and wisdom are perfect.

The liberation of an Arhat cannot compare with that of a Pratyekabuddha, which cannot compare with that of a Bodhisattva. A Bodhisattva's cannot compare with that of a Buddha. A Buddha's liberation is the ultimate liberation.

The Buddha's perfect concentration and wisdom give rise to ten kinds of freedom.

First, freedom from limited life span; one will never grow old as one controls longevity, when one's willpower surpasses karma's control.

Second, freedom from the deluded mind; the mind has no wandering thoughts, worries or attachments.

Everyone's good fortune is different. There is really no way one can change other's lives simply with worries, as everyone's life experiences are governed by the Law of Cause and Effect. Once this is understood, one would truly understand that feeling worried about others is just a form of deluded thoughts and is therefore pointless.

Third, freedom from material needs; one would never lack the essentials.

The more one possesses, the more one worries; such as which to use, how to safeguard or how to acquire new ones. Having freedom from material needs means using the basic essential without the worries, even if one could have as much as one desired.

Fourth, freedom of activities; for example, the Buddha is free to appear in any suitable form to help beings in the nine realms.

Fifth, freedom of birth; one can choose which family to be born into.

Sixth, freedom from ignorance; one intuitively possesses all knowledge without obstacles.

When one possesses knowledge, one needs to be clear as to whether the people of that particular time are able to wisely use that knowledge. If not, then it is best to withhold that knowledge, thus preventing any catastrophes from happening.

Seventh, freedom of vow fulfillment; everything that one wishes or vows to do will come to fruition.

Eighth, freedom of spiritual penetration; possessing extraordinary abilities in the six senses of sight, hearing, smell, taste or speech, thought and action.

Ninth, freedom of Dharma; the Buddha's teaching is excellent in that all the beings can comprehend his direct teachings without any misunderstanding.

Tenth, freedom of wisdom; the Buddha knows all the lives of all beings in the ten directions, in the past, present and future and how to accommodate his teachings to each individual being.

When one's mind is at its purest, one can achieve these ten freedoms. All beings inherently possess the potential of achieving the qualities of a Buddha.

Chapter Four:

The Causal Ground of Monk Dharmakara

"In past, inconceivable countless aeons ago, there was a Buddha who appeared in the world named Lokeshvararaja." (Infinite Life Sutra)

Buddha Lokeshvararaja appeared in this world when people were very conservative and extremely law-abiding, following the letter of the law and not the spirit. The name Lokeshvararaja means to be comfortable and at ease while still following the rules, which is what this Buddha was trying to convey.

Every Buddha, including Buddha Lokeshvararaja, has the same ten titles to represent their infinite wisdom, virtue and abilities.

First, "Thus Come One" is one who truly and thoroughly comprehends that the intrinsic nature and the extrinsic form are one inseparable entity.

Second, "Worthy of Offerings" indicates that the Buddha deserves the offerings from all beings for his perfection in knowledge and cultivation of virtue. Sowing in the field of merit, by making offerings to the Buddha, enables one to harvest good fortune in the future.

One important reason why Buddhists make offerings to Buddha Shakyamuni is to repay our gratitude for his being our original teacher; the offerings remind us to respect our teachers and their teachings, but not to blindly worship them. Another important reason is to acknowledge and emulate the virtuous; vowing to become a Buddha also.

Third, "Perfect Enlightenment" is the abbreviated form of Supreme Unbiased Perfect Enlightenment.

Fourth, "Perfection in Wisdom and Cultivation" means one's understanding and practice reach full completion.

Fifth, "Skillful in Non-attachment." All Buddhas are neither bound by birth and death or by the state of Nirvana.

Sixth, "Knower of the Worlds" comprehends everything in the universe.

Seventh, "The Unsurpassed Scholar."

Eighth, "Great Hero" is what the Buddha is by guiding all beings in their individual practices and solving their problems through his teachings, achieving what others cannot.

Ninth, "Teacher of Heavenly Beings and Humankind."

"Buddha, the World Honored One" is the person who has already attained perfect complete realization and the above nine virtues, thus deserving the respect of the world, though he is not attached to his achievements, and views himself as equal to all beings. This concludes the ten titles for all Buddhas.

Buddha Lokeshvararaja taught for forty-two aeons. This indicates that the life span of a human being at that time was even longer.

"At that time, a great king by the name of World Abundant heard the Buddha's teaching" (Infinite Life Sutra).

After King World Abundant received the teaching from Buddha Lokeshvararaja, he decided to give up his kingship to become a monk. He was renamed Dharmakara, meaning "Dharma Treasure."

Giving up the kingship is an example of abdicating worldly attachments to pursue self-realization, while dedicating oneself to educate others in the Buddha's teaching; thus, one serves all the sentient beings not just in this world, but in the infinite universe and beyond.

To create good fortunes for all, one contributes one's wisdom and capabilities. Ordinary people only think of themselves, their family or perhaps even their country, whereas, a realized person strives to help all sentient beings break through delusion to find true liberation.

Dharmakara started practicing the Bodhisattva's way, which helped him to attain an awakened mind.

A Bodhisattva can be any person in any place. They are no different from us except that they do not harbor any discrimination and attachments, and are unaffected by worries and troubles in their daily lives and work. For example, spiritual or religious leaders can be Bodhisattvas, guiding beings from delusion, improper thoughts and viewpoints, and polluted thinking.

Dharmakara was an extraordinarily talented person, who in many ways already surpassed most people. In his past lives Dharmakara must have practiced extensively the giving of wealth, fearlessness and teaching in order to be born into a royal family and to have wealth, longevity, intelligence and wisdom respectively.

By practicing diligently the Buddha's teaching, Dharmakara reached the utmost achievement.

As the power of mindfulness and wisdom enhanced Dharmakara's determination to achieve in his practice without regression, he began to formulate his great vows. No one could surpass him.

"He went to visit the Buddha, showed his respect by prostrating..." (Infinite Life Sutra).

Prostration is one form of practice. When prostrating, one should do so with a sincere and pure mind, without wandering thoughts. Thus, one cultivates concentration in addition to obtaining a healthy body.

"He placed his palms together in reverence towards the Buddha and praised him with these verses and made the great vows" (Infinite Life Sutra).

"The Thus Come One has a subtle, wonderful and majestic appearance, which no one in the universe can equal" (Infinite Life Sutra). This is one of the reasons why people like to get close to them.

"The Buddha's light shines without limit throughout the ten directions, covering even the brightness from the sun and moon" (Infinite Life Sutra). This verse praises the Buddha's light and wisdom representing purity, equality, wisdom and compassion.

"The World Honored One can present with a sound and make all kinds of beings understand in their own languages" (Infinite Life Sutra). When the Buddha gives a teaching, people from different regions in the world understand it. Moreover, all heavenly beings, Bodhisattvas and Arhats from other worlds and realms who attend, will also comprehend.

"The Buddha can manifest in a subtle and wonderful appearance, and let all beings see him as their own kind" (Infinite Life Sutra). The appearances of the Buddhas or Bodhisattvas are images projected from the minds of different beings.

The above verses praise the Buddha's virtuous capabilities.

"I (Dharmakara) wish to attain the Buddha's pure and clear sound, and let the Dharma voice universally reach limitless boundaries" (Infinite Life Sutra).

"I wish to penetrate the profound, subtle and wonderful Buddha's teaching" (Infinite Life Sutra).

"May my wisdom be as vast and deep as the sea and my mind pure and void of impurities and afflictions" (Infinite Life Sutra).

Although one may not be verbally chanting the Buddha's name at all times, it is important to be mindful of the Buddha unceasingly or else wandering thoughts may arise. Wandering thoughts are what pull us back into the endless cycle of reincarnation. In other words, if a Pure Land practitioner is not truly practicing for the Pure Land, he/she is practicing for the six realms of reincarnation.

Pure mind and true wisdom prevent one from falling into the three bad realms; moreover, they lift one up to reach the perfection of the mind.

"The poisons of greed, anger and ignorance will forever disappear, with the strength of samádhi I will end all delusions and faults" (Infinite Life Sutra).

Three good roots for ordinary people to develop are ridding themselves of the Three Poisons: greed, anger and ignorance. Bodhisattvas have already eradicated these three. What they concentrate on is cultivating diligence.

Strength developed from Contemplation of Buddha Amitabha Samádhi may dissolve all past transgressions, and uncover our wisdom by ending greed, anger, ignorance and delusion. This enables our inner brightness to shine through. We achieve this by sincere mindfulness of Buddha Amitabha and cultivate without doubt, intermingling with other thoughts and methods and without cessation.

In the Shurangama Sutra, Great Strength Bodhisattva taught us to use the Buddha name chanting method, to constantly maintain a pure mind void of thoughts. This will eventually uncover our true mind, leading us to the state of Samádhi.

"Like the past incalculable Buddhas, may I become a great teacher to all living beings in the nine realms" (Infinite Life Sutra). Dharmakara wished that one day he would be a teacher to the beings in the whole universe like other countless Buddhas in the past, present and future.

"And liberate everyone in every world from the myriad miseries of birth, old age, sickness and death" (Infinite Life Sutra). A great teacher helps to liberate all beings in the six realms from the suffering of birth, aging, sickness and death. He also helps those enlightened beings who have transcended reincarnation, but have not yet become a Buddha, to transcend their remaining ignorance.

"I will constantly practice the Six Paramitas of giving, precept observation, patience, diligence, concentration and wisdom" (Infinite Life Sutra). Bodhisattvas themselves not only practice the Six Paramitas (Principles) but also encourage others to practice as well.

The first of the Six Principles is Giving. There are three kinds of Giving.

1. Giving of wealth, which will result in wealth in return.
2. Giving of knowledge, either worldly or spiritual, which will result in intelligence or insight.
3. Giving of fearlessness, which will result in longevity and good health.

All the infinite afflictions can be summed into six basic afflictions: greed, anger, ignorance, arrogance, doubt and erroneous viewpoints. These six can all be categorized under

"greed." Anger arises when one cannot satisfy the greed within. Once the greed is satisfied, the anger naturally subsides. The practice of giving neutralizes greed, the worst of the three poisons of the mind.

To rid ourselves of greed, we first reflect deeply to see what we crave the most. Starting from there, we proceed to let go of reputation, wealth, the five desires and the temptations of the six dusts or pollutants of the six senses.

One creates obstacles for oneself by being unable to give. Reading Liao Fan's Four Lessons is a good basis for developing the Paramita of Giving. Understanding the truth of Cause and Effect, one will have the courage and joy to let go.

When letting go of what one is destined to have, one will simply find it coming back from somewhere else. One will not be able to discard what one was meant to have, nor will one be able to keep what one was not meant to have. Furthermore, using devious means will not retain it either, but will instead bring disaster.

The life of a human being is mapped out at birth. Bodhisattvas, heavenly beings or Kings of the Underworld do not control fate. Fate is determined by the causes one planted in their previous lives as well as in this life. Thus, one will either experience suffering or happiness in this life. However, one's thoughts, speech or behavior, resulting in good or bad karma, can change fate.

Giving is not discarding, but gaining. It is actually a way of earning interest, but even more secure than that of a bank. Banks can go bankrupt. The value of a dollar may fall. However, the value within the acts of true giving will not diminish.

The second Principle is precept observation. Its extended meaning is to follow the laws and customs wherever or whenever they apply.

It is essential to practice giving before precept observation because without giving to neutralize the greed, one is unable to observe the precepts (laws, etc). For instance, when greed is in control, one thinks only of ways to possess wealth, not how to observe laws, an example is tax evasion.

Cultivating the ten good conducts always brings good results. Although the result is good, this will only help one to reach heaven. However, one is still mired in reincarnation. On the other hand, observing the precepts brings the profound benefits of transcending reincarnation.

The third Principle is patience. It teaches us to be patient in everything we say and do.

It takes great patience to transcend the cycle of life and death. For all its simplicity and ease, the Buddha Name Chanting Method calls for patience in maintaining continuity, without doubt or intermingling. Though it may be hard at first, the result is attaining a certain degree of purity of mind, which brings out the true self, joy and true happiness; giving one the utmost enjoyment in life.

With patience, Buddha Name Chanting elevates one's state of mind, level by level, enabling one to experience utmost happiness. The practice of giving is the first level, precept observation the second and patience the third. Like constructing a building while disregarding the first level, not being able to give will hinder one from reaching the second or the third levels.

The fourth Principle is diligence. Diligence is being skillful and focusing on only one specialty, which brings a meaningful outcome. To succeed, one needs to concentrate on one method. People who attained achievements in this world initially specialized in one method. For those who study a variety of fields simultaneously, it is very hard to rise above the ones who have specialized.

Upon reaching a certain level through profound cultivation on one method, we end affliction to open our mind. The more we focus on one simple method, the faster we advance. The more we intermingle with numerous difficult methods, the slower we advance.

Because all sutras originate from self-nature, when one thoroughly comprehends one sutra, one comprehends all sutras.

The fifth Principle is deep concentration. Insight gained from the practice of deep concentration helps us to truly suppress afflictions.

The sixth Principle is wisdom. With firm concentration, we can awaken our realization, turning affliction into enlightenment and thus, truly severing our afflictions. At this point, one thoroughly comprehends the true reality of life and the universe, understanding clearly cause and effect, thereby attaining the great liberation.

"For those undelivered sentient beings, let them be crossed over (to the other shore)" (Infinite Life Sutra). For those sentient beings who have not had the chance to encounter the Buddha's teaching, let the seed be planted so that in the future they will encounter these teachings.

"For those already delivered let them attain Buddhahood" (Infinite Life Sutra). For those with good roots able to accept the Buddha's teaching, the Buddhas and Bodhisattvas will help them to progress rapidly to Buddhahood.

The Infinite Life Sutra is the passport that the Buddha gave us to go to the Western Pure Land. Although we possess it, it may not be ours to use. Only when we are familiar with and practice its teachings, does it become ours to use.

When lacking good roots, good fortune, merit, causes and conditions from the past, all one has to do is to nurture more

in the present. Studying, reciting and comprehending the sutras, will help to break through doubt and instill unwavering belief in the Pure Land.

"I would rather firmly and gallantly seek the proper enlightenment, than make offerings as boundless as Ganges sands, to the sages" (Infinite Life Sutra).

The Ganges is the largest river in India with sand as fine as flour. It is often used in the sutras to describe an uncountable number.

Making offerings to innumerable Buddhas and Bodhisattvas brings incredible good fortune. Yet, this fortune can only be enjoyed in the three good realms of reincarnation. Rather than staying in reincarnation, a Pure Land practitioner should put all their efforts into attaining rebirth in the Western Pure Land.

The following eight verses are Monk Dharmakara's great vow to become a Buddha.

"I wish to firmly remain in Samádhi, and constantly emit light to shine on all" (Infinite Life Sutra). Monk Dharmakara would stay in the Samádhi of Buddha Contemplation. The bright light generated from him would shine on all beings in the ten directions.

"I vow to attain a vast and pure land..." (Infinite Life Sutra). The Western Pure Land was created from Monk Dharmakara's great pure vows. Beings are born in that land as the result of their pure karma.

"...and make it's supreme adornment peerless" (Infinite Life Sutra). The splendor of the Western Pure Land is unequaled by any other Buddha land.

Monk Dharmakara did not establish the Pure Land for himself, but to provide an ideal environment for all beings to come and practice, to eventually become a Buddha.

"For those beings amidst the six realms, I wish that they can quickly obtain rebirth in my land and enjoy the bliss" (Infinite Life Sutra). Monk Dharmakara wished to provide his utmost help to those in reincarnation. It would bring them peace and happiness if they could reach his world - the Western Pure Land.

Bliss is the result of peace. However, harmony has to be achieved before peace ensues.

In practicing, one nurtures the five virtues: gentility, kindness, respectfulness, thriftiness and humility. With others, one practices the Six Principles of Harmony.

"I aspire to constantly employ compassion to help sentient beings and to cross over countless beings in misery" (Infinite Life Sutra). The extent of Monk Dharmakara's compassion to help all beings is beyond time and space; it is endless and dimensionless.

Monk Dharmakara's compassion, which rose from the purity and equality of his mind, led him to vow to help all sentient beings cross over the river of reincarnation to the other shore of enlightenment.

"The power of my vow and determination is adamant, only the Buddha's unsurpassed wisdom can perceive them" (Infinite Life Sutra).

"Even amidst all kinds of suffering my vow will never regress" (Infinite Life Sutra). Although he would undergo all kinds of suffering, Monk Dharmakara would never waiver in his vows.

Chapter Five:

Ceaseless Cultivation with Vigorous Devotion and Utmost Sincerity

To be enlightened, one first generates the Bodhi mind.

Generating a Bodhi mind is vowing to attain Buddhahood so that one can help all sentient beings. Great Master Ou-I stated that vowing to be born into the Western Pure Land is the supreme Bodhi mind.

Either worldly or spiritual Dharma is not real but illusive. Only the Western Pure Land is real as indicated by infinite life, which is the most important of all infinities. With it, one can enjoy all that is wonderful and magnificent.

A truly awakened person will sincerely be mindful of Buddha Amitabha from night to day and day to night.

Although a person listens to Dharma talks, recites the sutra and chants

"Amitabha", without diligence and constancy, he or she is not truly awakened.

How to chant the Buddha's name? Silently or aloud? Four syllables (Amitabha) or six (Namo Amitabha)? The Pure Land method is the simplest and easiest without fixed forms. It is up to the practitioner to decide what is most suitable for him or her.

Chanting the Buddha's name aloud helps to suppress afflictions. When we chant aloud, we can chase away wandering thoughts and drowsiness thus concentrating our mind. When we are alert, we can chant silently but continuously. We need to know which is most fitting.

There is no fixed form in chanting the Buddha's name, but there is a basic principle, to let our mind become quiet, peaceful and without wandering thoughts. This is one of the purposes in chanting the Buddha's name.

We can do walking meditation while chanting. When we feel tired, we can sit and continue chanting. If we feel stiff when sitting, we may get up to walk or prostrate. In this way, we can adjust our body accordingly.

The more we chant and are mindful of Buddha Amitabha, the less our wandering thoughts will arise and the purer our mind will become, and the more wisdom we will attain. If not so, then something is incorrect in our way of practice. Therefore, we need to know how to harmonize our body and mind to keep our mind peaceful and quiet, and our body active and healthy.

The title Infinite Life Sutra clearly explains that one chants the Buddha's name with a pure, non-discriminating and awakened mind. On the other hand, one uses the chanting method to attain a pure, non-discriminating and awakened mind. The chanting enhances this state of mind, which in turn enhances further the chanting.

"After Monk Dharmakara spoke these verses, he addressed to the Buddha and said, 'I wish to practice the Bodhisattva way'" (Infinite Life Sutra). The Bodhisattva way is to help all sentient beings.

Monk Dharmakara vowed to attain the perfect complete enlightenment, to become a Buddha, to help sentient beings and not for himself.

Four Universal Vows of Buddhas and Bodhisattvas are:

1. Sentient beings are innumerable, I vow to help them all.
2. Afflictions are inexhaustible, I vow to end them all.

3. Ways to practice are boundless, I vow to master them all.

4. Enlightenment is unsurpassable, I vow to attain it.

Today, we wholeheartedly vow to be born into the Pure Land to become a Buddha like Buddha Amitabha so we can help all sentient beings. To do this, we start with the first vow, then proceed to the second vow, etc. Before attaining unsurpassable Enlightenment, one needs to master the ways of practice. Before one masters the ways of practice, one needs to end afflictions. And before beginning to end afflictions, one needs to vow to help all sentient beings.

Will the one who truly generates such a great, ultimate vow to become completely enlightened create any bad karma or evil thoughts? Absolutely not. Could this person give in to temptation? Of course not. Not even when faced with the opportunity to be the president of a country or the king of the Maha-Brahman heaven. His goal to become enlightened is so pure and proper, that he would not be tempted even by such opportunities.

In order to eradicate the roots of birth and death, the first priority is to sever afflictions and then vow to go to the Western Pure Land. Once we sever our afflictions and attain Buddha Name Mindfulness Samádhi, we are certain to go to the Pure Land. We need to set this as our most important goal in this life.

"Ways to practice are boundless, I vow to master them all" (Third Universal Vow). Life is short; we need to wait until we reach the Pure Land, where we will have the best of teachers and classmates to learn from, and the time to study and master all the sutras.

Many practitioners are in a hurry to accomplish in this lifetime, the latter two of the Four Universal Vows. They studied and practiced too many different methods, failed to obtain a pure

mind and were unable to end their afflictions, thus missing this rarest opportunity to achieve attainment in this life.

Many people come to practice Buddhism only for themselves, to keep their family from harm, to have successful careers, health and longevity. They may practice for a lifetime, only to remain mired in the cycle of life and death. Their goal was only to seek the good fortune of humans and heavenly beings.

Buddha and Bodhisattvas are not celestial beings, for the latter are still mired within the cycle of the six realms. Celestial beings are deluded and do not totally understand the true reality of life and the universe.

"I entreat the Buddha to extensively proclaim to me the sutras and Buddha dharma. I will uphold and cultivate them accordingly" (Infinite Life Sutra). This illustrates Monk Dharmakara's learning approach. If one is not thoroughly awakened, one will not be so determined in cultivating and upholding the teacher's guidance.

Upon finding one's behavior, thoughts and viewpoints to be in conflict with the teachings in the sutra, one should correct them. Or else no matter how many times one recites, it would be futile because no meaningful results would be gained. When some cultivators fail to receive positive effects from recitation, instead of reflecting within they may place the blame on Buddhas and Bodhisattvas, in effect slandering them, causing themselves to be born into the hell realm.

How much the teacher will instruct depends on the learning attitude of the student. The more the student can uphold and cultivate, the more the teacher will impart.

Monk Dharmakara vowed that when he becomes a Buddha, his wisdom, light, the land where he lives (Western Pure Land) and what he teaches (Namo Amitabha) would be known by all sentient beings of infinite Buddha lands in ten directions.

All sentient beings of the six realms in the ten directions who go to the Pure Land will first become Bodhisattvas.

Monk Dharmakara also vowed to become a Buddha who surpassed all other Buddhas. He asked Buddha Lokeshvararaja if he would be able to accomplish these vows. Buddha Lokeshvararaja replied with an example. "If a person tries to scoop up the water from the ocean through many aeons, he will dry up the water and see the bottom. With perseverance and sincerity what wish is there that he cannot fulfill?" (Infinite Life Sutra). If one is truly determined, one can achieve any goal.

What is the sincere mind? A mind without wandering thoughts. One who has such a mind shall be awakened listening to Dharma talks.

Today we feel unhappy and suffer hardships because our minds are impure, discriminating and deluded.

Great Master Chin-Liang stated in his commentary on the Avatamsaka (Flower Adornment) Sutra that one who has not yet severed one's afflictions or become awakened, will find his or her extensive knowledge leads to erroneous viewpoints. It is essential to be balanced in both cultivation and understanding.

A Dharma lecturer who does not cultivate often will have erroneous thoughts and viewpoints and will therefore mislead others. This person uses his or her own viewpoints, which distort the Buddha's teachings into worldly viewpoints.

Buddha Lokeshvararaja did not directly answer Monk Dharmakara's question as to whether or not he would be able to accomplish his vows. Rather, he asked Monk Dharmakara to contemplate which expedient way to cultivate and accomplish the adornment of the Buddha land.

Once our minds are pure, non-discriminating and awakened, the Buddha and we are of one mind for that split second. However, once our minds revert to greed, anger, ignorance and arrogance, we are again mortal. Buddhas have the ability to maintain their pure state at all times.

Monk Dharmakara's good roots, wisdom, virtue and learning surpassed all the others, enabling him to know how to accomplish his vows. Given only a hint, he would instantly comprehend all.

All the Buddhas establish their own Buddha land by their respective vows.

Some Buddhas choose to go to impure worlds, like Buddha Shakyamuni choosing to help the sentient beings in this Saha world. Other Buddhas choose a pure world. Therefore, Monk Dharmakara would make his own choice.

Buddha Amitabha had already become a Buddha infinite aeons ago, not just the ten stated in the sutra. He is very compassionate, pretending to know nothing so that Buddha Lokeshvararaja would have the opportunity to give him a detailed explanation, thus, allowing us to hear the sutra.

Monk Dharmakara responded, "Such principles are vast and profound, it is not the state of my own can perceive. I entreat the Thus Come One, with the request to be recognizable by all, to broadly proclaim and manifest to me the measureless, wonderful lands of all Buddhas. When I hear and see such Dharmas, I will contemplate, practice and determine to fulfill my vows."

The goal of ancient Chinese education was to teach the students to treat all with proper manners. Only when one has clear understanding of the relationships between father and son, siblings, friends, and co-workers, and how to cultivate one's virtue, will one know how to be an honorable person, and thus how to get along harmoniously with people. Knowing

this will ensure one a happy family, a harmonious society, a strong nation and a peaceful world.

Morality and proper conduct are the first priority of Confucian education. If a student does not possess these qualities, a wise teacher will try to correct the faults before proceeding with the teaching. This is to prevent the student from gaining any ability to harm society.

Buddha Lokeshvararaja knew that Monk Dharmakara was decent and virtuous, intelligent and wise, harboring a great compassionate vow. Therefore, to comply with his wish, the Buddha described and showed to him the merits, virtues and adornment of all the twenty one billion Buddha lands. Twenty-one is a symbolic number in the Esoteric school symbolizing complete perfection.

When Zen Patriarch Master Dharma met Emperor Liang Wu in China, he found the emperor very proud of himself. The emperor said, "I have already accomplished many good deeds in the name of Buddhism. I have established four hundred and eighty Buddhist temples and helped hundreds of thousands of people to become ordained persons. How great is my merit from all of this?" Master Dharma honestly replied, "No merit at all."

If the emperor had asked instead, "how great is my good fortune from all this?" Master Dharma would have answered, "Very great indeed!"

Nowadays, many people misunderstand the difference between merit and good fortune. They think that simply donating money will gain much merit. Actually, this only brings good fortune. Merit is gained through one's practice by observing the precepts, cultivating concentration and attaining wisdom. Merit cannot be bought.

When we are ignorant of our faults and others come and tell us, we would do well to correct them as soon as possible.

This is precept observation. Precept observation does not just include observing precepts in the Buddhist sutras but also following the advice of teachers, parents and friends.

Our countenance can be changed by the thoughts we harbor in our mind. If we are kind and gentle, our face will become kindhearted. If we are cruel and malicious, our face will become harsh looking. We bear the responsibility for our features after age forty, they are no longer solely what we were born with.

Fortune-tellers have a saying; "a fortunate land is dwelt by people with good fortune and vice versa." If a person with less good fortune lived in a fortunate area, this person would soon feel uncomfortable and would want to move away. Thus, it is important to cultivate good fortune.

The Buddha is the honored one complete with two perfections: one is wisdom the other is good fortune.

It is recommended that the practitioner spend at least ten years studying just one sutra to truly master it. On the other hand, if one studies ten sutras in ten years, one will barely skim their surface.

Good students are the ones who consecutively spend ten years mastering one sutra, then two to three years on the second sutra, then half a year on the third and then one to two months on the fourth. The deeper one delves into the first sutra, the more concentration one achieves, thus building a strong foundation. Once one deeply comprehends one sutra, it takes less time to learn a new one.

In the beginning of their practice, the teacher instructs the students to concentrate only on sutras of their selected school and not on those of other schools. This is to cultivate concentration in order to attain the pure mind. When the first step is achieved, one may continue to develop comprehensive learning.

The four studies of Confucian teachings are virtue, speech, skills to earn a living and finally the arts. It is important for one to learn them in their respective order.

There is an ancient Chinese saying, "The tongue is the gate leading to good fortune or misfortune throughout one's life." Beware of careless speech, which can easily hurt others, unexpectedly causing resentment in them and bringing reprisals upon us. Therefore, it is important to learn appropriate speech.

During that time, Buddha Lokeshvararaja was very patient in giving instructions for one hundred billion years and Monk Dharmakara was equally patient in learning tirelessly. It took that long to thoroughly view and analyze all the Buddha land in the ten directions. This illustrates that patience in learning is the key to success.

Taking something without permission is stealing. Of course, if one steals from others, one will have to pay them back someday. If one steals the possession of another, he or she only owes that person. If one steals city property, for example a public telephone installed by the city, then he or she owes the citizens of that city. If the property belongs to the country, then he or she owes the citizens of that country. Property in temples belongs to sentient beings in the infinite universe. Consequently, if one steals from temples, then he or she owes infinite beings in the ten directions thus leading one to the Avici Hell (the deepest of the eight burning hells).

Buddha Amitabha's unsurpassable forty-eight vows were generated gradually during Dharmakara's hundred billion years of study and five aeons of cultivation. He condensed and perfected all that he learned from his study and cultivation of the Buddha land in the ten directions to create the ideal land without any negative elements.

When Buddha Amitabha made his selections to create his land, he used a single mind, a true mind without wandering,

discriminating, attaching or deluded thoughts. With this true mind, every single choice would be perfect.

Good choices are made when one's mind is truly at peace.

A true Pure Land cultivator chants the Buddha's name with a sincere and pure mind. It is said in sutras that no bad spirits would dare to come within forty miles of a true cultivator. When one's body and mind are pure, Buddha Amitabha and all other Buddhas and Bodhisattvas will care for and protect this person.

One should be ashamed of one's lack of cultivation if the spirits often come and make fun of oneself. Most likely, it indicates that the cultivator is not practicing in accordance with the teachings.

One is not practicing in accordance with the Buddha's teachings if one chants the Buddha's name or recites the sutra while still harboring doubt, unable to let go of fame, wealth or desire. No matter how much one cultivates, all the efforts will be futile if one still attaches to greed, anger, ignorance or arrogance, discrimination between right or wrong, yours or mine and has nothing to do with the purity, equality and awakening,

In our daily lives, it is necessary to practice even tiny good deeds, for an accumulation of these will make a great deed. Likewise, one would do well to be aware of even trivial faults and correct them, for many trivial faults add up to a big one. One needs to start from small places in severing misdeeds and accumulating good ones.

True cultivation starts at the place where thoughts arise.

The principle that one needs to follow in continuing the lifeline of the Buddha's teachings is to accord with conditions and not to purposely seek out opportunities. If the opportunities do not arise, we do not seek or force an opportunity. If we harbor an

idea to create an opportunity, our mind will be neither calm nor pure, nor will it be in accordance with the teachings.

One waits for the opportunity to spontaneously arise. If it is not yet the right time, then we just diligently cultivate.

Never try to purposely seek out an opportunity, but when the opportunity arises, one needs to do one's best in accomplishing it.

Many practitioners, who were formerly ill, recovered naturally upon chanting the Buddha's name sincerely.

A professor of Tan Chiang University, Taiwan, had a tumor in his head for twenty years. Since the tumor was not very big, he did not worry about it. Recently when the tumor began to grow, the doctor suggested surgery. A practitioner suggested that he chant the name of Guan Yin Bodhisattva instead. After the professor chanted sincerely for four months, the doctor reexamined him and found the tumor was gone. When the mind is pure, the body naturally becomes pure.

In the Buddha's teachings, it is more important to have confidence in oneself than to believe in the Buddha. When one loses confidence in oneself, one's self-nature is not equal to that of a Buddha. At that point, even Buddhas and Bodhisattvas are unable to help this person. Only when one is determined and has complete confidence in oneself, will Buddhas and Bodhisattvas truly be able to help.

Many people's beliefs are easily shaken by the persuasion of ones from other schools. This indicates that they lack self-confidence and are easily misled.

With his achievement in having created the Pure Land, Monk Dharmakara circled, prostrated and reported to the Buddha, with palms together in a respectful and sincere manner. Not only was he respectful toward his teacher, but to all the

Buddhas of the ten directions in the past, present and future as well.

Some people become arrogant as they learn more about Buddhism. What they really learned is not Buddhism, but delusion. All true practitioners of Buddhism have respect for their teachers. The relationship of teacher and student is like that of parent and child. Regardless of how much time the teacher spends with us, we shall never forget his or her kindness in helping to correct our faults, thus enabling us to cease doing bad deeds and to practice good ones. This is true education.

Monk Dharmakara reported his achievement to his teacher. The Buddha answered, "Excellent! Now is the time for you to speak it all and let living beings rejoice with you. You should also let the living beings hear such a Dharma and obtain great benefit. They should be able to practice the cultivation, gather themselves in your Buddhaland and fulfill the measureless great vows of Buddhas and those living beings" (Infinite Life Sutra).

Buddha Lokeshvararaja and Monk Dharmakara portrayed the best role models for teacher and student. When this student's vows surpassed those of his teacher, the former showed neither resentment nor jealousy but praised his student's accomplishment and sent his other students to learn from him. From this, we can see the depth of Buddha Lokeshvararaja's sincerity and unselfishness.

Every Buddha's objective is for all sentient beings to become Buddhas as soon as possible. Yet, the karmic obstacles of sentient beings are so great that they block themselves from attaining Buddhahood.

The Western Pure Land created by Buddha Amitabha provides the best opportunity to become a Buddha, for those with great karmic obstacles

The true meaning of great benefit is to equally enable all sentient beings of the nine realms of all Buddha lands of the ten directions to gain true liberation. This is not only the fundamental vow of Buddha Amitabha, but of all Buddhas.

Isidatta Sutta

About Isidatta

Translated from the Pali by Thanissaro Bhikkhu

On one occasion a large number of senior monks were living near Macchikasanda in the Wild Mango Grove. Then Citta the householder went to them and, on arrival, having bowed down to them, sat to one side. As he was sitting there, he said to them: "Venerable sirs, may the senior monks acquiesce to tomorrow's meal from me."

The senior monks acquiesced by silence. Then Citta the householder, sensing the senior monks' acquiescence, got up from his seat and, having bowed down to them, circumambulated them -- keeping them to his right -- and left.

When the night had passed, the senior monks put on their robes in the early morning and -- taking their bowls and outer robes -- went to Citta's residence. There they sat down on the appointed seats. Citta the householder went to them and, having bowed down to them, sat to one side. As he was sitting there, he said to the most senior monk:

"Venerable sir, concerning the various views that arise in the world -- 'The cosmos is eternal' or 'The cosmos isn't eternal'; 'The cosmos is finite' or 'The cosmos is infinite'; 'The soul and the body are the same' or 'The soul is one thing, the body another'; 'A Tathágata exists after death' or 'A Tathágata doesn't exist after death' or 'A Tathágata both exists and doesn't exist after death' or 'A Tathágata neither exists nor doesn't exist after death'; these along with the sixty-two views mentioned in the Brahmajala [DN 1] -- when what is present do these views come into being, and when what is absent do they not come into being?"

When this was said, the senior monk was silent. A second time... A third time Citta the householder asked, "Concerning the various views that arise in the world... when what is present do they come into being, and what is absent do they not come into being?" A third time the senior monk was silent.

Now on that occasion Ven. Isidatta was the most junior of all the monks in that Community. Then he said to the senior monk: "Allow me, venerable sir, to answer Citta the householder's question."

"You may answer it, friend Isidatta."

"Now, householder, are you asking this: 'concerning the various views that arise in the world... when what is present do they come into being, and what is absent do they not come into being?'

"Yes, venerable sir."

"Concerning the various views that arise in the world, householder... when self-identity view is present, these views come into being; when self-identity view is absent, they don't come into being."

"But, venerable sir, how does self-identity view come into being?"

"There is the case, householder, where an uninstructed, run-of-the-mill person -- who has no regard for noble ones, is not well-versed or disciplined in their Dhamma; who has no regard for men of integrity, is not well-versed or disciplined in their Dhamma -- assumes form (the body) to be the self, or the self as possessing form, or form as in the self, or the self as in form. He assumes feeling to be the self, or the self as possessing feeling, or feeling as in the self, or the self as in feeling. He assumes perception to be the self, or the self as possessing perception, or perception as in the self, or the self as in perception. He assumes (mental) fabrications to be the self, or

the self as possessing fabrications, or fabrications as in the self, or the self as in fabrications. He assumes consciousness to be the self, or the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness. This is how self-identity view comes into being."

"And, venerable sir, how does self-identity view not come into being?"

"There is the case, householder, where a well-instructed disciple of the noble ones -- who has regard for noble ones, is well-versed and disciplined in their Dhamma; who has regard for men of integrity, is well-versed and disciplined in their Dhamma -- does not assume form to be the self, or the self as possessing form, or form as in the self, or the self as in form. He does not assume feeling to be the self... He does not assume perception to be the self... He does not assume fabrications to be the self... He does not assume consciousness to be the self, or the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness. This is how self-identity view does not come into being."

"Venerable sir, where does Master Isidatta come from?"

"I come from Avanti, householder."

"There is, venerable sir, a clansman from Avanti named Isidatta, an unseen friend of mine, who has gone forth. Have you ever seen him?"

"Yes, householder."

"Where is he living now, venerable sir?"

When this was said, the Venerable Isidatta was silent.

"Are you my Isidatta?"

"Yes, householder."

"Then may Master Isidatta delight in the charming Wild Mango Grove at Macchikasanda. I will be responsible for your robes, alms-food, lodgings, and medicinal requisites."

"That is admirably said, householder."

Then Citta the householder -- having delighted and rejoiced in the Venerable Isidatta's words -- with his own hand served and satisfied the senior monks with choice staple and non-staple foods. When the senior monks had finished eating and had removed their hands from their bowls, they got up from their seats and left.

Then the most senior monk said to the Venerable Isidatta: "It was excellent, friend Isidatta, the way that question inspired you to answer. It didn't inspire an answer in me at all. Whenever a similar question comes up again, may it inspire you to answer as you did just now."

Then Ven. Isidatta -- having set his lodging in order and taking his bowl and robes -- left Macchikasanda. And in leaving Macchikasanda, he was gone for good and never returned.

Isigilisuttam

The Rock Which Devours Sages

I heard thus:

At one time the Blessed One lived on the rock which devoured sages, and addressed the Bhikkhus from there.' Bhikkhus, do you see this Vebhaara rock?'

'Yes, venerable sir.'

'Bhikkhus, this Vebhaara rock had a different name and a different concept. Do you see this Pandava rock?'

'Yes, venerable sir.'

'Bhikkhus, this Pandava rock had a different name and a different concept. Do you see this Vepulla rock?'

'Yes, venerable sir.'

'Bhikkhus, this Vepulla rock had a different name and a different concept. Do you see this rock Gijja?'

'Yes, venerable sir.'

'Bhikkhus, this Gijja rock had a different name and a different concept. Do you see this Isigili rock?'

'Yes, venerable sir.'

'Bhikkhus, this Isigili rock had this same name and this same concept.

Bhikkhus, in the past five hundred silent enlightened ones lived on this Isigili rock as permanent residents. People see them entering the rock and do not see them afterwards. People who saw this, said this rock devours sages, thus the name and concept came to birth. Bhikkhus, I will tell the

names of those silent enlightened ones, we will honor the names of those silent enlightened ones. I will tell them listen carefully.'

Those Bhikkhus agreed and the Blessed One said thus.

'Bhikkhus, the silent enlightened ones, Arittha, Uparittha, Tagarasikhii, Yasassii, Sudassana, Piyadassii, Gandhaara, Pindola, Upaasabha, Niitha, Tatha, Suthava, Bhaavitatta, were permanent residents on this Isigili rock

Attached to the essence, desire-less, not hungry, they by themselves realized enlightenment.

Listen honoring the names of those Great Beings, they have pulled out the arrows. [1]

Arittha, Uparittha, Tagarasikhii, Yasassii, Sudassana and Piyadassii, Gandhaara, Pindola, Upaasabha, Niitha, Suthava Tatha Suthava and Bhaavitatta...Sumbha, Subha, Methula, Atthama, Athassumegha, Aniigha and Sudaatha. The majestic destroyers of the leader of being were Hinguu and Hinga.

The two Jaalinas, the sage Atthaka, the enlightened one of Kosala and Subhaahu,

The trustworthy not attached wise men, Upanemi, Nemi and Santacitta, Ka.luupakaalaa, Vijita, Jita, Anga, Panga Gutijjita, Passii expelled endearments, the origin of unpleasantness, Aparaaajita won over Death.

Satthaa, Pavattaa, Sarabhanga, Lomahansa, Uccangamaaya, Asita and Anaasava, Manomaya, that dispelled measuring, Bandhumaa, stainless Tadaadhimutta and Ketumaa, Ketumbaraaga, Maatanga, Ariya, Accuta, Accutagaama and Byaamaka, Sumangala, Dabbila, Supati.t.thita, Asayha, Khemaabhirata and Sorata, Durannaya, Sangha, Ujjaya, and the other sage Sayhanomanikkama,

The twelve Aananda-Nanda Upanandas and Bhaaradvaaja the last of the clan, Bodhi-Mahaanaama, Uttara, Kesi, Sikhii, Sundara and Bhaaradvaaja. The three Upatissas, the destroyers of the bond of being, the destroyers of craving Upasiidarii and Siidarii. Mangala was enlightened. Usabha destroyed the seamstress, the origin of unpleasantness.

Upaniita, Uposatha, Sundara and Saccanaama, attained extinction.

Jeta, Jayanta, Paduma, Uppala, Padumuttara, Rakkhita. and Pabbata, Maanathadda, Sobhita, Viitaraaga, Kanha.and Buddha, well released in mind,

These and others with great power, the silent enlightened ones who have destroyed being.

All these sages have overcome the bonds and extinguished, worship those immeasurable ones.

Footnotes

1. They have pulled out the arrows. 'tesam visallaanam'. The Great Beings it is said have pulled out the arrows. The Great Beings are the four pairs who have attained the four paths and fruits. The arrows they have pulled out is their personal self views. 'sakkaayadi.t.thi' When this arrow is pulled out a lot of the unpleasantness disappears then and there and later all unpleasant disappears. Pulling out arrows is the attaining of paths and fruits.

Issattha Sutta

Archery Skills

Translated from the Pali by Thanissaro Bhikkhu.

At Savatthi. As he was sitting to one side, King Pasenadi Kosala said to the Blessed One: "Where, lord, should a gift be given?"

"Wherever the mind feels confidence, great king."

"But a gift given where, lord, bears great fruit?"

"This [question] is one thing, great king -- 'Where should a gift be given?' -- while this -- 'A gift given where bears great fruit?' -- is something else entirely. What is given to a virtuous person -- rather than to an unvirtuous one -- bears great fruit. In that case, great king, I will ask you a counter-question. Answer as you see fit.

"What do you think, great king? There is the case where you have a war at hand, a battle imminent. A noble-warrior youth would come along -- untrained, unpracticed, undisciplined, undrilled, fearful, terrified, cowardly, quick to flee. Would you take him on? Would you have any use for a man like that?"

"No, lord, I wouldn't take him on. I wouldn't have any use for a man like that."

"Then a brahman youth... a merchant youth... a laborer youth would come along -- untrained, unpracticed, undisciplined, undrilled, fearful, terrified, cowardly, quick to flee. Would you take him on? Would you have any use for a man like that?"

"No, lord, I wouldn't take him on. I wouldn't have any use for a man like that."

"Now, what do you think, great king? There is the case where you have a war at hand, a battle imminent. A noble-warrior youth would come along -- trained, practiced, disciplined, drilled, fearless, unterrified, not cowardly, not quick to flee. Would you take him on? Would you have any use for a man like that?"

"Yes, lord, I would take him on. I would have use for a man like that."

"Then a brahman youth... a merchant youth... a laborer youth would come along -- trained, practiced, disciplined, drilled, fearless, unterrified, not cowardly, not quick to flee. Would you take him on? Would you have any use for a man like that?"

"Yes, lord, I would take him on. I would have use for a man like that."

"In the same way, great king. When someone has gone forth from the home life into homelessness -- no matter from what clan -- and he has abandoned five factors and is endowed with five, what is given to him bears great fruit.

"And which five factors has he abandoned? He has abandoned sensual desire... ill will... sloth & drowsiness... restlessness & anxiety... uncertainty. These are the five factors he has abandoned. And with which five factors is he endowed? He is endowed with the aggregate of virtue of one beyond training... the aggregate of concentration of one beyond training... the aggregate of discernment of one beyond training... the aggregate of release of one beyond training... the aggregate of knowledge & vision of release of one beyond training. These are the five factors with which he is endowed.

"What is given to one who has abandoned five factors and is endowed with five factors in this way bears great fruit."

That is what the Blessed One said. Having said that, the One Well-Gone, the Teacher, said further:

"As a king intent on battle would hire a youth in whom there are

archery skills, persistence, & strength, and not, on the basis of birth, a coward; so, too, you should honor a person of noble conduct, wise, in whom are established composure & patience, even though his birth may be lowly.

Let donors build pleasant hermitages and there invite the learned to stay. Let them make reservoirs in dry forests and walking paths where it's rough. Let them, with a clear, calm awareness, give food, drink, snacks, clothing, & lodgings to those who've become straightforward.

Just as a hundred-peaked, lightning-garlanded, thundering cloud, raining on the fertile earth, fills the plateaus & gullies, even so a person of conviction & learning, wise, having stored up provisions, satisfies wayfarers with food & drink.

Delighting in distributing alms, 'Give to them!

Give!' he says.

That is his thunder, like a raining cloud's.

That shower of merit, abundant, rains back on the one who gives."

Ittha Sutta

What is Welcome

Translated from the Pali by Thanissaro Bhikkhu

Then Anathapindika the householder went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there the Blessed One said to him: "These five things, householder, are welcome, agreeable, pleasant, and hard to obtain in the world. Which five?"

"Long life is welcome, agreeable, pleasant, and hard to obtain in the world.

"Beauty is welcome, agreeable, pleasant, and hard to obtain in the world.

"Happiness is welcome, agreeable, pleasant, and hard to obtain in the world.

"Status is welcome, agreeable, pleasant, and hard to obtain in the world.

"Rebirth in heaven is welcome, agreeable, pleasant, and hard to obtain in the world.

"Now, I tell you, these five things are not to be obtained by reason of prayers or wishes. If they were to be obtained by reason of prayers or wishes, who here would lack them? It's not fitting for the disciple of the noble ones who desires long life to pray for it or to delight in doing so. Instead, the disciple of the noble ones who desires long life should follow the path of practice leading to long life. In so doing, he will attain long life, either human or divine.

"It's not fitting for the disciple of the noble ones who desires beauty to pray for it or to delight in doing so. Instead, the disciple of the noble ones who desires beauty should follow

the path of practice leading to beauty. In so doing, he will attain beauty, either human or divine.

"It's not fitting for the disciple of the noble ones who desires happiness to pray for it or to delight in doing so. Instead, the disciple of the noble ones who desires happiness should follow the path of practice leading to happiness. In so doing, he will attain happiness, either human or divine.

"It's not fitting for the disciple of the noble ones who desires status to pray for it or to delight in doing so. Instead, the disciple of the noble ones who desires status should follow the path of practice leading to status. In so doing, he will attain status, either human or divine.

"It's not fitting for the disciple of the noble ones who desires rebirth in heaven to pray for it or to delight in doing so. Instead, the disciple of the noble ones who desires rebirth in heaven should follow the path of practice leading to rebirth in heaven. In so doing, he will attain rebirth in heaven."

Long life, beauty, status, honor,
heaven, high birth:
To those who delight
in aspiring for these things
in great measure, continuously,
the wise praise heedfulness
in making merit.

The wise person, heedful,
acquires a two-fold welfare:
welfare in this life and
welfare in the next.
By breaking through to his welfare
he's called prudent,
wise.

Jaliya Sutta

About Jaliya

Thus Have I Heard:

Once the Lord was staying at Kosambi, in the Ghosita Park. And two wanderers, Mandissa and Jaliya, the pupil of the wooden-bowl ascetic, came to him, exchanged courtesies with him and sat down to one side ...

“Once, Mahali, I was staying at Kosambi, in the Ghosita Park. And two wanderers, Mandissa and Jaliya, the pupil of the wooden-bowl ascetic, came to me, exchanged courtesies with me, and sat down to one side. Then they said: “How is it, friend Gotama, is the soul the same as the body, or is the soul one thing and the body another?” “Well now, friends, you listen, pay proper attention, and I will explain.” “Yes, friend,” they said, and I went on:

“Friends, a Tathágata arises in the world, an Arahant, fully-enlightened Buddha, endowed with wisdom and conduct, Well-Farer, Knower of the worlds, incomparable Trainer of men to be tamed, Teacher of Gods and humans, enlightened and blessed. He, having realized it by his own super-knowledge, proclaims this world with its Devas, Maras and Brahmas, its princes and people. He preaches the Dhamma, which is lovely in it’s beginning, lovely in its middle, lovely in it’s ending, in the spirit and in the letter, and displays the fully-perfected and purified holy life.

“A disciple goes forth and practices the moralities” (Digha Nikáya 2, verses 41–63). On account of his morality, he sees no danger anywhere. He experiences in himself the blameless bliss that comes from maintaining this Aryan morality. In this way, he is perfected in morality (as Digha Nikáya 2, verses 64–74) ... It is as if he were freed from debt, from sickness, from bonds, from slavery, from the perils of the

desert ... Being thus detached from sense-desires, detached from unwholesome states, he enters and remains in the first jhana ... and so suffuses, drenches, fills and irradiates his body, that there is no spot in his entire body that is untouched by this delight and joy born of detachment. Now of one who thus knows and thus sees, is it proper to say: “The soul is the same as the body,” or “The soul is different from the body?” “It is not, friend.” “But I thus know and see, and I do not say that the soul is either the same as, or different from the body.”

“And the same with the second...the third...the fourth jhana” (as Digha Nikáya 2, verses 77–82). “The mind bends and tends towards knowledge and vision. Now, of one who thus knows and thus sees, is it proper to say: “The soul is the same as the body,” or “The soul is different from the body?” “It is not, friend.”

He knows: “There is nothing further here.” Now of one who thus knows and thus sees, is it proper to say: “The soul is the same as the body,” or “The soul is different from the body?” “It is not, friend.” “But I thus know and see, and I do not say that the soul is either the same as, or different from the body.”

Thus the Lord spoke, and the two wanderers rejoiced at his words.

Footnotes:

1 For some reason, the last part of Digha Nikáya 6 is here repeated as a separate Sutta.

Jara Sutta

Old Age

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion the Blessed One was staying near Savatthi in the Eastern Monastery, the palace of Migara's mother. Now on that occasion the Blessed One, on emerging from seclusion in the late afternoon, sat warming his back in the western sun. Then Ven. Ānanda went to the Blessed One and, on arrival, having bowed down to the Blessed One, massaged the Blessed One's limbs with his hand and said, "It's amazing, lord. It's astounding, how the Blessed One's complexion is no longer so clear and bright; his limbs are flabby and wrinkled; his back, bent forward; there's a discernible change in his faculties -- the faculty of the eye, the faculty of the ear, the faculty of the nose, the faculty of the tongue, the faculty of the body."

"That's the way it is, Ānanda. When young, one is subject to aging; when healthy, subject to illness; when alive, subject to death. The complexion is no longer so clear and bright; the limbs are flabby and wrinkled; the back, bent forward; there's a discernible change in the faculties -- the faculty of the eye, the faculty of the ear, the faculty of the nose, the faculty of the tongue, the faculty of the body."

That is what the Blessed One said. Having said that, the One Well-gone, the Teacher, said further:

I spit on you, old age --old age that makes for ugliness.
The bodily image, so charming,
is trampled by old age.
Even those who live to a hundred
are headed -- all -- to an end in death,
which spares no one,
which tramples all.

Jara Sutta

Old Age

How short this life!
You die this side of 100 years,
but even if you live past,
you die of old age.

People grieve
for what they see as *mine*,
for nothing possessed is constant,
nothing is constantly possessed.
Seeing this separation
simply as it is,
one should not live the household life.

At death a person abandons
what he construes as *mine*.
Realizing this, the wise
should not incline
to be devoted to *mine*.

Just as a man doesn't see,
on awakening,
what he met in a dream,
even so he doesn't see,
when they are dead
-- their time done --
those he held dear.

Even when they are seen and heard,
people are called by this or that name,
but only the name remains
to be pointed to
when they are dead.

Grief, lamentation, and avarice
are not let go
by those greedy for *mine*,
so sages
letting go of possessions,
seeing the Secure,
go wandering forth.

Of a monk, living withdrawn,
enjoying a dwelling secluded:
they say it's congenial
that he not, in any realm,
display self.

Everywhere
the sage
independent
holds nothing dear or un-dear.

In him
lamentation and selfishness,
like water on a white lotus,
do not adhere.

As a water bead on a lotus leaf,
as water on a red lily,
does not adhere, so the sage
does not adhere
to the seen, the heard, or the sensed;

for, cleansed,
he does not construe
by means of the seen, the heard, or the sensed.

In no other way
does he ask for purity,
for neither impassioned
nor dis-passioned
is he.

Jata Sutta

The Tangle

Translated from the Pali by Thanissaro Bhikkhu

At Savatthi. Then the Brahman Jata ("Tangle") Bharadvaja went to the Blessed One and, on arrival, exchanged courteous greetings with him. After this exchange of friendly greetings and courtesies, he sat to one side. As he was sitting there he addressed the Blessed One with a verse:

A tangle within,
a tangle without,
people are entangled
in a tangle.
Gotama, I ask you this:
who can untangle this tangle?

[The Buddha:]

A man established in virtue,
discerning,
developing discernment and mind,
a monk ardent, astute:
he can untangle this tangle.

Those whose passion,
aversion,
and ignorance
have faded away,
Arahants, their effluents ended:
for them the tangle's untangled.

Where name-and-form,
along with perception
of impingement and form,
totally stop without trace:

that's where the tangle
is cut.

When this was said, the Brahman Jata Bharadvaja said to the Blessed One, "Magnificent, Master Gotama! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has Master Gotama -- through many lines of reasoning -- made the Dhamma clear. I go to the Blessed One for refuge, to the Dhamma, and to the community of monks. Let me obtain the going forth in Master Gotama's presence, let me obtain admission."

Then the Brahman Jata Bharadvaja received the going forth and the admission in the Blessed One's presence. And not long after his admission -- dwelling alone, secluded, heedful, ardent, and resolute -- he in no long time reached and remained in the supreme goal of the holy life, for which clansmen rightly go forth from home into homelessness, knowing and realizing it for himself in the here and now. He knew: "Birth is ended, the holy life fulfilled, the task done. There is nothing further for the sake of this world." And so Ven. Bharadvaja became another one of the Arahants.

Jhana Sutta

Mental Absorption

Translated from the Pali by Thanissaro Bhikkhu

"I tell you, the ending of the mental fermentations depends on the first jhana... the second jhana... the third... the fourth... the dimension of the infinitude of space... the dimension of the infinitude of consciousness... the dimension of nothingness. I tell you, the ending of the mental fermentations depends on the dimension of neither perception nor non-perception.

"I tell you, the ending of the mental fermentations depends on the first jhana.' Thus it has been said. In reference to what was it said? There is the case where a monk, withdrawn from sensuality, withdrawn from unskillful qualities, enters and remains in the first jhana: rapture and pleasure born from withdrawal, accompanied by directed thought and evaluation. He regards whatever phenomena there that are connected with form, feeling, perceptions, fabrications, and consciousness, as inconstant, stressful, a disease, a cancer, an arrow, painful, an affliction, alien, a disintegration, a void, not-self. He turns his mind away from those phenomena, and having done so, inclines his mind to the property of deathlessness: 'This is peace, this is exquisite -- the resolution of all fabrications; the relinquishment of all acquisitions; the ending of craving; dispassion; cessation; Unbinding.'

"Suppose that an archer or archer's apprentice were to practice on a straw man or mound of clay, so that after a while he would become able to shoot long distances, to fire accurate shots in rapid succession, and to pierce great masses. In the same way, there is the case where a monk... enters and remains in the first jhana: rapture and pleasure born of withdrawal, accompanied by directed thought and evaluation. He regards whatever phenomena there that are

connected with form, feeling, perceptions, fabrications, and consciousness, as inconstant, stressful, a disease, a cancer, an arrow, painful, an affliction, alien, a disintegration, a void, not-self. He turns his mind away from those phenomena, and having done so, inclines his mind to the property of deathlessness: 'This is peace, this is exquisite -- the resolution of all fabrications; the relinquishment of all acquisitions; the ending of craving; dispassion; cessation; Unbinding.'

"Staying right there, he reaches the ending of the mental fermentations. Or, if not, then -- through passion and delight for this very property [of deathlessness] and from the total wasting away of the first of the five Fetters [self-identity views, grasping at precepts and practices, uncertainty, sensual passion, and resistance] -- he is due to be reborn [in the Pure Abodes], there to be totally unbound, never again to return from that world.

"I tell you, the ending of the mental fermentations depends on the first jhana.' Thus it was said, and in reference to this was it said.

[Similarly with the other levels of jhana up through the dimension of nothingness.]

"Thus, as far as the perception-attainments go, that is as far as gnosis-penetration goes. As for these two spheres -- the attainment of the dimension of neither perception nor non-perception and the attainment of the cessation of feeling and perception -- I tell you that they are to be rightly explained by those monks who are meditator's, skilled in attaining, skilled in attaining and emerging, who have attained and emerged in dependence on them."

Jiivaka Sutta

A Discourse To Jiivaka The Foster Son Of The Prince

I heard thus:

At one time the Blessed One lived in Rajagaha, in the mango orchard of Jiivaka, the foster son of the prince. Jiivaka the foster son of the prince approached the Blessed One, worshipped, sat on a side and said: 'I have heard this, venerable sir, that living things are killed on account of the recluse Gotama, and he partakes that knowing, it was killed on account of him. Venerable sir, those who say, that living things are killed on account of the recluse Gotama, and he partakes that, knowing, it was killed on account of him, are they saying the rightful words of the Blessed One and not blaming the Teaching?'

'Jiivaka, those who say, that living things are killed on account of the recluse Gotama, and he partakes that knowing, because it was killed on account of him. They are not my words, and they blame me falsely. Jiivaka, I say that on three instances meat should not be partaken, when seen, heard or when there is a doubt. I say, that on these three instances meat should not be partaken. I say, that meat could be partaken on three instances, when not seen, not heard and when there is no doubt about it.

Jiivaka, the Bhikkhu supported by a village or hamlet sits pervading one direction with thoughts of loving kindness, and also the second, third, fourth, above, below and across, in all circumstances, for all purposes, towards all. With that thought developed limitlessly and grown great without anger. Then a certain householder or the son of a householder approaches and invites him for the next day's meal. If the Bhikkhu desires he accepts and at the end of that night, putting on robes and taking bowl and robes, approaches the house of that

householder or the son of the householder and sits on the prepared seat. That householder or his son serves him with the nourishing food with his own hands. It does not occur to him, "This householder should offer me nourishing food in the future too." He partakes that morsel food, neither enslaved and swooned, nor guilty. Wisely reflecting the danger. Jivaka, does this Bhikkhu think to trouble himself, another or both at that moment?'. 'No, venerable sir, he does not.' 'Jivaka, isn't this Bhikkhu partaking this food without a blemish?' 'He is. Venerable sir I have heard, that Brahma abides, in loving kindness. I witness it in the Blessed One. The Blessed One abides in loving kindness.' 'Jivaka, the Thus Gone One has dispelled that greed, hate and delusion, pulled it out with the roots, made palm stumps and made them not to grow again. If you say it, on account of that, I allow it. 'Venerable sir, I say it, on account of that.' 'Jivaka, the Bhikkhu abides supported on a certain village or hamlet. He abides pervading one direction with thoughts of compassion....With thoughts of intrinsic joy...With equanimity and also the second, third, fourth, above, below and across, in all circumstances, for all purposes, towards all, equanimity grown great and developed limitlessly without anger. Then a certain householder or the son of a householder approaches him and invites him for the next day's meal. If the Bhikkhu desires he accepts the invitation. At the end of that night, putting on robes and taking bowl and robes, he approaches the house of that householder or the son of the householder and sits on the prepared seat. That householder serves the Bhikkhu with the nourishing food with his own hands. It doesn't occur to him, "this householder should offer me nourishing food in the future too". He partakes that morsel food, not enslaved, not swooned, and without a guilt, wisely reflecting the danger. Jivaka, does this Bhikkhu think to trouble himself, another, or trouble both at that moment?'. 'No, venerable sir, he does not.' 'Jivaka, doesn't this Bhikkhu partake this food without a blemish?' 'Venerable sir, he partakes food without a blemish. I have heard, that Brahma abides in equanimity. I witness it, in the

Blessed One. The Blessed One, abides in equanimity.'

'Jiivaka, the Thus Gone One is not troubled, is detached, and not averse to greed, hate and delusion [1], pulled it out with the roots, made palm stumps and made not to grow again. If it is said on account of that, I allow it.' 'Venerable sir, I say it, on account of that.'

'Jiivaka, who ever destroys living things on account of the Thus Gone One or the disciples of the Thus Gone One, accumulate much demerit on five instances: If he said, go bring that living thing of such name. In this first instance he accumulates much demerit. If that living thing is pulled along, tied, with pain at the throat, feeling displeased and unpleasant [2]. In this second instance he accumulates much demerit. If it was said, go kill that animal. In this third instance he accumulates much demerit. When killing if that animal feels displeased and unpleasant, in this fourth instance he accumulates, much demerit and when the Thus Gone One or a disciple of the Thus Gone One tastes that un-suitable food. In this fifth instance he accumulates much demerit. Jiivaka, if anyone destroys the life of a living thing on account of the Thus Gone One or a disciple of the Thus Gone One, he accumulates much demerit on these five instances.' When this was said Jiivaka the foster son of the prince said; 'Wonderful venerable sir, the Bhikkhus partake suitable faultless food. Now I understand venerable sir. It is as though something overturned was reinstated. Something covered was made manifest. As though the path was told to someone who had lost his way. As though an oil lamp was lighted, for those who have sight to see forms. In various ways the Teaching is explained. Now I take refuge in the Blessed One, in the Teaching and the Community of Bhikkhus. May I be remembered as one who has taken refuge from today until life ends.

Jinna Sutta

Old

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion the Blessed One was staying near Rajagaha in the Bamboo Grove, the Squirrels' Sanctuary. Then Ven. Maha Kassapa went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there the Blessed One said to him, "You are now old, Kassapa. Your robes made of cast-off hemp rags are heavy for you. So wear robes donated by householders, eat invitational meals, and live close by me."

"Lord, for a long time I have lived in the wilderness and have extolled living in the wilderness. I have been an alms-goer and have extolled being an alms-goer. I have worn cast off rags and have extolled wearing cast off rags. I have worn only one set of the triple robe and have extolled wearing only one set of the triple robe. I have been modest and have extolled being modest. I have been content and have extolled being content. I have been reclusive and have extolled being reclusive. I have been un-entangled and have extolled being un-entangled. I have kept my persistence aroused and have extolled having persistence aroused."

"But, Kassapa, what compelling reason do you see that you for a long time have lived in the wilderness and have extolled living in the wilderness... that you have kept your persistence aroused and have extolled having persistence aroused?"

"Lord, I see two compelling reasons that for a long time I have lived in the wilderness and have extolled living in the wilderness... that I have kept my persistence aroused and have extolled having persistence aroused: seeing a pleasant abiding for myself in the here and now, and feeling sympathy for later generations: 'Perhaps later generations will take it as

an example: "It seems that the disciples of the Awakened One and those who awakened after him lived for a long time in the wilderness and extolled living in the wilderness; were alms-goers and extolled being alms-goers; wore cast off rags and extolled wearing cast off rags; wore only one set of the triple robe and extolled wearing only one set of the triple robe; were modest and extolled being modest; were content and extolled being content; were reclusive and extolled being reclusive; were un-entangled and extolled being un-entangled; kept their persistence aroused and extolled having persistence aroused.""

"Good, Kassapa. Very good. It seems that you are one who practices for the happiness of many, out of compassion for the world, for the welfare, benefit, and happiness of beings human and divine. So continue wearing your robes of cast off hemp cloth, go for alms, and live in the wilderness."

Jivaka Sutta

To Jivaka

(On Being a Lay Follower)

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion the Blessed One was staying in Rajagaha, at Jivaka's Mango Grove. Then Jivaka Komarabhacca went to the Blessed One and, on arrival, having bowed down, sat to one side. As he was sitting there he said to the Blessed One: "Venerable sir, to what extent is one a lay follower?"

"Jivaka, when one has gone to the Buddha for refuge, has gone to the Dhamma for refuge, and has gone to the Sangha for refuge, then to that extent is one a lay follower."

"And to what extent, venerable sir, is one a virtuous lay follower?"

"Jivaka, when one abstains from taking life, from stealing, from sexual misconduct, from lying, and from fermented and distilled drinks that lead to heedlessness, then to that extent is one a virtuous lay follower."

"And to what extent, venerable sir, is one a lay follower who practices for his own benefit but not that of others?"

"Jivaka, when a lay follower himself is consummate in conviction but does not encourage others in the consummation of conviction; when he himself is consummate in virtue but does not encourage others in the consummation of virtue; when he himself is consummate in generosity but does not encourage others in the consummation of generosity; when he himself desires to see the monks but does not encourage others to see the monks; when he himself wants to hear the true Dhamma but does not encourage others to hear

the true Dhamma; when he himself habitually remembers the Dhamma he has heard but does not encourage others to remember the Dhamma they have heard; when he himself explores the meaning of the Dhamma he has heard but does not encourage others to explore the meaning of the Dhamma they have heard; when he himself, knowing both the Dhamma and its meaning, practices the Dhamma in line with the Dhamma, but does not encourage others to practice the Dhamma in line with the Dhamma: then to that extent he is a lay follower who practices for his own benefit but not for the benefit of others."

"And to what extent, venerable sir, is one a lay follower who practices both for his own benefit and the benefit of others?"

"Jivaka, when a lay follower himself is consummate in conviction and encourages others in the consummation of conviction; when he himself is consummate in virtue and encourages others in the consummation of virtue; when he himself is consummate in generosity and encourages others in the consummation of generosity; when he himself desires to see the monks and encourages others to see the monks; when he himself wants to hear the true Dhamma and encourages others to hear the true Dhamma; when he himself habitually remembers the Dhamma he has heard and encourages others to remember the Dhamma they have heard; when he himself explores the meaning of the Dhamma he has heard and encourages others to explore the meaning of the Dhamma they have heard; when he himself, knowing both the Dhamma and its meaning, practices the Dhamma in line with the Dhamma and encourages others to practice the Dhamma in line with the Dhamma: then to that extent he is a lay follower who practices both for his own benefit and for the benefit of others."

Juseige

The Sutra of Infinite Life

The Sacred Vows

I establish the Vows unexcelled,
and reach the Highest Path, Bodhi,
Were these Vows unfulfilled,
I would never attain Enlightenment.

I will be the great provider,
throughout innumerable kalpas,
Should I fail to save all in need,
I would never attain Enlightenment.

Upon my attaining Enlightenment,
If my Name were not heard anywhere,
in the ten quarters of the universe,
I would never attain Enlightenment.

Practicing the Holy Way -- selflessness,
Depth in right reflection and pure wisdom,
Aspiring toward the highest path,
I will be the teacher of devas and men.

My wondrous power by its great light,
Brightens the countless lands throughout,
Removes the darkness of the three defilements,
And delivers all from suffering and pain.

Opening the eyes of Wisdom,
I will end this darkness of ignorance.
Blocking all the paths of evil,
I will open the gate to Attainment.

Having attained Buddhahood untainted,
my august air shall illumine the ten quarters.

The sun and the moon being outshone,
the celestial lights shall hide in shame.

I will open the Dharma-storehouse
and bestow upon all the treasure of my virtues.
Constantly going among the masses,
I will preach the Dharma with a lion's roar.

Paying homage to all the Buddhas,
I will be endowed with all virtues.
Vows and Wisdom completely realized,
I will be master of the three worlds.

As Buddha's wisdom unimpeded
has no place its light cannot reach,
so my power of Merit and Wisdom
Shall be equal to the Honored One's.

If my vows be certainly fulfilled,
May this whole universe quake.
And may the host of devas
Rain wondrous blossoms from the sky.

Kaayagataasatisuttam

Mindfulness established in the Body

I heard thus:

At one time the Blessed One lived in the monastery offered by Anathapindika in Jeta's grove in Savatthi. Then to the Bhikkhus assembled in the attendance hall after the mid-day meal, this talk arose.' Friends, it is wonderful, the Blessed One who knows and sees, is perfect and rightfully enlightened has said that mindfulness established in the body, developed and made much, brings much results and great results.' When this conversation was going on, the Blessed One got up from his seclusion, in the evening, approached the attendance hall, sat on the prepared seat and addressed the Bhikkhus. 'Bhikkhus, with what talk were you seated here and what was the other conversation?'

'Venerable sir, we were assembled in the attendance hall after the mid-day meal then this talk arose...among us. Friends, it is wonderful, the Blessed One who knows and sees, is perfect and rightfully enlightened has said that mindfulness of the body in the body, developed and made much, brings much results and great results. When this conversation was going on, the Blessed One arrived.'

'Bhikkhus, mindfulness of the body in the body developed and made much in which manner brings much results and great results? The Bhikkhu, gone to the forest, or to the root of a tree, or to an empty house, sits legs crossed, the body straight, and mindfulness established in front. Mindfully he breathes in or 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. Trains, calming the bodily determination I breathe in. Trains, calming the bodily

determination I breathe out. When he abides diligent to dispel, worldly thoughts and recollections fade and his mind gets established in a single point concentrated. Bhikkhus, in this manner too mindfulness of the body in the body is developed.

Again, Bhikkhus, the Bhikkhu going knows, I go. Or standing knows I stand. Or sitting knows I sit. Or lying knows I lie. In whatever manner his body is placed, that and that he knows. When he abides diligent to dispel, worldly thoughts and recollections fade and his mind gets established in a single point concentrated. Bhikkhus, in this manner too mindfulness of the body in the body is developed.

Again the Bhikkhu becomes aware, going forward or turning back, looking on, or looking about, bending or stretching, Becomes aware bearing the three robes and bowl, Becomes aware enjoying, drinking, eating or tasting. Becomes aware going, standing, sitting, lying, speaking, or keeping silence. When he abides diligent to dispel, worldly thoughts and recollections fade and his mind gets established in a single point concentrated. Bhikkhus, in this manner too mindfulness of the body in the body is developed.

Again, the Bhikkhu abides reflecting this body up from the sole, down from the hair on the top and surrounded by the skin as full of various impurities. There are in this body, hair of the head and body, nails, teeth, skin, flesh, veins, bones, bone marrow, kidneys, heart, liver, pleura, spleen, lungs, lower intestines, bowels, stomach, excreta, bile, phlegm, pus, blood, sweat, fat, tears, eye secretions, saliva, snot, oil of joints, urine, Just like a bag of provisions open on both sides, is filled up with various grains such as rice, paddy, green grams, beans, sesame, fine rice. A man who could see would pull it out and reflect, this is rice, this paddy, this green grams, this beans, this sesame, and this is fine rice. In the same manner the Bhikkhu abides reflecting this body, up from the sole, down from the hair on the top and surrounded by the skin as full of various impurities. There are in this body, hair of

the head and body, nails, teeth, skin, flesh, veins, bones, bone marrow, kidneys, heart, liver, pleura, spleen, lungs, lower intestines, bowels, stomach, excreta, bile, phlegm, pus, blood, sweat, fat, tears, eye secretions, saliva, snot, oil of joints and urine. When he abides diligent to dispel, worldly thoughts and recollections fade and his mind gets established in a single point concentrated. Bhikkhus, in this manner too mindfulness of the body in the body is developed

Again the Bhikkhu abides reflecting this body as elements in whatever posture it is. There are in this body, the elements, earth, water, fire and air. Just as a clever butcher or his apprentice would be seated in a hut at the four cross roads with a killed cow dissecting it into small bits. In the same manner, in this body, there are the elements earth, water, fire and air. When he abides diligent to dispel, worldly thoughts and recollections fade and his mind gets established in a single point concentrated. Bhikkhus, in this manner too mindfulness of the body in the body is developed

Again, the Bhikkhu reflects this body as a dead body thrown in the charnel ground, either after one day, two days or three days, bloated, turned blue and festering. This body too is subject to that same, has not gone beyond it. When he abides diligent to dispel, worldly thoughts and recollections fade and his mind gets established in a single point concentrated. Bhikkhus, in this manner too mindfulness of the body in the body is developed.

Again, the Bhikkhu abides reflecting this body as a dead body thrown in the charnel ground eaten by hawks, vultures, dogs, foxes, or by various other living things. This body too is subject to that same, has not gone beyond it. Again, the Bhikkhu abides reflecting this body as a dead body thrown in the charnel ground eaten by hawks, vultures, dogs, foxes, or by various other living things. This body too is subject to that same, has not gone beyond it.

Again, Bhikkhus, the Bhikkhu reflects this body as thrown in the charnel ground, as a skeleton with flesh and blood bound with nerves, as a skeleton without flesh, smeared with blood and bound with nerves, as a skeleton without flesh and blood, bound with nerves, as a skeleton not bound together, thrown here and there, the bones of the hands here and the bones of the legs there, the knee bone, the thigh bones, the hip bone, the back bone, and the skull thrown here and there. Then he considers, to this body too this same would happen, it has not gone beyond that.

When he abides diligent to dispel, worldly thoughts and recollections fade and his mind gets established in a single point concentrated. Bhikkhus, in this manner too mindfulness of the body in the body is developed.

Again, Bhikkhus, the Bhikkhu reflects this body as thrown in the charnel ground, as bones turned white the colour of shells, as rotted bones, as bones three years old, decayed and turned to dust Then he considers, to this body too this same would happen, it has not gone beyond that. When he abides diligent to dispel, worldly thoughts and recollections fade and his mind gets established in a single point concentrated. Bhikkhus, in this manner too mindfulness of the body in the body is developed.

Again the Bhikkhu secluding the mind from sensual thoughts and defiling thoughts. With thoughts and thought processes, and with joy and pleasantness born of seclusion, abides in the first jhana. He pervades this body, perfects it and fills it up with joy and pleasantness born of seclusion. Does not leave a single spot untouched with that joy and pleasantness born of seclusion. Bhikkhus, like a bather or his apprentice, would place some bathing powder in a bronze vessel, would mix it sprinkling water and turning it into a ball of lather. He would mix it well, until the lather becomes a ball and nothing would trickle down from it. In the same manner he would pervade this body, perfect it and fill it up with the joy and pleasantness

born of seclusion, not leaving a single spot untouched with that joy and pleasantness. When he abides diligent to dispel, worldly thoughts and recollections fade and his mind gets established in a single point concentrated. Bhikkhus, in this manner too mindfulness of the body in the body is developed.

Again, the Bhikkhu overcoming, thoughts and thought processes would bring the mind to a single point appeasing it internally. And without thoughts and thought processes and with joy and pleasantness born of concentration would abide in the second jhana. Then he would pervade this body, perfect it and fill it up with joy and pleasantness born of concentration. He would not leave a single spot untouched with that joy and pleasantness born of concentration. Like a deep pond without inlets from the east, west, north or south, is filled up with cool water springing from the bottom. Rainwater too would not enter it. The cool water coming up would fill it flowing all round and completing it, not leaving a single spot untouched by that cold water. In the same manner he pervades this body, perfects it and fills it up with joy and pleasantness born of concentration. Would not leave a single spot untouched with the joy and pleasantness born of concentration. When he abides diligent to dispel, worldly thoughts and recollections fade and his mind gets established in a single point concentrated. Bhikkhus, in this manner too mindfulness of the body in the body is developed...

Again, the Bhikkhu, with equanimity to joy and detachment, would abide mindful and aware, experiencing pleasantness too with the body and abide in the third jhana. To this the noble ones say abiding in pleasantness with equanimity. Then he pervades this body, perfects it, and fills it up with pleasantness devoid of joy. Would not leave a single spot untouched with that pleasantness devoid of joy. Like, of blue, red and white lotuses that grow in a pond, some are born, grow, develop, nourish and bloom in the water. Their tops and roots are pervaded with the cold water and they do not have a place not touched with the cold water. In the same manner he

pervades this body, perfects it, and fills it up with pleasantness devoid of joy, touching everything with that pleasantness. When he abides diligent to dispel, worldly thoughts and recollections fade and his mind gets established in a single point concentrated. Bhikkhus, in this manner too mindfulness of the body in the body is developed.

Again the Bhikkhu, dispelling pleasantness and unpleasantness, and earlier over coming, pleasure and displeasure, with mindfulness purified with equanimity abides in the fourth jhana. Then he sits pervading the whole body with that pure and clean mind, not leaving out any spot. Like a man who has covered himself with a white cloth together with the head, without leaving out anything. In the same manner he sits pervading the whole body with that pure clean mind, not leaving out any spot untouched with the pure clean mind. When he abides diligent to dispel, worldly thoughts and recollections fade and his mind gets established in a single point concentrated. Bhikkhus, in this manner too mindfulness of the body in the body is developed.

Bhikkhus, to whomever Bhikkhu mindfulness of the body in the body are developed and made much his thoughts of merit are intense with knowledge. Bhikkhus, just as whosever mind is intensely spread to the great ocean, to him all rivulets are bent to the great ocean. In the same manner to whomever Bhikkhu mindfulness of the body in the body is developed and made much his thoughts of merit are intense with knowledge. Bhikkhus, to whomever Bhikkhu mindfulness of the body in the body is not developed and not made much, Death finds access to him. Death finds a sign in him. [1] Like a man putting a huge stone in a lump of wet mud. Bhikkhus, would the huge stone find access into the lump of wet mud?

‘Venerable sir, it would find access.’

‘In the same manner, Bhikkhus, a man come to a dry sapless log with an over cover, saying, I will light a fire, and make fire.

Bhikkhus, that man, come to the dry sapless log of wood with the over cover rubbing it with the over cover would he light a fire and make fire?’

‘Venerable sir, he would light a fire.’

‘Bhikkhus, in the same manner, to whomever Bhikkhu mindfulness of the body in the body is not developed and not made much, Death finds access to him. Death finds a sign in him. [1] Like when there is an empty water vessel standing upright a man comes with a load of water. Bhikkhus, would it be possible for that man to fill the water vessel?’

‘Yes, venerable sir, it would be possible.’

‘Bhikkhus, in the same manner to whomever Bhikkhu mindfulness of the body in the body is not developed and not made much, Death finds access to him. Death finds a sign in him.

‘Bhikkhus, in the same manner, to whomever Bhikkhu mindfulness of the body in the body is developed and made much, Death will not find access to him. Death will not find a sign in him. Like a man who would put a small ball of thread on a well formed cross bar. Bhikkhus, do you think it would find access in the well formed cross bar?’

‘Venerable sir, it would not.’

‘In the same manner Bhikkhus, to whomever Bhikkhu mindfulness of the body in the body is developed and made much, Death will not find access to him. Death will not find a sign in him. Like a man come to a wet sappy log with an over cover, saying, I will light a fire, and make fire. Bhikkhus, that man, come to the wet sappy log of wood with the over cover rubbing it with the over cover would he light a fire and make fire?’

‘Venerable sir, he would not light a fire.’

‘Bhikkhus, in the same manner, to whomever Bhikkhu mindfulness of the body in the body is developed and made much, Death will not find access to him. Death will not find a sign in him. Like when there is a water vessel standing upright full to the brim, a man comes with a load of water. Bhikkhus, would it be possible for that man to fill the water vessel?’

‘No, venerable sir, it would not be possible.’

‘In the same manner Bhikkhus, to whomever Bhikkhu mindfulness of the body in the body is developed and made much, Death will not find access to him. Death will not find a sign in him.’

Mindfulness of the body in the body developed and made much, directed for the realization of whatever higher knowledge, becomes the eyewitness in that and that sphere. As there is a vessel with water filled to the brim, then a strong man comes, in whatever manner he considers, about it, it’s water.

Mindfulness of the body in the body developed and made much, when directed for the realization of whatever higher knowledge, it becomes the eyewitness in that and that sphere. [2] As on level ground, there is a square pond with embankments, filled to the brim, a strong man comes and opens the embankments in some manner, isn’t it water that comes out?’

‘Venerable sir, it is water?’

‘Bhikkhus, in the same manner mindfulness of the body in the body developed and made much, when directed for the realization of whatever higher knowledge, it becomes the eye witness in that and that sphere. As on level ground, on the four cross roads, stands a carriage yoked to thoroughbreds, ready with whip and reins. A trainer of horses comes, ascends the carriage and taking the reins in the left hand and the whip in the right, goes where he likes and recalls. In the

same manner mindfulness of the body in the body developed and made much, directed for the realization of whatever higher knowledge, becomes the eyewitness in that and that sphere.

Bhikkhus, mindfulness of the body in the body, practiced, developed, made much, made the vehicle, made the foundation, indulged in the practice with aroused effort, I declare ten benefits. What are the ten?

Overcoming whatever dislikes lives with like and dislike
Overcoming whatever fears lives without fears. Endures cold and heat, hunger and thirst, the sting of gad flies and yellow flies, the heat of the air, the sting of serpents and creeping, badly enunciated words with hurtful contacts. Endures bodily unpleasant feelings that are sharp piercing and unwelcome
Becomes a quick and easy gainer of the four jhanas, the high and pleasant abiding of the mind, here and now. Partakes of various supernormal powers, such as one becomes many and many becomes one. Goes unobstructed across walls, embankments, rocks, like going in space. Dives in and out of earth as though in water. Goes unbroken on water as though on earth. Abides in space like birds large and small. Touches and rubs off with the hand, even the moon and sun, so powerful as they are. Thus wields power with the body as far as the world of Brahma. With the heavenly ear purified beyond human hears both sounds, heavenly and human, far and near. Penetrates and sees the minds of other beings. Sees the greedy mind, the not greedy mind, the angry mind, the not angry mind, the deluded mind and the not deluded mind. Knows the contracted mind, the distracted mind, the developed mind, the un-developed mind, the noble mind and the mind without compare. Knows the concentrated mind, the un-concentrated mind, the released mind and the unreleased mind. Recollects the manifold previous births. Such as one birth, two births ...re...with all modes and details the various previous births. With the purified heavenly eye beyond human

sees beings disappearing and appearing in un-exalted and exalted states, beautiful and ugly, in good and bad states.

Sees beings according to their actions. Destroying desires, the mind released from desires and released through wisdom, here and now by oneself realizing abides.

Bhikkhus, mindfulness of the body in the body, practiced, developed, made much, made the vehicle, made the foundation, indulged in the practice with aroused effort, I declare these ten benefits.

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

Footnotes:

1. To whomever Bhikkhu mindfulness of the body in the body is not developed and made much, Death finds access to him. 'Yassa kassaci bhikkhave, bhikkhuno kaayagataa sati abhaavitaa abahuliitakaa labhati tassa Maaro otara.m. labhati tassa Maaro aarammanam.' 'Mara' though alluded to a supernatural being; here it means the defilements in the thoughts of the Bhikkhu.

2. Mindfulness of the body in the body developed and made much, when directed to the realization of whatever higher knowledge, it becomes the eye witness in that and that sphere. 'Yassa kassaci bhikkhave kaayagataa sati bhaavitaa bahuliikataa, so yassa yassa abhinnaa sacchikaraniiyassa dhammassa citta.m abhininnaameti abhinnaasacchikiriyaaya tatra tatr'eva sakkhibhavyata.m paapunaati sati sati aayatane. The thorough development of mindfulness of the body in the body, leads the Bhikkhu for the realization of the higher knowledge's. It is said that, that developed mindfulness, is the eyewitness of those higher knowledge's. There is no other evidence of these attainments.

Kaccayanagotta Sutta

To Kaccayana Gotta

On Right View

Translated from the Pali by Thanissaro Bhikkhu

Dwelling at Savatthi... Then Ven. Kaccayana Gotta approached the Blessed One and, on arrival, having bowed down, sat to one side. As he was sitting there he said to the Blessed One: "Lord, 'Right view, right view,' it is said. To what extent is there right view?"

"By and large, Kaccayana, this world is supported by (takes as its object) a polarity, that of existence and non-existence. But when one sees the origination of the world as it actually is with right discernment, 'non-existence' with reference to the world does not occur to one. When one sees the cessation of the world as it actually is with right discernment, 'existence' with reference to the world does not occur to one.

"By and large, Kaccayana, this world is in bondage to attachments, clingings (sustenances), and biases. But one such as this does not get involved with or cling to these attachments, clingings, fixations of awareness, biases, or obsessions; nor is he resolved on 'my self.' He has no uncertainty or doubt that, when there is arising, only stress is arising; and that when there is passing away, only stress is passing away. In this, one's knowledge is independent of others. It is to this extent, Kaccayana, that there is right view.

"'Everything exists': That is one extreme. 'Everything doesn't exist': That is a second extreme. Avoiding these two extremes, the Tathágata teaches the Dhamma via the middle: From ignorance as a requisite condition come fabrications. From fabrications as a requisite condition comes consciousness. From consciousness as a requisite condition comes name-

and-form. From name-and-form as a requisite condition come the six sense media. From the six sense media as a requisite condition comes contact. From contact as a requisite condition comes feeling. From feeling as a requisite condition comes craving. From craving as a requisite condition comes clinging/sustenance. From clinging/sustenance as a requisite condition comes becoming. From becoming as a requisite condition comes birth. From birth as a requisite condition, then aging and death, sorrow, lamentation, pain, distress, and despair come into play. Such is the origination of this entire mass of stress and suffering.

"Now from the remainder-less fading and cessation of that very ignorance comes the cessation of fabrications. From the cessation of fabrications comes the cessation of consciousness. From the cessation of consciousness comes the cessation of name-and-form. From the cessation of name-and-form comes the cessation of the six sense media. From the cessation of the six sense media comes the cessation of contact. From the cessation of contact comes the cessation of feeling. From the cessation of feeling comes the cessation of craving. From the cessation of craving comes the cessation of clinging/sustenance. From the cessation of clinging/sustenance comes the cessation of becoming. From the cessation of becoming comes the cessation of birth. From the cessation of birth, then aging and death, sorrow, lamentation, pain, distress, and despair all cease. Such is the cessation of this entire mass of stress and suffering."

Kakacupama Sutta

The Simile of the Saw

"Once, monks, in this same Savatthi, there was a lady of a household named Vedehika. This good report about Lady Vedehika had circulated: 'Lady Vedehika is gentle. Lady Vedehika is even-tempered. Lady Vedehika is calm.' Now, Lady Vedehika had a slave named Kali who was diligent, deft, and neat in her work. The thought occurred to Kali the slave: 'This good report about my Lady Vedehika has circulated: "Lady Vedehika is even-tempered. Lady Vedehika is gentle. Lady Vedehika is calm." Now, is anger present in my lady without showing, or is it absent? Or is it just because I'm diligent, deft, and neat in my work that the anger present in my lady doesn't show? Why don't I test her?'

"So Kali the slave got up after daybreak. Then Lady Vedehika said to her: 'Hey, Kali!'

"'Yes, madam?'

"'Why did you get up after daybreak?'

"'No reason, madam.'

"'No reason, you wicked slave, and yet you get up after daybreak?' Angered and displeased, she scowled.

"Then the thought occurred to Kali the slave: 'Anger *is* present in my lady without showing, and not absent. And it's just because I'm diligent, deft, and neat in my work that the anger present in my lady doesn't show. Why don't I test her some more?'

"So Kali the slave got up later in the day. Then Lady Vedehika said to her: 'Hey, Kali!'

"Yes, madam?"

"Why did you get up later in the day?"

"No reason, madam."

"No reason, you wicked slave, and yet you get up later in the day?" Angered and displeased, she grumbled.

"Then the thought occurred to Kali the slave: 'Anger *is* present in my lady without showing, and not absent. And it's just because I'm diligent, deft, and neat in my work that the anger present in my lady doesn't show. Why don't I test her some more?'

"So Kali the slave got up even later in the day. Then Lady Vedehika said to her: 'Hey, Kali!'

"Yes, madam?"

"Why did you get up even later in the day?"

"No reason, madam."

"No reason, you wicked slave, and yet you get up even later in the day?" Angered and displeased, she grabbed hold of a rolling pin and gave her a whack over the head, cutting it open.

"Then Kali the slave, with blood streaming from her cut-open head, went and denounced her mistress to the neighbors: 'See, ladies, the gentle one's handiwork? See the even-tempered one's handiwork? See the calm one's handiwork? How could she, angered and displeased with her only slave for getting up after daybreak, grab hold of a rolling pin and give her a whack over the head, cutting it open?'

"After that this evil report about Lady Vedehika circulated: 'Lady Vedehika is vicious. Lady Vedehika is foul-tempered. Lady Vedehika is violent.'

"In the same way, monks, a monk may be ever so gentle, ever so even-tempered, ever so calm, as long as he is not touched by disagreeable aspects of speech. But it is only when disagreeable aspects of speech touch him that he can truly be known as gentle, even-tempered, and calm. I don't call a monk easy to admonish if he is easy to admonish and makes himself easy to admonish only by reason of robes, almsfood, lodging, and medicinal requisites for curing the sick. Why is that? Because if he doesn't get robes, almsfood, lodging, and medicinal requisites for curing the sick, then he isn't easy to admonish and doesn't make himself easy to admonish. But if a monk is easy to admonish and makes himself easy to admonish purely out of esteem for the Dhamma, respect for the Dhamma, reverence for the Dhamma, then I call him easy to admonish. Thus, monks, you should train yourselves: 'We will be easy to admonish and make ourselves easy to admonish purely out of esteem for the Dhamma, respect for the Dhamma, reverence for the Dhamma.' That's how you should train yourselves.

"Monks, there are these five aspects of speech by which others may address you: timely or untimely, true or false, affectionate or harsh, beneficial or unbeneficial, with a mind of good-will or with inner hate. Others may address you in a timely way or an untimely way. They may address you with what is true or what is false. They may address you in an affectionate way or a harsh way. They may address you in a beneficial way or an unbeneficial way. They may address you with a mind of good-will or with inner hate. In any event, you should train yourselves: 'Our minds will be unaffected and we will say no evil words. We will remain sympathetic to that person's welfare, with a mind of good will, and with no inner hate. We will keep pervading him with an awareness imbued with good will and, beginning with him, we will keep pervading the all-encompassing world with an awareness imbued with good will -- abundant, expansive, immeasurable, free from hostility, free from ill will.' That's how you should train yourselves.

"Suppose that a man were to come along carrying a hoe and a basket, saying, 'I will make this great earth be without earth.' He would dig here and there, scatter soil here and there, spit here and there, urinate here and there, saying, 'Be without earth. Be without earth.' Now, what do you think -- would he make this great earth be without earth?"

"No, lord. Why is that? Because this great earth is deep and enormous. It can't easily be made to be without earth. The man would reap only a share of weariness and disappointment."

"In the same way, monks, there are these five aspects of speech by which others may address you: timely or untimely, true or false, affectionate or harsh, beneficial or unbeneficial, with a mind of good-will or with inner hate. Others may address you in a timely way or an untimely way. They may address you with what is true or what is false. They may address you in an affectionate way or a harsh way. They may address you in a beneficial way or an unbeneficial way. They may address you with a mind of good-will or with inner hate. In any event, you should train yourselves: 'Our minds will be unaffected and we will say no evil words. We will remain sympathetic to that person's welfare, with a mind of good will, and with no inner hate. We will keep pervading him with an awareness imbued with good will and, beginning with him, we will keep pervading the all-encompassing world with an awareness imbued with good will equal to the great earth -- abundant, expansive, immeasurable, free from hostility, free from ill will.' That's how you should train yourselves."

"Suppose that a man were to come along carrying lac, yellow orpiment, indigo, or crimson, saying, 'I will draw pictures in space, I will make pictures appear.' Now, what do you think -- would he draw pictures in space and make pictures appear?"

"No, lord. Why is that? Because space is formless and featureless. It's not easy to draw pictures there and to make

them appear. The man would reap only a share of weariness and disappointment."

"In the same way, monks, there are these five aspects of speech by which others may address you: timely or untimely, true or false, affectionate or harsh, beneficial or unbeneficial, with a mind of good-will or with inner hate. Others may address you in a timely way or an untimely way. They may address you with what is true or what is false. They may address you in an affectionate way or a harsh way. They may address you in a beneficial way or an unbeneficial way. They may address you with a mind of good-will or with inner hate. In any event, you should train yourselves: 'Our minds will be unaffected and we will say no evil words. We will remain sympathetic to that person's welfare, with a mind of good will, and with no inner hate. We will keep pervading him with an awareness imbued with good will and, beginning with him, we will keep pervading the all-encompassing world with an awareness imbued with good will equal to space -- abundant, expansive, immeasurable, free from hostility, free from ill will.' That's how you should train yourselves.

"Suppose that a man were to come along carrying a burning grass torch and saying, 'With this burning grass torch I will heat up the river Ganges and make it boil.' Now, what do you think -- would he, with that burning grass torch, heat up the river Ganges and make it boil?"

"No, lord. Why is that? Because the river Ganges is deep and enormous. It's not easy to heat it up and make it boil with a burning grass torch. The man would reap only a share of weariness and disappointment."

"In the same way, monks, there are these five aspects of speech by which others may address you: timely or untimely, true or false, affectionate or harsh, beneficial or unbeneficial, with a mind of good-will or with inner hate. Others may address you in a timely way or an untimely way. They may

address you with what is true or what is false. They may address you in an affectionate way or a harsh way. They may address you in a beneficial way or an unbeneficial way. They may address you with a mind of good-will or with inner hate. In any event, you should train yourselves: 'Our minds will be unaffected and we will say no evil words. We will remain sympathetic to that person's welfare, with a mind of good will, and with no inner hate. We will keep pervading him with an awareness imbued with good will and, beginning with him, we will keep pervading the all-encompassing world with an awareness imbued with good will equal to the river Ganges -- abundant, expansive, immeasurable, free from hostility, free from ill will.' That's how you should train yourselves.

"Suppose there were a catskin bag -- beaten, well-beaten, beaten through and through, soft, silky, free of rustling and crackling -- and a man were to come along carrying a stick or shard and saying, 'With this stick or shard I will take this catskin bag -- beaten, well-beaten, beaten through and through, soft, silky, free of rustling and crackling -- and I will make it rustle and crackle.' Now, what do you think -- would he, with that stick or shard, take that catskin bag -- beaten, well-beaten, beaten through and through, soft, silky, free of rustling and crackling -- and make it rustle and crackle?"

"No, lord. Why is that? Because the catskin bag is beaten, well-beaten, beaten through and through, soft, silky, free of rustling and crackling. It's not easy to make it rustle and crackle with a stick or shard. The man would reap only a share of weariness and disappointment."

"In the same way, monks, there are these five aspects of speech by which others may address you: timely or untimely, true or false, affectionate or harsh, beneficial or unbeneficial, with a mind of good-will or with inner hate. Others may address you in a timely way or an untimely way. They may address you with what is true or what is false. They may address you in an affectionate way or a harsh way. They may

address you in a beneficial way or an unbeneficial way. They may address you with a mind of good-will or with inner hate. In any event, you should train yourselves: 'Our minds will be unaffected and we will say no evil words. We will remain sympathetic to that person's welfare, with a mind of good will, and with no inner hate. We will keep pervading him with an awareness imbued with good will and, beginning with him, we will keep pervading the all-encompassing world with an awareness imbued with good will equal to a catskin bag -- abundant, expansive, immeasurable, free from hostility, free from ill will.' That's how you should train yourselves.

"Monks, even if bandits were to carve you up savagely, limb by limb, with a two-handled saw, he among you who let his heart get angered even at that would not be doing my bidding. Even then you should train yourselves: 'Our minds will be unaffected and we will say no evil words. We will remain sympathetic, with a mind of good will, and with no inner hate. We will keep pervading these people with an awareness imbued with good will and, beginning with them, we will keep pervading the all-encompassing world with an awareness imbued with good will -- abundant, expansive, immeasurable, free from hostility, free from ill will.' That's how you should train yourselves.

"Monks, if you attend constantly to this admonition on the simile of the saw, do you see any aspects of speech, slight or gross, that you could not endure?"

"No, lord."

"Then attend constantly to this admonition on the simile of the saw. That will be for your long-term welfare and happiness."

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

Kaladana Sutta

Seasonable Gifts

Translated from the Pali by Thanissaro Bhikkhu

"There are these five seasonable gifts. Which five? One gives to a newcomer. One gives to one going away. One gives to one who is ill. One gives in time of famine. One sets the first fruits of field and orchard in front of those who are virtuous. These are the five seasonable gifts."

In the proper season they give --
those with discernment,
responsive, free from stinginess.
Having been given in proper season,
with hearts inspired by the Noble Ones
-- straightened, such --
their offering bears an abundance.
Those who rejoice in that gift
or give assistance,
they, too, have a share of the merit,
and the offering isn't depleted by that.
So, with an unhesitant mind,
one should give where the gift bears great fruit.
Merit is what establishes
living beings in the next life.

Kalahavivada Sutta

Further Questions

Translated from the Pali by John D. Ireland

"From what arise contentions and disputes, lamentations and sorrows, along with selfishness and conceit, and arrogance along with slander? From where do these various things arise? Come tell me this."

"From being too endeared to objects and persons arise contentions and disputes, lamentations and sorrows along with avarice, selfishness and conceit, arrogance and slander. Contentions and disputes are linked with selfishness, and slander is born of contention."

"What are the sources of becoming endeared in the world? What are the sources of whatever passions prevail in the world, of longings and fulfillments that are man's goal in life?"

"Desires are the source of becoming endeared (to objects and persons) in the world, also of whatever passions prevail. These are the sources of longings and fulfillments that are man's goal in life." [1]

"Now what is the source of desire in the world? What is the cause of judgments [2] that arise; of anger, untruth, doubts and whatever other (similar) states that have been spoken of by the Recluse (i.e., the Buddha)?"

"It is pleasant, it is unpleasant," so people speak in the world; and based upon that arises desire. Having seen the appearing and disappearing of material things a man makes his judgments in the world. [3] Anger, untruth and doubts, these states arise merely because of the existence of this duality. [4] Let a doubter train himself by way of insight to understand these states as taught by the Recluse."

"What is the source of thinking things as pleasant or unpleasant? When what is absent are these states not present? What is the meaning of appearing and disappearing? Explain the source of it to me."

"The pleasant and the unpleasant have their source in sense-impression. When this sense-impression is absent, these states are not present. The idea of appearing and disappearing is produced from this, I say."

"What is the source of sense-impression? From what arises so much grasping? By the absence of what is there no selfish attachment? By the disappearance of what is sense-impression not experienced?"

"Sense-impression is dependent upon the mental and the material. Grasping has its source in wanting something. What not being present there is no selfish attachment. By the disappearance of material objects sense-impression is not experienced."

"For whom does materiality disappear? How do pleasure and discomfort cease to be? Tell me how it ceases so that I may be satisfied in my mind that I have understood it."

"His perception is not the ordinary kind, nor is his perception abnormal;^[5] he is not without perception nor is his perception (of materiality) suspended.^[6] -- to such an one immateriality ceases.^[7] Perception is indeed the source of the world of multiplicity."

"What we asked, you have explained. We now ask another question. Tell us the answer to it. Do not some of the learned declare purification of the spirit ^[8] as the highest state to be attained? And do not others speak of something else as the highest?" ^[9]

"Some of the learned do declare purification of the spirit as the highest. But contrary to them some teach a doctrine of

annihilation. Those clever ones declare this to be (final liberation) without basis of life's fuel remaining. Knowing that these (theorists) rely on mere opinions for their statements a sage investigates that upon which they rely. Having understood and being free from theories he will not dispute with anyone. The wise do not enter into any existence."

The Kalama Sutra

(Anguttara-Nikaya, Vol.I)

1. Thus have I heard: On a certain occasion the Exalted One, while going on his rounds among the Kosalans with the great company of monks, came to Kesaputta, a district of the Kosalans.

Now, the Kalama of Kesaputta heard it said that Gautama the recluse, the Shakyan's son who went forth as a wanderer from the Shakyan clan, had reached Kesaputta.

And this good report was noised about Gautama, that Exalted One: It is He, the Exalted One, Arhat, a Fully Enlightened One, perfect in knowledge and practice, Welfare, World Knower, Unsurpassed charioteer of men to be tamed, Teacher of deva and mankind, having himself come to know it thoroughly for himself. He teaches Dharma that is lovely in the beginning, lovely in the middle, lovely in the ending, both in letter and spirit; in all its fullness He preaches the holy life that is utterly pure. Well indeed for us if we could get the sight of arhats such as these.

Then the Kalamas went to where the Blessed One was. On arriving there, some paid homage to Him and sat down on one side; some exchanged greetings with Him and after a cordial and memorable talk, sat down on one side; some saluted Him raising their joined palms and sat down on one side; some announced their name and family and sat down on one side; some, without speaking, sat down on one side.

2. Seated there, the Kalamas said to the Blessed One: "There are some monks and Brahmins, Venerable Sir, who visit Kesaputta. They expound and explain only their own doctrines, they despise, revile, and pull to pieces the doctrines of other. (Likewise) some other monks and

Brahmins, Venerable Sir, come to Kesaputta. They also expound and explain only their own doctrines; the doctrines of others they despise, revile, and pull to pieces. When we listen to them, Sir, we have doubt and wavering as to which of these worthy ones are speaking truth and which speak falsehood."

3. "It is proper for you, Kalamas, to doubt, to be uncertain; uncertainty has arisen in these matters over what is to be doubted. Come, Kalamas. Do not go by revelation; do not go by tradition; do not go by hearsay; do not go on the authority of sacred texts; do not go on the grounds of pure logic; do not go by a view that seems rational; do not go by reflecting on mere appearances; do not go along with a considered view because you agree with it; do not go along on the grounds that the person is competent; do not go along because (thinking) 'the recluse is our teacher'. Kalamas, when you yourselves know: 'These things are unwholesome, these things are blameworthy; these things are censured by the wise; and when undertaken and observed, these things lead to harm and ill, abandon them.'"

4. "What do you think, Kalamas? Does greed appear in a man for his benefit or harm?"

"For his harm, Venerable Sir. "

"Kalamas, being given to greed, and being overwhelmed and vanquished mentally by greed, this man takes life, steals, commits adultery, and tells lies; he prompts others also to do likewise. Will that be for his harm and ill for a long time?"

Yes, Venerable Sir.

5. "What do you think, Kalamas? Does hate appear in a man for his benefit or harm?"

"For his harm, Venerable Sir."

"Kalamas, being given to hate, and being overwhelmed and vanquished mentally by hate, this man takes life, steals, commits adultery, and tells lies; he prompts others also to do

likewise. Will that be for his harm and ill for a long time?"

"Yes, Venerable Sir."

6. "What do you think, Kalamas? Does delusion appear in a man for his benefit or harm?"

"For his harm, Venerable Sir."

"Kalamas, being given to delusion, and being overwhelmed and vanquished mentally by delusion, this man takes life, steals, commits adultery, and tells lies; he prompts others also to do likewise. Will that be for his harm and ill for a long time?"

"Yes, Venerable Sir."

7. "What do you think, Kalamas? Are these things wholesome or unwholesome?"

"Unwholesome, Venerable Sir."

"Blameworthy or not?"

"Blameworthy, Venerable Sir."

"Censured or praised by this wise?"

"Censured, Venerable Sir."

"When undertaken and observed, do these things lead to harm and ill or not? Or how does it strike you?"

"Undertaken and observed, these things lead to harm and ill. It is just so, Sir."

8. "This is why I said, Kalamas, 'Come, Kalamas. Do not go by revelation; do not go by tradition; do not go by hearsay; do not go on the authority of sacred texts; do not go on the grounds of pure logic; do not go by a view that seems rational; do not go along with a considered view because you agree with it; do not go along on the grounds that the person is competent; do not go along (thinking) 'because the recluse is our teacher.' Kalamas, when you know yourself: These things are unwholesome, these things are blameworthy; these things are censured by the wise; and when undertaken and observed, these things lead to harm and ill, abandon them. Such was my reason for uttering those words."

9. "Come, Kalamas. Do not go by revelation; do not go by tradition; do not go by hearsay; do not go on the authority of sacred texts; do not go on the grounds of pure logic; do not go by a view that seems rational; do not go by reflecting on mere appearances; do not go along with a considered view because you agree with it; do not go along on the grounds that the person is competent; do not go along (thinking) 'because the recluse is our teacher.' Kalamas, when you know for yourselves: These are wholesome; these things are not blameworthy; these things are praised by the wise; undertaken and observed, these things lead to benefit and happiness, having undertaken them, abide in them."

10. "What do you think, Kalamas? Does absence of greed appear in a man for his benefit or harm?"

"For his benefit, Venerable Sir."

"Kalamas, being not given to greed, and being not overwhelmed and not vanquished mentally by greed, this man does not take life, does not steal, does not commit adultery, and does not tell lies; he prompts others to do likewise. Will that be for his benefit and happiness for a long time?"

"Yes, Venerable Sir."

11. "What do you think, Kalamas? Does absence of hate appear in a man for his benefit or harm?"

"For his benefit, Venerable Sir."

"Kalamas, being not given to hate, and being not overwhelmed and not vanquished mentally by hate, this man does not take life, does not steal, does not commit adultery, and does not tell lies; and he prompts others to do likewise. Will that be for his benefit and happiness for a long time?"

"Yes Venerable Sir."

12. "What do you think, Kalamas? Does absence of delusion appear in a man for his benefit or harm?"

"For his benefit, Venerable Sir."

"Kalamas, being not given to delusion, and being not overwhelmed and not vanquished mentally by delusion, this

man does not take life, does not steal, and he prompts others to do likewise. Will that be for his benefit and happiness for a long time?"

"Yes, Venerable Sir."

13. "What do you think, Kalamas? Are these things wholesome or unwholesome?"

"Wholesome, Venerable Sir."

"Blameworthy or not blameworthy?"

"Not blameworthy, Venerable Sir."

"Censured or praised by the wise?"

"Praised, Venerable Sir."

"Undertaken and observed, these things lead to benefit and happiness."

"It is just so, Venerable Sir."

14. "Therefore, this is why I said, 'Come, Kalamas. Do not go by revelation; do not go by tradition; do not go by hearsay; do not go on the authority of sacred texts; do not go on the grounds of pure logic; do not go by a view that seems rational; do not go along with a considered view because you agree with it; do not go along on the grounds that the person is competent; do not go along (thinking) 'because the recluse is our teacher.' Kalamas, when you know yourself: These things are unwholesome, these things are blameworthy; these things are censured by the wise; and when undertaken and observed, these things lead to harm and ill, abandon them."

15. "The Noble Disciple, Kalamas, who in this way is devoid of coveting, devoid of ill will, undeluded, clearly comprehending and mindful, dwells pervading, with thoughts of loving-kindness, compassion, sympathetic joy and equanimity, towards one quarter (of the world), likewise the second, the third and the fourth. And in like manner above, below, across, everywhere, for all sorts and conditions, he abides suffusing the whole world with a heart possessed by thoughts of loving kindness, compassion, sympathetic joy and equanimity that is widespread, grown great and boundless,

free from enmity and oppression. By that, the Aryan disciple, whose heart is thus free from enmity, free from oppression, untainted and made pure, in this very life four consolations are attained. These are thus:

16. "Suppose there is a hereafter and there is a fruit, a result, of deeds done well or ill, then it is possible that at the dissolution of the body after death, I shall be reborn in the heavenly world, which is possessed of the state of bliss. - This is his first consolation.

"Suppose there is no hereafter and there is no fruit, no result of deeds done well or ill then in this world, here and now, free from hatred, free from malice, safe and sound and happy, I keep myself. - This is his second consolation.

"Suppose evil (results) befall an evildoer, if I think of doing evil to none, then, how can suffering affect me who does no evil deed? - This is his third consolation.

"Suppose I do no evil, both in this world and the next, I shall see that I am pure. - This is his fourth consolation.

"Thus, Kalamas, the Aryan disciple whose heart is free from enmity, free from oppression, untainted and made pure, in this very life attains these four consolations."

17. "So it is Blessed One. So it is, Well Farer. The Noble Disciple, Venerable Sir, whose heart is free from enmity, free from oppression, untainted and made pure, in this very life attains these four consolations."

"Suppose there is a hereafter and there is a fruit, a result, of deeds done well or ill, then it is possible that at the dissolution of the body after death, I shall be reborn in the heavenly world, which is possessed of the state of bliss. - This is my first consolation.

"Suppose there is no hereafter and there is no fruit, no result of deeds done well or ill then in this world, here and now, free from hatred, free from malice, safe and sound and happy, I keep myself. - This is my second consolation.

"Suppose evil (results) befall an evil-doer, if I think of doing evil to none, then, how can suffering affect me who does no evil deed? - This is my third consolation.

"Suppose I do no evil, both in this world and the next, I shall see that I am pure. - This is my fourth consolation."

"Marvelous, Venerable Sir! Marvelous, Venerable Sir! It is as if, Venerable Sir, a person turns face upwards what was upside down, or reveals what was concealed, or points the way to one who was lost, or holds up a light in the darkness thinking, ' Those who have eyes will see visible objects, even so in diverse ways has Dharma been set forth by the Blessed One. We, Venerable Sir, go to the Blessed One for Refuge, to the Dharma for Refuge, and to the Order of Monks (Sangha) for Refuge. Venerable Sir, may the Blessed One accept us as followers, who have gone for refuge, from this day forth while life lasts.

Kalama Sutra

The Instruction to the Kalamas

Translated from the Pali by Soma Thera

The Kalamas of Kesaputta Go to See the Buddha

1. I heard thus. Once the Blessed One, while wandering in the Kosala country with a large community of Bhikkhus, entered a town of the Kalama people called Kesaputta. The Kalamas who were inhabitants of Kesaputta: "Reverend Gautama, the monk, the son of the Sakyans, has, while wandering in the Kosala country, entered Kesaputta. The good repute of the Reverend Gautama has been spread in this way: Indeed, the Blessed One is thus consummate, fully enlightened, endowed with knowledge and practice, sublime, knower of the worlds, peerless, guide of tamable men, teacher of divine and human beings, which he by himself has through direct knowledge understood clearly. He set forth the Dhamma, good in the beginning, good in the middle, good in the end, possessed of meaning and the letter, and complete in everything; and he proclaims the holy life that is perfectly pure. Seeing such consummate ones is good indeed."

2. Then the Kalamas who were inhabitants of Kesaputta went to where the Blessed One was. On arriving there some paid homage to him and sat down on one side; some exchanged greetings with him and after the ending of cordial memorable talk, sat down on one side; some saluted him raising their joined palms and sat down on one side; some announced their name and family and sat down on one side; some without speaking, sat down on one side.

The Kalamas of Kesaputta Ask for Guidance From the Buddha

3. The Kalamas who were inhabitants of Kesaputta sitting on one side said to the Blessed One: "There are some monks and Brahmins, venerable sir, who visit Kesaputta. They expound and explain only their own doctrines; the doctrines of others they despise, revile, and pull to pieces. Some other monks and Brahmins too, venerable sir, come to Kesaputta. They also expound and explain only their own doctrines; the doctrines of others they despise, revile, and pull to pieces. Venerable sir, there is doubt; there is uncertainty in us concerning them. Which of these reverend monks and Brahmins spoke the truth and which falsehood?"

The Criterion for Rejection

4. "It is proper for you, Kalamas, to doubt, to be uncertain; uncertainty has arisen in you about what is doubtful. Come, Kalamas. Do not go upon what has been acquired by repeated hearing; nor upon tradition; nor upon rumor; nor upon what is in a scripture; nor upon surmise; nor upon an axiom; nor upon specious reasoning; nor upon a bias towards a notion that has been pondered over; nor upon another's seeming ability; nor upon the consideration, 'The monk is our teacher.' Kalamas, when you yourselves know: 'These things are bad; these things are blamable; these things are censured by the wise; undertaken and observed, these things lead to harm and ill,' abandon them.

Greed, Hate, and Delusion

5. "What do you think, Kalamas? Does greed appear in a man for his benefit or harm?" -- "For his harm, venerable sir." -- "Kalamas, being given to greed, and being overwhelmed and

vanquished mentally by greed, this man takes life, steals, commits adultery, and tells lies; he prompts another too, to do likewise. Will that be long for his harm and ill?" -- "Yes, venerable sir."

6. "What do you think, Kalamas? Does hate appear in a man for his benefit or harm?" -- "For his harm, venerable sir." -- "Kalamas, being given to hate, and being overwhelmed and vanquished mentally by hate, this man takes life, steals, commits adultery, and tells lies; he prompts another too, to do likewise. Will that be long for his harm and ill?" -- "Yes, venerable sir."

7. "What do you think, Kalamas? Does delusion appear in a man for his benefit or harm?" -- "For his harm, venerable sir." -- "Kalamas, being given to delusion, and being overwhelmed and vanquished mentally by delusion, this man takes life, steals, commits adultery, and tells lies; he prompts another too, to do likewise. Will that be long for his harm and ill?" -- "Yes, venerable sir."

8. "What do you think, Kalamas? Are these things good or bad?" -- "Bad, venerable sir" -- "Blamable or not blamable?" -- "Blamable, venerable sir." -- "Censured or praised by the wise?" -- "Censured, venerable sir." -- "Undertaken and observed, do these things lead to harm and ill, or not? Or how does it strike you?" -- "Undertaken and observed, these things lead to harm and ill. Thus it strikes us here."

9. "Therefore, did we say, Kalamas, what was said thus, 'Come Kalamas. Do not go upon what has been acquired by repeated hearing; nor upon tradition; nor upon rumor; nor upon what is in a scripture; nor upon surmise; nor upon an axiom; nor upon specious reasoning; nor upon a bias towards a notion that has been pondered over; nor upon another's seeming ability; nor upon the consideration, "The monk is our teacher." Kalamas, when you yourselves know: "These things are bad; these things are blamable; these things are censured

by the wise; undertaken and observed, these things lead to harm and ill," abandon them.'

The Criterion for Acceptance

10. "Come, Kalamas. Do not go upon what has been acquired by repeated hearing; nor upon tradition; nor upon rumor; nor upon what is in a scripture; nor upon surmise; nor upon an axiom; nor upon specious reasoning; nor upon a bias towards a notion that has been pondered over; nor upon another's seeming ability; nor upon the consideration, 'The monk is our teacher.' Kalamas, when you yourselves know: 'These things are good; these things are not blamable; these things are praised by the wise; undertaken and observed, these things lead to benefit and happiness,' enter on and abide in them.

Absence of Greed, Hate, and Delusion

11. "What do you think, Kalamas? Does absence of greed appear in a man for his benefit or harm?" -- "For his benefit, venerable sir." -- "Kalamas, being not given to greed, and being not overwhelmed and not vanquished mentally by greed, this man does not take life, does not steal, does not commit adultery, and does not tell lies; he prompts another too, to do likewise. Will that be long for his benefit and happiness?" -- "Yes, venerable sir."

12. "What do you think, Kalamas? Does absence of hate appear in a man for his benefit or harm?" -- "For his benefit, venerable sir." -- "Kalamas, being not given to hate, and being not overwhelmed and not vanquished mentally by hate, this man does not take life, does not steal, does not commit adultery, and does not tell lies; he prompts another too, to do likewise. Will that be long for his benefit and happiness?" -- "Yes, venerable sir."

13. "What do you think, Kalamas? Does absence of delusion appear in a man for his benefit or harm?" -- "For his benefit, venerable sir." -- "Kalamas, being not given to delusion, and being not overwhelmed and not vanquished mentally by delusion, this man does not take life, does not steal, does not commit adultery, and does not tell lies; he prompts another too, to do likewise. Will that be long for his benefit and happiness?" -- "Yes, venerable sir."

14. "What do you think, Kalamas? Are these things good or bad?" -- "Good, venerable sir." -- "Blamable or not blamable?" -- "Not blamable, venerable sir." -- "Censured or praised by the wise?" -- "Praised, venerable sir." -- "Undertaken and observed, do these things lead to benefit and happiness, or not? Or how does it strike you?" -- "Undertaken and observed, these things lead to benefit and happiness. Thus it strikes us here."

15. "Therefore, did we say, Kalamas, what was said thus, 'Come Kalamas. Do not go upon what has been acquired by repeated hearing; nor upon tradition; nor upon rumor; nor upon what is in a scripture; nor upon surmise; nor upon an axiom; nor upon specious reasoning; nor upon a bias towards a notion that has been pondered over; nor upon another's seeming ability; nor upon the consideration, "The monk is our teacher." Kalamas, when you yourselves know: "These things are good; these things are not blamable; these things are praised by the wise; undertaken and observed, these things lead to benefit and happiness," enter on and abide in them.'

The Four Exalted Dwellings

16. "The disciple of the Noble Ones, Kalamas, who in this way is devoid of coveting, devoid of ill will, un-deluded, clearly comprehending and mindful, dwells, having pervaded, with the thought of amity, one quarter; likewise the second; likewise the third; likewise the fourth; so above, below, and

across; he dwells, having pervaded because of the existence in it of all living beings, everywhere, the entire world, with the great, exalted, boundless thought of amity that is free of hate or malice.

"He lives, having pervaded, with the thought of compassion, one quarter; likewise the second; likewise the third; likewise the fourth; so above, below, and across; he dwells, having pervaded because of the existence in it of all living beings, everywhere, the entire world, with the great, exalted, boundless thought of compassion that is free of hate or malice.

"He lives, having pervaded, with the thought of gladness, one quarter; likewise the second; likewise the third; likewise the fourth; so above, below, and across; he dwells, having pervaded because of the existence in it of all living beings, everywhere, the entire world, with the great, exalted, boundless thought of gladness that is free of hate or malice.

"He lives, having pervaded, with the thought of equanimity, one quarter; likewise the second; likewise the third; likewise the fourth; so above, below, and across; he dwells, having pervaded because of the existence in it of all living beings, everywhere, the entire world, with the great, exalted, boundless thought of equanimity that is free of hate or malice.

The Four Solaces

17. "The disciple of the Noble Ones, Kalamas, who has such a hate-free mind, such a malice-free mind, such an undefiled mind, and such a purified mind, is one by whom four solaces are found here and now.

"Suppose there is a hereafter and there is a fruit, result, of deeds done well or ill. Then it is possible that at the dissolution of the body after death, I shall arise in the

heavenly world, which is possessed of the state of bliss.' This is the first solace found by him.

"Suppose there is no hereafter and there is no fruit, no result, of deeds done well or ill. Yet in this world, here and now, free from hatred, free from malice, safe and sound, and happy, I keep myself.' This is the second solace found by him.

"Suppose evil (results) befall an evil-doer. I, however, think of doing evil to no one. Then, how can ill (results) affect me who do no evil deed?' This is the third solace found by him.

"Suppose evil (results) do not befall an evil-doer. Then I see myself purified in any case.' This is the fourth solace found by him.

"The disciple of the Noble Ones, Kalamas, who has such a hate-free mind, such a malice-free mind, such an undefiled mind, and such a purified mind, is one by whom, here and now, these four solaces are found."

"So it is, Blessed One. So it is, Sublime one. The disciple of the Noble Ones, venerable sir, who has such a hate-free mind, such a malice-free mind, such an undefiled mind, and such a purified mind, is one by whom, here and now, four solaces are found.

"Suppose there is a hereafter and there is a fruit, result, of deeds done well or ill. Then it is possible that at the dissolution of the body after death, I shall arise in the heavenly world, which is possessed of the state of bliss.' This is the first solace found by him.

"Suppose there is no hereafter and there is no fruit, no result, of deeds done well or ill. Yet in this world, here and now, free from hatred, free from malice, safe and sound, and happy, I keep myself.' This is the second solace found by him.

"Suppose evil (results) befall an evil-doer. I, however, think of doing evil to no one. Then, how can ill (results) affect me who do no evil deed?' This is the third solace found by him.

"Suppose evil (results) do not befall an evil-doer. Then I see myself purified in any case.' This is the fourth solace found by him.

"The disciple of the Noble Ones, venerable sir, who has such a hate-free mind, such a malice-free mind, such an undefiled mind, and such a purified mind, is one by whom, here and now, these four solaces are found.

"Marvelous, venerable sir! Marvelous, venerable sir! As if, venerable sir, a person were to turn face upwards what is upside down, or to uncover the concealed, or to point the way to one who is lost or to carry a lamp in the darkness, thinking, 'Those who have eyes will see visible objects,' so has the Dhamma been set forth in many ways by the Blessed One. We, venerable sir, go to the Blessed One for refuge, to the Dhamma for refuge, and to the Community of Bhikkhus for refuge. Venerable sir, may the Blessed One regard us as lay followers who have gone for refuge for life, from today."

Kalama Sutta, Help Us!

By Suan Mokkh

Translated by Dr. Supaphan Na Bangchang and Santikaro
Bhikkhu

All people in the world, including the Thai people, are now in the same situation as were the Kalama people of Kesaputtanigama, India, during the time of the Buddha. Their village was in a place through which many religious teachers passed. Each of these teachers taught that his personal doctrine was the only truth, and that all others before and after him were wrong. The Kalama's could not decide

which doctrine they should accept and follow. The Buddha once came to their village and the Kalama's brought up this problem with him: that they did not know which teacher to believe. So the Buddha taught them what is now known as the Kalama Sutta, which will examine here.

Nowadays, worldly people can study many different approaches to economic, social, and technological development. The universities teach just about everything. Then, regarding spiritual matters, here in Thailand alone we have so many teachers, so many interpretations of the Buddha's teachings, and so many meditation centers that nobody knows which teaching to accept or which practice to follow. Thus it can be said that we have fallen into the same position as the Kalama's were in.

The Buddha taught them, and us, not to accept or believe anything immediately. He gave ten basic conditions to beware of in order to avoid becoming the intellectual slave of anyone, even of the Buddha himself. This principle enables us to know how to choose the teachings, which are truly capable of quenching suffering (dukkha). The ten examples, which the Buddha gave in the Kalama Sutta follow:

1.] Do not accept and believe just because something has been passed along and retold through the years. Such credulity is a characteristic of brainless people, or "sawdust brains," such as those in Bangkok who once believed that there would be disasters for the people born in the "ma years" (those years of the traditional twelve year Thai calendar whose names begin with "ma," namely, years five through eight - small snake, big snake, horse, and goat).

2.] Do not believe just because some practice has become traditional. People tend to imitate what others do and then pass the habit along, as in the story of the rabbit frightened by the fallen bael fruit. The other animals saw it running at full-strength, and then so frightened and excited each other that

they ran after it. Most of them tripped and fell, broke their necks, or tumbled to death off cliffs. Any vipassana practice that is done in limitation of others, as a mere tradition, leads to similar results.

3.] Do not accept and believe merely because of the reports and news spreading far and wide through one's village, or even throughout the world. Only fools are susceptible to such "rumors," for they refuse to exercise their own intelligence.

4.] Do not accept and believe just because something is cited in a Pitaka. The word "Pitaka," which is used for the Buddhist scriptures, means anything written or inscribed upon any suitable writing material. Memorized teachings, which are passed on orally should not be confused with Pitaka. Pitakas are a certain kind of conditioned thing, which are under humanity's control. They can be created, improved, and changed by human hands. So we cannot trust every letter and word in them. We need to use our powers of discrimination to see how those words can be applied to the quenching of suffering. The various schools of Buddhism all have their own canons, among which there are discrepancies.

5.] Do not believe just because something fits with the reasoning of logic (takka). This is merely one branch of study used to try to figure out the truth. Takka, what we call "logics," can go wrong if its data or its methods are incorrect.

6.] Do not believe just because something is correct on the grounds of naya (deductive and inductive reasoning) alone. These days, naya is called "philosophy." In Thailand, we translate the word "philosophy" as "prajña," which the Indian people cannot accept because "naya" is only one point of view. It is not the highest or absolute wisdom, which they call "paññá" or "prajña" naya, or nyaya, is merely a branch of thought which reasons on the basis of assumption or

hypotheses. It can be incorrect if the reasoning or choice of assumptions is inappropriate.

7.] Do not believe or accept just because something appeals to one's common sense, which is merely snap judgments based on one's tendencies of thought. We like using this approach so much that it becomes habitual. Boastful philosophers like to use this method a great deal and consider it to be clever.

8.] Do not believe just because something stands up to or agrees with one's preconceived opinions and theories. Personal views can be wrong, or our methods of experiment and verification might be incorrect, and then will not lead to the truth. Accepting what fits our theories may seem to be a scientific approach, but actually can never be so, since its proofs and experiments are inadequate.

9.] Do not believe just because the speaker appears believable. Outside appearances and the actual knowledge inside a person can never be identical. We often find that speakers who appear credible on the outside say incorrect and foolish things. Nowadays, we must be wary of computers because the programmers who feed them data and manipulate them may feed in the wrong information or use them incorrectly. Do not worship computers so much, for doing so goes against this principle of the Kalama Sutta.

10.] Do not believe just because the Samana or preacher, the speaker, is "our teacher." The Buddha's purpose regarding this important point is that no one should be the intellectual slave of someone else, not even of the Buddha himself. The Buddha emphasized this point often, and there were disciples, such as the venerable Shariputra, who confirmed this practice. They did not believe the Buddha's words immediately upon hearing them, but believed only after adequately considering the advice and putting it to the test of practice. See for yourselves whether there is any other religious teacher in the

world who has given this highest freedom to his disciples and audiences! Thus in Buddhism there is no dogmatic system, there is no pressure to believe without the right to examine and decide for oneself. This is the greatest special quality of Buddhism, which keeps its practitioners from being the intellectual slaves of anyone, as explained above. We Thais should not volunteer to follow the West as slavishly as we are doing now. Intellectual and spiritual freedom is best.

The ten examples of the Kalama Sutta are a surefire defense against intellectual dependence or not being one's own person: that is, neglecting one's own intelligence and wisdom in dealing with what one hears and listens to, what is called in Dhamma language *paratoghosa* ("sound of others") When listening to anything, one should give it careful attention and full scrutiny. If there is reason to believe what has been heard and it results in the genuine quenching of suffering, then one finally may believe it one-hundred percent.

The principle of the Kalama Sutta is appropriate for everyone, everywhere, every era, and every world - even for the world of devas (gods). Nowadays the world has been shrunk by superb communications. Information can be exchanged easily and rapidly. People can receive new knowledge from every direction and corner of the globe. In the process, they don't know what to believe and, therefore, are in the same position as the Kalama's once were. Indeed, it is the Kalama Sutta, which will be their refuge. Please give it the good attention and study it deserves. Consider it the greatest good fortune that the Buddha taught the Kalama Sutta. It is a gift for everyone in the world. Only people who are overly stupid will be unable to benefit from this advice of the Buddha.

The Kalama Sutta is to be used by people of all ages. Even children can apply its principles in order to be children of awakening (*bodhi*), rather than children of ignorance (*avijja*). Parents should teach and train their children to know how to understand the words and instructions they receive, to see

how reasonable the words are and what kind of results will come from them. When parents teach or tell their children anything, the children should understand and see the benefit of practicing what they are told. For example, when a child is told not to take heroin, that child should believe not merely because of fear. Rather, seeing the results of taking heroin, the child fears them and then willingly refuses the drug on her or his own.

None of the items in the Kalama Sutta state that children should never believe anyone or should never listen to anyone, they all state that children, and everyone else, should listen and believe only after having seen the real meaning of something and the advantages they will receive from such belief and its subsequent practice. When a teacher teaches something, having the children see the reason behind the teaching won't make the children obstinate. For the obstinate ones, gently add a bit of the stick and let them think things over again. Children will understand the principle of the Kalama Sutta more and more as they grow up. They will complete all ten items themselves as they become fully mature adults, if we train children by this standard.

A scientific world such as today's will be able to accept gladly all ten tenets of the Kalama Sutta as being in line with the scientific method and approach. There is not the least contradiction between the principles of science and those of the Kalama Sutta. Even the eighth item, which states that one should not accept something just because it agrees with one's own preconceived theories, does not contradict scientific principles. True scientists emphasize experimental verification, not their own concepts, opinions, and reasoning, as their main criterion for accepting something as true. Due to these standards of the Kalama Sutta, Buddhism will meet the expectations and needs of true scientists.

If one follows the principle of the Kalama Sutta, one will have independent knowledge and reason with which to understand

the meaning and truth of ideas and propositions heard for the first time. For example, when one hears that greed, hatred, and delusion are dangerous and evil, one understands thoroughly and instantly, because one already knows through personal experience what these things are like. One believes in oneself rather than in the speaker. The way of practice is the same in other cases. If a statement is about something one has never seen or known before, one should try to understand or get to know it first. Then one can consider whether or not to accept the newly received teaching or advice. One must not accept something just because one believes in the speaker. One should take one's time, even if it means dying before finding out. The Kalama Sutta can protect one from becoming the intellectual slave of others, even on the highest levels.

There's a problem every time a new kind of medicine comes out and gets advertised up and down all over the place. Should we offer ourselves as guinea pigs to test it, out of belief in the advertisements? Or should we wait until we have sufficient reason to try just a little of it first, to see if it truly gives good results, before fully relying on it? We should respond to new statements and teachings as we respond to new medicines, by depending on the principles in the Kalama Sutta as a true refuge.

The Kalama Sutta requires us to have wisdom before having faith. If one wants to have faith come first, then let it be the faith which begins with wisdom, not faith which comes from ignorance. The same holds true in the principle of the Noble Eightfold Path: Take wisdom or right understanding as the starting point, then let faith grow out of that wisdom or right understanding. That is the only safe approach. We ought never to believe blindly immediately upon hearing something, nor should we be forced to believe out of fear, bribery, and the like.

The world nowadays is so overwhelmed by the power of advertising that most people have become its slaves. It can make people pull out their wallets to buy things they don't need to eat, don't need to have, and don't need to use. It's so commonplace that we absolutely must offer the principle of the Kalama Sutta to our human comrades of this era. Propaganda is much more harmful than ordinary advertising or what is called paratoghosa in Pali. Even with ordinary advertising, we must depend on the principle of the Kalama Sutta, to say nothing of needing this principle to deal with outright propaganda, which is full of intentional deceptions. So we can say that the Kalama Sutta is beneficial even in solving economic problems.

I ask you all to consider, investigate, and test whether there is found anywhere greater spiritual freedom than is found in the Kalama Sutta. If someone says that Buddhism is a religion of freedom, can there be any reason to dispute or oppose that statement? Does this world, which is intoxicated with freedom really know or have freedom in line with the principle of the Kalama Sutta? Is the lack of such freedom caused by blind ignorance and indifference regarding the Kalama Sutta? Some people even claim that it teaches us not to believe or listen to anything. Moreover, some actually say that the Buddha preached this Sutta only for the Kalama's there at that time. Why don't we open our eyes and take notice that people nowadays have become intellectual slaves, that they have lost their freedom much more than those Kalama's in the time of the Buddha? Human friends, fellow worshippers of freedom, I ask you to consider carefully the essence and aim of the Kalama Sutta and the Buddha's intention in teaching it. Then, your Buddhist quality of awakening will grow fat and robust, rather than skinny and weak. Don't go foolishly hating and fearing the Kalama Sutta. The word "Thai" means 'freedom.' What kind of freedom are you going to bring to our "Thai-ness"? Or what kind of Thai-ness is fitting and proper for the Thai-ness of Buddhists, the disciples of the Buddha?

Now let us look further to see the hidden benefits and advantages in the Kalama Sutta. The Sutta can help us to avoid the tactless and narrow-minded talk, which leads to violent clashes and disputes. For example it is foolish to set up an unalterable rule for all families regarding who, husband or wife, will be the front legs and who the hind legs of the elephant. It all depends on the conditions and circumstances of each specific family. According to the principles in the Kalama Sutta and the law of conditionality (idappaccayata), we only can say which roles are appropriate for whom depending on the circumstances of each individual family. Do not speak one-sidedly and go against natural principles.

Regarding abortion, people argue until black and red in the face about whether or not it should be done, without investigating to find out in which cases it should and in which cases it should not. Once we follow the principles of the Buddhist way of reasoning, each situation itself will tell us what is proper and what is not. Please stop insisting on one-sided positions.

In the case of meat eating versus vegetarianism, people blindly argue for one extreme or the other. The problem is that people are attached to regarding food as either meat or as vegetables. For Buddhists, there is neither meat nor vegetables; there are only elements in nature. Whether the eater or the eaten, it's all merely natural elements. The situations where we should eat meat and the circumstances in which we shouldn't can be discerned by using the principle of the Kalama Sutta. For just this reason, the Buddha never decisively said to eat only meat or only vegetables, to not eat meat or not eat vegetables. To speak so carelessly is not the way of Buddhists.

To say that democracy is always and absolutely good is to speak with one's head in the sand. Those who insist on it haven't considered that a democracy of selfish people is worse than a dictatorship under an unselfish person who rules

for the sake of Dhamma and justice. A democracy of selfish people means freedom to use their selfishness in a most frightening and awful manner. Consequently, problems drag on endlessly among those people who have a democracy of selfishness. Stop saying that democracy is absolutely good or that dictatorship is absolutely good. Instead, stick to the principle that both will be good if they are based in Dhamma. Each population should choose whichever system suits the particular circumstances, which it faces.

To say that the Prime Minister exclusively must be an elected member of parliament, and never someone who the people haven't chosen directly, is to babble as if deaf and blind. Really, we must look to see how the situation ought to be and what the causes and conditions are, then act correctly according to the law of conditionality. This is the true Buddhist way, befitting the fact that Buddhism embodies democracy in the form of Dhammic socialism. Therefore, the election of members of parliament, the establishment of a government, the structuring of the political system, and even the course of social and economic development should be carried out using the principle of the Kalama Sutta. Please consider each example. You soon will discover the fact that we must rely upon the principle of the Kalama Sutta.

More than ever the modern world needs the Kalama Sutta as its basic operating principle. The world is spinning fast with the defilements of humanity. It is shrinking due to better transportation and communications. And it is about to self-destruct because proper awareness, intelligence, and wisdom are lacking. Under the power of defilement, the world is worshipping materialism, sex and luxury, because it lacks standards like that of the Kalama Sutta. No one knows how to make choices in line with its principle. Consequently, the world is wholly unfit for peace, while increasing in crime and other harmful evils every moment. Let's eliminate all these problems and evils by relying on the Kalama Sutta as our

standard. So let's yell at the top of our lungs, "Help! Kalama Sutta, help us!"

In conclusion, the Kalama Sutta never forbids us to believe in anything; it merely implores us to believe with independent intelligence and wisdom. It never forbids us to listen to anything; it merely asks us to listen without letting our intelligence and wisdom become enslaved. Furthermore, it helps us to be able to think, consider, investigate, and decide with great subtlety and precision, so that we can find golden needles in haystacks as huge as mountains.

Please come, Kalama Sutta! Come invest yourself in the hearts and minds of all Buddhists, of all human beings, in this modern world.

Kalama Sutta, help us!

A Look at the Kalama Sutta

By Bhikkhu Bodhi

Today we take a fresh look at an often quoted discourse of the Buddha, the Kalama Sutta. The discourse -- found in translation in Wheel No. 8 - has been described as "the Buddha's Charter of Free Inquiry," and though the discourse certainly does counter the decrees of dogmatism and blind faith with a vigorous call for free investigation, it is problematic whether the Sutta can support all the positions that have been ascribed to it. On the basis of a single passage, quoted out of context, the Buddha has been made out to be a pragmatic empiricist who dismisses all doctrine and faith, and whose Dhamma is simply a freethinker's kit to truth that invites each one to accept and reject whatever he likes.

But does the Kalama Sutta really justify such views? Or do we meet in these claims just another set of variations on that egregious old tendency to interpret the Dhamma according to

whatever notions are congenial to one self -- or to those to whom one is preaching? Let us take as careful a look at the Kalama Sutta as the limited space allotted to this essay will allow, remembering that in order to understand the Buddha's utterances correctly it is essential to take account of his own intentions in making them.

The passage that has been cited so often runs as follows: "Come, Kalamas. Do not go upon what has been acquired by repeated hearing, nor upon tradition, nor upon rumor, nor upon scripture, nor upon surmise, nor upon axiom, or upon specious reasoning, nor upon bias towards a notion pondered over, nor upon another's seeming ability, nor upon the consideration '*The monk is our teacher.*' When you yourselves know: 'These things are bad, blamable, censured by the wise; undertaken and observed, these things lead to harm and ill,' abandon them...When you yourselves know: 'These things are good, blameless, praised by the wise; undertaken and observed, these things lead to benefit and happiness,' enter on and abide in them."

Now this passage, like everything else spoken by the Buddha, has been stated in a specific context -- with a particular audience and situation in view -- and thus must be understood in relation to that context. Religious teachers of divergent views had visited the Kalamas, citizens of the town of Kesaputta, each of whom would propound his own doctrines and tear down the doctrines of his predecessors. This left the Kalamas perplexed, and thus when "the recluse Gautama," reputed to be an Awakened One, arrived in their township, they approached him in the hope that he might be able to dispel their confusion. From the subsequent development of the Sutta, it is clear that the issues that perplexed them were the reality of rebirth and karmic retribution for good and evil deeds.

The Buddha begins by assuring the Kalamas that under such circumstances it is proper for them to doubt, an assurance

that encourages free inquiry. He next speaks the passage quoted above, advising the Kalamas to abandon those things they know for themselves to be bad and to undertake those things they know for themselves to be good. *This advice can be dangerous if given to those whose ethical sense is undeveloped*, and we can thus assume that the Buddha regarded the Kalamas as people of refined moral sensitivity. In any case he did not leave them wholly to their own resources, but by questioning them led them to see that greed, hate and delusion, being conducive to harm and suffering for oneself and others, are to be abandoned, and their opposites, being beneficial to all, are to be developed.

The Buddha next explains that a "noble disciple, devoid of covetousness and ill will, un-deluded" dwells pervading the world with boundless loving-kindness, compassion, appreciative joy and equanimity. Thus purified of hate and malice, he enjoys here and now four "solaces": If there is an afterlife and karmic result, then he will undergo a pleasant rebirth, while if there is none he still lives happily here and now; if evil results befall an evil-doer, then no evil will befall him, and if evil results do not befall an evil-doer, then he is purified anyway. With this the Kalamas express their appreciation of the Buddha's discourse and go for refuge to the Triple Gem.

Now does the Kalama Sutta suggest, as is often held, that a follower of the Buddhist path can dispense with all faith and doctrine, that he should make his own personal experience the criterion for judging the Buddha's utterances and for rejecting what cannot be squared with it? It is true the Buddha does not ask the Kalamas to accept anything he says out of confidence in himself, but let us note one important point: the Kalamas, at the start of the discourse, were not the Buddha's disciples. They approached him merely as a counselor who might help dispel their doubts, but they did not come to him as the Tathágata, the Truth-finder, who might show them the way to spiritual progress and to final liberation.

Thus, because the Kalamas had not yet come to accept the Buddha in terms of his unique mission, as the discloser of the liberating truth, it would not have been in place for him to expound to them the Dhamma unique to his own Dispensation: such teachings as the Four Noble Truths, the three characteristics, and the methods of contemplation based upon them. These teachings are specifically intended for those who have accepted the Buddha as their guide to deliverance, and in the Suttas he expounds them only to those who "have gained faith in the Tathágata" and who possess the perspective necessary to grasp them and apply them. The Kalamas, however, at the start of the discourse are not yet fertile soil for him to sow the seeds of his liberating message. Still confused by the conflicting claims to which they have been exposed, they are not yet clear even about the groundwork of morality.

Nevertheless, after advising the Kalamas not to rely upon established tradition, abstract reasoning, and charismatic gurus, the Buddha proposes to them a teaching that is immediately verifiable and capable of laying a firm foundation for a life of moral discipline and mental purification. He shows that whether or not there be another life after death, a life of moral restraint and of love and compassion for all beings brings its own intrinsic rewards here and now, a happiness and sense of inward security far superior to the fragile pleasures that can be won by violating moral principles and indulging the mind's desires. For those who are not concerned to look further, who are not prepared to adopt any convictions about a future life and worlds beyond the present one, such a teaching will ensure their present welfare and their safe passage to a pleasant rebirth -- provided they do not fall into the wrong view of denying an afterlife and karmic causation.

However, for those whose vision is capable of widening to encompass the broader horizons of our existence, this teaching given to the Kalamas points beyond its immediate

implications to the very core of the Dhamma. For the three states brought forth for examination by the Buddha -- greed, hate and delusion -- are not merely grounds of wrong conduct or moral stains upon the mind. Within his teaching's own framework they are the root defilements -- the primary causes of all bondage and suffering -- and the entire practice of the Dhamma can be viewed as the task of eradicating these evil roots by developing to perfection their antidotes -- dispassion, kindness and wisdom.

Thus the discourse to the Kalamas offers an acid test for gaining confidence in the Dhamma as a viable doctrine of deliverance. We begin with an immediately verifiable teaching whose validity can be attested by anyone with the moral integrity to follow it through to its conclusions, namely, that the defilements cause harm and suffering both personal and social, that their removal brings peace and happiness, and that the practices taught by the Buddha are effective means for achieving their removal. By putting this teaching to a personal test, with only a provisional trust in the Buddha as one's collateral, one eventually arrives at a firmer, experientially grounded confidence in the liberating and purifying power of the Dhamma. This increased confidence in the teaching brings along a deepened faith in the Buddha as teacher, and thus disposes one to accept on trust those principles he enunciates that are relevant to the quest for awakening, even when they lie beyond one's own capacity for verification. This, in fact, marks the acquisition of right view, in its preliminary role as the forerunner of the entire Noble Eightfold Path.

Partly in reaction to dogmatic religion, partly in subservience to the reigning paradigm of objective scientific knowledge, it has become fashionable to hold, by appeal to the Kalama Sutta, that the Buddha's teaching dispenses with faith and formulated doctrine and asks us to accept only what we can personally verify. This interpretation of the Sutta, however, forgets that the advice the Buddha gave the Kalamas was

contingent upon the understanding that they were not yet prepared to place faith in him and his doctrine; it also forgets that the Sutta omits, for that very reason, all mention of right view and of the entire perspective that opens up when right view is acquired. It offers instead the most reasonable counsel on wholesome living possible when the issue of ultimate beliefs has been put into brackets.

What can be justly maintained is that those aspects of the Buddha's teaching that come within the purview of our ordinary experience can be personally confirmed within experience, and that this confirmation provides a sound basis for placing faith in those aspects of the teaching that necessarily transcend ordinary experience. Faith in the Buddha's teaching is never regarded as an end in itself or as a sufficient guarantee of liberation, but only as the starting point for an evolving process of inner transformation that comes to fulfillment in personal insight. But in order for this insight to exercise a truly liberative function, it must unfold in the context of an accurate grasp of the essential truths concerning our situation in the world and the domain where deliverance is to be sought. The Buddha out of his own profound comprehension of the human condition has imparted these truths to us. For you to accept these truths in trust after careful consideration is to set out on a journey. This journey will transform faith into wisdom, confidence into certainty, and culminates in liberation from suffering.

Bhikkhu Bodhi

Kama Sutta

Sensual Pleasure

If one, yearning for sensual pleasure,
achieves it, yes,
he's enraptured at heart.
The mortal gets what he wants.
But if for him, yearning,
the pleasures diminish,
he's shattered,
as if shot with an arrow.

Whoever avoids sensual desires
as he would, with his foot,
the head of a snake,
goes beyond, mindful,
this attachment to the world.

A man who is greedy
for fields, land, gold,
cattle, horses,
servants, employees,
many sensual pleasures,
is overpowered with weakness
and trampled by trouble,
for pain invades him
like water, a cracked boat.

So one, always mindful,
should avoid sensual desires.
Letting them go,
he'd cross over the flood
like one who, having bailed out the boat,
has reached the far shore.

Kammavarānata Sutta

Kamma Obstructions

Translated from the Pali by Thanissaro Bhikkhu

"Endowed with these six qualities, a person is incapable of alighting on the lawfulness, the rightness of skillful mental qualities even when listening to the true Dhamma. Which six?"

"He has killed his mother; he has killed his father; he has killed an arahant; he has, with corrupt intent, caused the blood of a Tathāgata to flow; he has caused a split in the Sangha; or he is a person of dull discernment, slow and dull-witted.

"Endowed with these six qualities, a person is incapable of alighting on the lawfulness, the rightness of skillful mental qualities even when listening to the true Dhamma.

"Endowed with these six qualities, a person is capable of alighting on the lawfulness, the rightness of skillful mental qualities even while listening to the true Dhamma. Which six?"

"He has not killed his mother; he has not killed his father; he has not killed an arahant; he has not, with corrupt intent, caused the blood of a Tathāgata to flow; he has not caused a split in the Sangha; and he is a discerning person, not slow or dull-witted.

"Endowed with these six qualities, a person is capable of alighting on the lawfulness, the rightness of skillful mental qualities even while listening to the true Dhamma."

Kannakatthala Sutta

At Kannakatthala

Translated from the Pali by Thanissaro Bhikkhu.

Translator's Introduction

The frame story of this sutta presents a gentle satire of royal life. Despite his position, King Pasenadi Kosala must still act the role of messenger for his wives. Because of his position, he finds himself surrounded by people he cannot trust -- he never gets to the bottom of the question of who brought misinformation into the palace -- and whose minds fasten on issues of overthrowing and banishing, possibly him. He is so preoccupied with his responsibilities that he doesn't pick up on the Buddha's gentle joke about his servitude to the sisters Soma and Sakula, can't stick with an issue for any length of time, sometimes can't even phrase his questions properly, and can arrive at no greater certainty about the Buddha's teachings than that they seem reasonable. At the end of the sutta he has to leave, not because he has exhausted the issues he would like to discuss, but because one of his courtiers tells him it is time to go. All in all, not an enviable position.

The substance of the discussion, however, does touch on some serious issues. The topic treated in greatest detail concerns the differences among the castes of the Buddha's time, and the Buddha's remarks can profitably be applied to issues of racism in ours.

The discussion and the frame story, of course, play off one another. Because of his social position, King Pasenadi is unable to pursue the path to release that is open to all regardless of race or caste. His social advantages are a

spiritual liability. Like many people in the modern world, he has plenty of things but no time.

I have heard that on one occasion the Blessed One was staying among the Udaññans, in the Deer Park at Kannakatthala. And at that time King Pasenadi Kosala had arrived at Udañña on some business or other. So King Pasenadi Kosala said to one of his men, "Come, my good man. Go to the Blessed One and, on arrival, showing reverence with your head to his feet in my name, ask whether he is free from illness & affliction, is carefree, strong, & living in comfort, saying: 'King Pasenadi Kosala, lord, shows reverence with his head to your feet and asks whether you are free from illness & affliction, are carefree, strong, & living in comfort.' And then say: 'Lord, today King Pasenadi Kosala will come to see the Blessed One after his morning meal.'"

Having responded, "As you say, sire," the man went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, he said to him, "King Pasenadi Kosala, lord, shows reverence with his head to your feet and asks whether you are free from illness & affliction, are carefree, strong, & living in comfort." And then he said, "Lord, today King Pasenadi Kosala will come to see the Blessed One after his morning meal."

Now, the sisters Soma and Sakula [1] heard, "Today, they say, King Pasenadi Kosala will go to see the Blessed One after his morning meal." So they approached King Pasenadi while his meal was being served and on arrival said to him, "Well in that case, great king, show reverence with your head to his feet in our name, too, and ask whether he is free from illness & affliction, is carefree, strong, & living in comfort, saying: 'The sisters Soma and Sakula, lord, show reverence with their heads to your feet and asks whether you are free from illness & affliction, are carefree, strong, & living in comfort.'"

Then, after his morning meal, King Pasenadi Kosala went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, he said to the Blessed One, "The sisters Soma and Sakula, lord, show reverence with their heads to your feet and asks whether you are free from illness & affliction, are carefree, strong, & living in comfort."

"But, great king, couldn't the sisters Soma and Sakula get another messenger?"

"Lord, the sisters Soma and Sakula heard, 'Today, they say, King Pasenadi Kosala will go to see the Blessed One after his morning meal.' So they approached me while my meal was being served and on arrival said to me, 'In that case, great king, show reverence with your head to his feet in our name, too, and ask whether he is free from illness & affliction, is carefree, strong, & living in comfort, saying: "The sisters Soma and Sakula, lord, show reverence with their heads to your feet and asks whether you are free from illness & affliction, are carefree, strong, & living in comfort."' Lord, the sisters Soma and Sakula show reverence with their heads to your feet and asks whether you are free from illness & affliction, are carefree, strong, & living in comfort."

"May the sisters Soma and Sakula be happy, great king."

Then King Pasenadi Kosala said to the Blessed One, "Lord, I have heard that 'Gotama the contemplative says this: "It is not possible that a priest or contemplative would claim a knowledge and vision that is all-knowing and all-seeing without exception."' Those who say this: are they speaking in line with what the Blessed One has said? Are they not misrepresenting the Blessed One with what is unfactual? Are they answering in line with the Dhamma, so that no one whose thinking is in line with the Dhamma would have grounds for criticizing them?"

"Great king, those who say that are not speaking in line with what I have said, and are misrepresenting me with what is untrue and unfactual."

Then King Pasenadi Kosala turned to General Vidudabha: "General, who brought this topic into the palace?"

"Sañjaya, the brahman of the Akasa clan, great king."

So King Pasenadi turned to one of his men, "Come, my good man. Summon Sañjaya the brahman of the Akasa clan, saying, 'King Pasenadi Kosala summons you.'"

Responding, "As you say, sire," the man went to Sañjaya the brahman of the Akasa clan and on arrival said to him, "King Pasenadi Kosala summons you."

Then King Pasenadi Kosala said to the Blessed One, "Could it be that something was said by the Blessed One in reference to something else, which a person could have misunderstood? In what way does the Blessed One recall having said [such] a statement?"

"Great king, I recall having said, 'It is not possible that a priest or contemplative could know everything and see everything all at once.'"

"What the Blessed One says, lord, seems reasonable. What the Blessed One says seems logical: 'It is not possible that a priest or contemplative could know everything and see everything all at once.'"

"Lord, there are these four castes: noble warriors, priests (brahmans), merchants, & workers. Is there any distinction or difference among them?"

"Great king, of these four castes, two -- noble warriors & priests -- are held to be foremost in terms of receiving homage, hospitality, salutation, & polite services."

"I'm not asking about the present life, lord. I'm asking about the future life. Is there any distinction or difference among these four castes?"

"Great king, there are these five factors for exertion. Which five?"

"There is the case where a monk has conviction, is convinced of the Tathagata's Awakening: 'Indeed, the Blessed One is pure and rightly self-awakened, consummate in knowledge & conduct, well-gone, an expert with regard to the world, unexcelled as a trainer for those people fit to be tamed, the Teacher of divine & human beings, awakened, blessed.'

"He is free from illness & discomfort, endowed with good digestion -- not too cold, not too hot, of moderate strength -- fit for exertion.

"He is neither fraudulent nor deceitful. He declares himself to the Teacher or to his wise friends in the holy life in line with what he actually is.

"He keeps his persistence aroused for abandoning unskillful mental qualities and taking on skillful mental qualities. He is steadfast, solid in his effort, not shirking his duties with regard to skillful mental qualities.

"He is discerning, endowed with discernment leading to the arising of the goal -- noble, penetrating, leading to the right ending of stress.

"These are the five factors for exertion.

"As for the four castes, great king: If they were endowed with these five factors for exertion, that would be for their long-term welfare & happiness."

"Lord, if these four castes were endowed with these five factors for exertion, would there be any distinction or difference among them in that respect?"

"I tell you, great king: the difference among them would lie in the diversity of their exertion. Suppose that there were two tamable elephants, tamable horses, or tamable oxen that were well-tamed & well-trained; and two tamable elephants, tamable horses, or tamable oxen that were untamed & untrained. What do you think: would the two tamable elephants, tamable horses, or tamable oxen that were well-tamed & well-trained acquire the habits of the tamed and reach the status of the tamed?"

"Yes, lord."

"And would the two tamable elephants, tamable horses, or tamable oxen that were untamed & untrained acquire the habits of the tamed and reach the status of the tamed?"

"No, lord."

"In the same way, great king, it is impossible that what could be attained by one who has confidence, who is free from illness, who is neither fraudulent nor deceitful, whose persistence is aroused, and who is discerning could also be attained by one who is without conviction, who is sickly, fraudulent & deceitful, lazy, and dull."

"What the Blessed One says, lord, seems reasonable. What the Blessed One says seems logical. But with regard to these four castes: if they were endowed with these five factors for exertion, and they had right exertion, would there be any distinction or difference among them in that respect?"

"I tell you, great king, that there would be no difference among them with regard to the release of one and the release of another. Suppose that a man, taking dry sala wood, were to generate a fire and make heat appear. And suppose that another man, taking dry saka (teak?) wood, were to generate a fire and make heat appear. And suppose that another man, taking dry mango wood, were to generate a fire and make heat appear. And suppose that another man, taking dry fig

wood, were to generate a fire and make heat appear. Now what do you think, great king: among those fires generated from different kinds of wood, would there be any difference between the glow of one and the glow of another, the color of one and the color of another, the radiance of one and the radiance of another?"

"No, lord."

"In the same way, great king, in the power that is kindled by persistence and generated by exertion, I say that there is no difference with regard to the release of one and the release of another."

"What the Blessed One says, lord, seems reasonable. What the Blessed One says seems logical. But, lord, are there devas?"

"But why do you ask, 'But, lord, are there devas?'?"

"Whether the devas come back to this life, lord, or whether they don't."

"Those devas who are afflicted [2] come back to this life, whereas those devas who are unafflicted don't come back to this life."

When this was said, General Vidudabha said to the Blessed One, "Lord, can the afflicted devas oust or expel the unafflicted devas from that place?"

Then the thought occurred to Ven. Ananda, "This General Vidudabha is the son of King Pasenadi Kosala, and I am the son of the Blessed One. Now is the time for the son to counsel the son." So Ven. Ananda turned to General Vidudabha and said, "In that case, general, I will ask you a counter question. Answer as you see fit. Through the extent of land conquered by King Pasenadi Kosala -- where he exercises sovereign & independent kingship -- is he able to

oust or expel a priest or contemplative from that place, regardless of whether that person has merit or not, or follows the holy life or not?"

"Sir, through the extent of land conquered by King Pasenadi Kosala -- where he exercises sovereign & independent kingship -- he *is* able to oust or expel a priest or contemplative from that place, regardless of whether that person has merit or not, or follows the holy life or not."

"And what do you think, general: Through the extent of land *not* conquered by King Pasenadi Kosala -- where he does not exercise sovereign & independent kingship -- is he able to oust or expel a priest or contemplative from that place, regardless of whether that person has merit or not, or follows the holy life or not?"

"Sir, through the extent of land not conquered by King Pasenadi Kosala -- where he does not exercise sovereign & independent kingship -- he is *not* able to oust or expel a priest or contemplative from that place, regardless of whether that person has merit or not, or follows the holy life or not."

"And what do you think, general: Have you heard of the Devas of the Thirty-three?"

"Yes, sir, I have heard of the Devas of the Thirty-three, as has King Pasenadi Kosala."

"And what do you think, general: Could King Pasenadi Kosala oust or expel the Devas of the Thirty-three from that place?"

"Sir, King Pasenadi Kosala can't even see the Devas of the Thirty-three. How could he oust or expel them from that place?"

"In the same way, general, afflicted devas, who will come back to this life, can't even see the unafflicted devas who

don't come back to this life. How could they oust or expel them from that place?"

Then King Pasenadi Kosala said to the Blessed One, "Lord, what is the name of this monk?"

"His name is Ananda (Joy), great king."

"What a joy he is! What a true joy! But, lord, are there brahmas?"

"But why do you ask, 'But, lord, are there brahmas?'"

"Whether the brahmas come back to this life, lord, or whether they don't."

"Those brahmas who are afflicted come back to this life, whereas those brahmas who are unafflicted don't come back to this life."

Then a man said to King Pasenadi Kosala, "Great king, Sañjaya the brahman of the Akasa clan has come."

Then King Pasenadi Kosala said to Sañjaya the brahman of the Akasa clan, "Who brought that topic into the royal palace?"

"General Vidudabha, great king."

General Vidudabha said, "Sañjaya the brahman of the Akasa clan, great king."

Then a man said to King Pasenadi Kosala, "Time to go, great king."

So King Pasenadi Kosala said to the Blessed One, "Lord, we have asked the Blessed One about omniscience, the Blessed One has answered about omniscience, and that is pleasing & agreeable to us, and we are gratified because of it. We have asked the Blessed One about the purity of the four castes, the

Blessed One has answered about the purity of the four castes, and that is pleasing & agreeable to us, and we are gratified because of it. We have asked the Blessed One about the higher devas, the Blessed One has answered about the higher devas, and that is pleasing & agreeable to us, and we are gratified because of it. We have asked the Blessed One about the higher brahmas, the Blessed One has answered about the higher brahmas, and that is pleasing & agreeable to us, and we are gratified because of it. Whatever we have asked the Blessed One about, that he has answered, and that is pleasing & agreeable to us, and we are gratified because of it. Now, lord, we must go. Many are our duties, many our responsibilities."

"Then do, great king, what you think it is now time to do."

Then King Pasenadi Kosala, delighting in and approving of the Blessed One's words, got up from his seat, bowed down to the Blessed One and -- keeping him to his right -- departed.

Notes

1. According to the Commentary, Soma and Sakula were two wives of the king. The Commentary's treatment of this incident as a whole, however, seems aimed at taking the teeth out of the satire, perhaps to appease the royal patrons of the monks who compiled the Commentary. It insists that the two sisters did not barge in on the king as his meal was being served, but were actually taking part in the meal-serving ceremony. However, the sisters' tone of voice in delivering their request to the king is anything but servile. So perhaps the Commentary is mistaken in their identity as well.

2. According to the Commentary, "afflicted" here means still subject to suffering; "unafflicted" means free from the roots of suffering.

Karaniya Metta Sutta

The Hymn of Universal Love

Translated from the Pali by Acharya Buddharakkhita

Who seeks to promote his welfare,
Having glimpsed the state of perfect peace,
Should be able, honest and upright,
Gentle in speech, meek and not proud.

Contented, he ought to be easy to support,
Not over-busy, and simple in living.
Tranquil his senses, let him be prudent,
And not brazen, nor fawning on families.

Also, he must refrain from any action
That gives the wise reason to reprove him.
(Then let him cultivate the thought:)
May all be well and secure,
May all beings be happy!

Whatever living creatures there be,
Without exception, weak or strong,
Long, huge or middle-sized,
Or short, minute or bulky,

Whether visible or invisible,
And those living far or near,
The born and those seeking birth,
May all beings be happy!

Let none deceive or decry
His fellow anywhere;
Let none wish others harm
In resentment or in hate.

Just as with her own life
A mother shields from hurt
Her own son, her only child,
Let all-embracing thoughts
For all beings be yours.

Cultivate an all-embracing mind of love
For all throughout the universe,
In all its height, depth and breadth --
Love that is untroubled
And beyond hatred or enmity.

As you stand, walk, sit or lie,
So long as you are awake,
Pursue this awareness with your might:
It is deemed the Divine State here.

Holding no more to wrong beliefs,
With virtue and vision of the ultimate,
And having overcome all sensual desire,
Never in a womb is one born again.

Karaniya Mettá Sutta

(Good Will)

Sutta Nipata I.8

This is to be done by one skilled in aims
who wants to break through to the state of peace:
Be capable, upright, & straightforward,
easy to instruct, gentle, & not conceited,
content & easy to support,
with few duties, living lightly,
with peaceful faculties, masterful,
modest, & no greed for supporters.

Do not do the slightest thing
that the wise would later censure.

Think: Happy, at rest,
may all beings be happy at heart.
Whatever beings there may be,
weak or strong, without exception,
long, large,
middling, short,
subtle, blatant,
seen & unseen,
near & far,
born & seeking birth:
May all beings be happy at heart.

Let no one deceive another
or despise anyone anywhere,
or through anger or irritation
wish for another to suffer.

As a mother would risk her life
to protect her child, her only child,
even so should one cultivate a limitless heart

with regard to all beings.
With good will for the entire cosmos,
cultivate a limitless heart:
Above, below, & all around,
unobstructed, without hostility or hate.
Whether standing, walking,
sitting, or lying down,
 as long as one is alert,
one should be resolved on this mindfulness.
This is called a sublime abiding
here & now.

Not taken with views,
but virtuous & consummate in vision,
having subdued desire for sensual pleasures,
 one never again
 will lie in the womb.

Kasi Bharadvaja Sutta

Discourse to Bharadvaja, the Farmer

Translated from the Pali by Piyadassi Thera

From *The Book of Protection*, translated by Piyadassi Thera (Kandy: Buddhist Publication Society, 1999). Copyright ©1999 Buddhist Publication Society. Used with permission.

Thus have I heard:

On one occasion the Blessed One was living at Dakkhinagiri (monastery), in the brahmana village Ekanala, in Magadha. Now at that time, it being the sowing season, five hundred plows of the brahman Kasibharadvaja were put to use. Then in the forenoon the Blessed One having dressed himself, took bowl and (double) robe, and went to the place where brahman Kasibharadvaja's work was going on. It was the time of food distribution by the brahman, and the Blessed One drew near, and stood at one side. Bharadvaja seeing the Blessed One standing there for alms said to him:

"Recluse, I do plow, and do sow, and having plowed and sown I eat. You also, recluse should plow and sow; having plowed and sown you should eat."

"I, too, brahman, plow and sow; having plowed and sown, I eat."

"We do not see the Venerable Gotama's yoke, or plow, or plowshare, or goad or oxen. Nevertheless the Venerable Gotama says: 'I, too, brahman, plow and sow; having plowed and sown, I eat.'"

Thereupon the brahman addressed the Blessed One in a stanza:

1. "You profess to be a plowman, yet your plow we do not see; asked about your plow and the rest, tell us of them that we may know."

[The Buddha:]

2. "Faith is my seed, austerity the rain, wisdom my yoke and plow, modesty is the pole, mind the strap, mindfulness is my plowshare and goad.

3. "Controlled in speech and conduct, guarded in deed and speech, abstemious in food,[1] I make truth my weed cutter; Arahantship, my deliverance complete.

4. "Exertion, my team in yoke, draws me to Nibbana's security, and on it goes without stopping, wither gone one does not suffer.

5. "Thuswise is this plowing plowed which bears the fruit of Deathlessness; having plowed this plowing one is freed from every ill."

Then brahman Kasibharadvaja filling a golden bowl with milk-rice offered it to the Blessed One saying: "May the Venerable Gotama partake of this milk rice; a plowman, indeed, is Venerable Gotama who plows a plow for the fruit of Deathlessness (Nibbana)."

[The Buddha:]

6. "What I receive by reciting verses, O brahman, I should not eat. It is not the tradition of those who practice right livelihood. The Buddhas reject what is received by reciting verses. This brahman, is the conduct (of the Buddhas) as long as Dhamma reigns.

7. "To those wholly consummate, taintless, and well-disciplines great sages, should thou offer other food and drink; sure field is that for merit-seeking men."

"To whom, then Venerable Gotama, shall I give this milk rice?"

"Brahman, in the world of Devas, Maras, and Brahmas or among the generation of recluses, brahmanas, deities, and humans, there is no one by whom this milk rice, if eaten, could be wholly digested except by the Tathagata (the Buddha), or the disciple of a Tathagata. Therefore, brahman, either cast this milk rice where there is no grass, or into water where there are no living creatures."

Thereupon the brahman flung that milk rice into water where there were no living creatures, and the milk rice thrown into the water smoked and steamed making the noise "*cicchita, citicita*," just like a plowshare heated during the day, when thrown into water, smokes, and steams making the noise "*cicchita, citicita*."

Then the brahman Kasibharadvaja, alarmed, with hair standing on end, approached, and fell with his head at the Blessed One's feet and said as follows.

"Most excellent, O Gotama, is thy teaching, most excellent. Just as a man would set upright what is overturned, reveal what is concealed, point out the way to one gone astray, bring an oil lamp into the darkness so that those with eyes could see objects, even so the Dhamma (doctrine) has been declared in many a manner by the Venerable Gotama. I take refuge in the Venerable Gotama (the Buddha), in the Dhamma and in the Sangha (the Order). I wish to receive the novice's ordination (*pabbajja*) and higher ordination (*upasampada*)."

Brahman Kasibharadvaja duly received both the *pabbajja* and *upasampada* from the Blessed One. Not long after his *upasampada* the Venrable Bharadvaja dwelling alone and aloof, diligent, strenuous, and resolute, ere long, by his own insight, here and now, realized and attained the highest perfection (Arahantship), the end of the Noble Life -- for the

sake of which men of good family go forth from home to live the homeless life. Birth is destroyed, lived is the noble life, done is what has to be done, there is no more of this state. The Venerable Bharadvaja became one of the Arahants.

Note

1. In the use of the four requisites: robes, food, lodging, medicine, Comy.

Kasi Bharadvaja Sutta

To the Plowing Bharadvaja

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion the Blessed One was living among the Magadhans at Dakkhinagiri in the brahman village of Ekanala. Now at that time approximately 500 of the brahman Kasi Bharadvaja's plows were yoked at the sowing time. Then, in the early morning, putting on his lower robe and taking his bowl and robes, the Blessed One went to where Kasi Bharadvaja was working. Now at that time Kasi Bharadvaja's food-distribution was underway. so the Blessed One went to Kasi Bharadvaja's food-distribution and, on arrival, stood to one side. Kasi Bharadvaja saw the Blessed One standing for alms, and on seeing him, said to him, "I, contemplative, plow and sow. Having plowed and sown, I eat. You, too, contemplative, should plow and sow. Having plowed and sown, you (will) eat."

"I, too, brahman, plow and sow. Having plowed and sown, I eat."

"But, contemplative, I don't see the Master Gotama's yoke or plow, plowshare, goad, or oxen, and yet the Master Gotama says this: 'I, too, brahman, plow and sow. Having plowed and sown, I eat.'"

Then the Kasi Bharadvaja addressed the Blessed One with a verse:

You claim to be a plowman,
but I don't see your plowing.
Being asked, tell us about your plowing
so that we may know your plowing.

[The Buddha:]

Conviction is my seed,
austerity my rain,
discernment my yoke and plow,
conscience my pole,
mind my yoke-tie,
mindfulness my plowshare and goad.
Guarded in body,
guarded in speech,
restrained in terms of belly and food,
I make truth a weeding-hook,
and composure my unyoking.
Persistence, my beast of burden,
bearing me toward rest from the yoke,
takes me, without turning back,
to where, having gone,
one doesn't grieve.
That's how my plowing is plowed.
It has
as its fruit
the deathless.
Having plowed this plowing
one is unyoked
from all suffering
and stress.

Then Kasi Bharadvaja, having heaped up milk-rice in a large bronze serving bowl, offered it to the Blessed One, [saying,]
"May Master Gotama eat [this] milk-rice. The master is a plowman, for the Master Gotama plows the plowing that has as its fruit the deathless."

What's been chanted over with verses
shouldn't be eaten by me.
That's not the nature, brahman,
of one who's seen rightly.
What's been chanted over with verses
Awakened Ones reject.
That being their nature, brahman,

this is their way of life.
Serve with other food and drink
a fully-perfected great seer,
his fermentations ended,
his anxiety stilled,
for that is the field
for one looking for merit.

"Then to whom, Master Gotama, should I give this milk-rice?"

"Brahman, I don't see that person in this world -- with its devas, Maras, and Brahmas, in this generation with its royalty and common people-- by whom this milk-rice, having been eaten, would be rightly digested, aside from a Tathagata or a Tathagata's disciple. In that case, brahman, throw the milk-rice away in a place without vegetation, or dump it in water with no living beings."

So Kasi Bharadvaja dumped the milk-rice in water with no living beings. And the milk-rice, when dropped in the water, hissed and sizzled, seethed and steamed. Just as an iron ball heated all day, when tossed in the water, hisses and sizzles, seethes and steams, in the same way the milk-rice, when dropped in the water, hissed and sizzled, seethed and steamed.

Then Kasi Bharadvaja -- in awe, his hair standing on end -- went to the Blessed One and, on arrival, throwing himself down with his head at the Blessed One's feet, said to him, "Magnificent, Master Gotama! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has Master Gotama -- through many lines of reasoning -- made the Dhamma clear. I go to Master Gotama for refuge, to the Dhamma, and to the Community of monks. May Master Gotama remember me as a lay follower who has gone to him for refuge, from this day forward, for life. Let me

obtain the going forth in Master Gotama's presence, let me obtain admission."

Then the brahman Kasi Bharadvaja obtained the going forth in the Blessed One's presence, he obtained admission. And not long after his admission -- dwelling alone, secluded, heedful, ardent, and resolute -- he in no long time reached and remained in the supreme goal of the celibate life, for which clansmen rightly go forth from home into homelessness, knowing and realizing it for himself in the here and now. He knew: "Birth is ended, the celibate life fulfilled, the task done. There is nothing further for the sake of this world." And so Ven. Bharadvaja became another one of the arahants.

Kathavatthu Sutta

Topics of Conversation

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion the Blessed One was staying in Savatthi at Jeta's Grove, Anathapindika's monastery. Now at that time a large number of monks, after the meal, on returning from their alms round, had gathered at the meeting hall and were engaged in many kinds of bestial topics of conversation: conversation about kings, robbers, and ministers of state; armies, alarms, and battles; food and drink; clothing, furniture, garlands, and scents; relatives; vehicles; villages, town, cities, the countryside; women and heroes; the gossip of the street and the well; talks of the dead; tales of diversity, the creation of the world and of the sea; talk of whether things exist or not.

Then the Blessed One, emerging from his seclusion in the late afternoon, went to the meeting hall and, on arrival, sat down on a seat made ready. As he sat down there, he addressed the monks: "For what topic of conversation are you gathered together here? In the midst of what topic of conversation have you been interrupted?"

"Just now, lord, after the meal, on returning from our alms round, we gathered at the meeting hall and got engaged in many kinds of bestial topics of conversation: conversation about kings, robbers, and ministers of state; armies, alarms, and battles; food and drink; clothing, furniture, garlands, and scents; relatives; vehicles; villages, town, cities, the countryside; women and heroes; the gossip of the street and the well; talks of the dead; tales of diversity, the creation of the world and of the sea; talk of whether things exist or not."

"It isn't right, monks, that sons of good families, on having gone forth out of faith from home to the homeless life, should

get engaged in such topics of conversation, i.e., conversation about kings, robbers, and ministers of state... talk of whether things exist or not.

"There are these ten topics of [proper] conversation. Which ten? Talk on modesty, on contentment, on seclusion, on non-entanglement, on arousing persistence, on virtue, on concentration, on discernment, on release, and on the knowledge and vision of release. These are the ten topics of conversation. If you were to engage repeatedly in these ten topics of conversation, you would outshine even the sun and moon, so mighty, so powerful -- to say nothing of the wanderers of other sects."

Katuviya Sutta

Putrid

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion the Blessed One was staying at Varanasi in the Game Refuge at Isipatana. Then early in the morning the Blessed One, having put on his robes and carrying his bowl and outer robe, went into Varanasi for alms. As he was walking for alms near the fig-tree at the cattle yoke, he saw a certain monk whose delight was in what is empty, whose delight was in exterior things, his mindfulness muddled, his alertness lacking, his concentration lacking, his mind gone astray, his faculties uncontrolled. On seeing him, the Blessed One said to him: "Monk, monk, don't let yourself putrefy! On one who lets himself putrefy and stink with the stench of carrion, there's no way that flies won't swarm and attack!"

Then the monk -- admonished with this, the Blessed One's admonishment -- came to his senses.

So the Blessed One, having gone for alms in Varanasi, after the meal, returning from his alms round, addressed the monks [and told them what had happened].

When this was said, a certain monk said to the Blessed One, "What, lord, is putrefaction? What is the stench of carrion? What are flies?"

"Greed, monk, is putrefaction. Ill will is the stench of carrion. Evil, unskillful thoughts are flies. On one who lets himself putrefy and stink with the stench of carrion, there's no way that flies won't swarm and attack.

"On one whose eyes and ears
are unguarded,
whose senses

are unrestrained,
flies swarm:
resolves dependent on passion.
The monk who is putrid,
who stinks of the stench of carrion,
is far from Unbinding.
His share is vexation.

Whether he stays
in village or wilderness,
having gained for himself no
tranquility,
he's surrounded by flies.
But those who are consummate
in virtue,
who delight
in discernment and calm,
pacified, they sleep in ease.
No flies settle on them."

Kayagata Sati Sutta

Mindfulness Immersed in the Body

I have heard that on one occasion the Blessed One was staying in Savatthi at Jeta's Grove, Anathapindika's monastery. Now at that time a large number of monks, after the meal, on returning from their alms round, had gathered at the meeting hall when this discussion arose: "Isn't it amazing, friends! Isn't it astounding! -- the extent to which mindfulness immersed in the body, when developed and pursued, is said by the Blessed One who knows, who sees -- the worthy one, rightly self-awakened -- to be of great fruit and great benefit." And this discussion came to no conclusion.

Then the Blessed One, emerging from his seclusion in the late afternoon, went to the meeting hall and, on arrival, sat down on a seat made ready. As he sat down there, he addressed the monks: "For what topic are you gathered together here? And what was the discussion that came to no conclusion?"

"Just now, lord, after the meal, on returning from our alms round, we gathered at the meeting hall when this discussion arose: 'Isn't it amazing, friends! Isn't it astounding! -- the extent to which mindfulness immersed in the body, when developed and pursued, is said by the Blessed One who knows, who sees -- the worthy one, rightly self-awakened -- to be of great fruit and great benefit.' This was the discussion that had come to no conclusion when the Blessed One arrived."

The Blessed One said: "And how is mindfulness immersed in the body developed, how is it pursued, so as to be of great fruit and great benefit?"

"There is the case where a monk -- having gone to the wilderness, to the shade of a tree, or to an empty building --

sits down folding his legs crosswise, holding his body erect and setting mindfulness to the fore. Always mindful, he breathes in; mindful he breathes out.

"Breathing in long, he discerns that he is breathing in long; or breathing out long, he discerns that he is breathing out long. Or breathing in short, he discerns that he is breathing in short; or breathing out short, he discerns that he is breathing out short. He trains himself to breathe in sensitive to the entire body and to breathe out sensitive to the entire body. He trains himself to breathe in calming bodily fabrication (the breath) and to breathe out calming bodily fabrication. And as he remains thus heedful, ardent, and resolute, any memories and resolves related to the household life are abandoned, and with their abandoning his mind gathers and settles inwardly, grows unified and centered. This is how a monk develops mindfulness immersed in the body.

"Furthermore, when walking, the monk discerns that he is walking. When standing, he discerns that he is standing. When sitting, he discerns that he is sitting. When lying down, he discerns that he is lying down. Or however his body is disposed, that is how he discerns it. And as he remains thus heedful, ardent, and resolute, any memories and resolves related to the household life are abandoned, and with their abandoning his mind gathers and settles inwardly, grows unified and centered. This is how a monk develops mindfulness immersed in the body.

"Furthermore, when going forward and returning, he makes himself fully alert; when looking toward and looking away... when bending and extending his limbs... when carrying his outer cloak, his upper robe and his bowl... when eating, drinking, chewing, and savoring... when urinating and defecating... when walking, standing, sitting, falling asleep, waking up, talking, and remaining silent, he makes himself fully alert. And as he remains thus heedful, ardent, and resolute, any memories and resolves related to the household

life are abandoned, and with their abandoning his mind gathers and settles inwardly, grows unified and centered. This is how a monk develops mindfulness immersed in the body.

"Furthermore, the monk reflects on this very body from the soles of the feet on up, from the crown of the head on down, surrounded by skin and full of various kinds of unclean things: 'In this body there are head hairs, body hairs, nails, teeth, skin, flesh, tendons, bones, bone marrow, kidneys, heart, liver, pleura, spleen, lungs, large intestines, small intestines, gorge, feces, bile, phlegm, pus, blood, sweat, fat, tears, skin-oil, saliva, mucus, fluid in the joints, urine.' Just as if a sack with openings at both ends were full of various kinds of grain -- wheat, rice, mung beans, kidney beans, sesame seeds, husked rice -- and a man with good eyesight, pouring it out, were to reflect, 'This is wheat. This is rice. These are mung beans. These are kidney beans. These are sesame seeds. This is husked rice'; in the same way, the monk reflects on this very body from the soles of the feet on up, from the crown of the head on down, surrounded by skin and full of various kinds of unclean things: 'In this body there are head hairs, body hairs, nails, teeth, skin, flesh, tendons, bones, bone marrow, kidneys, heart, liver, pleura, spleen, lungs, large intestines, small intestines, gorge, feces, bile, phlegm, pus, blood, sweat, fat, tears, skin-oil, saliva, mucus, fluid in the joints, urine.' And as he remains thus heedful, ardent, and resolute, any memories and resolves related to the household life are abandoned, and with their abandoning his mind gathers and settles inwardly, grows unified and centered. This is how a monk develops mindfulness immersed in the body.

"Furthermore, the monk contemplates this very body -- however it stands, however it is disposed -- in terms of properties: 'In this body there is the earth property, the liquid property, the fire property, and the wind property.' Just as a skilled butcher or his apprentice, having killed a cow, would sit at a crossroads cutting it up into pieces, the monk contemplates this very body -- however it stands, however it

is disposed -- in terms of properties: 'In this body there is the earth property, the liquid property, the fire property, and the wind property.' And as he remains thus heedful, ardent, and resolute, any memories and resolves related to the household life are abandoned, and with their abandoning his mind gathers and settles inwardly, grows unified and centered. This is how a monk develops mindfulness immersed in the body.

"Furthermore, as if he were to see a corpse cast away in a charnel ground -- one day, two days, three days dead -- bloated, livid, and festering, he applies it to this very body, 'This body, too: Such is its nature, such is its future, such its unavoidable fate'...

"Or again, as if he were to see a corpse cast away in a charnel ground, picked at by crows, vultures, and hawks, by dogs, hyenas, and various other creatures... a skeleton smeared with flesh and blood, connected with tendons... a fleshless skeleton smeared with blood, connected with tendons... a skeleton without flesh or blood, connected with tendons... bones detached from their tendons, scattered in all directions -- here a hand bone, there a foot bone, here a shin bone, there a thigh bone, here a hip bone, there a back bone, here a rib, there a chest bone, here a shoulder bone, there a neck bone, here a jaw bone, there a tooth, here a skull... the bones whitened, somewhat like the color of shells... piled up, more than a year old... decomposed into a powder: He applies it to this very body, 'This body, too: Such is its nature, such is its future, such its unavoidable fate.'

"And as he remains thus heedful, ardent, and resolute, any memories and resolves related to the household life are abandoned, and with their abandoning his mind gathers and settles inwardly, grows unified and centered. This is how a monk develops mindfulness immersed in the body.

The Four Jhanas

"Furthermore, quite withdrawn from sensual pleasures, withdrawn from unskillful mental qualities, he enters and remains in the first jhana: rapture and pleasure born from withdrawal, accompanied by directed thought and evaluation. He permeates and pervades, suffuses and fills this very body with the rapture and pleasure born from withdrawal. Just as if a skilled bath-man or bath-man's apprentice would pour bath powder into a brass basin and knead it together, sprinkling it again and again with water, so that his ball of bath powder -- saturated, moisture-laden, permeated within and without -- would nevertheless not drip; even so, the monk permeates... this very body with the rapture and pleasure born of withdrawal. There is nothing of his entire body un-pervaded by rapture and pleasure born from withdrawal. And as he remains thus heedful, ardent, and resolute, any memories and resolves related to the household life are abandoned, and with their abandoning his mind gathers and settles inwardly, grows unified and centered. This is how a monk develops mindfulness immersed in the body.

"And furthermore, with the stilling of directed thought and evaluation, he enters and remains in the second jhana: rapture and pleasure born of composure, unification of awareness free from directed thought and evaluation -- internal assurance. He permeates and pervades, suffuses and fills this very body with the rapture and pleasure born of composure. Just like a lake with spring-water welling up from within, having no inflow from the east, west, north, or south, and with the skies supplying abundant showers time and again, so that the cool fount of water welling up from within the lake would permeate and pervade, suffuse and fill it with cool waters, there being no part of the lake un-pervaded by the cool waters; even so, the monk permeates... this very body with the rapture and pleasure born of composure. There is nothing of his entire body un-pervaded by rapture and pleasure born of composure. And as he remains thus heedful,

ardent, and resolute, any memories and resolves related to the household life are abandoned, and with their abandoning his mind gathers and settles inwardly, grows unified and centered. This is how a monk develops mindfulness immersed in the body.

"And furthermore, with the fading of rapture, he remains in equanimity, mindful and alert, and physically sensitive of pleasure. He enters and remains in the third jhana, of which the noble ones declare, 'Equanimous and mindful, he has a pleasurable abiding.' He permeates and pervades, suffuses and fills this very body with the pleasure divested of rapture. Just as in a lotus pond, some of the lotuses, born and growing in the water, stay immersed in the water and flourish without standing up out of the water, so that they are permeated and pervaded, suffused and filled with cool water from their roots to their tips, and nothing of those lotuses would be un-pervaded with cool water; even so, the monk permeates... this very body with the pleasure divested of rapture. There is nothing of his entire body un-pervaded with pleasure divested of rapture. And as he remains thus heedful, ardent, and resolute, any memories and resolves related to the household life are abandoned, and with their abandoning his mind gathers and settles inwardly, grows unified and centered. This is how a monk develops mindfulness immersed in the body.

"And furthermore, with the abandoning of pleasure and pain -- as with the earlier disappearance of elation and distress -- he enters and remains in the fourth jhana: purity of equanimity and mindfulness, neither-pleasure-nor-pain. He sits, permeating the body with a pure, bright awareness. Just as if a man were sitting covered from head to foot with a white cloth so that there would be no part of his body to which the white cloth did not extend; even so, the monk sits, permeating the body with a pure, bright awareness. There is nothing of his entire body un-pervaded by pure, bright awareness. And as he remains thus heedful, ardent, and resolute, any memories and resolves related to the household life are

abandoned, and with their abandoning his mind gathers and settles inwardly, grows unified and centered. This is how a monk develops mindfulness immersed in the body.

Fullness of Mind

"Monks, whoever develops and pursues mindfulness immersed in the body encompasses whatever skillful qualities are on the side of clear knowing. Just as whoever pervades the great ocean with his awareness encompasses whatever rivulets flow down into the ocean, in the same way, whoever develops and pursues mindfulness immersed in the body encompasses whatever skillful qualities are on the side of clear knowing.

"In whomever mindfulness immersed in the body is not developed, not pursued, Mara gains entry, Mara gains a foothold. "Suppose that a man were to throw a heavy stone ball into a pile of wet clay. What do you think, monks -- would the heavy stone ball gain entry into the pile of wet clay?"

"Yes, venerable sir."

"In the same way, in whomever mindfulness immersed in the body is not developed, not pursued, Mara gains entry, Mara gains a foothold.

"Now, suppose that there were a dry, sapless piece of timber, and a man were to come along with an upper fire-stick, thinking, 'I'll light a fire. I'll produce heat.' What do you think -- would he be able to light a fire and produce heat by rubbing the upper fire-stick in the dry, sapless piece of timber?"

"Yes, venerable sir."

"In the same way, in whomever mindfulness immersed in the body is not developed, not pursued, Mara gains entry, Mara gains a foothold.

"Now, suppose that there were an empty, hollow water-pot set on a stand, and a man were to come along carrying a load of water. What do you think -- would he get a place to put his water?"

"Yes, venerable sir."

"In the same way, in whomever mindfulness immersed in the body is not developed, not pursued, Mara gains entry, Mara gains a foothold.

"Now, in whomever mindfulness immersed in the body is developed, is pursued, Mara gains no entry, Mara gains no foothold. Suppose that a man were to throw a ball of string against a door panel made entirely of heartwood. What do you think -- would that light ball of string gain entry into that door panel made entirely of heartwood?"

"No, venerable sir."

"In the same way, in whomever mindfulness immersed in the body is developed, is pursued, Mara gains no entry, Mara gains no foothold.

"Now, suppose that there were a wet, sappy piece of timber, and a man were to come along with an upper fire-stick, thinking, 'I'll light a fire. I'll produce heat.' What do you think -- would he be able to light a fire and produce heat by rubbing the upper fire-stick in the wet, sappy piece of timber?"

"No, venerable sir."

"In the same way, in whomever mindfulness immersed in the body is developed, is pursued, Mara gains no entry, Mara gains no foothold.

"Now, suppose that there were a water-pot set on a stand, full of water up to the brim so that crows could drink out of it, and a man were to come along carrying a load of water. What do you think -- would he get a place to put his water?"

"No, lord."

"In the same way, in whomever mindfulness immersed in the body is developed, is pursued, Mara gains no entry, Mara gains no foothold.

An Opening to the Higher Knowledge's

"When anyone has developed and pursued mindfulness immersed in the body, then whichever of the six higher knowledge's he turns his mind to know and realize, he can witness them for himself whenever there is an opening.

"Suppose that there were a water jar, set on a stand, brimful of water so that a crow could drink from it. If a strong man were to tip it in any way at all, would water spill out?"

"Yes, lord."

"In the same way, when anyone has developed and pursued mindfulness immersed in the body, then whichever of the six higher knowledge's he turns his mind to know and realize, he can witness them for himself whenever there is an opening.

"Suppose there were a rectangular water tank -- set on level ground, bounded by dikes -- brimful of water so that a crow could drink from it. If a strong man were to loosen the dikes anywhere at all, would water spill out?"

"Yes, lord."

"In the same way, when anyone has developed and pursued mindfulness immersed in the body, then whichever of the six higher knowledge's he turns his mind to know and realize, he can witness them for himself whenever there is an opening.

"Suppose there were a chariot on level ground at four crossroads, harnessed to thoroughbreds, waiting with whips lying ready, so that a skilled driver, a trainer of tamable horses, might mount and -- taking the reins with his left hand

and the whip with his right -- drive out and back, to whatever place and by whichever road he liked; in the same way, when anyone has developed and pursued mindfulness immersed in the body, then whichever of the six higher knowledge's he turns his mind to know and realize, he can witness them for himself whenever there is an opening.

Ten Benefits

"Monks, for one in whom mindfulness immersed in the body is cultivated, developed, pursued, given a means of transport, given a grounding, steadied, consolidated, and well-undertaken, ten benefits can be expected. Which ten?

"[1] He conquers displeasure and delight, and displeasure does not conquer him. He remains victorious over any displeasure that has arisen.

"[2] He conquers fear and dread, and fear and dread do not conquer him. He remains victorious over any fear and dread that have arisen.

"[3] He is resistant to cold, heat, hunger, thirst, the touch of gadflies and mosquitoes, wind and sun and creeping things; to abusive, hurtful language; he is the sort that can endure bodily feelings that, when they arise, are painful, sharp, stabbing, fierce, distasteful, disagreeable, deadly.

"[4] He can attain at will, without trouble or difficulty, the four jhanas -- heightened mental states providing a pleasant abiding in the here and now.

"[5] He wields manifold supra-normal powers. Having been one he becomes many; having been many he becomes one. He appears. He vanishes. He goes unimpeded through walls, ramparts, and mountains as if through space. He dives in and out of the earth as if it were water. He walks on water without sinking as if it were dry land. Sitting cross-legged he flies through the air like a winged bird. With his hand he touches

and strokes even the sun and moon, so mighty and powerful. He exercises influence with his body even as far as the Brahma worlds.

"[6] He hears -- by means of the divine ear-element, purified and surpassing the human -- both kinds of sounds: divine and human, whether near or far.

"[7] He knows the awareness of other beings, other individuals, having encompassed it with his own awareness. He discerns a mind with passion as a mind with passion, and a mind without passion as a mind without passion. He discerns a mind with aversion as a mind with aversion, and a mind without aversion as a mind without aversion. He discerns a mind with delusion as a mind with delusion, and a mind without delusion as a mind without delusion. He discerns a restricted mind as a restricted mind, and a scattered mind as a scattered mind. He discerns an enlarged mind as an enlarged mind, and an un-enlarged mind as an un-enlarged mind. He discerns an excelled mind [one that is not at the most excellent level] as an excelled mind, and an unexcelled mind as an unexcelled mind. He discerns a concentrated mind as a concentrated mind, and an un-concentrated mind as an un-concentrated mind. He discerns a released mind as a released mind, and an unreleased mind as an unreleased mind.

"[8] He recollects his manifold past lives (lit: previous homes), i.e., one birth, two births, three births, four, five, ten, twenty, thirty, forty, fifty, one hundred, one thousand, one hundred thousand, many aeons of cosmic contraction, many aeons of cosmic expansion, many aeons of cosmic contraction and expansion, [recollecting], 'There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure and pain, such the end of my life. Passing away from that state, I re-rose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of

pleasure and pain, such the end of my life. Passing away from that state, I re-rose here.' Thus he remembers his manifold past lives in their modes and details.

"[9] He sees -- by means of the divine eye, purified and surpassing the human -- beings passing away and re-appearing, and he discerns how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their kamma: 'These beings -- who were endowed with bad conduct of body, speech, and mind, who reviled the noble ones, held wrong views and undertook actions under the influence of wrong views -- with the break-up of the body, after death, have re-appeared in the plane of deprivation, the bad destination, the lower realms, in hell. But these beings -- who were endowed with good conduct of body, speech, and mind, who did not revile the noble ones, who held right views and undertook actions under the influence of right views -- with the break-up of the body, after death, have re-appeared in the good destinations, in the heavenly world.' Thus -- by means of the divine eye, purified and surpassing the human -- he sees beings passing away and re-appearing, and he discerns how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their kamma.

"[10] Through the ending of the mental effluents, he remains in the effluent-free release of awareness and release of discernment, having known and made them manifest for himself right in the here and now.

"Monks, for one in whom mindfulness immersed in the body is cultivated, developed, pursued, given a means of transport, given a grounding, steadied, consolidated, and well-undertaken, these ten benefits can be expected."

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

Kayasakkhi Sutta

Bodily Witness

Translated from the Pali by Thanissaro Bhikkhu

Udayin: "Bodily witness, bodily witness,' it is said. To what extent is one described by the Blessed One as a bodily witness?"

Ánanda: "There is the case, my friend, where a monk, withdrawn from sensuality, withdrawn from unskillful qualities, enters and remains in the first jhana: rapture and pleasure born from withdrawal, accompanied by directed thought and evaluation. He remains touching with his body in whatever way there is an opening there. It is to this extent that one is described in a sequential way by the Blessed One as a bodily witness.

"Furthermore, with the stilling of directed thought and evaluation, he enters and remains in the second jhana... the third jhana... the fourth jhana... the dimension of the infinitude of space... the dimension of the infinitude of consciousness... the dimension of nothingness... the dimension of neither perception nor non-perception. He remains touching with his body in whatever way there is an opening there. It is to this extent that one is described in a sequential way by the Blessed One as a bodily witness.

"Furthermore, with the complete transcending of the dimension of neither perception nor non-perception, he enters and remains in the cessation of perception and feeling. And as he sees with discernment, the mental fermentations go to their total end. He remains touching with his body in whatever way there is an opening there. It is to this extent that one is described in a non-sequential way by the Blessed One as a bodily witness."

Kesi Sutta

To Kesi the Horse-trainer

Translated from the Pali by Thanissaro Bhikkhu

Then Kesi the horse-trainer went to the Blessed One and, on arrival, having bowed down, sat to one side. As he was sitting there, the Blessed One said to him: "You, Kesi, are a trained man, a trainer of tamable horses. And how do you train a tamable horse?"

"Lord, I train a tamable horse [sometimes] with mildness, [sometimes] with harshness, [sometimes] with both mildness and harshness."

"And if a tamable horse does not submit either to a mild training or to a harsh training or to a mild and harsh training, Kesi, what do you do?"

"If a tamable horse does not submit either to a mild training or to a harsh training or to a mild and harsh training, lord, then I kill it. Why is that? [I think:] 'Don't let this be a disgrace to my lineage of teachers.' But the Blessed One, lord, is the unexcelled trainer of tamable people. How do you train a tamable person?"

"Kesi, I train a tamable person [sometimes] with mildness, [sometimes] with harshness, [sometimes] with both mildness and harshness."

"In using mildness, [I teach:] 'Such is good bodily conduct. Such is the result of good bodily conduct. Such is good verbal conduct. Such is the result of good verbal conduct. Such is good mental conduct. Such is the result of good mental conduct. Such are the devas. Such are human beings.'

"In using harshness, [I teach:] 'Such is bodily misconduct. Such is the result of bodily misconduct. Such is verbal

misconduct. Such is the result of verbal misconduct. Such is mental misconduct. Such is the result of mental misconduct. Such is hell. Such is the animal womb. Such the realm of the hungry shades.'

"In using mildness and harshness, [I teach:] 'such is good bodily conduct. Such is the result of good bodily conduct. Such is bodily misconduct. Such is the result of bodily misconduct. Such is good verbal conduct. Such is the result of good verbal conduct. Such is verbal misconduct. Such is the result of verbal misconduct. Such is good mental conduct. Such is the result of good mental conduct. Such is mental misconduct. Such is the result of mental misconduct. Such are devas. Such are human beings. Such is hell. Such is the animal womb. Such the realm of the hungry shades.'"

"And if a tamable person does not submit either to a mild training or to a harsh training or to a mild and harsh training, what do you do?"

"If a tamable person does not submit either to a mild training or to a harsh training or to a mild and harsh training, then I kill him, Kesi."

"But it's not proper for our Blessed One to take life! And yet the Blessed One just said, 'I kill him, Kesi.'"

"It is true, Kesi, that it's not proper for a Tathágata to take life. But if a tamable person does not submit either to a mild training or to a harsh training or to a mild and harsh training, then the Tathágata does not regard him as being worth speaking to or admonishing. His knowledgeable fellows in the holy life do not regard him as being worth speaking to or admonishing. This is what it means to be totally destroyed in the Doctrine and Discipline, when the Tathágata does not regard one as being worth speaking to or admonishing, and one's knowledgeable fellows in the holy life do not regard one as being worth speaking to or admonishing."

"Yes, lord, wouldn't one be totally destroyed if the Tathágata does not regard one as being worth speaking to or admonishing, and one's knowledgeable fellows in the holy life do not regard one as being worth speaking to or admonishing.

"Magnificent, lord! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has the Blessed One -- through many lines of reasoning -- made the Dhamma clear. I go to the Blessed One for refuge, to the Dhamma, and to the community of monks. May the Blessed One remember me as a lay follower who has gone to him for refuge, from this day forward, for life."

Kevatta Sutta

To Kevatta

This is what I heard:

On one occasion the Blessed One was staying at Nalanda in Pavarika's mango grove. Then Kevatta the householder approached the Blessed One and, on arrival, having bowed down, sat to one side. As he was sitting there he said to the Blessed One: "Venerable sir, this Nalanda is powerful, both prosperous and populous, filled with people who have faith in the Blessed One. It would be good if the Blessed One were to direct a monk to display a miracle of psychic power from his superior human state so that Nalanda would to an even greater extent have faith in the Blessed One."

When this was said, the Blessed One said to Kevatta the householder, "Kevatta, I don't teach the monks in this way: 'Come, monks, display a miracle of psychic power to the lay people clad in white.'"

A second time...A third time, Kevatta the householder said to the Blessed One: "I won't argue with the Blessed One, but I tell you: Venerable sir, this Nalanda is powerful, both prosperous and populous, filled with people who have faith in the Blessed One. It would be good if the Blessed One were to direct a monk to display a miracle of psychic power from his superior human state so that Nalanda would to an even greater extent have faith in the Blessed One."

A third time, the Blessed One said to Kevatta the householder, "Kevatta, I don't teach the monks in this way: 'Come, monks, display a miracle of psychic power to the lay people clad in white.'

"Kevatta, there are these three miracles that I have declared, having directly known and realized them for myself. Which

three? The miracle of psychic power, the miracle of telepathy, and the miracle of instruction.

The Miracle of Psychic Power

"And what is the miracle of psychic power? There is the case where a monk wields manifold psychic powers. Having been one he becomes many; having been many he becomes one. He appears. He vanishes. He goes unimpeded through walls, ramparts, and mountains as if through space. He dives in and out of the earth as if it were water. He walks on water without sinking as if it were dry land. Sitting cross-legged he flies through the air like a winged bird. With his hand he touches and strokes even the sun and moon, so mighty and powerful. He exercises influence with his body even as far as the Brahma worlds.

"Then someone who has faith and conviction in him sees him wielding manifold psychic powers...exercising influence with his body even as far as the Brahma worlds. He reports this to someone who has no faith and no conviction, telling him, 'Isn't it awesome. Isn't it astounding, how great the power, how great the prowess of this contemplative. Just now I saw him wielding manifold psychic powers...exercising influence with his body even as far as the Brahma worlds.'

Then the person without faith, without conviction, would say to the person with faith and with conviction: 'Sir, there is a charm called the Gandhari charm by which the monk wielded manifold psychic powers...exercising influence with his body even as far as the Brahma worlds.' What do you think, Kevatta -- isn't that what the man without faith, without conviction, would say to the man with faith and with conviction?"

"Yes, venerable sir, that's just what he would say."

"Seeing this drawback to the miracle of psychic power, Kevatta, I feel horrified, humiliated, and disgusted with the miracle of psychic power.

The Miracle of Telepathy

"And what is the miracle of telepathy? There is the case where a monk reads the minds, the mental events, the thoughts, the ponderings of other beings, other individuals, [saying,] 'Such is your thinking, here is where your thinking is, thus is your mind.'

"Then someone who has faith and conviction in him sees him reading the minds...of other beings...He reports this to someone who has no faith and no conviction, telling him, 'Isn't it awesome. Isn't it astounding, how great the power, how great the prowess of this contemplative. Just now I saw him reading the minds...of other beings...'

"Then the person without faith, without conviction, would say to the person with faith and with conviction: 'Sir, there is a charm called the Manika charm by which the monk read the minds...of other beings...' What do you think, Kevatta -- isn't that what the man without faith, without conviction, would say to the man with faith and with conviction?"

"Yes, venerable sir, that's just what he would say."

"Seeing this drawback to the miracle of telepathy, Kevatta, I feel horrified, humiliated, and disgusted with the miracle of telepathy.

The Miracle of Instruction

"And what is the miracle of instruction? There is the case where a monk gives instruction in this way: 'Direct your thought in this way, don't direct it in that. Attend to things in this way, don't attend to them in that. Let go of this, enter and

remain in that.' This, Kevatta, is called the miracle of instruction.

"Furthermore, there is the case where a Tathágata appears in the world, worthy and rightly self-awakened. He teaches the Dhamma admirable in its beginning, admirable in its middle, admirable in its end. He proclaims the holy life both in its particulars and in its essence, entirely perfect, surpassingly pure.

"A householder or householder's son, hearing the Dhamma, gains conviction in the Tathágata and reflects: 'Household life is crowded, a dusty path. The life gone forth is like the open air. It is not easy living at home to practice the holy life totally perfect, totally pure, like a polished shell. What if I were to shave off my hair and beard, put on the ochre robes, and go forth from the household life into homelessness?'

"So after some time he abandons his mass of wealth, large or small; leaves his circle of relatives, large or small; shaves off his hair and beard, puts on the ochre robes, and goes forth from the household life into homelessness.

"When he has thus gone forth, he lives restrained by the rules of the monastic code, seeing danger in the slightest faults. Consummate in his virtue, he guards the doors of his senses, is possessed of mindfulness and alertness, and is content.

The Lesser Section on Virtue

"And how is a monk consummate in virtue? Abandoning the taking of life, he abstains from the taking of life. He dwells with his rod laid down, his knife laid down, scrupulous, merciful, compassionate for the welfare of all living beings. This is part of his virtue.

"Abandoning the taking of what is not given, he abstains from taking what is not given. He takes only what is given, accepts

only what is given, lives not by stealth but by means of a self that has become pure. This, too, is part of his virtue.

"Abandoning un-celibacy, he lives a celibate life, aloof, refraining from the sexual act that is the villager's way. This, too, is part of his virtue.

"Abandoning false speech, he abstains from false speech. He speaks the truth, holds to the truth, is firm, reliable, no deceiver of the world. This, too, is part of his virtue.

"Abandoning divisive speech he abstains from divisive speech. What he has heard here he does not tell there to break those people apart from these people here. What he has heard there he does not tell here to break these people apart from those people there. Thus reconciling those who have broken apart or cementing those who are united, he loves concord, delights in concord, enjoys concord, speaks things that create concord. This, too, is part of his virtue.

"Abandoning abusive speech, he abstains from abusive speech. He speaks words that are soothing to the ear, that are affectionate, that go to the heart, that are polite, appealing and pleasing to people at large. This, too, is part of his virtue.

"Abandoning idle chatter, he abstains from idle chatter. He speaks in season, speaks what is factual, what is in accordance with the goal, the Dhamma, and the Vinaya. He speaks words worth treasuring, seasonable, reasonable, circumscribed, connected with the goal. This, too, is part of his virtue.

"He abstains from damaging seed and plant life.

"He eats only once a day, refraining from the evening meal and from food at the wrong time of day.

"He abstains from dancing, singing, instrumental music, and from watching shows.

"He abstains from wearing garlands and from beautifying himself with scents and cosmetics.

"He abstains from high and luxurious beds and seats.

"He abstains from accepting gold and money.

"He abstains from accepting uncooked grain...raw meat...women and girls...male and female slaves...goats and sheep...fowl and pigs...elephants, cattle, steeds, and mares...fields and property.

"He abstains from running messages...from buying and selling...from dealing with false scales, false metals, and false measures...from bribery, deception, and fraud.

"He abstains from mutilating, executing, imprisoning, highway robbery, plunder, and violence.

"This, too, is part of his virtue.

The Intermediate Section on Virtue

"Whereas some priests and contemplatives, living off food given in faith, are addicted to damaging seed and plant life such as these -- plants propagated from roots, stems, joints, buddings, and seeds -- he abstains from damaging seed and plant life such as these. This, too, is part of his virtue.

"Whereas some priests and contemplatives, living off food given in faith, are addicted to consuming stored-up goods such as these -- stored-up food, stored-up drinks, stored-up clothing, stored-up vehicles, stored-up bedding, stored-up scents, and stored-up meat -- he abstains from consuming stored-up goods such as these. This, too, is part of his virtue.

"Whereas some priests and contemplatives, living off food given in faith, are addicted to watching shows such as these - - dancing, singing, instrumental music, plays, ballad recitations, hand-clapping, cymbals and drums, painted

scenes, acrobatic and conjuring tricks, elephant fights, horse fights, buffalo fights, bull fights, goat fights, ram fights, cock fights, quail fights; fighting with staves, boxing, wrestling, war-games, roll calls, battle arrays, and regimental reviews -- he abstains from watching shows such as these. This, too, is part of his virtue.

"Whereas some priests and contemplatives, living off food given in faith, are addicted to heedless and idle games such as these -- eight-row chess, ten-row chess, chess in the air, hopscotch, spillikins, dice, stick games, hand-pictures, ball-games, blowing through toy pipes, playing with toy plows, turning somersaults, playing with toy windmills, toy measures, toy chariots, toy bows, guessing letters drawn in the air, guessing thoughts, mimicking deformities -- he abstains from heedless and idle games such as these. This, too, is part of his virtue.

"Whereas some priests and contemplatives, living off food given in faith, are addicted to high and luxurious furnishings such as these -- over-sized couches, couches adorned with carved animals, long-haired coverlets, multi-colored patchwork coverlets, white woolen coverlets, woolen coverlets embroidered with flowers or animal figures, stuffed quilts, coverlets with fringe, silk coverlets embroidered with gems; large woolen carpets; elephant, horse, and chariot rugs, antelope-hide rugs, deer-hide rugs; couches with awnings, couches with red cushions for the head and feet -- he abstains from using high and luxurious furnishings such as these. This, too, is part of his virtue.

"Whereas some priests and contemplatives, living off food given in faith, are addicted to scents, cosmetics, and means of beautification such as these -- rubbing powders into the body, massaging with oils, bathing in perfumed water, kneading the limbs, using mirrors, ointments, garlands, scents, creams, face-powders, mascara, bracelets, head-bands, decorated walking sticks, ornamented water-bottles, swords,

fancy sunshades, decorated sandals, turbans, gems, yak-tail whisks, long-fringed white robes -- he abstains from using scents, cosmetics, and means of beautification such as these. This, too, is part of his virtue.

"Whereas some priests and contemplatives, living off food given in faith, are addicted to talking about lowly topics such as these -- talking about kings, robbers, ministers of state; armies, alarms, and battles; food and drink; clothing, furniture, garlands, and scents; relatives; vehicles; villages, towns, cities, the countryside; women and heroes; the gossip of the street and the well; tales of the dead; tales of diversity [philosophical discussions of the past and future], the creation of the world and of the sea, and talk of whether things exist or not -- he abstains from talking about lowly topics such as these. This, too, is part of his virtue.

"Whereas some priests and contemplatives, living off food given in faith, are addicted to debates such as these -- '*You understand this doctrine and discipline? I'm the one who understands this doctrine and discipline. How could you understand this doctrine and discipline? You're practicing wrongly. I'm practicing rightly. I'm being consistent. You're not. What should be said first you said last. What should be said last you said first. What you took so long to think out has been refuted. Your doctrine has been overthrown. You're defeated. Go and try to salvage your doctrine; extricate yourself if you can!*' -- he abstains from debates such as these. This, too, is part of his virtue.

"Whereas some priests and contemplatives, living off food given in faith, are addicted to running messages and errands for people such as these -- kings, ministers of state, noble warriors, priests, householders, or youths [who say] , 'Go here, go there, take this there, fetch that here' -- he abstains from running messages and errands for people such as these. This, too, is part of his virtue.

"Whereas some priests and contemplatives, living off food given in faith, engage in scheming, persuading, hinting, belittling, and pursuing gain with gain, he abstains from forms of scheming and persuading [improper ways of trying to gain material support from donors] such as these. This, too, is part of his virtue.

The Great Section on Virtue

"Whereas some priests and contemplatives, living off food given in faith, maintain themselves by wrong livelihood, by such lowly arts as:

reading marks on the limbs [e.g., palmistry];
reading omens and signs;
interpreting celestial events [falling stars, comets];
interpreting dreams;
reading marks on the body [e.g., phrenology];
reading marks on cloth gnawed by mice;
offering fire oblations, oblations from a ladle, oblations of husks, rice powder, rice grains, ghee, and oil;
offering oblations from the mouth;
offering blood-sacrifices;
making predictions based on the fingertips;
geomancy;
laying demons in a cemetery;
placing spells on spirits;
reciting house-protection charms;
snake charming, poison-lore, scorpion-lore, rat-lore, bird-lore, crow-lore;
fortune-telling based on visions;
giving protective charms;
interpreting the calls of birds and animals --

he abstains from wrong livelihood, from lowly arts such as these.

"Whereas some priests and contemplatives, living off food given in faith, maintain themselves by wrong livelihood, by

such lowly arts as: determining lucky and unlucky gems, garments, staffs, swords, spears, arrows, bows, and other weapons; women, boys, girls, male slaves, female slaves; elephants, horses, buffaloes, bulls, cows, goats, rams, fowl, quails, lizards, long-eared rodents, tortoises, and other animals -- he abstains from wrong livelihood, from lowly arts such as these.

"Whereas some priests and contemplatives, living off food given in faith, maintain themselves by wrong livelihood, by such lowly arts as forecasting:

the rulers will march forth;
the rulers will march forth and return;
our rulers will attack, and their rulers will retreat;
their rulers will attack, and our rulers will retreat;
there will be triumph for our rulers and defeat for their rulers;
there will be triumph for their rulers and defeat for our rulers;
thus there will be triumph, thus there will be defeat --

he abstains from wrong livelihood, from lowly arts such as these.

"Whereas some priests and contemplatives, living off food given in faith, maintain themselves by wrong livelihood, by such lowly arts as forecasting:

there will be a lunar eclipse;
there will be a solar eclipse;
there will be an occultation of an asterism;
the sun and moon will go their normal courses;
the sun and moon will go astray;
the asterisms will go their normal courses;
the asterisms will go astray;
there will be a meteor shower;
there will be a darkening of the sky;
there will be an earthquake;
there will be thunder coming from a clear sky;
there will be a rising, a setting, a darkening, a brightening of

the sun, moon, and asterisms;
such will be the result of the lunar eclipse...the rising, setting,
darkening, brightening of the sun, moon, and asterisms --

he abstains from wrong livelihood, from lowly arts such as
these.

"Whereas some priests and contemplatives, living off food
given in faith, maintain themselves by wrong livelihood, by
such lowly arts as forecasting:

there will be abundant rain; there will be a drought;
there will be plenty; there will be famine;
there will be rest and security; there will be danger;
there will be disease; there will be freedom from disease;
or they earn their living by counting, accounting, calculation,
composing poetry, or teaching hedonistic arts and doctrines --

he abstains from wrong livelihood, from lowly arts such as
these.

"Whereas some priests and contemplatives, living off food
given in faith, maintain themselves by wrong livelihood, by
such lowly arts as:

calculating auspicious dates for marriages, betrothals,
divorces; for collecting debts or making investments and
loans; for being attractive or unattractive; curing women who
have undergone miscarriages or abortions;
reciting spells to bind a man's tongue, to paralyze his jaws, to
make him lose control over his hands, or to bring on deafness;
getting oracular answers to questions addressed to a mirror,
to a young girl, or to a spirit medium;
worshipping the sun, worshipping the Great Brahma, bringing
forth flames from the mouth, invoking the goddess of luck --

he abstains from wrong livelihood, from lowly arts such as
these.

"Whereas some priests and contemplatives, living off food given in faith, maintain themselves by wrong livelihood, by such lowly arts as:

promising gifts to deities in return for favors; fulfilling such promises;
demonology;
teaching house-protection spells;
inducing virility and impotence;
consecrating sites for construction;
giving ceremonial mouthwashes and ceremonial bathing;
offering sacrificial fires;
preparing emetics, purgatives, expectorants, diuretics, headache cures;
preparing ear-oil, eye-drops, oil for treatment through the nose, collyrium, and counter-medicines; curing cataracts, practicing surgery, practicing as a children's doctor, administering medicines and treatments to cure their after-effects --

he abstains from wrong livelihood, from lowly arts such as these. This, too, is part of his virtue.

"A monk thus consummate in virtue sees no danger anywhere from his restraint through virtue. Just as a head-anointed noble warrior king who has defeated his enemies sees no danger anywhere from his enemies, in the same way the monk thus consummate in virtue sees no danger anywhere from his restraint through virtue. Endowed with this noble aggregate of virtue, he is inwardly sensitive to the pleasure of being blameless. This is how a monk is consummate in virtue.

Sense Restraint

"And how does a monk guard the doors of his senses? On seeing a form with the eye, he does not grasp at any theme or details by which -- if he were to dwell without restraint over the faculty of the eye -- evil, unskillful qualities such as greed

or distress might assail him. On hearing a sound with the ear...On smelling an odor with the nose...One tasting a flavor with the tongue...On touching a tactile sensation with the body...On cognizing an idea with the intellect, he does not grasp at any theme or details by which -- if he were to dwell without restraint over the faculty of the intellect -- evil, unskillful qualities such as greed or distress might assail him. Endowed with this noble restraint over the sense faculties, he is inwardly sensitive to the pleasure of being blameless. This is how a monk guards the doors of his senses.

Mindfulness And Alertness

"And how is a monk possessed of mindfulness and alertness? When going forward and returning, he acts with alertness. When looking toward and looking away...when bending and extending his limbs...when carrying his outer cloak, his upper robe, and his bowl...when eating, drinking, chewing, and tasting...when urinating and defecating...when walking, standing, sitting, falling asleep, waking up, talking, and remaining silent, he acts with alertness. This is how a monk is possessed of mindfulness and alertness.

Contentedness

"And how is a monk content? Just as a bird, wherever it goes, flies with its wings as its only burden; so too is he content with a set of robes to provide for his body and alms-food to provide for his hunger. Wherever he goes, he takes only his barest necessities along. This is how a monk is content.

Abandoning the Hindrances

"Endowed with this noble aggregate of virtue, this noble restraint over the sense faculties, this noble mindfulness and alertness, and this noble contentment, he seeks out a secluded dwelling: a forest, the shade of a tree, a mountain, a glen, a hillside cave, a charnel ground, a jungle grove, the

open air, a heap of straw. After his meal, returning from his alms round, he sits down, crosses his legs, holds his body erect, and brings mindfulness to the fore.

"Abandoning covetousness with regard to the world, he dwells with an awareness devoid of covetousness. He cleanses his mind of covetousness. Abandoning ill will and anger, he dwells with an awareness devoid of ill will, sympathetic with the welfare of all living beings. He cleanses his mind of ill will and anger. Abandoning sloth and torpor, he dwells with an awareness devoid of sloth and torpor, mindful, alert, percipient of light. He cleanses his mind of covetousness. Abandoning restlessness and anxiety, he dwells undisturbed, his mind inwardly stilled. He cleanses his mind of restlessness and anxiety. Abandoning uncertainty, he dwells having crossed over uncertainty, with no perplexity with regard to skillful mental qualities. He cleanses his mind of uncertainty.

"Suppose that a man, taking a loan, invests it in his business affairs. His business affairs succeed. He repays his old debts and there is extra left over for maintaining his wife. The thought would occur to him, 'Before, taking a loan, I invested it in my business affairs. Now my business affairs have succeeded. I have repaid my old debts and there is extra left over for maintaining my wife.' Because of that he would experience joy and happiness.

"Now suppose that a man falls sick -- in pain and seriously ill. He does not enjoy his meals, and there is no strength in his body. As time passes, he eventually recovers from that sickness. He enjoys his meals and there is strength in his body. The thought would occur to him, 'Before, I was sick...Now I am recovered from that sickness. I enjoy my meals and there is strength in my body.' Because of that he would experience joy and happiness.

"Now suppose that a man is bound in prison. As time passes, he eventually is released from that bondage, safe and sound, with no loss of property. The thought would occur to him, 'Before, I was bound in prison. Now I am released from that bondage, safe and sound, with no loss of my property.' Because of that he would experience joy and happiness.

"Now suppose that a man is a slave, subject to others, not subject to himself, unable to go where he likes. As time passes, he eventually is released from that slavery, subject to himself, not subject to others, freed, able to go where he likes. The thought would occur to him, 'Before, I was a slave...Now I am released from that slavery, subject to myself, not subject to others, freed, able to go where I like.' Because of that he would experience joy and happiness.

"Now suppose that a man, carrying money and goods, is traveling by a road through desolate country. As time passes, he eventually emerges from that desolate country, safe and sound, with no loss of property. The thought would occur to him, 'Before, carrying money and goods, I was traveling by a road through desolate country. Now I have emerged from that desolate country, safe and sound, with no loss of my property.' Because of that he would experience joy and happiness.

"In the same way, when these five hindrances are not abandoned in himself, the monk regards it as a debt, a sickness, a prison, slavery, a road through desolate country. But when these five hindrances are abandoned in himself, he regards it as un-indebtedness, good health, release from prison, freedom, a place of security. Seeing that they have been abandoned within him, he becomes glad. Glad, he becomes enraptured. Enraptured, his body grows tranquil. His body tranquil, he is sensitive to pleasure. Feeling pleasure, his mind becomes concentrated.

The Four Jhanas

"Quite withdrawn from sensual pleasures, withdrawn from unskillful mental qualities, he enters and remains in the first jhana: rapture and pleasure born from withdrawal, accompanied by directed thought and evaluation. He permeates and pervades, suffuses and fills this very body with the rapture and pleasure born from withdrawal. Just as if a skilled bath man or bath man's apprentice would pour bath powder into a brass basin and knead it together, sprinkling it again and again with water, so that his ball of bath powder -- saturated, moisture-laden, permeated within and without -- would nevertheless not drip; even so, the monk permeates...this very body with the rapture and pleasure born of withdrawal. There is nothing of his entire body un-pervaded by rapture and pleasure born from withdrawal.

"This, too, is called the miracle of instruction.

"Furthermore, with the stilling of directed thought and evaluation, he enters and remains in the second jhana: rapture and pleasure born of composure, one-pointed-ness of awareness free from directed thought and evaluation -- internal assurance. He permeates and pervades, suffuses and fills this very body with the rapture and pleasure born of composure. Just like a lake with spring-water welling up from within, having no inflow from the east, west, north, or south, and with the skies supplying abundant showers time and again, so that the cool fount of water welling up from within the lake would permeate and pervade, suffuse and fill it with cool waters, there being no part of the lake un-pervaded by the cool waters; even so, the monk permeates...this very body with the rapture and pleasure born of composure. There is nothing of his entire body un-pervaded by rapture and pleasure born of composure.

"This, too, is called the miracle of instruction.

"And furthermore, with the fading of rapture, he remains in equanimity, mindful and fully aware, and physically sensitive of pleasure. He enters and remains in the third jhana, of which the Noble Ones declare, 'Equanimous and mindful, he has a pleasurable abiding.' He permeates and pervades, suffuses and fills this very body with the pleasure divested of rapture. Just as in a lotus pond, some of the lotuses, born and growing in the water, stay immersed in the water and flourish without standing up out of the water, so that they are permeated and pervaded, suffused and filled with cool water from their roots to their tips, and nothing of those lotuses would be un-pervaded with cool water; even so, the monk permeates...this very body with the pleasure divested of rapture. There is nothing of his entire body un-pervaded with pleasure divested of rapture.

"This, too, is called the miracle of instruction.

"And furthermore, with the abandoning of pleasure and stress -- as with the earlier disappearance of elation and distress -- he enters and remains in the fourth jhana: purity of equanimity and mindfulness, neither-pleasure nor stress. He sits, permeating the body with a pure, bright awareness. Just as if a man were sitting covered from head to foot with a white cloth so that there would be no part of his body to which the white cloth did not extend; even so, the monk sits, permeating the body with a pure, bright awareness. There is nothing of his entire body un-pervaded by pure, bright awareness.

"This, too, is called the miracle of instruction.

Insight Knowledge

"With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, he directs and inclines it to knowledge and vision. He discerns: 'This body of mine is endowed with form, composed of the four primary elements, born from mother and father, nourished with rice and porridge,

subject to inconstancy, rubbing, pressing, dissolution, and dispersion. And this consciousness of mine is supported here and bound up here.' Just as if there were a beautiful beryl gem of the purest water -- eight faceted, well polished, clear, limpid, consummate in all its aspects, and going through the middle of it was a blue, yellow, red, white, or brown thread -- and a man with good eyesight, taking it in his hand, were to reflect on it thus: 'This is a beautiful beryl gem of the purest water, eight faceted, well polished, clear, limpid, consummate in all its aspects. And this, going through the middle of it, is a blue, yellow, red, white, or brown thread.' In the same way -- with his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability -- the monk directs and inclines it to knowledge and vision. He discerns: 'This body of mine is endowed with form, composed of the four primary elements, born from mother and father, nourished with rice and porridge, subject to inconstancy, rubbing, pressing, dissolution, and dispersion. And this consciousness of mine is supported here and bound up here.'

"This, too, is called the miracle of instruction.

The Mind-made Body

"With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, he directs and inclines it to creating a mind-made body. From this body he creates another body, endowed with form, made of the mind, complete in all its parts, not inferior in its faculties. Just as if a man were to draw a reed from its sheath. The thought would occur to him: 'This is the sheath, this is the reed. The sheath is one thing, the reed another, but the reed has been drawn out from the sheath.' Or as if a man were to draw a sword from its scabbard. The thought would occur to him: 'This is the sword, this is the scabbard. The sword is one thing, the scabbard another, but the sword has been drawn out from the

scabbard.' Or as if a man were to pull a snake out from its slough. The thought would occur to him: 'This is the snake, this is the slough. The snake is one thing, the slough another, but the snake has been pulled out from the slough.' In the same way -- with his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, the monk directs and inclines it to creating a mind-made body. From this body he creates another body, endowed with form, made of the mind, complete in all its parts, not inferior in its faculties.

"This, too, is called the miracle of instruction.

Supra-normal Powers

"With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, he directs and inclines it to the modes of supra-normal powers. He wields manifold supra-normal powers. Having been one he becomes many; having been many he becomes one. He appears. He vanishes. He goes unimpeded through walls, ramparts, and mountains as if through space. He dives in and out of the earth as if it were water. He walks on water without sinking as if it were dry land. Sitting cross-legged he flies through the air like a winged bird. With his hand he touches and strokes even the sun and moon, so mighty and powerful. He exercises influence with his body even as far as the Brahma worlds. Just as a skilled potter or his assistant could craft from well-prepared clay whatever kind of pottery vessel he likes, or as a skilled ivory-carver or his assistant could craft from well-prepared ivory any kind of ivory-work he likes, or as a skilled goldsmith or his assistant could craft from well-prepared gold any kind of gold article he likes; in the same way -- with his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability -- the monk directs and inclines it to the modes of supra-normal

powers...He exercises influence with his body even as far as the Brahma worlds.

"This, too, is called the miracle of instruction.

Clairaudience

"With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, he directs and inclines it to the divine ear-element. He hears -- by means of the divine ear-element, purified and surpassing the human -- both kinds of sounds: divine and human, whether near or far. Just as if a man traveling along a highway were to hear the sounds of kettledrums, small drums, conchs, cymbals, and tom-toms. He would know, 'That is the sound of kettledrums, that is the sound of small drums, that is the sound of conchs, that is the sound of cymbals, and that is the sound of tom-toms.' In the same way -- with his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability -- the monk directs and inclines it to the divine ear-element. He hears -- by means of the divine ear-element, purified and surpassing the human -- both kinds of sounds: divine and human, whether near or far.

"This, too, is called the miracle of instruction.

Mind Reading

"With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, he directs and inclines it to knowledge of the awareness of other beings. He knows the awareness of other beings, other individuals, having encompassed it with his own awareness. He discerns a mind with passion as a mind with passion, and a mind without passion as a mind without passion. He discerns a mind with aversion as a mind with aversion, and a mind without

aversion as a mind without aversion. He discerns a mind with delusion as a mind with delusion, and a mind without delusion as a mind without delusion. He discerns a restricted mind as a restricted mind, and a scattered mind as a scattered mind. He discerns an enlarged mind as an enlarged mind, and an un-enlarged mind as an un-enlarged mind. He discerns an excelled mind [one that is not at the most excellent level] as an excelled mind, and an unexcelled mind as an unexcelled mind. He discerns a concentrated mind as a concentrated mind, and an un-concentrated mind as an un-concentrated mind. He discerns a released mind as a released mind, and an unreleased mind as an unreleased mind. Just as if a young woman -- or man -- fond of ornaments, examining the reflection of her own face in a bright mirror or a bowl of clear water would know 'blemished' if it were blemished, or 'unblemished' if it were not. In the same way -- with his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability -- the monk directs and inclines it to knowledge of the awareness of other beings. He knows the awareness of other beings, other individuals, having encompassed it with his own awareness. He discerns a mind with passion as a mind with passion, and a mind without passion as a mind without passion...a released mind as a released mind, and an unreleased mind as an unreleased mind.

"This, too, is called the miracle of instruction.

Recollection of Past Lives

"With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, he directs and inclines it to knowledge of the recollection of past lives (lit: previous homes). He recollects his manifold past lives, i.e., one birth, two births, three births, four, five, ten, twenty, thirty, forty, fifty, one hundred, one thousand, one hundred thousand, many

aeons of cosmic contraction, many aeons of cosmic expansion, many aeons of cosmic contraction and expansion, [recollecting], 'There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure and pain, such the end of my life. Passing away from that state, I re-rose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure and pain, such the end of my life. Passing away from that state, I re-rose here.' Thus he recollects his manifold past lives in their modes and details. Just as if a man were to go from his home village to another village, and then from that village to yet another village, and then from that village back to his home village. The thought would occur to him, 'I went from my home village to that village over there. There I stood in such a way, sat in such a way, talked in such a way, and remained silent in such a way. From that village I went to that village over there, and there I stood in such a way, sat in such a way, talked in such a way, and remained silent in such a way. From that village I came back home.' In the same way -- with his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability -- the monk directs and inclines it to knowledge of the recollection of past lives. He recollects his manifold past lives...in their modes and details.

"This, too, is called the miracle of instruction.

The Passing Away And Re-appearance of Beings

"With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, he directs and inclines it to knowledge of the passing away and re-appearance of beings. He sees -- by means of the divine eye, purified and surpassing the human -- beings passing away and re-appearing, and he discerns how they are inferior and superior,

beautiful and ugly, fortunate and unfortunate in accordance with their kamma: 'These beings -- who were endowed with bad conduct of body, speech, and mind, who reviled the noble ones, held wrong views and undertook actions under the influence of wrong views -- with the break-up of the body, after death, have re-appeared in the plane of deprivation, the bad destination, the lower realms, in hell. But these beings -- who were endowed with good conduct of body, speech, and mind, who did not revile the noble ones, who held right views and undertook actions under the influence of right views -- with the break-up of the body, after death, have re-appeared in the good destinations, in the heavenly world.' Thus -- by means of the divine eye, purified and surpassing the human -- he sees beings passing away and re-appearing, and he discerns how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their kamma. Just as if there were a tall building in the central square [of a town], and a man with good eyesight standing on top of it were to see people entering a house, leaving it, walking along the street, and sitting in the central square. The thought would occur to him, 'These people are entering a house, leaving it, walking along the streets, and sitting in the central square.' In the same way -- with his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability -- the monk directs and inclines it to knowledge of the passing away and re-appearance of beings. He sees -- by means of the divine eye, purified and surpassing the human -- beings passing away and re-appearing, and he discerns how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their kamma...

"This, too, is called the miracle of instruction.

The Ending of Mental Fermentations

"With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and

attained to imperturbability, the monk directs and inclines it to the knowledge of the ending of the mental fermentations. He discerns, as it is actually present, that 'This is stress...This is the origination of stress...This is the cessation of stress...This is the way leading to the cessation of stress...These are mental fermentations...This is the origination of fermentations...This is the cessation of fermentations...This is the way leading to the cessation of fermentations.' His heart, thus knowing, thus seeing, is released from the fermentation of sensuality, the fermentation of becoming, the fermentation of ignorance. With release, there is the knowledge, 'Released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.' Just as if there were a pool of water in a mountain glen -- clear, limpid, and unsullied -- where a man with good eyesight standing on the bank could see shells, gravel, and pebbles, and also shoals of fish swimming about and resting, and it would occur to him, 'This pool of water is clear, limpid, and unsullied. Here are these shells, gravel, and pebbles, and also these shoals of fish swimming about and resting.' In the same way -- with his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability -- the monk directs and inclines it to the knowledge of the ending of the mental fermentations. He discerns, as it is actually present, that 'This is stress...This is the origination of stress...This is the cessation of stress...This is the way leading to the cessation of stress...These are mental fermentations...This is the origination of fermentations...This is the cessation of fermentations...This is the way leading to the cessation of fermentations.' His heart, thus knowing, thus seeing, is released from the fermentation of sensuality, the fermentation of becoming, the fermentation of ignorance. With release, there is the knowledge, 'Released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'

"This, too, is called the miracle of instruction.

"These are the three miracles that I declare, Kevatta, having directly known and realized them for myself.

Conversations with the Gods

"Once, Kevatta, this train of thought arose in the awareness of a certain monk in this very community of monks: 'Where do these four great elements -- the earth property, the liquid property, the fire property, and the wind property -- cease without remainder?' Then he attained to such a state of concentration that the way leading to the gods appeared in his centered mind. So he approached the gods of the retinue of the Four Great Kings and, on arrival, asked them, 'Friends, where do these four great elements -- the earth property, the liquid property, the fire property, and the wind property -- cease without remainder?'

"When this was said, the gods of the retinue of the Four Great Kings said to the monk, 'We also don't know where the four great elements...cease without remainder. But there are the Four Great Kings who are higher and more sublime than us. They should know where the four great elements...cease without remainder.'

"So the monk approached the Four Great Kings and, on arrival, asked them, 'Friends, where do these four great elements...cease without remainder?'

"When this was said, the Four Great Kings said to the monk, 'We also don't know where the four great elements...cease without remainder. But there are the gods of the Thirty-three who are higher and more sublime than us. They should know...'

"So the monk approached the gods of the Thirty-three and, on arrival, asked them, 'Friends, where do these four great elements...cease without remainder?'

"When this was said, the gods of the Thirty-three said to the monk, 'We also don't know where the four great elements...cease without remainder. But there is Sakka, the ruler of the gods, who is higher and more sublime than us. He should know...'

"So the monk approached Sakka, the ruler of the gods, and, on arrival, asked him, 'Friend, where do these four great elements...cease without remainder?'

"When this was said, Sakka, the ruler of the gods, said to the monk, 'I also don't know where the four great elements...cease without remainder. But there are the Yama gods who are higher and more sublime than I. They should know...'

"The Yama gods said, 'We also don't know...But there is the god named Suyama...He should know...'

"Suyama said, 'I also don't know...But there is the god named Santusita...He should know...'

"Santusita said, 'I also don't know...But there are the Nimmanarati gods...They should know...'

"The Nimmanarati gods said, 'We also don't know...But there is the god named Sunimmita...He should know...'

"Sunimmita said, 'I also don't know...But there are the Paranimmitavasavatti gods...They should know...'

"The Paranimmitavasavatti gods said, 'We also don't know...But there is the god named Paranimmita Vasavatti...He should know...'

"So the monk approached the god Vasavatti and, on arrival, asked him, 'Friend, where do these four great elements...cease without remainder?'

"When this was said, the god Vasavatti said to the monk, 'I also don't know where the four great elements...cease without remainder. But there are the gods of the retinue of Brahma who are higher and more sublime than I. They should know where the four great elements...cease without remainder'...

"Then the monk attained to such a state of concentration that the way leading to the gods of the retinue of Brahma appeared in his centered mind. So he approached the gods of the retinue of Brahma and, on arrival, asked them, 'Friends, where do these four great elements -- the earth property, the liquid property, the fire property, and the wind property -- cease without remainder?'

"When this was said, the gods of the retinue of Brahma said to the monk, 'We also don't know where the four great elements...cease without remainder. But there is Brahma, the Great Brahma, the Conqueror, the Unconquered, the All-Seeing, All-Powerful, the Sovereign Lord, the Maker, Creator, Chief, Appointer and Ruler, Father of All That Have Been and Shall Be. He is higher and more sublime than we. He should know where the four great elements...cease without remainder.'

"But where, friends, is the Great Brahma now?'

"Monk, we also don't know where Brahma is or in what way Brahma is. But when signs appear, light shines forth, and a radiance appears, Brahma will appear. For these are the portents of Brahma's appearance: light shines forth and a radiance appears.'

"Then it was not long before Brahma appeared.

"So the monk approached the Great Brahma and, on arrival, said, 'Friend, where do these four great elements -- the earth property, the liquid property, the fire property, and the wind property -- cease without remainder?'

"When this was said, the Great Brahma said to the monk, 'I, monk, am Brahma, the Great Brahma, the Conqueror, the Unconquered, the All-Seeing, All-Powerful, the Sovereign Lord, the Maker, Creator, Chief, Appointer and Ruler, Father of All That Have Been and Shall Be.'

A second time, the monk said to the Great Brahma, 'Friend, I didn't ask you if you were Brahma, the Great Brahma, the Conqueror, the Unconquered, the All-Seeing, All-Powerful, the Sovereign Lord, the Maker, Creator, Chief, Appointer and Ruler, Father of All That Have Been and Shall Be. I asked you where these four great elements -- the earth property, the liquid property, the fire property, and the wind property -- cease without remainder.'

"A second time, the Great Brahma said to the monk, 'I, monk, am Brahma, the Great Brahma, the Conqueror, the Unconquered, the All-Seeing, All-Powerful, the Sovereign Lord, the Maker, Creator, Chief, Appointer and Ruler, Father of All That Have Been and Shall Be.'

"A third time, the monk said to the Great Brahma, 'Friend, I didn't ask you if you were Brahma, the Great Brahma, the Conqueror, the Unconquered, the All-Seeing, All-Powerful, the Sovereign Lord, the Maker, Creator, Chief, Appointer and Ruler, Father of All That Have Been and Shall Be. I asked you where these four great elements -- the earth property, the liquid property, the fire property, and the wind property -- cease without remainder.'

"Then the Great Brahma, taking the monk by the arm and leading him off to one side, said to him, 'These gods of the retinue of Brahma believe, "There is nothing that the Great Brahma does not know. There is nothing that the Great Brahma does not see. There is nothing of which the Great Brahma is unaware. There is nothing that the Great Brahma has not realized." That is why I did not say in their presence that I, too, don't know where the four great elements...cease

without remainder. So you have acted wrongly, acted incorrectly, in bypassing the Blessed One in search of an answer to this question elsewhere. Go right back to the Blessed One and, on arrival, ask him this question. However he answers it, you should take it to heart.'

"Then -- just as a strong man might extend his flexed arm or flex his extended arm -- the monk disappeared from the Brahma world and immediately appeared in front of me. Having bowed down to me, he sat to one side. As he was sitting there he said to me, 'Venerable sir, where do these four great elements -- the earth property, the liquid property, the fire property, and the wind property -- cease without remainder?'

"When this was said, I said to him, 'Once, monk, some seafaring merchants took a shore-sighting bird and set sail in their ship. When they could not see the shore, they released the shore-sighting bird. It flew to the east, south, west, north, straight up, and to all the intermediate points of the compass. If it saw the shore in any direction, it flew there. If it did not see the shore in any direction, it returned right back to the ship. In the same way, monk, having gone as far as the Brahma world in search of an answer to your question, you have come right back to my presence.'

"Your question should not be phrased in this way: Where do these four great elements -- the earth property, the liquid property, the fire property, and the wind property -- cease without remainder? Instead, it should be phrased like this:

Where do water, earth, fire, and wind
have no footing?
Where are long and short,
coarse and fine,
fair and foul,
name and form
brought to an end?

"And the answer to that is:

Consciousness without feature,
without end,
luminous all around:
Here water, earth, fire, and wind
have no footing.
Here long and short
coarse and fine
fair and foul
name and form
are all brought to an end.

With the cessation of the activity of consciousness
each is here brought to an end."

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

Khaggavisana Sutta

A Rhinoceros Horn

Renouncing violence for all living beings, harming not even a one, you would not wish for offspring, so how a companion? Wander alone like a rhinoceros.

For a sociable person there are allurements; on the heels of allurements, this pain. Seeing an allurements' drawback, wander alone like a rhinoceros.

One whose mind is enmeshed in sympathy for friends and companions, neglects the true goal. Seeing this danger in intimacy, wander alone like a rhinoceros.

Like spreading bamboo, entwined, is concern for offspring and spouses. Like a bamboo sprout, un-entangling, wander alone like a rhinoceros.

As a deer in the wilds, unfettered, goes for forage wherever it wants: the wise person, valuing freedom, wanders alone like a rhinoceros.

In the midst of companions -- when staying at home, when going out wandering-- you are prey to requests. Valuing the freedom wander alone like a rhinoceros.

There is sporting and love in the midst of companions, and abundant fondness for offspring. Feeling disgust at the prospect of parting from those who'd be dear, wander alone like a rhinoceros.

Without resistance in all four directions, content with whatever you get, enduring troubles with no dismay, wander alone like a rhinoceros.

They are hard to please, some of those gone forth, as well as those living the household life. Shedding concern for these offspring of others, wander alone like a rhinoceros.

Cutting off the householder's marks, [1] like a kovilara tree that has shed its leaves, the prudent one, cutting all household ties, wander alone like a rhinoceros.

If you gain a mature companion, a fellow traveler, right living and wise, overcoming all dangers go with him, gratified, mindful.

If you don't gain a mature companion, a fellow traveler, right-living and wise, wander alone like a king renouncing his kingdom, like the elephant in the Matanga wilds, his herd.

We praise companionship -- yes!

Those on a par, or better, should be chosen as friends. If they're not to be found, living faultlessly, wander alone like a rhinoceros.

Seeing radiant bracelets of gold, well made by a smith, clinking, clashing, two on an arm, wander alone like a rhinoceros,

[Thinking:]

"In the same way, if I were to live with another, there would be careless talk or abusive." Seeing this future danger, wander alone like a rhinoceros.

Because sensual pleasures, elegant, honeyed, and charming, bewitch the mind with their manifold forms -- seeing this drawback in sensual strands -- wander alone like a rhinoceros.

"Calamity, tumor, misfortune, disease, an arrow, a danger for me." Seeing this danger in sensual strands, wander alone like a rhinoceros.

Cold and heat, hunger and thirst, wind and sun, horseflies and snakes: enduring all these, without exception, wander alone like a rhinoceros.

As a great white elephant, with massive shoulders, renouncing his herd, lives in the wilds wherever he wants, wander alone like a rhinoceros.

"There's no way that one delighting in company can touch even momentary release." Heeding the Solar Kinsman's words, wander alone like a rhinoceros.

Transcending the contortion of views, the sure way attained, the path gained, [realizing:] "Un-led by others, I have knowledge arisen," wander alone like a rhinoceros.

With no greed, no deceit, no thirst, no hypocrisy -- delusion and blemishes blown away -- with no inclinations for all the world, every world, wander alone like a rhinoceros.

Avoid the evil companion disregarding the goal, intent on the out-of-tune way. Don't take as a friend someone heedless and hankering. Wander alone like a rhinoceros.

Consort with one who is learned, who maintains the Dhamma, a great and quick-witted friend. Knowing the meanings, subdue your perplexity, [then] wander alone like a rhinoceros,

Free from longing, finding no pleasure in the world's sport, love, or sensual bliss, abstaining from adornment, speaking the truth, wander alone like a rhinoceros.

Abandoning offspring, spouse, father, mother, riches, grain, relatives, and sensual pleasures altogether, wander alone like a rhinoceros.

"This is a bondage, a baited hook. There's little happiness here, next to no satisfaction, all the more suffering and pain." Knowing this, circumspect, wander alone like a rhinoceros.

Shattering fetters, like a fish in the water tearing a net,
like a fire not coming back to what's burnt, wander alone
like a rhinoceros.

Eyes downcast, not footloose, senses guarded, with protected
mind, not oozing -- not burning -- with lust, wander alone
like a rhinoceros.

Taking off the householder's marks, [2] like a coral tree that
has shed its leaves, going forth in the ochre robe, wander
alone like a rhinoceros.

Showing no greed for flavors, not careless, going from house
to house for alms, with mind un-enmeshed in this family or
that, wander alone like a rhinoceros.

Abandoning barriers to awareness, expelling all defilements --
all -- non-dependent, cutting aversion, allurements, wander
alone like a rhinoceros.

Turning your back on pleasure and pain, as earlier with
sorrow and joy, attaining pure equanimity, tranquility,
wander alone like a rhinoceros.

With persistence aroused for the highest goal's attainment,
with mind un-smear'd, not lazy in action, firm in effort, with
steadfastness and strength arisen, wander alone like a
rhinoceros.

Not neglecting seclusion, absorption, constantly living the
Dhamma in line with the Dhamma, comprehending the
danger in states of becoming, wander alone like a rhinoceros.

Intent on the ending of craving and heedful, learned, mindful,
not muddled, certain -- having reckoned the Dhamma --
and striving, wander alone like a rhinoceros.

Un-startled, like a lion at sounds. Un-snared, like the wind in a
net. Un-smear'd, like a lotus in water: wander alone like a
rhinoceros.

Like a lion -- forceful, strong in fang, living as a conqueror, the king of beasts -- resort to a solitary dwelling. Wander alone like a rhinoceros.

At the right time consorting with the release through good will, compassion, appreciation, equanimity, unobstructed by all the world, any world, wander alone like a rhinoceros.

Having let go of passion, aversion, delusion; having hattered the fetters; undisturbed at the ending of life, wander alone like a rhinoceros.

People follow and associate for a motive. Friends without a motive these days are rare. They're shrewd for their own ends, and impure. Wander alone like a rhinoceros.

Khandha Sutta

Aggregates

Translated from the Pali by Thanissaro Bhikkhu

At Savatthi. There the Blessed One said, "Monks, I will teach you the five aggregates and the five clinging-aggregates. Listen and pay close attention. I will speak."

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

The Blessed One said, "Now what, monks, are the five aggregates?"

"Whatever form is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: that is called the aggregate of form.

"Whatever feeling is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: that is called the aggregate of feeling.

"Whatever perception is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: that is called the aggregate of perception.

"Whatever (mental) fabrications are past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: those are called the aggregate of fabrications.

"Whatever consciousness is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: that is called the aggregate of consciousness.

"These are called the five aggregates.

"And what are the five clinging-aggregates?"

"Whatever form -- past, future, or present; internal or external; blatant or subtle; common or sublime; far or near -- is cling-able, offers sustenance, and is accompanied with mental fermentation: that is called form as a clinging-aggregate.

"Whatever feeling -- past, future, or present; internal or external; blatant or subtle; common or sublime; far or near -- is cling-able, offers sustenance, and is accompanied with mental fermentation: that is called feeling as a clinging-aggregate.

"Whatever perception -- past, future, or present; internal or external; blatant or subtle; common or sublime; far or near -- is cling-able, offers sustenance, and is accompanied with mental fermentation: that is called perception as a clinging-aggregate.

"Whatever (mental) fabrications -- past, future, or present; internal or external; blatant or subtle; common or sublime; far or near -- are cling-able, offer sustenance, and are accompanied with mental fermentation: those are called fabrications as a clinging-aggregate.

"Whatever consciousness -- past, future, or present; internal or external; blatant or subtle; common or sublime; far or near - is cling-able, offers sustenance, and is accompanied with mental fermentation: that is called consciousness as a clinging-aggregate.

"These are called the five clinging-aggregates."

Khuddaka Pátha

Khuddaka Pá.tha, or "Lesser Readings," is one of the books of the Buddhist Scriptures. It is the first of the fifteen divisions of Khuddaka Nikáya, and immediately precedes Dhammapada. The text which I have adopted is that of a manuscript written and collated for me by a Singhalese priest of great learning. I have compared with it the Burmese manuscript belonging to the collection presented by Sir A. Phayre to the India Office Library. This, however, I found to contain numerous clerical and other errors, and it failed to supply me with a single corrected reading.

Khuddaka Pá.tha possesses a high authority in Ceylon. It is quoted in the Commentaries of Buddhaghosa, many of the examples in Sandhi Kappa and other grammatical works are drawn from it, and seven of its nine chapters are included in the course of homilies read at the Buddhist ceremony of Pirit. Three of the sútras, viz., Ma"ngala Sutta, Ratana Sutta, and Metta Sutta recur in Sutta Nipáta, the fifth division of Khuddaka Nikáya, and Paramattha Jotiká, Buddhaghosa's commentary on Sutta Nipáta, is also looked upon as the commentary of Khuddaka Pá.tha.

Khuddaka Pá.tha takes its name from its first four texts, which are very brief, and are termed Pá.thas in contradistinction to the Sútras, or sermons, which follow. The four Pá.thas, and the Ma"ngala, Ratana and Metta Sútras, are translated by Gogerly in his version of Pirit in the "Ceylon Friend" (June, July, and August, 1839).

Mangala Sutta

The Sources Of Happiness

{1.} Thus I have heard. On a certain day dwelt Buddha at Āṇāpāliya, at the Jetavana monastery, in the garden of Anāthapiṇḍika. And when the night was far advanced a certain radiant celestial being, illuminating the whole of Jetavana, approached the Blessed One, and saluted him and stood aside. And standing aside addressed him with this verse,--

{2.} Many gods and men, yearning after good, have held divers things to be blessings; say thou, what is the greatest blessing.

{3.} *Buddha*: To serve wise men and not serve fools, to give honour to whom honour is due, this is the greatest blessing.

{4.} To dwell in a pleasant land, to have done good deeds in a former existence, to have a soul filled with right desires, this is the greatest blessing.

{5.} Much knowledge and much science, the discipline of a well trained mind, and a word well spoken, this is the greatest blessing.

{6.} To succour father and mother, to cherish wife and child, to follow a peaceful calling, this is the greatest blessing.

{7.} To give alms, to live religiously, to give help to relatives, to do blameless deeds, this is the greatest blessing,

{8.} To cease and abstain from sin, to eschew strong drink, to be diligent in good deeds, this is the greatest blessing.

{9.} Reverence and lowliness, contentment and gratitude, to receive religious teaching at due seasons, this is the greatest blessing.

{10.} To be long-suffering and meek, to associate with the priests of Buddha, to hold religious discourse at due seasons, this is the greatest blessing.

{11.} Temperance and chastity, discernment of the four great truths, the prospect of Nirvána, this is the greatest blessing.

{12.} The soul of one unshaken by the changes of this life, a soul inaccessible to sorrow, passionless, secure, this is the greatest blessing.

{13.} They that do these things are invincible on every side, on every side they walk in safety, yea, theirs is the greatest blessing.

Tirokudda Sutta

The Spirits Of The Departed

{1.} They stand outside our dwellings, at our windows, at the corners of our streets; they stand at our doors, revisiting their old homes.

{2.} When abundant food and drink is set before them, by reason of the past sins of these departed ones, their friends on earth remember them not.

{3.} Yet do such of their kinsmen as are merciful bestow upon them at due seasons food and drink, pure, sweet and suitable. Let this be done for your departed friends, let them be satisfied.

{4.} Then, gathering together here, the assembled spirits of our kinsmen rejoice greatly in a plentiful repast.

{5.} "Long," they say, "may our kinsmen live through whom we have received these things: to us offerings are made and the givers are not without reward."

{6.} For in the land of the dead there is no husbandry, no keeping of flocks, no commerce as with us, no trafficking for gold: the departed live in that world by what they receive in this.

{7.} As water fallen upon a height descends into the valley, so surely do alms bestowed by men benefit the dead.

{8.} As the brimming rivers fill the ocean, so do alms bestowed by men benefit the dead.

{9.} Let a man consider thus--"Such a one gave me this gift, such a one wrought me this good deed; they were my kinsmen, my friends, my associates." Then let him give alms to the dead, mindful of past benefits.

{10.} For weeping and sorrow and all manner of lamentation are of no avail, if their relatives stand thus sorrowing it benefits not the dead.

{11.} But this charity bestowed by you, well secured in the priesthood, if it long bless the dead, then does it benefit them indeed.

{12.} And the fulfilment of this duty to relatives to the dead is a great service rendered, to the priests a great strength given, by you no small merit acquired.

Nidhikanda Sutta

The Hidden Treasure

{1.} A man buries a treasure in a deep pit, reasoning thus within himself, "When occasion arises this treasure will be of use to me,--{2.} if I am accused by the king, or plundered by robbers, or for release from debt, or in famine or in misfortune." Such are the reasons for which men conceal what in this world is called treasure.

{3.} Meanwhile all this treasure, lying day after day concealed in a deep pit, profits him nothing.

{4.} Either the treasure vanishes from its resting place, or its owner's sense becomes distracted with care, or Nágas remove it,{5.} or malignant spirits convey it away, or his enemies or his kinsmen dig it up in his absence. The treasure is gone when the merit that produced it is exhausted.

{6.} There is a treasure that man or woman may possess, a treasure laid up in the heart, a treasure of charity, piety, temperance, soberness.

{7.} It is found in the sacred shrine, in the priestly assembly, in the individual man, in the stranger and sojourner, in the father, the mother, the elder brother.

{8.} A treasure secure, impregnable, that cannot pass away. When a man leaves the fleeting riches of this world, this he takes with him after death.

{9.} A treasure unshared with others, a treasure that no thief can steal. Let the wise man practise virtue: this is a treasure that follows him after death.

{10.} A treasure that gives every delight to gods and men; for whatsoever they desire with this treasure it may be bought.

{11.} Bloom, a sweet voice, grace and beauty, power and pomp, all these this treasure can procure.

{12.} Sovereignty and lordship, the loved bliss of universal empire, yea celestial rule among the gods, all these this treasure can procure.

{13.} All human prosperity, every pleasure in celestial abodes, the full attainment of Nirvána, all these this treasure can procure.

{14.} Wisdom, enlightenment, tranquility, in one who lives wisely for the sake of virtuous friends, all these this treasure can procure.

{15.} Universal science, the eight emancipations of the mind, all the perfections of the disciple of Buddha, supernatural knowledge, supreme buddhaship itself, all these this treasure can procure.

{16.} Thus this possession of merit is of great and magical effect, therefore are good works praised by the wise and learned.

Kimattha Sutta

What is the Purpose?

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion the Blessed One was staying near Savatthi in Jeta's Grove, Anathapindika's monastery. Then Ven. Ānanda went to the Blessed One and on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One: "What is the purpose of skillful virtues? What is their reward?"

"Skillful virtues have freedom from remorse as their purpose, Ānanda, and freedom from remorse as their reward."

"And what is the purpose of freedom from remorse? What is its reward?"

"Freedom from remorse has joy as its purpose, joy as its reward."

"And what is the purpose of joy? What is its reward?"

"Joy has rapture as its purpose, rapture as its reward."

"And what is the purpose of rapture? What is its reward?"

"Rapture has serenity as its purpose, serenity as its reward."

"And what is the purpose of serenity? What is its reward?"

"Serenity has pleasure as its purpose, pleasure as its reward."

"And what is the purpose of pleasure? What is its reward?"

"Pleasure has concentration as its purpose, concentration as its reward."

"And what is the purpose of concentration? What is its reward?"

"Concentration has knowledge and vision of things as they actually are as its purpose, knowledge and vision of things as they actually are as its reward."

"And what is the purpose of knowledge and vision of things as they actually are? What is its reward?"

"Knowledge and vision of things as they actually are has disenchantment as its purpose, disenchantment as its reward."

"And what is the purpose of disenchantment? What is its reward?"

"Disenchantment has dispassion as its purpose, dispassion as its reward."

"And what is the purpose of dispassion? What is its reward?"

"Dispassion has knowledge and vision of release as its purpose, knowledge and vision of release as its reward."

"Thus in this way, *Ānanda*, skillful virtues have freedom from remorse as their purpose, freedom from remorse as their reward. Freedom from remorse has joy as its purpose, joy as its reward. Joy has rapture as its purpose, rapture as its reward. Rapture has serenity as its purpose, serenity as its reward. Serenity has pleasure as its purpose, pleasure as its reward. Pleasure has concentration as its purpose, concentration as its reward. Concentration has knowledge and vision of things as they actually are as its purpose, knowledge and vision of things as they actually are as its reward. Knowledge and vision of things as they actually are has disenchantment as its purpose, disenchantment as its reward. Disenchantment has dispassion as its purpose, dispassion as its reward. Dispassion has knowledge and

vision of release as its purpose, knowledge and vision of release as its reward.

"In this way, Ánanda, skillful virtues lead step-by-step to the consummation of Arahantship."

Kimila Sutta

To Kimila

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion the Blessed One was staying at Kimila, in the Bamboo Grove. Then Ven. Kimila went to the Blessed One and, on arrival, having bowed down to the Blessed One, sat to one side. As he was sitting there he said to the Blessed One: "What is the cause, lord, what is the reason why, when a Tathágata has become totally unbound has entered total Nibbána, the true Dhamma does not last a long time?"

"Kimila, there is the case where, when a Tathágata has become totally unbound, the monks, nuns, male lay followers, and female lay followers live without respect, without deference, for the Teacher; live without respect, without deference, for the Dhamma... the Sangha... the Training... concentration... heedfulness; live without respect, without deference, for hospitality. This is the cause, this is the reason why, when a Tathágata has become totally unbound, the true Dhamma does not last a long time."

"And what is the cause, what is the reason why, when a Tathágata has become totally unbound, the true Dhamma does last a long time?"

"Kimila, there is the case where, when a Tathágata has become totally unbound, the monks, nuns, male lay followers, and female lay followers live with respect, with deference, for the Teacher; live with respect, with deference, for the Dhamma... the Sangha... the Training... concentration... heedfulness; live with respect, with deference, for hospitality. This is the cause, this is the reason why, when a Tathágata has become totally unbound, the true Dhamma does last a long time."

Kimsila Sutta

Right Conduct

Translated from the Pali by John D. Ireland

"By developing what habit, what conduct, what actions may man be correctly established in and arrive at the highest goal?"

"He should respect his elders and not be envious of them. He should know the right time for seeing his teacher. [1] If a talk on Dhamma has started he should know the value of the opportunity and should listen carefully to the well-spoken words. [2]

"When the time is right let him go to his teacher's presence, unassuming, putting aside stubbornness. Let him keep in mind and practice what he has learned: the meaning and the text of the Teaching, self-control and the other virtues of the Holy Life. [3] Delighting in the Dhamma, devoted to the Dhamma, established in the Dhamma, skilled in investigating the Dhamma, [4] let him not indulge in talk harmful to the practice of Dhamma. Let him be guided by well-spoken truths.

"Abandoning the uttering of laughter and lamentations; giving up anger, fraud, hypocrisy, longing, conceit, violence, harshness, moral taints and infatuation; let him live without pride, self controlled. Understanding is essential for listening to a well-spoken word. Learning and understanding are essential to meditation, but a man who is hasty and heedless does not increase his wisdom and learning.

"Those who are devoted to the Dhamma made known by the Noble Ones (ariya) are unsurpassed in speech, thought and action. They are established in peace, gentleness and concentration, and have reached the essence of learning and wisdom."

Kindada Sutta

A Giver of What

For free distribution only, as a gift of Dhamma

A deva:

A giver of what is a giver of strength?
A giver of what, a giver of beauty?
A giver of what, a giver of ease?
A giver of what, a giver of vision?
And who is a giver of everything?
Being asked, please explain this to me.

The Buddha:

A giver of food is a giver of strength.
A giver of clothes, a giver of beauty.
A giver of a vehicle, a giver of ease.
A giver of a lamp, a giver of vision.
And the one who gives a residence,
is the one who is a giver of everything.
But the one who teaches the Dhamma
is a giver of the Deathless.

Kintisuttam

What Do You Think Of Me?

I heard thus:

At one time the Blessed One lived in Kusinaaraa, in a stretch of forest in Baliharana. From there the Blessed One addressed the Bhikkhus. 'Bhikkhus, do you think, the recluse Gotama proclaims this Teaching to gain, robes, morsels and dwellings?'

'Venerable sir, it does not occur to us the recluse Gotama proclaims this Teaching to gain, robes, morsels and dwellings.'

'Bhikkhus, you see that the recluse Gotama does not proclaim the Teaching to gain robes, morsels and dwellings, is there a reason to proclaim the Teaching?'

'Venerable sir, it occurs to us, the Blessed One proclaims the Teaching out of compassion.'

'Bhikkhus, it occurs to me, the Blessed One proclaims the Teaching out of compassion. Therefore you should train in these, that I have realized and proclaimed such as the four establishments of mindfulness, the four right endeavors, the four psychic powers, the five mental faculties, the five powers, the seven enlightenment factors and the noble eightfold path, united and without a dispute. When training united and without a dispute, two Bhikkhus could have a dispute about the higher Teaching. Then it would occur to you. These venerable ones have aroused a dispute on something, which is different in meaning and different in words. The more domicile of the two should be approached and told.

'Venerable one, this dispute is on something which is different in meaning and different in words. Venerable ones should not have a dispute on this.' Then the most domicile one, on the

other side should be approached and told. 'Venerable one, this dispute is on something which is different in meaning and different in words. Venerable ones should not have a dispute on this.. If it is something difficult to understand, it should be borne as something difficult to understand. The Teaching and the Discipline should be consulted.' If it occurs to you, these venerable ones interpret it in different ways the words are the same. Of the two, the more domicile one should be approached and told. 'Venerable one, here the meaning is different and the words are the same. The venerable one should know, that the meaning is different and the words are the same, you should not dispute on this. The difficult to understand should be borne as the difficult to understand the easily understood should be borne as the easily understood. The Teaching and the Discipline should be consulted.' Then the most domicile one on the other side should be approached and told. 'Venerable one, here the meaning is different and the words are the same. The venerable one should know, that the meaning is different and the words are the same, you should not dispute on this. The difficult to understand should be borne as the difficult to understand the easily understood should be borne as the easily understood. The Teaching and the Discipline should be consulted.' If it occurs to you, these venerable ones interpret it in the same way here the words are different. Of the two the more domicile one should be approached and told. 'Venerable one, here the meaning is the same and the words are different. The venerable one should know, that the meaning is the same and the words are different, you should not dispute on this. The difficult to understand should be borne as the difficult to understand the easily understood should be borne as the easily understood. The Teaching and the Discipline should be consulted.' Then the one most domicile on the other side should be approached and told. 'Venerable one, here the meaning is the same and the words are different. The venerable one should know, that the meaning is the same and the words are different, you should not dispute on this.

The difficult to understand should be borne as the difficult to understand the easily understood should be borne as the easily understood. The Teaching and the Discipline should be consulted.'

Then it would occur to you. These venerable ones have aroused a dispute on something, which is the same in meaning and the same in words. The more domicile of the two should be approached and told. 'Venerable one, this dispute is on something which is the same in meaning and the same in words. Venerable ones should not have a dispute on this.' Then the most domicile one on the other side should be approached and told. 'Venerable one, this dispute is on something which is the same in meaning and the same in words. Venerable ones should not have a dispute on this.. If it is something difficult to understand, it should be borne as something difficult to understand. The Teaching and the Discipline should be consulted.'

Bhikkhus, when you train thus united, agreeable and without a dispute, a certain Bhikkhu breaks a rule and comes to a transgression, he should not be blamed, but the situation should be examined. We should see whether this person is not foolish is not with anger and ill will, whether he can be easily corrected without hurting, and can be raised from demerit and establish in merit, without annoyance to me. If this is possible, it is good beyond words. Bhikkhus, if it occurs to you, this person is foolish, angry, with ill will, can be corrected hurting him, and it is possible for me to raise him from demerit and establish him in merit without annoyance to me. The hurt done to him is insignificant; the good done to him would be much. Bhikkhus it is good beyond words. Bhikkhus, if it occurs to you, this person is not foolish, is without anger and ill will, is difficult to be corrected, yet it is possible for me to raise him from demerit and establish him in merit, without annoyance to him but with annoyance to me. The annoyance to me is insignificant; the good done to him would be much. If this is possible, it is good beyond words.

Bhikkhus, if it occurs to you, this person is foolish, is with anger and ill will, difficult to be corrected, yet it is possible for me to raise him from demerit and establish him in merit, hurting him and with annoyance to me. The annoyance to me and the hurt to him are both negligible, the good done is much. If this is possible, it is good beyond words. Bhikkhus, if it occurs to you, this person is foolish, is with anger and ill will, difficult to be corrected. It is not possible to correct this person, raise him from demerit and establish him in merit, even with a hurt to him and an annoyance to me. Bhikkhus, such ones should be ignored and left alone

Bhikkhus. When you train thus united, agreeable and without a dispute, to a certain Bhikkhu, a malicious thought arises, with anger aversion and disinterest in the holy life. Then a certain Bhikkhu, more domicile than the others should be approached and told. 'When we were training, united, agreeable and without a dispute, a malicious thought, anger, aversion and disinterest in the holy life has arisen among us. Recluses who know, blame such thoughts.' Bhikkhus, replying it correctly that Bhikkhu should say. When we were training, united, agreeable and without a dispute a malicious thought, anger and aversion and disinterest in the holy life has arisen among us, without dispelling that malicious thought, it is not possible to realize extinction.' Then a Bhikkhu on the other side, more domicile than the others should be approached and told. 'When we were training, united, agreeable and without a dispute a malicious thought, anger and aversion and disinterest in the holy life has arisen among us, without dispelling that malicious thought, it is not possible to realize extinction.'

'Then the others should ask that Bhikkhu 'Did the venerable one raise him from demerit and establish him in merit?' That Bhikkhu replying correctly should reply. 'I approached the Blessed One, heard this Teaching from the Blessed One, and told it to that Bhikkhu. He hearing that Teaching raised himself from demerit and established himself in merit.'

Bhikkhus, when saying it thus you do not praise yourself nor do you disparage others and do not come to be blamed for anything.

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

Kitágirisutta

Advice given at Kitagiri

I heard thus:

At one time, the Blessed One was touring Kashmire with a large community of Bhikkhus. Then the Blessed One addressed those Bhikkhus: "Bhikkhus, I refrain from food at night and experience few afflictions, few illnesses, lightness, power, and a pleasant living. Come! Bhikkhus, you too refrain from food at night and experience few afflictions, few illnesses, lightness, power and a pleasant abiding." Those Bhikkhus agreed. Then the Blessed One touring in stages arrived in a hamlet named Kitagiri in Kashmire. At that time a Bhikkhu named Assaji-Punabbasuka was a resident of Kitagiri. Then many Bhikkhus approached the Bhikkhu Assaji-Punabbasuka and said thus: "Friend, the Blessed One and the Community of Bhikkhus refrain from food at night and experience few afflictions, few illnesses, lightness, power, and a pleasant living. Come! Bhikkhu, you too, refrain from food at night and experience few afflictions, few illnesses, lightness, power and a pleasant abiding." When this was said, the Bhikkhu Assaji-punabbasuka said thus to those Bhikkhus, "Friends, we partake food in the evening, early in the morning, during the day and at untimely hours. Partaking in this manner we experience few afflictions, few illnesses, lightness, power and a pleasant abiding. Why should we give up what we experience here and now and go after new experiences?"

Those Bhikkhus, not able to convince the Bhikkhu Assaji-Punabbasuka, approached the Blessed One, worshipped, sat on a side and said to the Blessed One, "Venerable sir, we approached the Bhikkhu Assaji-Punabbasuka and said to him, 'Friend, the Blessed One and the Community of Bhikkhus refrain from food at night and experience few afflictions, few illnesses, lightness, power, and a pleasant living. Bhikkhu, you too, refrain from food at night and experience few

afflictions, few illnesses, lightness, power and a pleasant abiding.' When this was said, the Bhikkhu Assaji-punabbasuka said thus to us, 'Friends, we partake food in the evening, early in the morning, during the day and at untimely hours. Partaking in this manner we experience few afflictions, few illnesses, lightness, power and a pleasant abiding. Why should we give up what we know here and now and go for new experiences?' Venerable sir, as we could not convince the Bhikkhu Assaji-Punabbasuka, we came to inform this to the Blessed One."

Then the Blessed One addressed a certain Bhikkhu, "Come Bhikkhu! Tell the Bhikkhu Assaji-Punabbasuka in my words, the Teacher wants you." That Bhikkhu agreed, approached the Bhikkhu Assaji-Punabbasuka and said to him: "The Teacher wants you." The Bhikkhu Assaji-Punabbasuka agreeing approached the Blessed One, worshipped and sat on a side. Then the Blessed One addressed the Bhikkhu Assaji-punabbasuka: "Bhikkhu, is it true that many Bhikkhus approached you and said to you, 'Friend, the Blessed One and the Community of Bhikkhus refrain from food at night and experience few afflictions, few illnesses, lightness, power, and a pleasant living? Come! Bhikkhu, you too, refrain from food at night and experience few afflictions, few illnesses, lightness, power and a pleasant abiding.' Did you say this to them? 'Friends, we partake food in the evening, early in the morning, during the day and at untimely hours. Partaking in this manner we know of few afflictions, few illnesses, lightness, power and a pleasant abiding. Why should I give up what I know here and now to seek new experiences?'"

"Yes, I said so Venerable sir."

"Bhikkhus, do you know this Teaching preached by me: Whatever this person feels, pleasant, unpleasant, or neither unpleasant-nor pleasant feelings, to him, there is decrease and increase of merit and demerit."

"No, venerable sir, we do not know this."

"Bhikkhus, do you not know this Teaching preached by me: 'When a person experiences a certain kind of pleasant feeling, demerit increases, merit decreases. When a person experiences a certain kind of pleasant feeling, demerit decreases, merit increases. When a person experiences a certain kind of unpleasant feeling, demerit increases, merit decreases.. When a person experiences a certain kind of unpleasant feeling, demerit decreases, merit increases.. When a person experiences a certain kind of neither unpleasant-nor-pleasant feeling, demerit increases, merit decreases. When a person experiences a certain kind of neither-unpleasant-nor-pleasant feeling, demerit decreases, merit increases?'"

"Yes, we know it, venerable sir."

"Bhikkhus, it is good that you have understood it. If I had not known, seen, experienced, realized it and mentally touched a certain person experiencing such a kind of pleasant feeling increase demerit and decrease merit. Not knowing it, I would have said, 'give up that kind of pleasant feeling.' Yet to a person like me, is it suitable to do so?"

"No, venerable sir."

"Since, Bhikkhus, I have known, seen, experienced, realized and mentally touched a certain person experiencing such a kind of pleasant feeling, increase demerit and decrease merit I say dispel such a kind of pleasant feeling. If I had not known, seen, experienced, realized it and mentally touched a certain person experiencing such a kind of pleasant feeling decrease demerit and increase merit. Not knowing I would have said, 'pursue that kind of pleasant feeling.' Yet to a person like me, is it suitable?"

"No, venerable sir."

"Since, Bhikkhus, I have known, seen, experienced, realized and mentally touched a certain person experiencing such a kind of pleasant feeling decrease demerit and increase merit, I say pursue such a kind of pleasant feeling."

"If I had not known, seen, experienced, realized and mentally touched a certain person experiencing such a kind of unpleasant feeling increase demerit and decrease merit...a certain person experiencing such a kind of unpleasant feeling decrease demerit and increases merit...a certain person experiencing such a kind of neither unpleasant-nor-pleasant-feeling, increase demerit and decrease merit. Not knowing it, I would have said, 'give up that kind of neither-unpleasant-nor pleasant feeling.' Yet to a person like me, is it suitable?"

"No, venerable sir."

"Since, Bhikkhus, I have known, seen, experienced, realized and mentally touched a certain person experiencing such a kind of neither unpleasant nor- pleasant feeling increase demerit and decrease merit, I say dispel such a kind of neither unpleasant nor pleasant feeling. If I had not known, seen, experienced, realized it and mentally touched, a certain person experiencing such a kind of neither unpleasant nor pleasant feeling, decrease demerit and increase merit, I would have said, pursue that kind of neither unpleasant nor pleasant feeling. Yet to a person like me is it suitable to do?"

"No, venerable sir."

"Since, Bhikkhus, I have known, seen, experienced, realized and mentally touched a certain person experiencing such a kind of neither unpleasant nor pleasant feeling decrease merit and increase merit, I say pursue such a kind of pleasant feeling."

"Bhikkhus, I do not ask all Bhikkhus to abide diligently, neither do I ask all Bhikkhus not to abide diligently. To those Bhikkhus, who are perfect, have destroyed desires, lived the

holy life, done what should be done, have put down the weight, have come to the highest good, have destroyed the bonds 'to be' and released rightfully knowing, to such Bhikkhus, I do not say abide diligently. What is the reason: They have done what should be done diligently, and it is impossible that they should be negligent. Bhikkhus, as for those trainers, not yet attained to the highest end of the yoke, and abiding aiming it, to such Bhikkhus, I say, abide diligently. What is the reason? These venerable ones partaking of suitable dwellings, associating good friends, and with the development of their faculties, for whatever reason these sons of clansmen left the household and became homeless, that highest end of the holy life, they here and now realize and abide. Bhikkhus, seeing these results of diligence I tell these Bhikkhus to be diligent."

"Bhikkhus, there are seven persons evident in the world: What seven: those released both ways, released through wisdom, those with body witness, those come to righteousness of view, those released in faith, those living according to the Teaching, and those living according to faith."

"Bhikkhus, who is released both ways? Here Bhikkhus, a certain person experiences with the body those immaterial attainments and also with wisdom sees the destruction of desires."

"To such a one is said released both ways. Bhikkhus, to such ones, I do not say abide diligently. What is the reason? They have done it diligently and it is impossible that they be negligent."

"Bhikkhus, who is released through wisdom? Bhikkhus, a certain person does not experience those immaterial attainments with the body, seeing with wisdom his desires are destroyed. To this one is said, released through wisdom. Bhikkhus, to such a one too I do not say, abide diligently."

What is the reason: They have done it diligently and it is impossible that they be negligent."

"Bhikkhus, who witnesses with the body? Bhikkhus, a certain person experiences those immaterial attainments with the body. Some of his desires are destroyed seeing with wisdom, 'Bhikkhus, this one is a body witness.' To this Bhikkhu I say, 'there is something to be done diligently.' What is the reason? Bhikkhus, this one partaking of suitable dwellings, associating good friends, and with the development of his faculties, for whatever reason this son of a clansman left the household and became homeless, that highest end of the holy life, he here and now, would realize and abide. Seeing these results of diligence I tell this Bhikkhu, to be diligent."

"Bhikkhus, who is the person come to righteousness of view? Here, Bhikkhus, a certain person does not experience those immaterial attainments with the body, seeing with wisdom some of his desires are destroyed. Through wisdom he sees the Teaching of the Thus Gone One, and behaves accordingly. Bhikkhus, to this one is said, come to righteousness of view To this Bhikkhu I say, 'there is something to be done diligently.' What is the reason? Bhikkhus, this one partaking of suitable dwellings, associating good friends, and with the development of his faculties, for whatever reason this son of a clansman left the household and became homeless, that highest end of the holy life, he here and now, would realize and abide. Seeing these good results of diligence I tell this Bhikkhu to be diligent."

"Bhikkhus, who is the person released in faith? Here, Bhikkhus, a certain person does not experience those immaterial attainments with the body, and seeing with wisdom some of his desires are destroyed. His faith in the Thus Gone One is thoroughly established, well rooted. To this one is said, released in faith. To this Bhikkhu too I say, 'there is something to be done diligently.' What is the reason: Bhikkhus, this one partaking of suitable dwellings, associating good friends, and

with the development of his faculties, for whatever reason this clansman left the household and became homeless, that highest end of the holy life, he here and now, will realize and abide. Seeing these good results of diligence I tell this Bhikkhu to be diligent."

"Bhikkhus, who is the person living according to the Teaching: Here, Bhikkhus, a certain person does not experience those immaterial attainments with the body. His desires are not destroyed, not seeing with wisdom. He is convinced in the Teaching of the Thus Gone One to a certain extent, by wisely thinking about it. Yet to him there are the faculties of faith, effort, mindfulness, concentration and wisdom. To this one is said, living according to the Teaching. To this Bhikkhu too I say, 'there is something to be done diligently.' What is the reason: Bhikkhus, this one partaking of suitable dwellings, associating good friends, and with the development of his faculties, for whatever reason this clansman left the household and became homeless, that highest end of the holy life, he here and now, would realize and abide. Seeing these good results for diligence I tell this Bhikkhu to be diligent."

"Bhikkhus, who is the person living according to faith? Bhikkhus, a certain person does not experience the immaterial attainments with the body. His desires are not destroyed, not seeing with wisdom. He has some faith and love for the Thus Gone One. Yet to him there are the faculties of faith, effort, mindfulness, concentration and wisdom. To this one is said, living according to faith. To this Bhikkhu too I say, 'there is something to be done diligently.' What is the reason: Bhikkhus, this one partaking of suitable dwellings, associating good friends, and with the development of his faculties, for whatever reason this clansman left the household and became homeless, that highest end of the holy life, he here and now, will realize. Seeing these good results for diligence, I tell this Bhikkhu to be diligent."

"Bhikkhus, I do not convince of perfection right at the beginning. It is a gradual ascent, with gradual training, action, and follow up. Bhikkhus, how does the conviction of perfection come about with gradual training, action, and follow up? Bhikkhus, someone approaches when faith is born. Then he associates. Associating lends ear. Listening bears the Teaching. Bearing the Teaching examines the meanings. Examining the meanings some conviction arises. Pleased with that conviction an interest arises for the Teaching. With interest there is effort. With that effort there is weighing. Weighing realizes the highest truth with the body, and wisely penetrates it. Bhikkhus, without faith, there is no approach...Without the approach there is no association. Without association there is no lending ear. Without lending ear there is no listening, Without listening, the Teaching is not borne in the mind. Without bearing the Teaching there is no examining of the meanings. Without an examination, there is no conviction. Without a conviction, there is no interest. Without an interest, there is no effort. Without effort there is no discrimination...Without discrimination there is no weighing. Without weighing, there is no confrontation. Those gone astray are on the wrong track. Bhikkhus, the foolish, not interested in this dispensation of Teaching, how far have they strayed?"

"Bhikkhus, there is an explanation given with four lines through which the wise learn the meaning quickly. Explain it Bhikkhus, do you know it?"

"Venerable sir, do we know the Teaching to explain?"

"Bhikkhus, if a Teacher honors materiality, leaves a material heritage, abides engrossed in materiality, these doings and non-doings, occur to him. That is to us, we will do that that is not to us, we will not do that. Bhikkhus, if the Thus Gone One abides unyoked from all materiality, to the disciple with faith in the dispensation of the Teacher penetration into the Teaching is lawfulness."

"The Blessed One is the Teacher, we, his disciples. The Blessed One knows, we do not know. Bhikkhus, to the disciple with faith in the dispensation of the Teacher the essentials for growth and penetration into the Teaching are there."

"Bhikkhus, to the disciple with faith in the dispensation of the Teacher, the penetration into the teaching is lawful. Let skin, nerves, and bones remain, let the body dry up with the flesh and blood, that which should be attained by manly strength, manly effort and manly power should be attained. I will not give up the inner effort without attaining it. Bhikkhus, to the disciples with faith in the dispensation of the Teacher yoked to penetration, one of these results could be expected. Either perfection here and now, or with substratum remaining mindfulness of not returning."

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

Kucchivikara-vatthu

The Monk with Dysentery

Translated from the Pali by Thanissaro Bhikkhu.

Now at that time a certain monk was sick with dysentery. He lay fouled in his own urine and excrement. Then the Blessed One, on an inspection tour of the lodgings with Ven. Ānanda as his attendant, went to that monk's dwelling and, on arrival, saw the monk lying fouled in his own urine and excrement. On seeing him, he went to the monk and said, "What is your sickness, monk?"

"I have dysentery, Oh Blessed One."

"But do you have an attendant?"

"No, Oh Blessed One."

"Then why don't the monks attend to you?"

"I don't do anything for the monks, lord, which is why they don't attend to me."

Then the Blessed One addressed Ven. Ānanda: "Go fetch some water, Ānanda. We will wash this monk."

"As you say, lord," Ven. Ānanda replied, and he fetched some water. The Blessed One sprinkled water on the monk, and Ven. Ānanda washed him off. Then -- with the Blessed One taking the monk by the head, and Ven. Ānanda taking him by the feet -- they lifted him up and placed him on a bed.

Then the Blessed One, from this cause, because of this event, had the monks assembled and asked them: "Is there a sick monk in that dwelling over there?"

"Yes, Oh Blessed One, there is."

"And what is his sickness?"

"He has dysentery, O Blessed One."

"But does he have an attendant?"

"No, Oh Blessed One."

"Then why don't the monks attend to him?"

"He doesn't do anything for the monks, lord, which is why they don't attend to him."

"Monks, you have no mother, you have no father, who might tend to you. If you don't tend to one another, who then will tend to you? Whoever would tend to me, should tend to the sick.

"If one's preceptor is present, the preceptor should tend to one as long as life lasts, and should stay until one's recovery. If one's teacher is present, the teacher should tend to one as long as life lasts, and should stay until one's recovery. If one's student is present, the student should tend to one as long as life lasts, and should stay until one's recovery. If one's apprentice is present, the apprentice should tend to one as long as life lasts, and should stay until one's recovery. If one who is a fellow student of one's preceptor is present, the fellow student of one's preceptor should tend to one as long as life lasts, and should stay until one's recovery. If one who is a fellow apprentice of one's teacher is present, the fellow apprentice of one's teacher should tend to one as long as life lasts, and should stay until one's recovery. If no preceptor, teacher, student, apprentice, fellow student of one's preceptor, or fellow apprentice of one's teacher is present, the Sangha should tend to one. If it does not, [all the monks in that community] incur an offense of wrongdoing.

"A sick person endowed with five qualities is hard to tend to: he does what is not amenable to his cure; he does not know

the proper amount in things amenable to his cure; he does not take his medicine; he does not tell his symptoms, as they actually are present, to the nurse desiring his welfare, saying that they are worse when they are worse, improving when they are improving, or remaining the same when they are remaining the same; and he is not the type who can endure bodily feelings that are painful, fierce, sharp, wracking, repellent, disagreeable, life-threatening. A sick person endowed with these five qualities is hard to tend to.

"A sick person endowed with five qualities is easy to tend to: he does what is amenable to his cure; he knows the proper amount in things amenable to his cure; he takes his medicine; he tells his symptoms, as they actually are present, to the nurse desiring his welfare, saying that they are worse when they are worse, improving when they are improving, or remaining the same when they are remaining the same; and he is the type who can endure bodily feelings that are painful, fierce, sharp, wracking, repellent, disagreeable, life-threatening. A sick person endowed with these five qualities is easy to tend to.

"A nurse endowed with five qualities is not fit to tend to the sick: He is not competent at mixing medicine; he does not know what is amenable or un-amenable to the patient's cure, bringing to the patient things that are un-amenable and taking away things that are amenable; he is motivated by material gain, not by thoughts of good will; he gets disgusted at cleaning up excrement, urine, saliva, or vomit; and he is not competent at instructing, urging, rousing, and encouraging the sick person at the proper occasions with a talk on Dhamma. A nurse endowed with these five qualities is not fit to tend to the sick.

"A nurse endowed with five qualities is fit to tend to the sick: He is competent at mixing medicine; he knows what is amenable or un-amenable to the patient's cure, taking away things that are un-amenable and bringing things that are

amenable; he is motivated by thoughts of good will, not by material gain; he does not get disgusted at cleaning up excrement, urine, saliva, or vomit; and he is competent at instructing, urging, rousing, and encouraging the sick person at the proper occasions with a talk on Dhamma. A nurse endowed with these five qualities is fit to tend to the sick."

Kukkuravatika Sutta

The Dog-duty Ascetic

Thus have I heard:

1. On one occasion the Blessed One was living in the Koliyan country: there is a town of the Koliyans called Haliddavasana.

2. Then Punna, a son of the Koliyans and an ox-duty ascetic, and also Seniya a naked dog duty ascetic, went to the Blessed One, and Punna the ox duty ascetic paid homage to the Blessed One and sat down at one side, while Seniya the naked dog-duty ascetic exchanged greetings with the Blessed One, and when the courteous and amiable talk was finished, he too sat down at one side curled up like a dog. When Punna the ox-duty ascetic sat down, he asked the Blessed One: "Venerable sir, this naked dog-duty ascetic Seniya does what is hard to do: he eats his food when it is thrown on the ground. That dog duty has long been taken up and practiced by him. What will be his destination? What will be his future course?"[1]"Enough, Punna, let that be. Do not ask me that."

A second time... A third time Punna the ox-duty ascetic asked the Blessed One: "Venerable sir, this naked dog-duty ascetic Seniya does what is hard to do: he eats his food when it is thrown on the ground. That dog duty has long been taken up and practiced by him. What will be his destination? What will be his future course?"

"Well, Punna, since I certainly cannot persuade you when I say 'Enough, Punna, let that be. Do not ask me that,' I shall therefore answer you.

3. "Here, Punna, someone develops the dog duty fully and unstintingly, he develops the dog-habit fully and unstintingly, he develops the dog mind fully and unstintingly, he develops dog behavior fully and unstintingly. Having done that, on the

dissolution of the body, after death, he reappears in the company of dogs. But if his view is such as this: 'By this virtue or duty or asceticism or religious life I shall become a (great) god or some (lesser) god,' that is wrong view in his case. Now there are two destinations for one with wrong view, I say: hell or the animal womb. So, Punna, if his dog duty is perfected, it will lead him to the company of dogs; if it is not, it will lead him to hell."

4. When this was said, Seniya the naked dog-duty ascetic wept and shed tears. Then the Blessed One told Punna, son of the Koliyans and an ox-duty ascetic: "Punna, I could not persuade you when I said, 'Enough Punna, let that be. Do not ask me that.'"

"Venerable sir, I am not weeping that the Blessed One has spoken thus. Still, this dog duty has long been taken up and practiced by me. Venerable sir, there is this Punna, a son of the Koliyans and an ox duty ascetic: that ox duty has long been taken up and practiced by him. What will be his destination? What will be his future course?"

"Enough, Seniya, let that be. Do not ask me that." A second time... A third time Seniya the naked dog-duty ascetic asked the Blessed One: "Venerable sir, there is this Punna, a son of the Koliyans and an ox-duty ascetic; that ox duty has long been taken up and practiced by him. What will be his destination? What will be his future course?"

"Well, Seniya, since I certainly cannot persuade you when I say 'Enough, Seniya, let that be. Do not ask me that,' I shall therefore answer you."

5. "Here, Seniya, someone develops the ox duty fully and unstintingly, he develops the ox habit fully and unstintingly, he develops the ox mind fully and unstintingly, he develops the ox behavior fully and unstintingly. Having done that, on the dissolution of the body, after death, he reappears in the company of oxen. But if his view is such as this: 'By this virtue

or duty or asceticism or religious like I shall become a (great) god or some (lesser) god,' that is wrong view in his case. Now there are two destinations for one with wrong view, I say: hell or the animal womb. So, Seniya, if his ox duty is perfected, it will lead him to the company of oxen; if it is not, it will lead him to hell."

6. When this was said, Punna, a son of the Koliyans and an ox-duty ascetic, wept and shed tears. Then the Blessed One told Seniya, the naked dog duty ascetic: "Seniya, I could not persuade you when I said, 'Enough, Seniya, let that be. Do not ask me that.'"

"Venerable sir, I am not weeping that the Blessed One has spoken thus. Still, this ox duty has long been taken up and practiced by me. Venerable sir, I have confidence in the Blessed One thus: 'The Blessed One is capable of teaching me the Dhamma in such a way that I may abandon this ox duty and that this naked dog-duty ascetic Seniya may abandon that dog duty.'"

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

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

8. "Punna, there are four kinds of kamma proclaimed by me after realization myself with direct knowledge. What are the four? There is dark kamma with dark ripening, there is bright kamma with bright ripening, there is dark-and-bright kamma with dark-and-bright ripening, and there is kamma that is not dark and not bright with neither-dark-nor-bright ripening that conduces to the exhaustion of kamma.

9. "What is dark kamma with dark ripening? Here someone produces a kammic bodily process bound up with affliction, [2] he produces a kammic verbal process bound up with affliction, and he produces a kammic mental process bound up with affliction. By so doing, he reappears in a world with affliction. When that happens, afflicting contacts [3] touch him. Being

touched by these, he feels afflicting feelings entirely painful as in the case of beings in hell. Thus a being's reappearance is due to a being: he reappears owing to the kammās he has performed. When he has reappeared, contacts touch him. Thus I say are beings heirs of their kammās. This is called dark kamma with dark ripening.

10. "And what is bright kamma with bright ripening? Here someone produces a kammic bodily process not bound up with affliction, he produces a kammic verbal process not bound up with affliction, he produces a kammic mental process not bound up with affliction. By doing so, he reappears in a world without affliction. When that happens, un-afflicting contacts touch him. Being touched by these, he feels un-afflicting feelings entirely pleasant as in the case of the Subhakinha, the gods of Refulgent Glory. Thus a being's reappearance is due to a being: he reappears owing to the kammās he has performed. When he has reappeared, contacts touch him. Thus I say are beings heirs of their kammās. This is called bright kamma with bright ripening.

11. "What is dark-and-bright kamma with dark-and-bright ripening? Here someone produces a kammic bodily process both bound up with affliction and not bound up with affliction... verbal process... mental process both bound up with affliction and not bound up with affliction. By doing so, he reappears in a world both with and without affliction. When that happens, both afflicting and un-afflicting contacts touch him. Being touched by these, he feels afflicting and un-afflicting feelings with mingled pleasure and pain as in the case of human beings and some gods and some inhabitants of the states of deprivation. Thus a being's reappearance is due to a being: he reappears owing to the kammās he has performed. When he has reappeared, contacts touch him. Thus I say are beings heirs of their kammās. This is called dark-and-bright kamma with dark-and-bright ripening.

12. "What is neither-dark-nor-bright kamma with neither-dark-nor-bright ripening that leads to the exhaustion of kamma? As to these three kinds of kamma, any volition in abandoning the kind of kamma that is dark with dark ripening, any volition in abandoning the kind of kamma that is bright with bright ripening, and any volition in abandoning the kind of kamma that is dark-and bright with dark-and-bright ripening: this is called neither-dark-nor-bright kamma with neither-dark-nor-bright ripening. "These are the four kinds of kamma proclaimed by me after realization myself with direct knowledge."

13. When this was said, Punna, a son of the Koliyans and an ox-duty ascetic, said to the Blessed One: "Magnificent, Master Gotama! Magnificent, Master Gotama! The Dhamma has been made clear in many ways by Master Gotama as though he were turning upright what had been overthrown, revealing the hidden, showing the way to one who is lost, holding up a lamp in the darkness for those with eyesight to see forms.

14. "I go to Master Gotama for refuge and to the Dhamma and to the Sangha of Bhikkhus. From today let Master Gotama remember me as a lay follower who has gone to him for refuge for life."

15. But Seniya the naked dog-duty ascetic said: "Magnificent, Master Gotama!... The Dhamma has been made clear... for those with eyesight to see forms.

16. "I go to Master Gotama for refuge and to the Dhamma and to the Sangha of Bhikkhus. I would receive the going forth under Master Gotama and the full admission." [4]

17. "Seniya, one who belonged formerly to another sect and wants the going forth and the full admission in this Dhamma and Discipline lives on probation for four months. At the end of the four months Bhikkhus who are satisfied in their minds give him the going forth into homelessness and also the full

admission to the Bhikkhus' state. A difference in persons has become known to me in this probation period."

"Venerable sir, if those who belonged formerly to another sect and want the going forth and the full admission in this Dhamma and Discipline live on probation for four months and at the end of four months Bhikkhus who are satisfied in their minds give them the going forth into homelessness and the full admission to the Bhikkhus' state, I will live on probation for four years and at the end of the four years let Bhikkhus who are satisfied in their minds give me the going forth into homelessness and the full admission to the Bhikkhus' state."

18. Seniya the naked dog duty ascetic received the going forth under the Blessed One, and he received the full admission. And not long after his full admission, dwelling alone, withdrawn, diligent, ardent, and self-controlled, the venerable Seniya by realization himself with direct knowledge here and now entered upon and abode in that supreme goal of the holy life for the sake of which clansmen rightly go forth from the home life into homelessness. He had direct knowledge thus: "Birth is exhausted, the holy life has been lived, what had to be done has been done, there is no more of this to come." And the venerable Seniya became one of the Arahants.

Footnotes:

1. Of births in samsára, the wandering-on in birth and death.
2. A defiled kamma expressed through the body (speech, mind).
3. Painful "touches" through eye, ear, nose, tongue, body, mind.
4. That is, the novice ordination and the full ordination as a Bhikkhu or monk.

Kula Sutta

On Families

Translated from the Pali by Thanissaro Bhikkhu

"In every case where a family cannot hold onto its great wealth for long, it is for one or another of these four reasons. Which four? They don't look for things that are lost. They don't repair things that have gotten old. They are immoderate in consuming food and drink. They place a woman or man of no virtue or principles in the position of authority. In every case where a family cannot hold onto its great wealth for long, it is for one or another of these four reasons.

"In every case where a family can hold onto its great wealth for long, it is for one or another of these four reasons. Which four? They look for things that are lost. They repair things that have gotten old. They are moderate in consuming food and drink. They place a virtuous, principled woman or man in the position of authority. In every case where a family can hold onto its great wealth for long, it is for one or another of these four reasons."

Kusita Arambhavatthu Sutta

The Grounds for Laziness and the Arousal of Energy

Translated from the Pali by Thanissaro Bhikkhu.

"Monks, there are these eight grounds for laziness. Which eight?"

"There is the case where a monk has some work to do. The thought occurs to him: 'I will have to do this work. But when I have done this work, my body will be tired. Why don't I lie down?' So he lies down. He doesn't make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the first grounds for laziness.

"Then there is the case where a monk has done some work. The thought occurs to him: 'I have done some work. Now that I have done work, my body is tired. Why don't I lie down?' So he lies down. He doesn't make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the second grounds for laziness.

"Then there is the case where a monk has to go on a journey. The thought occurs to him: 'I will have to go on this journey. But when I have gone on the journey, my body will be tired. Why don't I lie down?' So he lies down. He doesn't make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the third grounds for laziness.

"Then there is the case where a monk has gone on a journey. The thought occurs to him: 'I have gone on a journey. Now that I have gone on a journey, my body is tired. Why don't I lie

down?' So he lies down. He doesn't make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the fourth grounds for laziness.

"Then there is the case where a monk, having gone for alms in a village or town, does not get as much coarse or refined food as he needs to fill himself up. The thought occurs to him: 'I, having gone for alms in a village or town, have not gotten as much coarse or refined food as I need to fill myself up. This body of mine is tired & unsuitable for work. Why don't I lie down?' So he lies down. He doesn't make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the fifth grounds for laziness.

"Then there is the case where a monk, having gone for alms in a village or town, does get as much coarse or refined food as he he needs to fill himself up. The thought occurs to him: 'I, having gone for alms in a village or town, have gotten as much coarse or refined food as I need to fill myself up. This body of mine is heavy & unsuitable for work, as if I were many months pregnant. Why don't I lie down?' So he lies down. He doesn't make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the sixth grounds for laziness.

"Then there is the case where a monk comes down with a slight illness. The thought occurs to him: 'I have come down with a slight illness. There's a need to lie down.' So he lies down. He doesn't make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the seventh grounds for laziness.

"Then there is the case where a monk has recovered from his illness, not long after his recovery. The thought occurs to him:

'I have recovered from my illness. It's not long after my recovery. This body of mine is weak & unsuitable for work. Why don't I lie down?' So he lies down. He doesn't make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the eighth grounds for laziness.

"These are the eight grounds for laziness.

"There are these eight grounds for the arousal of energy. Which eight?

"There is the case where a monk has some work to do. The thought occurs to him: 'I will have to do this work. But when I am doing this work, it will not be easy to attend to the Buddha's message. Why don't I make an effort beforehand for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized?' So he makes an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the first grounds for the arousal of energy.

"Then there is the case where a monk has done some work. The thought occurs to him: 'I have done some work. While I was doing work, I couldn't attend to the Buddha's message. Why don't I make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized?' So he makes an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the second grounds for the arousal of energy.

"Then there is the case where a monk has to go on a journey. The thought occurs to him: 'I will have to go on this journey. But when I am going on the journey, it will not be easy to attend to the Buddha's message. Why don't I make an effort beforehand for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-

yet-unrealized?' So he makes an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the third grounds for the arousal of energy.

"Then there is the case where a monk has gone on a journey. The thought occurs to him: 'I have gone on a journey. While I was going on the journey, I couldn't attend to the Buddha's message. Why don't I make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized?' So he makes an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the fourth grounds for the arousal of energy.

"Then there is the case where a monk, having gone for alms in a village or town, does not get as much coarse or refined food as he needs to fill himself up. The thought occurs to him: 'I, having gone for alms in a village or town, have not gotten as much coarse or refined food as I need to fill myself up. This body of mine is light & suitable for work. Why don't I make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized?' So he makes an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the fifth grounds for the arousal of energy.

"Then there is the case where a monk, having gone for alms in a village or town, does get as much coarse or refined food as he needs to fill himself up. The thought occurs to him: 'I, having gone for alms in a village or town, have gotten as much coarse or refined food as I need to fill myself up. This body of mine is light & suitable for work. Why don't I make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized?' So he makes an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the

realization of the as-yet-unrealized. This is the sixth grounds for the arousal of energy.

"Then there is the case where a monk comes down with a slight illness. The thought occurs to him: 'I have come down with a slight illness. Now, there's the possibility that it could get worse. Why don't I make an effort beforehand for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized?' So he makes an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the seventh grounds for the arousal of energy.

"Then there is the case where a monk has recovered from his illness, not long after his recovery. The thought occurs to him: 'I have recovered from my illness. It's not long after my recovery. Now, there's the possibility that the illness could come back. Why don't I make an effort beforehand for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized?' So he makes an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the eighth grounds for the arousal of energy.

"These are the eight grounds for the arousal of energy."

Kuta Sutta

The Peak of the Roof

I have heard this:

Anathapindika the householder went to the Blessed One and, on arrival, having bowed to him, sat to one side. As he was sitting there, the Blessed One said to him: "Householder, when the mind is unprotected, bodily actions are unprotected as well, verbal actions are unprotected as well, mental actions are unprotected as well. When one's bodily actions, verbal actions, and mental actions are unprotected, one's bodily actions get soggy, one's verbal actions get soggy, one's mental actions get soggy. When one's bodily actions, verbal actions, and mental actions are soggy, one's bodily actions...verbal actions...mental actions rot. When one's bodily actions, verbal actions, and mental actions rot, one's death is not auspicious; the mode of one's dying not good.

"Just as when a peak-roofed house is poorly roofed: The peak of the roof is unprotected, the roof beams are unprotected, the walls are unprotected. The peak of the roof...the roof beams...the walls get soggy. The peak of the roof...the roof beams...the walls then rot.

"In the same way, when the mind is unprotected, bodily actions...verbal actions...mental actions are unprotected as well...One's bodily...verbal...mental actions get soggy...One's bodily...verbal...mental actions rot. When one's bodily actions, verbal actions, and mental actions rot, one's death is not auspicious, the mode of one's dying not good.

"Now, when the mind is protected, bodily actions are protected as well, verbal actions are protected as well, mental actions are protected as well. When one's bodily actions, verbal actions, and mental actions are protected, one's bodily actions...verbal actions...mental actions don't get soggy.

When one's bodily actions, verbal actions, and mental actions aren't soggy, one's bodily actions...verbal actions...mental actions don't rot. When one's bodily actions, verbal actions, and mental actions don't rot, one's death is auspicious, the mode of one's dying is good.

"Just as when a peak-roofed house is well roofed: The peak of the roof is protected, the roof beams are protected, the walls are protected. The peak of the roof...the roof beams...the walls don't get soggy. The peak of the roof...the roof beams...the walls don't rot.

"In the same way, when the mind is protected, bodily actions...verbal actions...mental actions are protected as well...One's bodily...verbal...mental actions don't get soggy...One's bodily...verbal...mental actions don't rot. When one's bodily actions, verbal actions, and mental actions don't rot, one's death is auspicious, the mode of one's dying is good."

Introduction to the Kutadanta Sutta

Whoever put this Sutta together must have been deeply imbued with the spirit of subtle irony that plays no less a part in the Suttas than it does in so many of the Jatakas. I have already called attention to the great importance for the right understanding of early Buddhist teaching of a constant appreciation of this sort of subtle humour[1]. It has been hitherto, so far as I am aware, entirely overlooked that is, in the Suttas ; every one recognizes it in the Jataka tales. The humor is not at all intended to raise a laugh, scarcely even a smile. And the aroma of it, pervading the whole of an exposition -- none the less delightful because of the very serious earnestness of the narrator, all the while, as regards the ethical point at issue -- is apt to be lost sight of precisely because of that earnestness. And just as a joke may be explained, but the point of it spoiled in the process, so in the attempt to write about this irony, much more delicate than any joke, one runs great danger of smothering it under the explanatory words.

The attempt, nevertheless, must be made. And it is most easy, perhaps, to do so by an example which no one will dispute. In the Rajovada Jataka [2] we are told of the two kings, reigning over the famous lands of Benares and Kosala, who simultaneously determined to examine into their own faults! No courtier would tell them of any. So they each went, and went in vain, to the people in the city, outside the palace on a similar quest. Finding no fault-finders there, they each went on to the city gate, and then to the surrounding suburbs, all in vain. So they each made over the kingdom to their respective ministers, and with a single attendant as charioteer, sallied forth into the world, to find some one to tell them of their faults. Bent on this, so serious, quest, the two came face to face in a low cart-track with precipitous sides. Each calls on the other to make way for a king. Both are kings! How to settle the point? 'I have it,' says one charioteer: 'Let the younger give way. the

kings turn out to be exactly of an age. 'Then let the lord of the lesser realm go back.' their kingdoms are exactly equal in size. And so on, in succession, are found to be the strength of their two armies, the amount of their treasure, the glory of their renown, the fame of their realms, the distinction of their caste, and tribe, and family. then at last comes the solution. the king of Kosala overcomes evil by evil. Of the other, the king of Benares, it is said:

Anger he conquers by calmness,
And by goodness the wicked,
the stingy he conquers by gifts.
And by truth the speaker of lies [3]

And on this being proclaimed, the king of Kosala and his charioteer alighted from their chariot. And they took out the horses, and removed their chariot, and made way for the king of Benares.

there is not a word in the whole story, here told in abstract [4] to suggest that it is not all sober history. But of course the whole story is invented. the two kings are brought on to the stage merely to carry on their broad shoulders, the moral of the tale, and the dry humor of the predicament in which they find themselves is there to attract attention to, to add emphasis to, the lesson taught.

What is the especial point in this fun -- a kind of fun quite unknown in the West? It is the piquancy of the contrast between the mock seriousness of the extravagant, even impossible details, and the real serious earnestness of the ethical tone. the fun of the extravagance can be matched, easily enough, in European, and especially in American humor. the piquancy of this contrast is Indian, and especially Buddhist. Even the theosophic myth-makers of the Vedas had a sense of the humor in the incongruities, the half realities of their myths. One feels it occasionally even in The Brahmanas. In the Upanishads it is very marked. the Liturgy of the Dogs,

the Fable of the Senses, the War of the Devas and Asuras, and several other such episodes have this mixture of unreality and earnestness, and it finds its perhaps most touching expression in the legend of Naciketas. And The Buddhists, in their Jataka stories, often adopted and developed old Indian tales of a similar sort.

But why should we think that this sort of humor is confined to the Jatakas? We have a Jataka story of the Great King of Glory, certainly based on the Sutta of the same name, for it expressly quotes it, and embodies the numerous details which lead up to the sublime lesson at the end of it [5]. And those details are at least as extravagant as the details in the Rajovada Jataka. Allowing for all the earnestness undeniably animating both the story-teller and the hearers, it is clear that they enjoyed, all the time, the dry humor of the exaggeration and grotesqueness of the details of the story as it went along. Now the details are given only in the Sutta; and omitted, as well known, in the Jataka. they build up a gorgeous fairy tale in which the ancient mythology of the sun-myth is brought into play in order to show how the greatest possible majesty and glory of the greatest and best of all possible kings is, after all, but vanity. And the details, here also, in the Sutta, are enlivened by an intentional exaggeration, a designed dry humor, similar to that in the Rajovada Jataka, above referred to.

A similar state of things is found in the [Agganna Sutta](#), as pointed out in the Introduction to the [Ambattha](#); in the [Kevaddha Sutta](#), translated below; and in many other Suttas. In all of them there is the same exaggeration, the same dry humor, the same restrained art of the storyteller. It is impossible not to see that to the early tellers and hearers of these legends, always striking, often with a special beauty of their own, the unreality of the whole thing was just as evident, and was meant to be as evident, as it is now to us. they knew quite well that the lesson taught was the principal matter, the main point compared with which all others were quite

subservient. And it made no difference that, for instance, the Great King of Glory was expressly identified with The Buddha in a former birth. they accepted it all; and entered none the less into the spirit of the legend as legend, because they enjoyed both the lesson and the manner of the telling of it.

And so, I would submit, stands the case also with our present Sutta. the whole legend is obviously invented ad hoc. Its details are not meant to be taken seriously as historical fact. the forced twist given to the meaning of the words vidha and parikkharo is not serious. the words could not be used in the new sense assigned. What we have is a sort of pun, a play upon the words, a piece of dialectic smartness, delightful to the hearers then, and unfortunately quite impossible to be rendered adequately, in English prose, for readers now.

And it is quite open to question whether this does not apply as much to the whole Sutta as to the legend of King Wide-realm. The Brahman Kutadanta (pointed-tooth) is mentioned nowhere else, and is very likely meant to be rather the hero of a tale than an historical character. In that case we should have before us a novelette, an historical romance, in which the Very Reverend Sir Goldstick Sharp-tooth, lord of the manor of Khanumata, -- cruel enough, no doubt, and very keen on being sure that his 'soul' should be as comfortable in the next world as he was, now, in this, makes up his mind to secure that most desirable end by the murder of a number of his fellow creatures, in honor of a god, or as he would put it, by celebrating a sacrifice.

In order to make certain that not one of the technical details -- for to the accurate performance of all these the god was supposed to attach great weight -- should be done wrong, the intending sacrificer is ironically represented as doing the very last thing any Brahman of position, under similar circumstances, would think of doing. He goes to the Samana Gotama for advice about the modes of the ritual to be

performed at the sacrifice; and about the requisite utensils, the altar-furniture, to be used in making it.

The Buddha's answer is to tell him a wonderful legend of a King Wide-realm, and of the sacrifice he offered -- truly the most extraordinary sacrifice imaginable. All its marvelous details, each one settled, be it noted, on the advice of a Brahman, are described with a deliberate extravagance none the less delicious because of the evident earnestness of the moral to be inferred.

The Brahman of our Sutta wants to know the three modes in which the ritual is to be performed. the three 'modes' are declared in the legend to be simply three conditions of mind, or rather one condition of mind at three different times, the harboring of no regret, either before or during or after the sacrifice, at the expenditure involved. And the material accessories required, the altar-furniture, the priest's outfit, what is that? It is the hearty co-operation with the king of four divisions of his people, the nobles, the officials, The Brahmans, and the householders. that makes four articles of furniture. And eight personal qualifications of the king himself. that makes other eight. And four personal qualifications of his advising Brahman make up the total of the sixteen articles required. No living thing, either animal or vegetable, is injured. All the labor is voluntary. And all the world co-operates in adding its share to the largesse of food, on strict vegetarian principles, in which, alone, the sacrifice consists. It is offered on behalf, not only of the king himself, but of all the good. And the king desires to propitiate, not any god, but living men. And the muttering of mystic verses over each article used and over mangled and bleeding bodies of unhappy victims, verses on which all the magic efficacy of a sacrifice had been supposed to depend, is quietly ignored.

It is all ironical, of course -- just the very contrary, in every respect, of a typical Vedic sacrifice. And the evident unreality of the legend may be one explanation of the curious fact that

the authors of the Jataka book (notwithstanding that King Wide-realm's Chaplain is actually identified in the Sutta with The Buddha himself in a previous birth) have not included this professedly Jataka story in their collection. this is the only case, so far discovered, in which a similar omission has been made.

Having thus laughed The Brahman ideal of sacrifice out of court with the gentle irony of a sarcastic travesty, the author or authors of the Sutta go on to say what they think a sacrifice ought to be. Far from exalting King Wide-realm's procedure, they put his sacrifice at the very bottom of a long list of sacrifices each better than the other, and leading up to the sweetest and highest of all, which is the attainment of Arahatsip.

Here again, except in the last paragraph, there is nothing exclusively Buddhistic. that a sacrifice of the heart is better than a sacrifice of bullocks, the ethical more worthy than any physical sacrifice, is simply the sensible, rational, human view of the matter. the whole long history of the development of Indian thought, as carried on chiefly by Brahmans (however much it may have owed in the earliest period to the nobles and others), shows that they, the more enlightened and cultured of The Brahmans, were not only as fully alive to this truth as any Buddhist, but that they took it all along for granted.

Even in the Vedas themselves there is already the germ of this view in the mental attitude as regards Aditi and Varuna. And in the pre-Buddhistic Chandogya, in the mystic identification of the sacrifice with man [6] we find certain moral states placed on an equality with certain parts of the sacrificial procedure. And among these moral states, ahimsa, the habit of causing no injury to any living thing, is especially mentioned. this comes very near to the Hebrew prophet's: 'I will have mercy, and not sacrifice [7].' the more characteristically Indian point of view is, no doubt, in the

words of the old saying long afterwards taken up into the Mahabharata, that it is truth (not mercy) that outweighs a thousand sacrifices [8] . But there is a very great probability that the ahimsa doctrine, foreshadowed in the Upanishad, and afterwards so extravagantly taken up by the Niganthas, the Gains of The Buddha's time, was also a part of the earlier Gain doctrine, and therefore not only in germ, but as a developed teaching, pre-Buddhistic. though The Buddhists did not accept this extreme position, there would seem therefore to be no valid reason for doubting the accuracy of The Buddhist tradition that their view of sacrifice was based on a very ancient belief which was, in fact, common ground to the wise, whether inside or outside, the ranks of The Brahmans.

Our Sutta is, then, merely the oldest extant expression, in so thorough and uncompromising a way, of an ancient and widely held trend of opinion. On this question, as on the question of caste or social privileges, the early Buddhists took up, and pushed to its logical conclusions, a rational view held also by others. And on this question of sacrifice their party won. the Vedic sacrifices, of animals, had practically been given up when the long struggle between Brahmanism and Buddhism reached its close. Isolated instances of such sacrifices are known even down to the Muhammadan invasion. But the battle was really won by The Buddhists and their allies. And the combined ridicule and earnestness of our Sutta will have had its share in bringing about the victory.

That they did win is a suggestive fact. How could they have done so if the Indians of that time had been, as is so often asserted of them by European writers, more deeply addicted to all manner of ritual than any other nation under heaven, more superstitious, more averse to change in religious ceremonial? there seems to me no reason to believe that they were very different, in these respects, from Greeks or Romans of the same period. On the contrary there was a well marked lay feeling, a wide-spread antagonism to the priests,

a real sense of humor, a strong fund of common sense. Above all there was then the most complete and unquestioned freedom of thought and expression in religious matters that the world had yet witnessed. to regard the Indian peoples through Brahman spectacles, to judge them from the tone prevalent in the úrauta and Grihya Suttas, it would seem impossible that this victory could have been won. But it was won. And our views of Indian history must be modified accordingly.

there is a curious expression in the stock phrase describing the learned Brahman, so often found in the Pitakas, which I have left un-translated in this Sutta, being uncertain as to the meaning in which it was used at the time when our Sutta was composed. It will be instructive, in more ways than one, to collect and consider the other passages in which the word occurs.

Lokayata is explained by Wilson as 'The system of atheistical philosophy taught by Carvaka [9], and by the Petersburg Dictionary as 'Materialism'. Now the description of the good Brahman as put, in The Buddhist Suttas, into the mouth of Brahmans themselves [10], mentions Lokayata as one branch of his learning. the whole paragraph is complimentary. And though the exact connotation of one or two of the other terms is doubtful, they are all descriptive of just those things which a Brahman would have been rightly proud to be judged a master of. It is evident, therefore, that the Dictionary interpretations of the word are quite out of place in this connection.

Yet they are each of them, at least for a later period, well authenticated. Kumarila Bhatta, in his Varttika (verse 10), charges the Mimamsa system with having been, for the most part, converted into a Lokayata system, and claims for his own book the merit of bringing it back to theistic lines [11]. Now of course the Mimamsists would indignantly deny this. Kumarila, who seems to have been a good deal of a bigot, is

here merely hurling at adversaries, who claimed to be as orthodox as himself, a term of abuse. But it is clear that he uses that term in the sense of 'atheistic.' the exact phrase would be nastika, as opposed to his own astika-patha: that is, the system or the man who says 'There is not,' an infidel. this is somewhat wider than atheist; it comes however, in Kumarila's mouth, to much the same thing.

Saṅkaracarya uses the word Lokayata several times [12], and always in the same specific sense as the view of those who look upon the soul as identical with the body, as existing only so long as the body exists, not continuing, after death, in a new condition and separate from the body. A very similar, if not indeed the very same view is also controverted in The [Brahmajala Sutta](#) and is constantly referred to throughout the Pitakas under the stock phrase tam jivam tam sariram[13]. But it is never called Lokayata in the Pitakas. It seems to be the view that there is a soul; but that it is diffused through the body, and dies with it; and is not a separate unity, within the body but not of it, which flies away from the body after death. It is not necessary to suppose that either Sakara or The Buddhists had in their minds any book setting forth a philosophy based on this single proposition, or any actual school using such a book as a manual. It may have been so. But the expressions used point rather to an opinion held by certain thinkers, in union with other opinions, and not expounded in any special treatise. Nor do either The Buddhists or Sakara pretend to set out that opinion in full. they are dealing with it only so far as is necessary to enforce their own contrary positions. And though 'materialist,' as a rough and ready translation of Sakara's Lokayatika, gives a good idea, to a European reader, of the sort of feeling conveyed to Sakara's Indian readers, yet it is not quite exact. European 'materialists' (and one or two may be discovered by careful search) do not hold the view which úakara describes to his Lokayatikas.

Buddhaghosa in our passage has: Lokayatam vuccati vitanda-vada-sattham, 'The Lokayata is a text-book of the Vitandas (Sophists)[14] this does not help us much; but previously, p. 91, he explains Lokakkhayika as follows: 'Foolish talk according to the Lokayata, that is the Vitanda, such as: "By whom was this world created? By such a one. A crow is white from the whiteness of its bones; cranes are red from the redness of their blood."

Other Pali comments on the word are the Abhidhana Padipika (verse 112), which says simply, probably following Buddhaghosa: Vitanda-sattham vinneyyam yam tam lokayatam. the date of this work is, the middle of the twelfth century A. D. Much clearer is Aggavamsa in the Sadda-niti, which is a generation older. He says [15]:

Loko ti bala-loko; ettha ayatanti ussahanti vayamanti vadassadenati lokayatam. Ayatati va tena loko, na yatati na ihati va, lokayatam. tam hi gandham nissaya satta punna-kiriyaya. kittam na uppadenti. Lokayatam. nama: sabbam Ucchittham sabbam anucchittham seto kako kalo bako imina va imina va karanenati evam-adi-niratthaka-karama-patisamyuttam titthiya-sattham, yam loke Vitandasattham vuccati, yam sandhaya Bodhisatto asamadhuro Vidhura-pandito:

Na seve Lokayatikam, n'etam punnaya vaddhanam ti aha.

'Loko means the common world. Lokayata means: "on that they ayatanti;" that is, they exert themselves about it, strive about it, through the pleasure they take in discussion. Or perhaps it means: "the world does not yatati by it;" that is, does not depend on it, move on by it. For living beings do not stir up their hearts to right-doing by reason of that book [16]. Now the Lokayata is the book of the unbelievers (of the titthiyas) full of such useless disputations as the following: "All is impure; all is not impure; the crow is white, the crane is black; and for this reason or for that" -- the book known in the

world as the Vitanda-sattha, of which The Bodisat, the incomparable leader, Vidhura the pandit, said:

"Follow not the Lokayata, that works not for progress in merit."

the verse quoted-certainly a very old one-is in the Vidhura Jataka [17], and the commentator there says: 'this means: Follow not Lokayata disputation, Vitanda chatter, concerned with useless matters which neither give paradise nor lead men on into the Path.'

Sakara says: 'There is thus, according to them, no soul, separate from the body, and capable of going to the heavenly world or obtaining release [18].' the unknown author of the Jataka commentary, who certainly wrote however in the fifth century, gives the allied proposition as his own conclusion from the uselessness of their discussions, not as the opinion of the Lokayatikas themselves. It would be an easy transition from the one expression to the other. And the difference is suggestive, especially in the light of other passages in both Sanskrit and Pali books.

For while the Mahabharata has precisely the same use of the word as the Pitakas, later works use it in a manner approximating more and more nearly to that of Sakara. the passage in the Mahabharata is at I, 2889 (or Hari Vamsa 14068), where, at the end of a list of the accomplishments of learned Brahmans, they are said to be masters of the Lokayata. Being mentioned, as in our passage, at the end of the list, it is plain that this branch of learning is meant to be taken as of minor importance. But it is not yet considered unfavourably, much less opprobiously. And the Petersburg Dictionary, from which I take most of these references, points out that the word may possibly, in this passage, have some other meaning than 'Materialism.'

the Ramayana goes further. there the word is also in a list, but the Laukayatika are blamed as 'clever in useless things

[19]. So in the Saddharma Pundarika, the good Mahayanist does not serve or court or wait upon (among other low people) 'The Lokayatikas who know by heart the Lokayata mantras (mystic verses)[20].' the date of this may be a century or two after Christ. And in the Gain book, entitled The Bhagavati, which Weber puts at about the same time, the Lokayatikas occur in a similar list of blameworthy persons [21].

In the Milinda, which is probably somewhat earlier, the word is mentioned twice. One passage ascribes a knowledge of the Lokayata (in a sentence expanded from the very clause in our Sutta) to the hero of the story, Nagasena [22]. Here the Milinda is quite at the old standpoint. the other passage is in a parenthesis, [23] in which the sub-hero, the king, is described as 'fond of wordy disputations, and in the habit of wrangling against the quibbles of Lokayatas and Vitandas.' this may possibly be a gloss which has crept into the text. But in any case it is evidence that, at the time when it was written, the later view of the meaning of the word had become prevalent.

In the long list of various sorts of hermits given in the Harsha Carita the Lokayatikas come among others who would be classed by Vedantists as heretics [24]. We cannot, unfortunately, draw any certain conclusion as to whether or not there were actually any Lokayatikas living in Bana's time. In expanding previous descriptions of the concourse of hermits in the forest, he may be merely including in his list all the sorts of such people he had ever heard or read of.

Lastly, the Lokayata system is, in various works of the fourteenth century and later, appropriately fathered on Carvaka, a mythical character in the Mahabharata, an ogre, who appears in the garb of a Brahman [25],. It is not certain whether this is due to the ingenuity of a friend or a foe. In either case, like the fathering of the later Sakhya on the ancient sage Kapila; or the fathering of the collection of fables, made by Planudes in the fourteenth century A. D., upon Aesop the story-teller of the -- fifth century B. C., it has been

eminently successful, has deceived many, and is still widely accepted.

Pending the discovery of other texts, and especially of such as are not only the testimony of opponents, the best working hypothesis to explain the above facts seems to be that about 500 B. C. the word Lokayata was used in a complimentary way as the name of a branch of Brahman learning, and probably meant Nature-lore-wise sayings, riddles, rhymes, and theories handed down by tradition as to cosmogony, the elements, the stars, the weather, scraps of astronomy, of elementary physics, even of anatomy, and knowledge of the nature of precious stones, and of birds and beasts and plants. to be a master of such lore was then considered by no means unbecoming to a learned Brahman, though it ranked, of course, below his other studies. At that time there was no school so called, and no special handbook of such knowledge. But portions of it trenched so closely upon, were so often useful as metaphor in discussing the higher and more especially priestly wisdom, that we find sayings that may well have belonged to it preserved in the pre-Buddhistic literature. Such passages, for instance, as B.r.i. ar. Up. III, 8, 3, Chand. Up. IV, 17, 1, and VI, 2-7, on the worlds and on cosmogony; Chand. III. on the color of the rays of the sun; .B.r.i. ar. Up. II, 1, 5-7, and III, 7, 3-7, on the elements; Ait. ar. III, 2, 1, 4, and others, on the parts of the body; and many others of a similar kind on these and other subjects might be cited as examples.

the amount then existing of such lore was too small to make a fair proficiency in it incompatible with other knowledge. As the amount of it grew larger, and several branches of natural science were regularly studied, a too exclusive acquaintance with Lokayata became looked upon with disfavor. Even before the Christian era masters of the dark sayings, the mysteries, of such mundane lore were marked with sophists and casuists. this feeling is increasingly vouched for in the early centuries of our era. In the fifth century we hear of a book, presumably on the 'riddles and mysteries of the craft, as it is

called 'a book of quibbles.' Various branches of mundane science had been by that time fairly well worked out. Lokayata was still the name for the old Nature-lore, on the same level as folk-lore, and in contradistinction, not only to theosophy on the one hand, but to such science as there was on the other.

In the first half of the eighth century Kumarila uses the word as a mere term of abuse, and in the sense of infidel of his equally orthodox opponents, the Mimamsists. And shortly afterwards Sakara, in setting forth his theory of the soul, controverts a curious opinion which he ascribes to Lokayatikas, -- possibly wrongly, as the very same opinion was controverted ages before in the Pitakas, and not there called Lokayata, though the word was in use in Pitaka times.

Finally in the fourteenth century the great theologian Sayana-Madhava has a longish chapter in which he ascribes to the Lokayatikas the most extreme forms of the let-us-eat-and-drink-for-to-morrow-we-die view of life; of Pyrrhonism in philosophy, and of atheism in theology. the Lokayata had no doubt, at that time, long ceased to exist. His very able description has all the appearance of being drawn from his own imagination; and is chiefly based on certain infidel doggerel verses which cannot possibly have formed a part of the Lokayata studied by The Brahmans of old [26]. It is the ideal of what will happen to the man of some intellect, but morally so depraved that he will not accept the theosophist position.

Throughout the whole story we have no evidence of any one who called himself a Lokayatika, or his own knowledge Lokayata. After the early use of the word in some such sense as Nature-lore, folk-lore, there is a tone of unreality over all the statements we have. And of the real existence of a school of thought, or of a system of philosophy that called itself by the name there is no trace. In the middle period the riddles and quibbles of the Nature-lorists are despised. In the last period the words Lokayata, Lokayatika, become mere hobby

horses, pegs on which certain writers can hang the views that they impute to their adversaries, and give them, in doing so, an odious name.

Kutadanta Sutta

The Wrong Sacrifice and the Right

Thus have I heard:

The Blessed One once, when going on a tour through Magadha, with a great multitude of the brethren, with about five hundred brethren, came to a Brahman village in Magadha called Khanumata. And there at Khanumata he lodged in the Ambalatthika pleasaunce [27].

Now at that time The Brahman K-tadanta was dwelling at Kanumata, a place teeming with life, with much grassland and woodland and water and corn, on a royal domain presented him by Seniya Bimbisara the king of Magadha, as a royal gift, with power over it as if he were the king.

And just then a great sacrifice was being got ready on behalf of Kutadanta The Brahman. And a hundred bulls, and a hundred steers, and a hundred heifers, and a hundred goats, and a hundred rams had been brought to the post for the sacrifice.

Now The Brahmans and householders of Khanumata heard the news of the arrival of the Samana Gotama [28]. And they began to leave Khanumata in companies and in bands to go to the Ambalatthika pleasaunce.

And just then Kutadanta The Brahman had gone apart to the upper terrace of his house for his siesta; and seeing the people thus go by, he asked his doorkeeper the reason. And the doorkeeper told him [29].

Then Kutadanta thought: 'I have heard that the Samana Gotama understands about the successful performance of a sacrifice with its threefold method and its sixteen accessory instruments. Now I don't know all this, and yet I want to carry

out a sacrifice. It would be well for me to go to the Samana Gotama, and ask him about it.'

So he sent his doorkeeper to The Brahmans and householders of Khanumata, to ask them to wait till he could go with them to call upon The Blessed One.

But there were at that time a number of Brahmans staying at Khanumata to take part in the great sacrifice. And when they heard this they went to Kutadanta, and persuaded him, on the same grounds as The Brahmans had laid before Sonadanda, not to go. But he answered them in the same terms as Sonadanda had used to those Brahmans. Then they were satisfied, and went with him to call upon The Blessed One [30].

And when he was seated there Kutadanta The Brahman told The Blessed One what he had heard [31], and requested him to tell him about success in performing a sacrifice in its three modes [32] and with its accessory articles of furniture of sixteen kinds [33].

'Well then, O Brahman, give ear and listen attentively and I will speak.'

'Very well, Sir,' said Kutadanta in reply; and The Blessed One-spake as follows :--

'Long ago, O Brahman, there was a king by name Wide-realm (Maha Vijita)[34], mighty, with great wealth and large property; with stores of silver and gold, of aids to enjoyment [35], of goods and corn; with his treasure-houses and his garners full. Now when King Wide-realm was once sitting alone in meditation he became anxious at the thought: " I have in abundance all the good things a mortal can enjoy. the whole wide circle of the earth is mine by conquest to possess. "twere well if I were to offer a great sacrifice that should ensure me weal and welfare for many days."

'And he had The Brahman, his chaplain, called; and telling him all that he had thought, he said: "So I would fain, O Brahman, offer a great sacrifice-let the venerable one instruct me how -- for my weal and my welfare for many days."

'Thereupon The Brahman who was chaplain said to the king: "the king's country, Sire, is harassed and harried. there are dacoits abroad who pillage the villages and townships, and who make the roads unsafe. Were the king, so long as that is so, to levy a fresh tax, verily his majesty would be acting wrongly. But perchance his majesty might think: 'I'll soon put a stop to these scoundrels' game by degradation and banishment, and fines and bonds and death!' But their license cannot be satisfactorily put a stop to so. the remnant left unpunished would still go on harassing the realm. Now there is one method to adopt to put a thorough end to this disorder. Whosoever there be in the king's realm who devote themselves to keeping cattle and the farm, to them let his majesty the king give food and seed-corn. Whosoever there be in the king's realm who devote themselves to trade, to them let his majesty the king give capital. Whosoever there be in the king's realm who devote themselves to government service [36], to them let his majesty the king give wages and food. then those men, following each his own business, will no longer harass the realm, the king's revenue will go up; the country will be quiet and at peace; and the populace, pleased one with another and happy, dancing their children in their arms, will dwell with open doors."

'Then King Wide-realm, O Brahman, accepted the word of his chaplain, and did as he had said. And those men, following each his business, harassed the realm no more. And the king's revenue went up. And the country became quiet and at peace. And the populace, pleased one with another and happy, dancing their children in their arms, dwelt with open doors.

'So King Wide-realm had his chaplain called, and said: "the disorder is at an end. the country is at peace. I want to offer that great sacrifice -- let the venerable one instruct me how -- for my weal and my welfare for many days."

Then let his majesty the king send invitations to whomsoever there may be in his realm who are Kshatriyas, vassals of his, either in the country or the towns ; or who are ministers and officials of his, either in the country or the towns; or who are Brahmans of position, either in the country or the towns; or who are householders of substance, either in the country or the towns, saying: "I intend to offer a great sacrifice. Let the venerable ones give their sanction to what will be to me for weal and welfare for many days."

'Then King Wide-realm, O Brahman, accepted the word of his chaplain, and did as he had said. And they each -- Kshatriyas and Ministers and Brahmans and householders -- made alike reply: "Let his majesty the king celebrate the sacrifice. the time is suitable, O king [37]! "

' Thus did these four, as colleagues by consent, become wherewithal to furnish forth that sacrifice [38].

'King Wide-realm was gifted in the following eight ways: --

'He was well born on both sides, on the mother's side and on the father's, of pure descent back through seven generations, and no slur was cast upon him, and no reproach, in respect of birth --

'He was handsome, pleasant in appearance, inspiring trust, gifted with great beauty of complexion, fair in color, fine in presence, stately to behold --

'He was mighty, with great wealth, and large property, with stores of silver and gold, of aids to enjoyment, of goods and corn, with his treasure-houses and his garner full --

'He was powerful, in command of an army, loyal and disciplined, in four divisions (of elephants, cavalry, chariots, and bowmen), burning up, methinks, his enemies by his very glory --

'He was a believer, and generous, a noble giver, keeping open house, a welling spring [39] whence Samanas and Brahmans, the poor and the wayfarers, beggars, and petitioners might draw, a doer of good deeds --

He was learned in all kinds of knowledge --

He knew the meaning of what had been said, and could explain: "this saying has such and such a meaning, and that such and such" --

'He was intelligent, expert and wise, and able to think out things present or past or future [40] --

'And these eight gifts of his, too, became wherewithal to furnish forth that sacrifice.

'The Brahman his chaplain was gifted in the following four ways: --

'He was well born on both sides, on the mother's and on the father's, of pure descent back through seven generations, with no slur cast upon him, and no reproach in respect of birth --

He was a student repeater who knew the mystic verses by heart, master of the three Vedas, with the indices, the ritual, the phonology, and the exegesis (as a fourth), and the legends as a fifth, learned in the idioms and the grammar, versed in Lokayata (Nature-lore) and in the thirty marks on the body of a great man --

'He was virtuous, established in virtue, gifted with virtue that had grown great --

'He was intelligent, expert, and wise; foremost, or at most the second, among those who hold out the ladle.'

'Thus these four gifts of his, too, became wherewithal to furnish forth that sacrifice.

'And further, O Brahman, the chaplain, before the sacrifice had begun, explained to King Wide-realm the three modes:

'Should his majesty the king, before starting on the great sacrifice, feel any such regret as: "Great, alas, will be the portion of my wealth used up herein," let not the king harbor such regret. Should his majesty the king, whilst he is offering the great sacrifice, feel any such regret as: "Great, alas, will be the portion of my wealth used up herein," let not the king harbor such regret. Should his majesty the king, when the great sacrifice has been offered, feel any such regret as : "Great, alas, has been the portion of my wealth used up herein," let not the king harbor such regret.'

'Thus did the chaplain, O Brahman, before the sacrifice had begun, explain to King Wide-realm the three modes.

'And further, O Brahman, the chaplain, before the sacrifice had-begun, in order to prevent any compunction that might afterwards, in ten ways, arise as regards those who had taken part therein, said: "Now there will come to your sacrifice, Sire, men who destroy the life of living things, and men who refrain there from -- men who take what has not been given, and men who refrain there from -- men who act evilly in respect of lusts, and men who refrain there from -- men who speak lies, and men who do not -- men who slander, and men who do not -- men who speak rudely, and men who do not -- men who chatter vain things, and men who refrain there from -- men who covet, and men who covet not -- men who harbor ill will, and men who harbor it not -- men whose views are wrong, and men whose views are right. Of each of these let them, who do evil, alone with their evil. For them who do well let

your majesty offer, for them, Sire, arrange the rites, them let the king gratify, in them shall your heart within find peace."

'And further, O Brahman, the chaplain, whilst the king was carrying out the sacrifice, instructed and aroused and incited and gladdened his heart in sixteen ways: "Should there be people who should say of the king, as he is offering the sacrifice: 'King Wide-realm is celebrating sacrifice without having invited the four classes of his subjects, without himself having the eight personal gifts, without the assistance of a Brahman who has the four personal gifts;' then would they speak not according to the fact. For the consent of the four classes has been obtained, the king has the eight, and his Brahman has the four, personal gifts. With regard to each and every one of these sixteen conditions the king may rest assured that it has been fulfilled. He can sacrifice, and be glad, and possess his heart in peace [41]."

'And further, O Brahman, at that sacrifice neither were any oxen slain, neither goats, nor fowls, nor fatted pigs, nor were any kinds of living creatures put to death. No trees were cut down to be used as posts, no Dabbha grasses mown to strew around the sacrificial spot. And the staves and messengers and workmen there employed were driven neither by rods nor fear, nor carried on their work weeping with tears upon their faces. Whoso chose to help, he worked; whoso chose not to help, worked not. What each chose to do, he did, what they chose not to do, that was left undone. With ghee, and oil, and butter, and milk, and honey, and sugar only was that sacrifice accomplished.

'And further, O Brahman, the Kshatriya vassals, and the ministers and officials, and The Brahmans of position, and the householders of substance, whether of the country or of the towns, went to King Wide-realm, taking with them much wealth, and said: "this abundant wealth, Sire, have we brought hither for the king's use. Let his majesty accept it at our hands!"

' "Sufficient wealth have I, my friends, laid up, the produce of taxation that is just. Do you keep yours, and take away more with you!"

'When they had thus been refused by the king, they went aside, and considered thus one with the other: "It would not beseem us now, were we to take this wealth away again to our own homes. King Wide-realm is offering, a great sacrifice. Let us too make an after-sacrifice!"

' So the Kshatriyas established a continual largesse to the east of the king's sacrificial pit, and the officials to the south thereof, and The Brahmans to the west thereof, and the householders to the north thereof. And the things given, and the manner of their gift, was in all respects like unto the great sacrifice of King Wide-realm himself.

'Thus, O Brahman, there was a fourfold co-operation, and King Wide-realm was gifted with eight personal gifts, and his officiating Brahman with four. And there were three modes of the giving of that sacrifice. this, O Brahman, is what is called the due celebration of a sacrifice in its threefold mode and with its furniture of sixteen kinds!

And when he had thus spoken, those Brahmans lifted up their voices in tumult, and said: 'How glorious the sacrifice, how pure its accomplishment!' But Kutadanta The Brahman sat there in silence.

then those Brahmans said to Kutadanta: 'Why do you not approve the good words of the Samana Gotama as well-said?'

'I do not fail to approve: for he who approves not as well-said that which has been well spoken by the Samana Gotama, verily his head would split in twain. But I was considering that the Samana Gotama does not say: "Thus have I heard," nor "Thus behooves it to be," but says only "Thus it was then," or "It was like that then." So I thought: "For a certainty the

Samana Gotama himself must at that time have been King Wide-realm, or The Brahman who officiated for him at that sacrifice. Does the venerable Gotama admit that he who celebrates such a sacrifice, or causes it to be celebrated, is reborn at the dissolution of the body, after death, into some state of happiness in heaven?'

'Yes, O Brahman, that I admit. And at that time I was The Brahman who, as chaplain, had that sacrifice performed.'

'Is there, O Gotama, any other sacrifice less difficult and less troublesome, with more fruit and more advantage still than this?'

'Yes, O Brahman, there is.'

'And what, O Gotama, may that be?'

'The perpetual gifts kept up in a family where they are given specifically to virtuous recluses.'

'But what is the reason, O Gotama, and what the cause, why such perpetual givings specifically to virtuous recluses, and kept up in a family, are less difficult and troublesome, of greater fruit and greater advantage than that other sacrifice with its three modes and its accessories of sixteen kinds

'To the latter sort of sacrifice, O Brahman, neither will the Arahats go, nor such as have entered on the Arahat way. And why not? Because at it beating with sticks takes place, and seizing by the throat [42]. But they will go to the former, where such things are not. And therefore are such perpetual gifts above the other sort of sacrifice.'

24. 'And is there, O Gotama, any other sacrifice less difficult and less troublesome, of greater fruit and of greater advantage than either of these?'

'Yes, O Brahman, there is.'

'And what, O Gotama, may that be? "the putting up of a dwelling place (Vihara) on behalf of the Order in all the four directions.'

'And is there, O Gotama, any other sacrifice less difficult and less troublesome, of greater fruit and of greater advantage than each and all of these three?'

'Yes, O Brahman, there is.'

'And what, O Gotama, may that be?'

He who with trusting heart takes a Buddha as his guide, and the truth, and the Order -- that is a sacrifice better than open largesse, better than perpetual alms, better than the gift to a dwelling place.'

'And is there, O Gotama, any other sacrifice less difficult and less troublesome, of greater fruit and of greater advantage than all these four?'

'When a man with trusting heart takes upon himself the precepts -- abstinence from destroying life; abstinence from taking what has not been given abstinence from evil; conduct in respect of lusts; abstinence from lying words; abstinence from strong, intoxicating, maddening drinks, the root of carelessness -- that is a sacrifice better than open largesse, better than perpetual alms, better than the gift of dwelling places, better than accepting guidance.'

'And is there, O Gotama, any other sacrifice less difficult and less troublesome, of greater fruit and of greater advantage than all these five?'

'Yes, O Brahman, there is.'

'And what, O Gotama, may that be?'

[the answer is the long passage from the Samanna-phala, § 40, p. 62 (of the text), down to § 75 (P. 74), on the First Jhana, as follows:

- 1. the Introductory paragraphs on the appearance of a Buddha, his preaching, the conversion of a hearer, and his renunciation of the world.*
- 2. the Silas (minor morality).*
- 3. the paragraph on Confidence.*
- 4. the paragraph on 'Guarded is the door of his senses. '*
- 5. the paragraph on 'Mindful and self possessed.'*
- 6. the paragraph on Content.*
- 7. the paragraph on Solitude.*
- 8. the paragraphs on the Five Hindrances.*
- 9. the description of the First Jhana.]*

'this, O Brahman, is a sacrifice less difficult and less troublesome, of greater fruit and greater advantage than the previous sacrifices.'

[the same is then said of the Second, third, and Fourth Jhanas, in succession (as in the Samanna-phala, II 77-82), and of the Insight arising from knowledge (ibid. II 83, 84), and further (omitting direct mention either way of II 85-96 inclusive) of the knowledge of the destruction of the asavas, the deadly intoxications or floods (ibid. II 97-98).]

'And there is no sacrifice man can celebrate, O Brahman, higher and sweeter than this.'

And when he had thus spoken, Kutadanta The Brahman said to The Blessed One .

'Most excellent, O Gotama, are the words of thy mouth, most excellent! just as if a man were to set up what has been thrown down, or were to reveal that which has been hidden away, or were to point out the right road to him who has gone astray, or were to bring a light into the darkness so that those who had eyes could see external forms -- just even so has the

truth been made known to me in many a figure by the venerable Gotama. I, even I, betake myself to the venerable Gotama as my guide, to the Doctrine and the Order. May the venerable One accept me as a disciple, as one who, from this day forth, as long as life endures, has taken him as his guide. And I myself, O Gotama, will have the seven hundred bulls, and the seven hundred steers, and the seven hundred heifers, and the seven hundred goats, and the seven hundred rams set free. to them I grant their life. Let them eat green grass and drink fresh water, and may cool breezes waft around them.'

Then The Blessed One discoursed to Kutadanta The Brahman in due order; that is to say, he spake to him of generosity, of right conduct, of heaven, of the danger, the vanity, and the defilement of lusts, of the advantages of renunciation. And when The Blessed One became aware that Kutadanta The Brahman had become prepared, softened, unprejudiced, upraised, and believing in heart, then did he proclaim the doctrine The Buddhas alone have won; that is to say, the doctrine of sorrow, of its origin, of its cessation, and of the Path. And just as a clean cloth, with all stains in it washed away, will readily take the dye, just even so did Kutadanta The Brahman, even while seated there, obtain the pure and spotless Eye for the truth, and he knew: 'Whatsoever has a beginning, in that is inherent also the necessity of dissolution.'

And then The Brahman Kutadanta, as one who had seen the truth, had mastered it, understood it, dived deep down into it, who had passed beyond doubt, and put away perplexity and gained full confidence, who had become dependent on no other for his knowledge of the teaching of the Master, addressed The Blessed One and said:

May the venerable Gotama grant me the favor of taking his to-morrow's meal with me, and also the members of the Order with him.'

And The Blessed One signified, by silence, his consent. then The Brahman Kutadanta, seeing that The Blessed One had accepted, rose from his seat, and keeping his right towards him as he passed, he departed thence. And at daybreak he had sweet food, both hard and soft, made ready at the pit prepared for his sacrifice, and had the time announced to The Blessed One: 'It is time, O Gotama; and the meal is ready.' And The Blessed One, who had dressed early in the morning, put on his outer robe, and taking his bowl with him, went with the brethren to Kutadanta's sacrificial pit, and sat down there on the seat prepared for him. And Kutadanta The Brahman satisfied the brethren with The Buddha at their head, with his own hand, with sweet food, both hard and soft, till they refused any more. And when The Blessed One had finished his meal, and cleansed the bowl and his hands, Kutadanta The Brahman took a low seat and seated himself beside him. And when he was thus seated The Blessed One instructed and aroused and incited and gladdened Kutadanta The Brahman with religious discourse; and then arose from his seat and departed thence.