

APPENDIX

MAṄGALA SUTTA¹ – Blessings

Thus have I heard:

On one occasion the Exalted One was dwelling at the monastery of Anāthapindika,² in Jeta's Grove, near Savatthi.³ Now when the night was far spent, a certain deity, whose surpassing splendour illuminated the entire Jeta Grove, came to the presence of the Exalted One and, drawing near, respectfully saluted him and stood at one side. Standing thus, he addressed the Exalted One in verse:⁴

1. "Many deities and men, yearning after good, have pondered on blessings. Pray, tell me the highest blessings."⁵
[The Buddha replied:]
2. "Not to associate with fools, to associate with the wise, and to honour those who are worthy of honour—this is the highest blessing.

1. Compare Mahāmaṅgala Jātaka (No. 453). This sutta appears in the Sutta Nipāta and Khuddaka Nikāya.

2. Lit., "He who gives alms to the helpless" or "feeder of the forlorn." His former name was Sudatta. After his conversion to Buddhism, he bought the pleasant grove, belonging to Prince Jeta, and erected a monastery which was subsequently named Jetavanārāma. It was in this monastery that the Buddha spent the greater part of his life. For a detailed account of the conversion of Sudatta see *Kindred Sayings*, I, p. 27, and *Vinaya*, III, p. 179.

3. Identified with modern Sahet-Mahet.

4. The commentary states that one day an interesting discussion arose in the "Public Hall" as to what constituted a blessing (*maṅgala*). People naturally held diverse views. One declared that auspicious sights in the early morning (such as a woman with child, little boys, white bulls, etc.) should be considered a maṅgala; another, auspicious sounds, such as "Full", "Luck", etc; and yet another, favourable experiences, such as the odour of fragrant flowers, the touching of the earth, etc.

Men were so divided in their opinions that it resulted in the formation of the three groups; and this partisanship ultimately extended, so the story goes, even as far as the Deva world. The Devas who would not rest satisfied until the controversial point was finally settled appealed to the superior wisdom of their acknowledged leader, Sakka, who, discreet as he was, ordered a certain Deva to approach the Buddha and obtain his trustworthy opinion. It was this particular Deva that drew near the presence of the Exalted One and addressed him in verse.

5. According to the commentary *maṅgala* means that which is conducive to happiness and prosperity. Native etymologists derive the term from three syllables *man* (woeful state), *ga* (going) and *la* (cut), and it is explained as that which obstructs the way to states of misery.

3. To reside in a suitable locality,⁶ to have done meritorious actions in the past, and to set oneself in the right course⁷—this is the highest blessing.
4. Vast learning,⁸ perfect handicraft,⁹ a highly trained discipline,¹⁰ and pleasant speech—this is the highest blessing.
5. The support of father and mother, the cherishing of wife and children, and peaceful occupations—this is the highest blessing.
6. Liberality, righteous conduct, the helping of relatives, and blameless actions—this is the highest blessing.
7. To cease and abstain from evil,¹¹ forbearance with respect to intoxicants, and steadfastness in virtue—this is the highest blessing.
8. Reverence,¹² humility, contentment, gratitude and opportune hearing of the Dhamma¹³—this is the highest blessing.
9. Patience, obedience, sight of the *Samanas*¹⁴ and religious discussions at due season—this is the highest blessing.
10. Self-control, holy life, perception of the Noble Truths, and the realisation of Nibbāna this is the highest blessing.
11. He whose mind does not flutter by contact with worldly contingencies,¹⁵ sorrowless, stainless, and secure¹⁶—this is the highest blessing.

6. Any place where Bhikkhus, Bhikkhunis, Upāsakas and Upāsikās continually reside, where pious people are bent on the performance of the ten meritorious deeds, and where the Dhamma exists as a living principle. (Comy.)

7. Setting one's immorality in morality; faithlessness in faith, and selfishness in generosity. (Comy.)

8. *Bhussutta*, literally means "much-hearing". This term conveys the same idea as connoted by the word "erudition" in English. In the ancient days one's education was judged by what one has memorised from oral teaching. Here "much-hearing" refers to the knowledge of the Dhamma.

9. The commentary mentions that handicrafts are of two kinds, namely—the harmless crafts of householders, such as those of jewellers, goldsmiths, etc. and the crafts of homeless ones, such as stitching of robes etc.

10. Vinaya, i.e., discipline in thought, word and deed. The commentary speaks of two kinds of discipline—the discipline of the householder, which is abstinence from the ten immoral actions, and that of the homeless one, which is either the non-transgression of the seven kinds of offences, enumerated in the Pāṭimokkha, or the observance of the four divisions of *sīla* (morality).

11. Total abstinence, and not merely temperance.

12. To Buddha, disciples, teachers, parents, elders, etc. (Comy.)

13. For instance, when one is obsessed with evil thoughts. (Comy.)

14. Those who have calmed down their passions.

15. The eight *lokadhammas* comprise gain and loss, honour and dishonour, praise and blame, pain and happiness.

12. To them, fulfilling matters such as these,¹⁷ everywhere invincible, in every way moving happily—these are the highest blessings.¹⁸



PARĀBHAVA SUTTA¹⁹ – *Downfall*

Thus have I heard:

On one occasion the Exalted One was dwelling at the monastery of Anāthapiṇḍika, in Jeta's Grove, near Sāvātthi.

Now when the night was far spent a certain deity, whose surpassing splendour illuminated the whole Jeta Grove, came to the presence of the Exalted One and, drawing near, respectfully saluted him and stood at one side. Standing thus, he addressed the Exalted One in verse:

1. Having come to interrogate the Exalted One, we ask thee, O Gotama, about the falling man. Pray, tell us the cause of one's downfall.
2. Easily known is the progressive one, easily known is the declining one. A lover of the Dhamma is the progressive one. A hater of the Dhamma is the declining one.
3. This then we learn is the first cause of one's downfall. Pray, O Exalted One, tell us the second cause of one's downfall.
4. The vicious are dear to him, in the virtuous he finds nothing pleasing, he favours the creeds of the vicious: this is the cause of one's downfall.
5. This then we learn is the second cause of one's downfall. Pray, O Exalted One, tell us the third cause of one's downfall.
6. The man who is drowsy, fond of society, not industrious, indolent, and who manifests anger: this is the cause of one's downfall.

16. *Asokaṃ, virajaṃ and khemaṃ*. Each of these three expressions refers to the mind of the Arahant. *Asoka* is freedom from sorrow. *Viraja* is freedom from the stains of lust, hatred, and ignorance. *Khema* is security from the bonds of sense-desires (*kāma*), becoming (*bhava*), false views (*diṭṭhi*), and ignorance (*avijjā*).

17. I.e., the above-mentioned thirty-eight blessings. (Comy).

18. Compare T.W. Rhys Davids, *Buddhism*, p. 125, and F.L. Woodward, *Some Sayings of the Buddha*, p. 56.

19. After hearing the Mangala Sutta, which deals with things that tend to one's happiness and prosperity, the Devas were desirous of hearing from the Buddha himself things that tend to one's downfall. Accordingly the Devas came to the Buddha and asked these questions.

7. This then we learn is the third cause of one's downfall. Pray, O Exalted One, tell us the fourth cause of one's downfall.
8. Whosoever, being rich, does not support his aged mother and father who have passed their youth: this is the cause of one's downfall.
9. This then we learn is the fourth cause of one's downfall. Pray, O Exalted One, tell us the fifth cause of one's downfall.
10. He who, by falsehood, deceives a Brāhmana or an ascetic or any other mendicant: this is the cause of one's downfall. 11. This then we learn is the fifth cause of one's downfall. Pray, O Exalted One, tell us the sixth cause of one's downfall.
12. The man who owns much property, who has gold and food, but alone enjoys his delicacies: this is the cause of one's downfall.
13. This then we learn is the sixth cause of one's downfall. Pray, O Exalted One, tell us the seventh cause of one's downfall.
14. The man who prides in birth or wealth or clan, and despises his own kinsmen: this is the cause of one's downfall.
15. This then we learn is the seventh cause of one's downfall. Pray, O Exalted One, tell us the eighth cause of one's downfall.
16. The man who is a debauchee, a drunkard, a gambler, and who squanders whatever he possesses: this is the cause of one's downfall.
17. This then we learn is the eighth cause of one's downfall. Pray, O Exalted One, tell us the ninth cause of one's downfall.
18. Not contented with one's own wives, if one is seen amongst courtesans and the wives of others: this is the cause of one's downfall.
19. This then we learn is the ninth cause of one's downfall. Pray, O Exalted One, tell us the tenth cause of one's downfall.
20. The man who, past his youth, brings a very young wife and sleeps not for jealousy of her: this is the cause of one's downfall.
21. This then we learn is the tenth cause of one's downfall. Pray, O Exalted One, tell us the eleventh cause of one's downfall.
22. He who places in authority an intemperate spend-thrift woman, or a man of similar nature: this is the cause of one's downfall.
23. This then we learn is the eleventh cause of one's downfall. Pray, O Exalted One, tell us the twelfth cause of one's downfall.

24. He who, of slender means, but vast ambition, of warrior birth, aspires to sovereignty: this is the cause of one's downfall.
25. Knowing well these causes of downfall in the world, the Noble Sage, endowed with insight, shares a happy realm.



VASALA SUTTA – *Outcast*

Thus have I heard:

On one occasion the Exalted One was staying at the monastery of Anāthapindika, in Jeta's Grove, near Sāvatti. Thereupon the Exalted One, having garbed himself in the forenoon, took his bowl and robe, and entered Sāvatti for alms.

Now at that time, in the house of the Brahmin Aggika Bhārad-vāja, a fire was burning and an offering was prepared. Then the! Exalted One, going for alms from house to house in Sāvatti approached the house of the Brahmin Aggika Bhārad-vāja. The Brahmin, seeing the Exalted One coming at a distance, said, "Stay there, O shaveling! Stay there, O wretched monk: Stay there, O miserable outcast!"²⁰

When he spoke thus the Exalted One addressed him as follows: "Do you know, O Brahmin, who an outcast is, or the things that make an outcast?"

"Nay, indeed, O Venerable Gotama. I do not know who an outcast is, or the things that make an outcast. Will the Venerable Gotama be so good as to declare the doctrine to me so that I may know who an outcast is and what things make an outcast?"

"Hear then, O Brahmin! Bear it well in mind; I shall speak."
"Very good, Venerable One," the Brahmin responded.

The Exalted One spoke as follows.²¹

20. The contrast in the Brahmin's abusive terms here and respectful address when he next speaks merits a word of explanation. The commentary states that the Buddha, that morning, looking over the world with divine power, saw that this Brahmin was ripe for taking Refuge and Precepts. So the Teacher set out specially to encounter him. The Brahmin who had just made his Brahma-Pūja, turned to look for a sign of fortune. His eyes fell on a "shaveling" and a "Samana," both unlucky signs according to Brahmin superstition. His dismay and anger found vent in words of abuse. But on hearing the Buddha's quiet words in a kindly voice, and seeing the unruffled compassion in the Master's expression, the Brahmin was ashamed, and his subsequent words reflect his repentance." (Kassapa Thera).

1. The man who is irritable, rancorous, vicious, detractive,²² perverted in views, and deceitful: know him as an outcast.
2. Whosoever in this world harms living beings, once-born or twice-born,²³ in whom there is no compassion for living beings: know him as an outcast.
3. Whosoever destroys and besieges villages and hamlets, and is known as an oppressor: know him as an outcast.
4. Whether in the village or in the forest whosoever appropriates by theft what belongs to others, or what is not given: know him as an outcast.
5. Whosoever, having really taken a debt, flees, when pressed, saying, "There is no debt to you": know him as an outcast.
6. Whosoever, desiring some trifle, kills a man going along on the road, and pillages something: know him as an outcast.
7. Who, for his own sake, or for the sake of others, or for the sake of wealth, utters lies when asked as a witness: know such a man as an outcast.
8. Whosoever by force or with consent is seen transgressing with the wives of relatives or friends: know him as an outcast.
9. Whosoever, being rich, does not support his aged mother and father who have passed their youth: know him as an outcast.
10. Whosoever strikes or, by speech, annoys mother, father, brother, sister, or mother-in-law: know him as an outcast.
11. Whosoever, when questioned about what is good, counsels what is wrong and teaches in a concealing way: know him as an outcast.
12. Whosoever, having done an evil deed, wishes that it may not be known to others, and is concealed in actions: know him as an outcast.

21. The Brahmin was inflamed at the seemingly inauspicious sight of the Buddha and spoke discourteously to him. The Buddha, who would never retaliate, replied courteously and calmly without either disparaging the Brahmin or exalting himself, that one who gives vent to anger, harbours ill will, etc. is in the strictest sense of the term, an outcast (*vasala*) although one may be born on the head of Brahma. By his reply the Brahmin was compelled to infer that the Buddha was really a Brāhmaṇa while he—a so-called Brahmin—was an outcast.

22. *Makkha*—usually rendered "hypocritical", "hypocrisy", lit., erasing the good of others.

23. *Ekajam, dvijam*—"Once-born"—All beings excepting those of egg-birth, like birds. "Twice-born"—beings who first appear as eggs. The second birth is when the eggs hatch over. The Master's humour is evident here, for Brahmins styled themselves the "twice-born".

13. Whosoever, having gone to another's house, and partaken of choice food, does not honour him in return when he comes: know him as an outcast.
14. Whosoever deceives by falsehood a Brāhmana²⁴ or ascetic or any other mendicant: know him as an outcast.
15. Whosoever by speech annoys a Brāhmana or ascetic, when meal-time has come, and does not give [alms]: know him as an outcast.
16. Whosoever in this world, shrouded in ignorance, predicts what is not, expecting something: know him as an outcast.
17. Whosoever exalts himself and despises others, and is debased by his pride: know him as an outcast.
18. Whosoever is annoying, avaricious, of base desires, selfish, deceitful, shameless and fearless [in evil action]: know him as an outcast.
19. Whosoever reviles the Buddha or a disciple of his—be he a recluse or a householder: know him as an outcast.
20. Whosoever, without being an Arahant, claims to be an Arahant is a thief in the whole universe²⁵—he is the lowest outcast.
Those whom I have described to you are indeed called outcasts.²⁶
21. Not²⁷ by birth is one an outcast,²⁸ not by birth is one a Brāhmana. By deeds is one an outcast, by deeds is one a Brāhmaṇa.²⁹

24. A perfect saint who has destroyed all passions.

25. *Sabrahmake loke*, lit. "in the world together with Brahma," i.e., the whole universe. (Comy.)

26. In these twenty verses the Buddha has enumerated thirty-four kinds of conditions that make an outcast.

The first verse deals with six, such as anger etc., the second, with harmfulness; the third, with oppression; the fourth, with theft; the fifth, with defrauding creditors; the sixth, with pillage; the seventh, with false evidence; the eighth with perfidious conduct; the ninth, with ingratitude towards parents; the tenth, with striking and annoyance; the eleventh with self-deception; the twelfth, with doing evil and concealing it; the thirteenth, with ungratefulness; the fourteenth, with deception; the fifteenth, with annoying religious persons; the sixteenth, with fraud; the seventeenth, with self-exaltation and condemnation of others; the eighteenth, with seven conditions such as annoying, etc.; the nineteenth, with reproaching the Buddha and his disciples; the twentieth, with false claim to Saintship. Judging not by birth but by deeds, these thirty-four kinds of persons are called outcasts by the Ariyas.

27. This verse was uttered by the Buddha to eradicate the erroneous view to which the Brahmin was clinging.

28. According to the commentary Vasala is one who rains (*vassanto*) impure deeds, and a Brāhmaṇa is one who wards off (*bahento*) impurity by pure deeds.

In this translation the term "Brahmaṇa" is applied to an Arahant, while "Brahmin" is used to denote a person of that particular caste.

22. Know it as such by this³⁰ illustration: There was the son of an outcast, known as Mātanga, a “dog-cooker.”³¹
23. This Mātanga attained to highest glory, difficult to -obtain. Many warriors and Brahmins came to minister unto him.
24. Mounting the celestial vehicle³² along the passionless high ways³³ he soared³⁴ the Brahma realm, having discarded sense-desires. Birth did not prevent him from being reborn in the Brahma realm.
25. There are Brahmins born in the family of preceptors,³⁵ kinsmen of (Veda) hymns. They too are frequently seen addicted to evil deeds.
26. In this life itself they are despised, in the next they get a woeful state. Birth does not preclude them either from a woeful state or from condemnation.
27. By birth one is not an outcast, by birth one is not a Brāhmana. By deeds is one an outcast, by deeds is one a Brāhmana.

When this was spoken, the Brahmin Aggika Bhāradvāja addressed the Exalted One as follows:

“Excellent, O Venerable Gotama, Excellent! It is as if, O Venerable Gotama, a man were to set upright that which was overturned or were to reveal that which was hidden, or were to point out the way to one who has gone astray, or were to hold a lamp amidst the darkness, so that whoever has eyes may see, even so has the Doctrine been expounded in various ways by the Venerable Gotama.

And I seek refuge in the Venerable Gotama, the Doctrine, and the Order of Disciples. May the Venerable Gotama receive

29. Comp. “Birth makes Brahmin, nor non-Brahmin makes; ’Tis life and doing that mould the Brāhmaṇa true. Their lives mould farmers, tradesmen, merchants, serfs; Their lives mould robbers, soldiers, chaplains, kings.” (Vāseṭṭha Sutta

30. The Buddha was alluding to a past birth of his, when as an outcast, he led an exceptionally virtuous life, commanding the respect of all, and was born in the Brahma realm. See Mātanga Jātaka, No. 497.

31. *Caṇḍāla*, outcast, signifies his low cast; *Sopāka*, which means one who cooks corpses of dogs for self-consumption, indicates his degrading livelihood; and Mātanga was the name by which he was known. (Comy.)

32. That is the Noble Eightfold Path which is capable of conveying one to the Brahmā-realm.

33. Being the path followed by great personages such as the Buddha etc.

34. After the dissolution of the body.

35. Those who are engaged in the learning of the Veda.

me as a follower who has taken refuge from this very day to life's end.”



RATANA SUTTA – *Jewels*

The commentary gives a graphic description of the origin of this important discourse.

It states that on one occasion the inhabitants of the prosperous city of Vesāli were oppressed with three dangers—famine, evil spirits, and pestilence. Famine visited them first, causing several deaths amongst the poor folk. Attracted by the nauseating smell emanating from the decaying corpses, evil spirits were attracted to the place. Finally there broke out a pestilence resulting in many more deaths.

Faced with these dangers, driven to the limits of endurance, they were in utter despair, not knowing what they should do to avert a final catastrophe. It was at this critical moment that they suddenly conceived the idea of inviting the Buddha, who was then temporarily residing at Rājagaha, to visit the panic-stricken city of theirs.

Two Licchavi Nobles, accompanied by a powerful retinue, immediately set out for Rājagaha. When the object of their embassy had been explained, the Buddha, divining the great benefits they would derive by his visit, accepted their invitation. Surrounded by a large company of Bhikkhus, including the Venerable Ānanda Thera, the Buddha left Rājagaha and, crossing the river Ganges, arrived at the city of Vesāli.

No sooner the Buddha reached Vesāli a torrential downpour occurred—the rain descending in such volume that all the putrefying corpses were swept away and the polluted air was completely purified. Thereupon the Buddha expounded this Ratana sutta to the Venerable Ānanda and instructed him to tour through the city with the Licchavi Nobles, reciting the sutta as a mark of protection for the inhabitants. Accordingly the Venerable Ānanda paraded the streets, reciting this sutta, and, at the same time, sprinkling sacred water from the Buddha's own bowl. The commentator mentions that on the immediate utterance of the words—yam kinci—by the Thera, all the evil spirits fled in terror from the city. The pestilence also subsided. The Thera, after touring the city and protecting the citizens in the foregoing manner, returned to the Public Hall where the Buddha and his disciples had assembled awaiting his arrival.

On this occasion the Buddha expounded the Ratana Sutta again to the whole assembly.

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1. Whatsoever beings are here assembled, whether terrestrial or celestial, may every being be happy! Moreover, may they attentively listen to my words!
 2. Accordingly give good heed, all ye beings; show your love to the humans who day and night bring offerings to you.³⁶ Wherefore guard them zealously.
 3. Whatsoever treasure there be either here or in the world beyond, or whatever precious jewels³⁷ in the heavens³⁸ yet there is non-comparable with the Accomplished One. Verily, in the Buddha is this precious jewel. By this truth may there be happiness!
 4. The tranquil Sage³⁹ of the Sākyaś realised that cessation, passion-free, immortality supreme. There is nought comparable with that Dhamma. Verily, in the Dhamma is this precious jewel. By this truth may there be happiness!
 5. That sanctity praised by the Buddha Supreme, is described as “concentration without interruption”.⁴⁰ There is nought like that concentration. Verily, in the Dhamma is this precious jewel. By this truth may there be happiness!
 6. Those eight individuals⁴¹ praised by the virtuous, they constitute four pairs. They, the worthy of offerings, the disciples of the Welcome One—to these gifts given yield abundant fruit.’ Verily, in the

36. The commentary mentions that people draw pictures of Devatas (deities) or, carve their figures on wood, and hanging them on trees and shrines, make offerings in their name.

37. Ratana means a precious jewel. Here the term *ratana* is applied to the Buddha, Dhamma, and the Saᅅgha. According to etymologists *ratna* is composed of the three syllables—*ra*, *ta*, and *na*. *Ra* means to attract, *ta*, to cross and *na*, to lead. Buddha, Dhamma and Saᅅgha are collectively called *ratana* because they possess virtues that attract the minds of the wise, because they act as a means to cross the ocean of Saᅅsāra, and because they lead to heavens and Nibbāna those who seek refuge in them.

38. This includes all the realms from the lowest to the highest Brahma realm (Akaniᅇᅇha. [Comy.]

39. So called because all passions are completely rooted out. (Comy.)

40. The path (*magga*) is termed *ānantarika samāᅇᅇhi* because the *phala* (fruit) follows immediately without any intervening stage.

41. Namely: i. he who has attained the Sotāpatti path and ii. fruit, iii. he who has attained the Sakadāgāmi path and iv. fruit, (v) he who has attained the Anāgāmi path and vi. fruit, vii. he who has attained the Arahant path and viii. fruit. Thus these eight individuals constitute four pairs.

Sangha is this precious jewel. By this truth may there be happiness!

7. With steadfast mind, applying themselves thoroughly in the dispensation of Gotama, exempt [from passion], they have attained to that which should be attained,⁴² and, plunging into the deathless, they enjoy the peace obtained without price. Verily, in the Sangha is this precious jewel. By this truth may there be happiness!
8. Just as a firm post⁴³ sunk in the earth cannot be shaken by the four winds, even so do I declare him to be a righteous person who thoroughly perceives the Noble Truths. Verily, in the Sangha is this precious jewel. By this truth may there be happiness!
9. Those who comprehend clearly the Noble Truths, well taught by him of wisdom deep, do not, however exceeding heedless they may be, undergo an eighth birth.⁴⁴ Verily, in the Sangha is this precious jewel. By this truth may there be happiness!
10. For him with the acquisition of insight⁴⁵ three conditions⁴⁶ come to nought, namely—illusion,⁴⁷ doubt⁴⁸ and indulgence in [wrong] rites and ceremonies, should there be any. From the four states of misery⁴⁹ he is absolutely freed and is incapable of committing the

42. I.e., the fruit of Arahantship.

43. *Indakhīla*—*Inda* means Sakka, the king of the Devas or chief. *Indakhīla* means either a post as firm and high as that of Sakka's or the chief post.

Commentaries mention that these *Indakhīlas* are firm posts that are erected either inside the city as an embellishment or outside the city as a means of protection. Usually they are made of bricks or durable wood in octangular shapes. Half of the post is embedded in the earth—hence the metaphor, as firm and steady as an *Indakhīla*.

“Indra's post; the post, stake or column of Indra, at or before the city gate; also a large slab of stone let into the ground at the entrance of a house.” *P.T.S. Diet*.

44. One who has attained the first stage of sainthood (*sotāpatti*) is born at the most only seven times.

45. That is the first glimpse of Nibbāna.

46. The first three of the ten fetters (*samyojanas*).

47. *Sakkāyadiṭṭhi*, the belief that arises when a body exists, i.e., the conception of a permanent soul or self. This is one of the three *Maññanās* or notions that arise with respect to the body. The other two are craving (*taṇhā*) and pride (*māna*). (Comy.) *Buddhist Psychology*, p. 257.

48. Doubt with regard to i. Buddha, ii. Dhamma, iii. Sangha, iv. discipline, v. a past, vi. a future, vii. a past and future, and viii. the law of dependent origination (*patīcasamuppāda*). See *Buddhist Psychology*, p. 260.

49. The woeful states (*niraya*), the animal kingdom, the Peta realm, and the Asura realm.

six heinous crimes.⁵⁰ Verily, in the Sangha is this precious jewel. By this truth may there be happiness!

11. Whatever evil deed he does, whether by deed, word or thought, he is incapable of hiding it: for it hath been said that such an act is impossible for one who has seen the Path. Verily, in the Sangha is this precious jewel. By this truth may there be happiness!
12. Like unto the woodland groves⁵¹ with blossomed tree-tops⁵² in the first heat of the summer season,⁵³ hath the sublime doctrine, that leads to Nibbāna, been taught for the highest good. Verily, in the Buddha is this precious jewel. By this truth may there be happiness!
13. The unrivalled Excellent One, the Knower, the Giver, and Bringer of the Excellent has expounded the excellent Doctrine. Verily, in the Buddha is this precious jewel. By this truth may there be happiness!
14. Their past is extinct, a fresh becoming there is not, their minds are not attached to a future birth, their desires grow not⁵⁴ those wise ones go out even as this lamp.⁵⁵ Verily, in the Sangha is this precious jewel. By this truth may there be happiness!
15. We beings here assembled, whether terrestrial or celestial, salute the accomplished Buddha, honoured by gods and humans. May there be happiness!
16. We beings here assembled, whether terrestrial or celestial, salute the accomplished Dhamma, honoured by gods and humans. May there be happiness!

50. *Abhiñhānāni*: i. matricide, ii. parricide, iii. the murder of Arahants iv. the shedding of the Buddha's blood, v. causing schism in the Sangha, and (vi) permanent pernicious false beliefs.

51. *Vanappagumbe*; commentary explains this compound as *vane pagumbo*, thicket or bush in the forest. Here the locative is used in the sense of the nominative.

52. Here too the locative is used in the sense of the nominative.

53. The forests and groves look glorious with blossomed tree-tops in the first month of the summer season. Likewise the Dhamma expounded appears glorious with its manifold teachings.

54. An Arahant is not born again on account of his past actions. The acts he performs during his lifetime are termed ineffective (*kiriya*) since they are freed from all taints of craving.

55. Pointing to a lamp which was kept burning in honour of the tutelary deities of the city, and which, at that very moment, got extinguished.

17. We beings here assembled, whether terrestrial or celestial, salute the accomplished Sangha, honoured by gods and humans. May there be happiness!⁵⁶



METTĀ SUTTA – *Loving Kindness*

As the rainy (*vassāna*) season was drawing near, several Bhikkhus received instructions from the Buddha about meditation and went in search of a suitable place. In the course of their wanderings they came to a secluded spot with scenic beauty, and decided to stay there and meditate to gain their deliverance.

The Devas who were dwelling on tree tops resented their unwelcome presence and wanted to drive them away. At night they disturbed them in their meditations and succeeded in their attempt.

The Bhikkhus, finding it difficult to concentrate their minds amidst such uncongenial surroundings, returned to the Buddha and informed him of their nocturnal adventures.

Thereupon the Buddha taught them this sutta and advised them to go to the very spot and act accordingly.

The Devas were now pleased as they were pervading the whole atmosphere with their radiant thoughts of love, and instead of obstructing their spiritual progress, they gave them every possible help.

Within the Vassāna period itself all the Bhikkhus gained Arahantship.

This discourse serves both as a mark of protection and as a subject of meditation. In the first part of the discourse are found virtues that should be practised by anyone who desires one's welfare, and in the latter part, the method of practising Mettā or goodwill is explained in detail.

Metta (Sans. *maitrī*): It is difficult to give a graceful English equivalent of this term. Sometimes it is rendered by "benevolence" which is exactly what mettā signifies, but it is too flaccid a word to convey the rapture of Buddhist mettā.⁵⁷

56. When the Buddha concluded his sermon conferring peace and happiness upon the inhabitants of Vesāli, Sakka, the king of Devas, recited the last three verses and took leave of the Buddha, with his retinue.

The commentary states that the Buddha expounded this sutta successively for seven days in Vesāli.

1. He who is skilled in his good and who wishes to attain that state of calm⁵⁸ should act [thus]: He should be efficient, upright, yea, perfectly upright,⁵⁹ obedient, gentle and humble.
2. Contented, easily supportable, with few duties, of light livelihood, controlled in senses, discreet, not impudent, not be greedily attached to families.
3. He should not commit any slight wrong such that other wise men might censure him. May all beings be happy and secure! May their hearts be wholesome!
4. Whatsoever living beings there be: feeble or strong, long, stout or medium, short, small or large, seen or unseen, those dwelling far or near, those who are born and those who are to be born—may all beings, without exception, be happy minded!
5. Let none deceive another nor despise any person whatsoever in any place. In anger or ill-will let him not wish any harm to another.
6. Just as a mother would protect her only child at the risk of her own life, even so let him cultivate a boundless heart towards all beings.
7. Let his thoughts of boundless love pervade the whole world—above, below and across—without any obstruction, without any hatred, without any enmity.
8. Whether he stands, walks, sits, or lies down, as long as he is awake, he should develop this mindfulness. This, they say, is the highest conduct⁶⁰ here.
9. Not falling into error,⁶¹ virtuous, and endowed with insight⁶² he discards attachment to sense desires. Of a truth, he does not come again for conception in a womb.⁶³



57. See *The Blessing*, p. 194.

58. Nibbāna.

59. *Uju* and *sūjū*. The first term refers to uprightness in word and deed, the second to uprightness in mind. (Comy.)

60. *Brahma vihāra*.

61. Here error means self-illusion (*sakkāyadiṭṭhi*).

62. The first glimpse of Nibbāna.

63. When one attains the stage of Anāgāmi one is born in the pure abodes (*sud-dhāvāsa*), and is not born in the human realm.

SATIPAṬṬHĀNA SUTTA – *Foundations of Insight*⁶⁴**Introduction**

The Satipaṭṭhāna Sutta is a very important discourse as it mainly deals with different subjects of contemplation to develop concentration (*samatha*) and insight (*vipassanā*).

The Pāli term *satipaṭṭhāna* is composed of *sad* and *paṭṭhāna* or *sati* and *upaṭṭhāna*.

Sati means mindfulness, awareness, attentiveness. *Paṭṭhāna* means establishment, foundations, bases, subjects, application.

Satipaṭṭhāna therefore means ‘the foundations of mindfulness’ or ‘the chief objects of mindfulness.’ *Satipaṭṭhāna* may also be derived from *sati+upaṭṭhāna*, arousing or application. *Satipaṭṭhāna* therefore, means ‘the application of mindfulness’ or ‘the arousing of mindfulness.’

Satipaṭṭhāna may simply be interpreted as ‘the foundations of mindfulness’ or ‘the chief objects for the application of mindfulness.’

In this discourse are found four objects of contemplation (*anupassanā*) to suit the different temperaments of individuals. The first is the contemplation as regards the body (*kāyānupassanā*) in order to get rid of the misconception of so-called beauty or desirableness (*subhaviplāsa*). This contemplation enables one to understand that there is no doer but just doing, no actor but just action. One realises that there is no ‘I’.

The body-contemplation begins with concentration on inhalation and exhalation (*ānāpānasati*) to gain the one-pointedness of the mind (*ekagatā*) which leads to ecstasies (*jhānas*) and ultimately to arahantship.

The invisible mind, the most important factor in this complex machinery of man, is not easily controllable. It wanders hither and thither. To focus one’s mind on a particular object even for a few seconds is as difficult as to place a mustard seed on the tip of a needle. Though difficult it is possible to gain one-pointedness of the mind by constant practise because it is a common mental state latent in all. When this one-pointedness is present in an immoral consciousness (*akusala citta*) it is evil. When it is present in a moral consciousness (*kusala citta*) it is good. This one-pointedness can be developed into a *jhāna* factor. The same one-pointedness can be elevated into a factor of enlightenment (*bojjhanga*) and to a factor of the Noble Eightfold Path (*magganga*). This is the reason why Buddhism states that greatness or

64. *Sati* = mindfulness; *paṭṭhāna* = establishment, foundations, bases, objects, applications;

Sati = mindfulness; *upaṭṭhāna* = arousing, application. Chief objects for the application of mindfulness.

goodness is innate in all. Within us are found 'a rubbish heap of evil and a storehouse of virtue'.

Gaining jhānas by means of this concentration, one tries to attain Arahantship, Emerging from the jhāna state; one meditates on the three characteristics—impermanence (*anicca*), sorrow (*dukkha*) and no-soul (*anattā*). After a great endeavour, on attaining Arahantship, one lives completely emancipated from craving (*taṇhā*) and ignorance (*avijjā*), clinging to naught in this world.

The section on bodily postures—sitting, standing, walking, and lying down—also leads to concentration and selfawareness and also to understand that there is no agent but causally conditioned movements.

The section on loathsomeness of the thirty-two bodily parts and the four elements that comprise this so-called body and the ten corpses—namely, i) bloated (*uddhumātaka*), ii) discoloured (*vinilaka*), iii) festering (*vipubbaka*), iv) dissected (*vicchiddaka*), v) gnawed-to-pieces (*vikkhāyika*), vi) scattered-in-pieces (*vikkhittaka*), vii) mutilated and scattered-in-pieces (*hatavikkhittaka*), viii) bloody (*lohitaka*), ix) worm-infested (*pulavaka*), and x) skeleton (*aṭṭhika*)—tend to remove selfish desires one may entertain towards this evanescent body.

The second contemplation with regard to feelings (*vedanānupāsana*) of any kind—worldly or spiritual—that may arise in oneself, enables one to get rid of the false notion of ephemeral happiness (*sukhavipallāsa*).

In the course of one's lifetime one experiences pleasurable, displeasurable, or neutral feelings. All are transitory.

Hence there is no genuine happiness in them. Nibbāna is bliss supreme. It is a bliss of relief from suffering.

The third contemplation with regard to different states of consciousness (*cittānupassanā*) one experiences, tends to dissipate the false notion of permanence (*niccavipallāsa*).

Mind or consciousness arises and perishes every moment with lightning rapidity. It changes even faster than fundamental units of matter. Every moment we experience a moral or immoral thought. Different types of consciousness are enumerated in this section in pairs.

The fourth is the contemplation on the dhammas, (*dhammānupāsana*) a difficult Pali term to be translated in this context. Here *dhammas* embrace the five hindrances (*nivaraṇa*), the seven factors of enlightenment (*bojjhanga*), the five aggregates of attachment (*upādānakkhandha*), the six sense-bases (*salāyatana*), and the four noble truths (*ariyasacca*). Hence it is advisable to retain the Pali term.

This contemplation (*dhammānupassanā*) tends to get rid of the false notion of an unchanging immortal soul (*attabhāvavipallāsa*).”

One is free to choose any of the four subjects according to one’s temperament and cultivate it until one attains Arahantship or, for practical purposes, all the four alternately.

To develop the *jhānas* it is advisable to adhere to one suitable subject.

To those of lustful temperament the contemplation on the loathsomeness of the body, the composite elements and the ten corpses are suitable. No hard and fast rule can be laid with regard to the selection of suitable subject for contemplation.

Oneself is the best judge.

A quiet secluded spot is congenial for these contemplations. A forest is extremely congenial but it is not essential to retire to a forest. One can contemplate even in one’s own room, provided there are no external distractions. Solitude is in one’s heart.

If our minds are not settled, even a quiet forest would not be a congenial place. But if our minds are settled, even the heart of a busy town may be congenial. The atmosphere in which we live acts as an indirect aid to tranquillize our minds.

Early in the morning when the mind is fresh and active, or before bedtime, if one is not over-tired, is generally the most appropriate time for meditation. But, whatever the time selected, it is advisable daily to keep to that particular hour, for our minds then become conditioned to the practise. The meditation posture, too, serves as a powerful aid to concentration.

Easterners generally sit crosslegged, with the body erect. They sit placing the right foot on the left thigh and the left foot on the right thigh. This is the full position, If this posture is difficult, as it certainly is to many, the half position may be adopted, that is, simply placing the right foot on the left thigh or the left foot on the right thigh.

When this triangular position is assumed, the whole body is well balanced.

The right hand should be placed on the left hand, the neck straightened so that the nose is in a perpendicular line with the navel. The tongue should rest on the upper palate.

The belt should be loosened, and clothes neatly adjusted. Some prefer closed eyes to shut out all unnecessary light and external sights.

Although there are certain advantages in closing the eyes, it is not always recommended as it tends to drowsiness. Then the mind gets out of control and wanders aimlessly, vagrant thoughts arise, the body loses

its erectness, quite unconsciously the mouth opens itself, saliva drips, and the head nods.

The Buddhas usually sit with half closed eyes looking through the tip of the nose not more than a distance of four feet away.

Those who find the crosslegged posture too difficult may sit comfortably in a chair or any other support, sufficiently high to rest the feet on the ground.

It is of no great importance what posture one adopts provided it is easy and relaxed.

Persistent effort to subdue passions like lust and hatred should be made to succeed in this practise. Quick results should not be expected. It might take months and years or even one day to achieve any notable result, but one should not be discouraged. Constant practise is essential. Effort should be combined with a clear comprehension of things as they truly are. Wisdom, the apex of Buddhism, is absolutely necessary for one's purification. Secular education is an asset, but what is of importance is right understanding of one self as one really is. As such petitionary prayers play no part in Buddhism for Deliverance from suffering. Constant mindfulness is as essential as both effort and wisdom. Equipped with these three pre-requisites, he should try to give up temporarily the five Hindrances that obstruct his spiritual progress. He should try to overcome attachment to sense-pleasures. This does not mean that one must wholly give up all material pleasures, but one should not be slaves to them.

An equally powerful destructive force like lust is anger or hatred. Both lust and hatred are ravaging fires that consume oneself and others.

It is true that until one attains Anāgāmi, the third stage of Sainthood, one is subject to lust and hatred, but one should try to overcome them to the best of one's ability.

Mental alertness, freedom from useless worry, mental equipoise and certainty as to the desired goal are equally necessary for success in this unparalleled contemplation.

The ultimate object of these contemplations is complete deliverance from ignorance (*avijjā*) and craving (*tanhā*) by attaining Arahantship. Thereafter he clings to naught in this world.

In concluding this profound discourse the Buddha assures the aspirant of definite success in his noble attempt not in seven years but even in seven days.

Thus have I heard:

The Buddha spoke thus:

“There is this unique way⁶⁵ for the purification of beings, for the destruction of suffering,⁶⁶ for the attainment of wisdom (i.e., the Noble Eightfold Path), and for the realization of Nibbāna—namely, the Four Foundations of Mindfulness. What are the four?

“Herein (in this Teaching) a disciple⁶⁷ lives:

“contemplating the body (*kāyānupassanā*) in the body,⁶⁸ energetic (*ātāpi*), clearly comprehending (*sampajāno*), mindful (*satimā*), giving up⁶⁹ (temporarily) covetousness (*abhijjhā*) and grief (*domanassa*)⁷⁰ in this world⁷¹;

“contemplating the, feelings (*vedanānupassanā*) ...;

“contemplating the states of mind (*cittānupassanā*)...;

“contemplating the dhammas (*dhammānupassanā*)....

[1. The Contemplation of the Body (*kāyānupassanā*)]

“How does a disciple live contemplating the body?

[Mindfulness on Breathing (*ānāpānasati*).]

“A disciple, having retired to the forest⁷², or to the foot of a tree, or to a lonely place, sits with legs crossed,⁷³ the body held erect, intent on mindfulness.

“Consciously (*sato*) he inhales; consciously he exhales. Inhaling a long breath, he knows, ‘I am inhaling a long breath.’ Exhaling a long breath, he knows, ‘I am exhaling a long breath.’

“Inhaling a short breath, he knows, ‘I am inhaling a short breath.’

65. *Ekāyana* = sole way, only way, one way, etc.

66. The text states, “grief, lamentation, pain, and displeasure.” Suffering embraces all four.

67. Any person, whether a member of the Sangha or a layfollower, who wishes to get rid of suffering can practise these meditations.

68. *Kāye kāyānupassanā* = Lit., ‘body-contemplation in the body’—i.e., to restrict this contemplation only to the body and not to feelings, consciousness, and the dhammas. The other contemplations should be similarly understood.

69. Giving up temporarily at the time of the practise. Strictly speaking, they are temporarily inhibited by gaining the jhānas and totally eradicated by attaining Arahantship.

70. All the five hindrances are understood by mentioning the two chief ones.

71. “In the world” = *loke*, indicating the five aggregates.

72. Any quiet place, even at home.

73. This is the ideal posture for this practise. One may adopt a convenient posture, if the sitting posture is inconvenient. One may even sit upon a chair.

“Exhaling a short breath, he knows, ‘I am exhaling a short breath.’

“Experiencing the entire (breathing) process⁷⁴ (*sabbakāyapaṭisaṃvedī*) ‘I will inhale’, thus he trains himself. Experiencing the entire (breathing) process ‘I will exhale’—thus he trains himself.

“Calming the body of respirations (*passambhayaṃ kāyasaṅkhāraṃ*), ‘I will inhale’—thus he trains himself. Calming the body of respirations, ‘I will exhale’—thus he trains himself.

“Just as a skilful turner or a turner’s apprentice, making a long turn, knows, ‘I am making a long turn’, making a short turn, knows, ‘I am making a short turn’; even so a disciple inhaling a long breath, knows, ‘I am inhaling a long breath’, inhaling a short breath, knows, ‘I am inhaling a short breath.’ ... thus he trains himself.

“Thus he lives contemplating the body internally or externally⁷⁵ or both internally and externally.

“He lives contemplating the rising nature⁷⁶ (*samudaya-dhamma*) of the body of respirations, the perishing nature⁷⁷ (*vayadhammas*) the arising and perishing nature of the body of respirations.

“Now there arises in him the mindfulness, ‘There exists only a body’⁷⁸ to the extent necessary for the growth of wisdom, for the growth of mindfulness. Independent⁷⁹ (*anissito*) he lives, clinging to naught in this world.⁸⁰

“Thus a disciple lives contemplating the body.

[Section on Bodily Postures (*iriyāpatha*)]

“A disciple while walking⁸¹ understands, ‘I am walking’; while standing, understands, ‘I am standing’; while sitting, he understands, ‘I am sitting’; while lying down, he understands ‘I am lying down.’ He understands every position his body assumes.

74. *Sabbakāyapaṭisaṃvedī* = Here *kāya* means the whole ‘body’ of breathing process. He inhales and exhales, making known, making clear to himself the beginning, middle and end of the whole ‘body’ of respiration.

75. As a rule one does this concentration internally.

76. Breathing occurs on account of the body, nostrils and consciousness.

77. Breathing perishes with the perishing of these three.

78. That is, no being, no individual, no man, no woman, no soul, no ‘I’ or no ‘me’.

79. *Anissito* = not being supported by craving (*tanhā*) and false view (*diṭṭhi*).

“Thus he lives contemplating the body internally or externally or both internally and externally.

“He lives contemplating the arising nature of the body, or the perishing nature of the body or both the arising and perishing nature of the body. Now there arises in him the mindfulness—there exists only a body ... in this world.

“[Section on Awareness (*catusampajaññā*)]

“A disciple is fully aware of his going forwards or backwards, in looking ahead or around, in bending (his limbs) or stretching, in using robes and bowl, in eating, drinking, chewing, tasting, in answering a call of nature, in going, standing, sitting, sleeping, keeping awake, speaking, and keeping silence.

“Thus he lives contemplating the body ... in this world.

[Reflection on Loathsomeness⁸² (*paṭikkūlamanasikāra*)]

“A disciple reflects on this body upwards from the soles of his feet and downwards from his crown, enclosed in skin, and abounding with diverse kinds of filth.

80. As he thus concentrates on inhalation and exhalation a stage might come when he temporarily inhibits the five hindrances and gains the first jhāna, replete with the jhāna factors—initial application (*vitakka*), sustained application (*vicāra*), joy (*pīti*), happiness (*sukha*), and one-pointedness (*ekaggatā*). Jhāna literally means either the close meditation on the object or the burning up of adverse hindrances. There is no appropriate English equivalent for this term. It is not a state of trance but a moral state, a religious experience. Emerging from jhāna, he meditates on the three characteristics—impermanence (*anicca*), suffering (*dukkha*), and soullessness (*anattā*)—and attains sainthood. Thereafter he lives ‘emancipated’ (*anissito*), being delivered from craving and false views, clinging to naught in this world. After attaining arahantship he clings not to anything in this world as he does not erroneously think in terms of me and mine.

The final object of *ānāpāsati* is first to gain the jhānas and then to develop the four supramundane paths and fruits.

This is the reason why at the outset it was stated—for the purification of beings, for the destruction of suffering, for the attainment of the Noble Eightfold Path and for the realization of Nibbāna.

81. Even an animal is aware of bodily movements. The object herein implied is not mere awareness. While walking, he should rightly understand that there is merely a walking but strictly no agent or person to walk. In other words, there is just an action, no actor, just a deed but no doer. By such awareness no misconception about an eternal soul arises.

82. This meditation on the impurities of the body is invariably practised by most bhikkhus. This was the favourite subject of meditation of Venerable Ānanda.

This subject is suitable to those of a lustful temperament as it leads to non-attachment to the so-called beautiful body. Some may prefer to meditate on the dormant possibilities of man.

“In this body are—hair of the head, hair of the body, nails, teeth, skin, flesh, sinews, bones, marrow, kidneys, heart, liver, diaphragm, spleen, lungs, stomach, intestines, mesentery, excrement, bile, phlegm, pus, blood, sweat, fat, tears, grease, spittle, snot, oil of the joints, and urine.

“Just as if there were a double-mouthed bag, full of different kinds of grain, such as rice, paddy, green-gram, cowpea, sesamum, and husked lice; and a person with sight should open it and reflect thus—this is rice, this is paddy, this is green-gram, this is cow-pea, this is sesamum, this is husked rice. Even so, a disciple reflects on the different kinds of impurities of the body.

“Thus he lives contemplating the body ... clinging to naught in this world.

[Reflection on Elements⁸³ (*Dhātumanasikāra*)]

“A disciple reflects upon this very body according as it is placed or disposed, with regard to body elements. There are in this body earth-element (-the element of extension), water-element (the element of cohesion), fire-element (the element of heat), air-element (the element of motion). Just as a skilful butcher or a butcher’s apprentice, having slaughtered an ox and dividing it into portions, were to sit at a junction, even so a disciple contemplates the body with regard to elements.

83. The four elements are *paṭhavi*, *āpo*, *tejo*, and *vāyo*. One must not understand that these elements are earth, water, fire and air.

Paṭhavi is the element of extension, the substratum of matter. Without it objects cannot occupy space. The qualities of hardness and softness, which are purely relative, are two conditions of this particular element.

Āpo is the element of cohesion. Unlike *paṭhavi* it is intangible. It is this element that makes scattered particles of matter cohere and gives rise to the idea of ‘body’. When some bodies are melted this element becomes more prominent in the resulting fluid. The element of extension and cohesion are so closely interrelated that when cohesion ceases extension disappears.

Tejo is the element of heat. Cold is also a form of *tejo*. Both heat and cold are included in *tejo* because they possess the power of maturing bodies. *Tejo*, in other words, is the vitalizing energy. Preservation and decay are also due to this element. Unlike the other three essentials of matter, this element has the power to regenerate matter by itself.

Inseparably connected with heat is *vāyo*, the element of motion. Movements are caused by this element. Motion is regarded as the force or the generator of heat. ‘Motion and heat in the material realm correspond respectively to consciousness and kamma in the mental.’

These four elements co-exist and are inseparable, but one may preponderate over another as, for instance *paṭhavi*, in earth, *āpo* in water, *tejo* in fire, and *vāyo* in air.

“Thus he lives contemplating the body ... clinging to naught in this world.

[Reflection on the nine kinds of corpses
(*Navasivathikāpabba*)]

[1] “A disciple would see the body, thrown in the charnel-ground, one day dead, or two days dead, or three days dead, swollen, blue and festering. He then applies (this perception) to his own body thus: ‘Truly this body, too, is of the same nature, such it will become, it has not escaped that state.

“Thus he lives contemplating the body ... clinging to naught in this world.

[2] “A disciple would see the body, thrown in the charnel-ground, being devoured by crows, or hawks, or vultures, or dogs, or jackals, or by various kinds of worms. He then applies (this perception) to his own body thus: ‘Truly this body; too, is of the same nature, such it will become, it has not escaped that state.’

“Thus he lives contemplating the body ... clinging to naught in this world.

[3] “A disciple would see the body, thrown in the charnel-ground, reduced to a skeleton, held together by sinews, with some flesh and blood adhering to it ...

[4] “A disciple would see the body thrown in the charnel-ground, reduced to a skeleton, held together by sinews, without flesh, besmeared with blood ...

[5] “A disciple would see the body thrown in the charnel-ground, reduced to a skeleton, held together with sinews, without flesh and blood ...

[6] “A disciple would see the body thrown in the charnel-ground, reduced to loose bones scattered in various directions—bones of the hand, bones of the foot, shin bones, thigh bones, pelvis, spine and skull.

[7] “A disciple would see the body thrown in the charnel-ground, reduced to white bones of shell-like colour ...

[8] “A disciple would see the body thrown in the charnel-ground, reduced to a heap of bones, more than a year old ...

[9] “A disciple would see the body thrown in the charnel-ground, reduced to rotten bones, crumbling to dust. He then

applies (this perception) to his own body thus: ‘Truly, this body, too, is of the same nature, such it will become, it will not escape that state.

“Thus he lives contemplating the body ... clinging to naught in this world.

[(2) Contemplation on Feelings (*vedanānupassanā*)]

“A disciple, when experiencing a pleasant feeling, understands, ‘I am experiencing a pleasant feeling.’

“A disciple, when experiencing a painful feeling, understands, ‘I am experiencing a painful feeling.’

“A disciple, when experiencing a neutral feeling, understands, ‘I am experiencing a neutral feeling.’

“A. disciple, when experiencing a, pleasant worldly feeling (*sāmisā*), understands, ‘I am experiencing a pleasant worldly feeling.’

“A disciple, when experiencing a painful worldly feeling, understands, ‘I am experiencing a painful worldly feeling.’

“A disciple, when experiencing a neutral worldly feeling, understands, ‘I am experiencing a neutral worldly feeling.’

““A disciple, when experiencing a pleasant unworldly (*nirāmisa*) feeling understands, ‘I am experiencing a pleasant unworldly feeling.’

“A disciple, when experiencing a painful unworldly feeling, understands, ‘I am experiencing a painful unworldly feeling.’

“A disciple, when experiencing a neutral unworldly feeling, understands, ‘I experience a neutral unworldly feeling.’

“Thus he lives contemplating the feelings internally or externally, or both internally and externally.

“He lives contemplating the arising nature of feelings, the perishing nature of feelings, the arising and perishing nature of feelings.

“Now there arises in him the mindfulness—there exist only feelings to the extent necessary ... in this world.

“[(3) Contemplation on states of mind (*cittānupassanā*)]

“A disciple knows the mind with lust (*raga*) as with lust, knows the mind without lust as lust-free. He knows the mind with hate (*dosa*) as with hate. He knows the mind without hate as hate-free. He

knows the mind with ignorance (*moha*) as with ignorance, the mind without ignorance as without ignorance. He knows the shrunken state of mind as shrunken (*samkhitta*, i.e., associated with sloth and torpor) the distracted mind as distracted (*vikkhitta*—associated with restlessness—*uddhacca*). He knows the elevated mind (*mahaggata*) as elevated, the non-elevated mind as non-elevated (*amahaggata*—*kāmāvacara*, sentient). He knows the surpassable⁸⁴ mind as surpassable (*sauttara*)—either *kāmāvacara* or *rupāvacara*, the unsurpassable mind (*anuttara*) as unsurpassable. He knows the concentrated mind (*samahita*) as concentrated, the unconcentrated mind as unconcentrated (*asmāhita*) He knows the freed mind (*vimutta*) as (temporarily) freed, the non-freed mind as non-freed (*avimutta*).

“Thus he lives contemplating the states of mind internally or externally, or both internally and externally.

“He lives contemplating the arising nature of the states of mind, the perishing nature of the states of mind, the arising and perishing nature of the states of mind.

“Now there arises in him the mindfulness—there exist only states of mind to the extent necessary ... in this world.

[(4) Contemplation on the dhammas⁸⁵ (*dhammānupassanā*)]

[The five hindrances (*nivaraṇa*)]

“A disciple lives contemplating the dhammas with respect to the Five Hindrances.

“When sense-desire (*kāmacchanda*) is present a disciple knows well—I have sense-desire, or when sense-desire is not present he knows well—I have no sense-desire. He knows well how the arising of the non-arisen sense-desire comes to be; he knows well how the abandoning of the arisen sense-desire

84. Both types of consciousness pertaining to the sense-sphere (*kāmāvacara*) and form-sphere (*rupāvacara*) are surpassable, while types of consciousness pertaining to the formless-sphere are unsurpassable (*anuttara*), as here supramundane consciousness is not taken into account. (See Diagram 6 on page 264.)

85. *Dhammānupassanā*—Here *dhamma* does not mean the doctrine. It is a general term applied to both mundane and supramundane things. It resembles the broad meaning of the English term ‘thing.’ *Dhamma* in this connection is applied to *nivaraṇa* (hindrances), *bojjhaṅga* (factors of enlightenment) five aggregates of grasping (*upādānakkhandha*), *āyatana* (sense-spheres) and the Four Noble Truths (*ariyasacca*).

It is advisable to retain the Pali term here.

comes to be; he knows well how the non-arising in the future of the abandoned sense-desire comes to be.

“When anger (*vyāpāda*) is present he knows well, ‘I have anger’, or when anger is not present he knows well, ‘I have no anger.’ He knows well how the arising of the non-arisen anger comes to be; he knows well how the abandoning of the arisen anger comes to be; he knows well how the non-arising in the future of the abandoned anger comes to be.

“When sloth and torpor (*thīnamiddha*) are present he knows well, ‘I have sloth and torpor,’ or when sloth and torpor are not present he knows well, ‘I have no sloth and torpor.’ He knows well how the arising of the non-arisen sloth and torpor comes to be; he knows well how the abandoning of the arisen sloth and torpor comes to be; he knows well how the non-arising in the future of the abandoned sloth and torpor comes to be.

“When restlessness and brooding (*uddhacca kukkucca*) are present he knows well, ‘I have restlessness and brooding,’ or when restlessness and brooding are not present he knows well, ‘I have no restlessness and brooding.’ He knows well how the arising of the non-arisen restlessness and brooding comes to be; he knows well how the abandoning of the arisen restlessness and brooding comes to be; he knows well how the non-arising in the future of the abandoned restlessness and brooding comes to be.

“When indecision (*vicikicchā*) is present he knows well, ‘I have indecision’ or when indecision is not present he knows well, ‘I have no indecision.’ He knows well how the arising of the non-arisen indecision comes to be; he knows well how the abandoning of the arisen indecision comes to be; he knows well how the non arising in the future of the abandoned indecision comes to be.

“Thus a disciple lives contemplating the dhammas with respect to the Five Hindrances.

[The Five Aggregates of Grasping (*pañcupādānakkhandā*)]

“A disciple thinks: ‘Thus is material form (*rūpa*), thus is the arising of material form, thus is the perishing of material form. Thus is feeling (*vedanā*), thus is the arising of feeling, thus is the perishing of feeling. Thus is perception (*saññā*), thus is the arising of perception, thus is the perishing of perception. Thus are mental states

(*sankhāra*), thus is the arising of mental states, thus is the perishing of mental states. Thus is consciousness (*viññāṇa*), thus is the arising of consciousness, thus is the perishing of consciousness.

“Thus a disciple lives contemplating the dhammas with respect to the Five Aggregates of Grasping.

[The six internal and the six external sense-bases
(*salāyana*)]

“A disciple knows well the eye and material forms and the fetter that arises dependent on both. He knows well how the arising of the non-arisen fetter comes to be, how the abandoning of the arisen fetter comes to be, how the non-arising in the future of the abandoned fetter comes to be. Similarly he knows well the ear and sounds, the nose and the odours, the tongue and the tastes, the body and the contacts, the mind and the mental objects and the fetters that arise dependent on both (respectively). He knows well how the arising of the non-arisen fetters comes to be, how the abandoning of the arisen fetters comes to be, how the nonarising in the future of the abandoned fetters comes to be. Thus a disciple lives contemplating the dhammas with respect to the six internal and external sense-bases.

[The Factors of Enlightenment (*bojjhanga*)]

“When the enlightenment factor of ‘Mindfulness’ (*sati*) is present he knows well, ‘I have the enlightenment factor of mindfulness’, or when it is not present -he knows well that it is absent; he knows well how the arising of the non arisen enlightenment factor of mindfulness comes to be and how the fulfilment by meditation of the arisen enlightenment factor of mindfulness comes to be.

“When the enlightenment factor of ‘investigation of reality’ (*dhammavicaya*) is present he knows well, ‘I have the enlightenment factor of investigation of reality;’ when it is not present he knows well that it is absent; he knows well how the arising of the Enlightenment factor of investigation of reality comes to be and how the fulfilment by meditation of the arisen enlightenment factor of investigation of reality comes to be.

“When the enlightenment factor of ‘energy’ (*virīya*) is present he knows well, ‘I have the enlightenment factor of energy;’ or when it is not present, he knows well that it is absent; he knows well how the arising of the non-arisen enlightenment factor of energy comes to be and how the fulfil-

ment by meditation of the arisen enlightenment factor of energy comes to be.

“When the enlightenment factor of ‘joy’ (*pīti*) is present he knows well, ‘I have the enlightenment factor of joy’ or when it is not present he knows well that it is absent; he knows well how the raising of the non-arising enlightenment factor of joy comes to be, and how the fulfilment by meditation of the arisen enlightenment factor of joy come to be.

“When the enlightenment factor of ‘tranquillity’ (*passaddhi*) is present he knows well, ‘I have the enlightenment factor of tranquillity’ or when it is not present he knows well that it is absent; he knows well how the arising of the nonarisen enlightenment factor of tranquillity comes to be, and how the fulfilment by meditation of the arisen enlightenment factor of tranquillity comes to be.

“When the enlightenment factor of ‘concentration’ (*samādhi*) is present he knows well, ‘I have the enlightenment factor of concentration,’ or when it is not present he knows well that it is absent, he knows well how the arising of the non-arisen enlightenment factor of concentration comes to be, and how the fulfilment by meditation of the arisen enlightenment factor of concentration comes to be.

“When the enlightenment factor of equanimity (*upekkha*) is present he knows well, ‘I have the enlightenment factor of equanimity,’ or when it is not present he knows well that it is absent; he knows well how the arising of the non-arisen enlightenment factor of equanimity comes to be, and how the fulfilment by meditation of the arisen enlightenment factor of equanimity comes to be.

“Thus he lives contemplating the dhammas ... clinging to naught in this world.

“Thus a disciple lives contemplating the dhammas with respect to the seven factors of enlightenment.

[Contemplation on the Four Truths]

“A disciple is fully aware, as it really is, ‘This is suffering’ ‘this is the cause of suffering’, ‘this is the cessation of suffering’, ‘this is the way leading to the cessation of suffering’.

“Thus he lives contemplating the dhammas internally, or externally or both internally and externally, He lives contem-

plating the arising nature of dhammas, or their perishing nature, or both the arising and perishing nature of dhammas.

“Now there arises in him the mindfulness, ‘There exist only dhammas to the extent necessary for the growth of wisdom, for the growth of mindfulness.’ Independent he lives, clinging to naught in this world.

“Thus he lives contemplating the dhammas with respect to the four Noble Truths.

“Verily, should any person develop these four Foundations of Mindfulness in this way for seven years, he would either become an Arahant here and now or a Never-Returner (Anāgāmi) if there still be any attachment.

“Nay, should he develop them for six years... five years... four years... three years... two years... one year... seven months... six months... five months... four months... three months... two months... a month... half a-month... a week... he would become an arahant or an anagāmi (non-returner) if there still be any attachment in this very life.

“Because of this it was said, ‘There is a unique way for the destruction of suffering, for the purification of beings, for the attainment of Wisdom, and for the realization of Nibbāna’.”

“Thus spoke the Exalted One. The disciples were delighted.

