

Dīgha Nikāya - The Long Discourses

The Chanting Together (Sangiti Sutta)

[207] Thus have I heard : —

1. I. The Exalted One was once making a tour in the country of the Mallas, ¹ accompanied by a great company of the brethren, numbering about five hundred. And he arrived at Pava the Malla capital. There he resided in the mango-grove of Cunda the smith. 2

2. Now at that time a new mote-hall of the Pava, Mallas named Ubbhataka[^] had not long been built, and had not been occupied by recluse or brahmin or any human being whatever. And the Pava Mallas heard that the Exalted One on his tour had arrived with his following at Pava and was staying in Cunda's mango-grove. And they went to visit him, and saluting him sat down at one side. So seated they said to him : —

' Lord, a new mote-hall named Ubbhataka has lately been built by us Mallas of Pava, and no recluse or brahmin or any human being whatever has yet occupied it. [208] Let, lord, the Exalted One be the first to make use of it. That it has first been used by the Exalted One will be for the lasting good and happiness of the Pava Mallas.'

The Exalted One by his silence assented,

3. When they marked his assent, they rose and saluted him, passing round by his right, and went to the mote-hall. They spread the whole hall with carpets, arranged seats, put a bowl of water ready, hung up an oil lamp, and returned to the Exalted One. Saluting

¹ The Mallas were an oligarchy of rajas. They are called rajas in the Corny,

2 Cf. above, Vol. II, 137.

3 'Thrown-aloft-er.' 'So-called because of its height.' Corny.

him and standing at one side they said : ' The whole mote-hall, lord, is spread with carpets, seats are arranged, a bowl of water has been placed ready, a lamp is hung- up. And now, lord, whenever the Exalted One deems the time is fit. . . . '

4. Then the Exalted One dressed himself and taking bowl and robe he went with the company of brethren to the mote-hall. On arriving he bathed his feet, and entered the hall, and took his seat facing the east, leaning against the central pillar. The brethren also bathed their feet and entered the hall ranging themselves against the western wall and facing the east [209], behind the Exalted One. The Pava Mallas also bathed their feet and entered the hall, ranging themselves against the eastern wall and facing the west with the Exalted One before them. Then the Exalted One far into the night discoursed on the doctrine to the Pava Mallas, instructing, enlightening, inciting and inspiring them.¹ And then he dismissed them saying : ' Lovely, Vasetthas,² is the night. Do ye deem it time ?'

'We do, lord,' responded the Pava Mallas. And rising they saluted the Exalted One by the right and departed.

5. And presently the Exalted One, surveying the company of brethren wrapped in silence wherever they sat,⁵ called to the venerable Sariputta : ' There is an absence, Sariputta, of sloth and torpor in the company of brethren. Let a religious discourse occur to thee. My back is aching, I will stretch it.'

' So be it, lord,' replied Sariputta. Then the Exalted One, letting his robe be folded in four, took up the lion-posture on his right side, placing his feet

1 B.'s comments on these four verbs in the Sonadanda Suttanta (I, 159) should be compared with those on the same passage in S. I, 114, given in Kindred Sayings I, 140, 11. 4.

2 Apparently a leading family name among the Mallas both of Pava and the neighbouring village, Kusinara. See II, i8i.

3 Literally, ' wrapped in silence, wrapped in silence.' ' Wherever he looked, there that part was silent.' Comy.

one in the curve of the other, mindful and deliberate,¹ having mentally noted a time for arousing himself.

6. Now at that time the Nigantha, Natha's son, [210] had just died at Pava.² After his death the Niganthas became divided, falling into opposite parties and into strife, disputes broke out and they went on wounding each other with wordy weapons : — Thou dost not confess this Norm and Discipline ! I do confess it ! Wilt thou confess it ? Thou art in the wrong ! I am practising it rightly ! I am speaking to the point ; thou art off the point ! Thou sayest last what should be said first, and first what should come last ! What thou hast so long excogitated is quite upset ! Thy challenge is taken up ; thou'rt proved to be wrong ! Begone to get rid of thy opinion, or disentangle thyself if thou canst! Truly the Niganthas, followers of Nathaputta, were out methinks to kill. Even the lay disciples of the white robe, who followed Nathaputta, showed themselves shocked, ³ repelled and indignant at the Niganthas, so badly was their doctrine and discipline set forth and imparted, so ineffectual was it for guidance, so little conducive to peace, imparted as it had been by one who was not supremely enlightened, and now wrecked as it was of his support and without a protector.

7. Then the venerable Sariputta addressed the brethren :

The Nigantha, Nathaputta, friends, has just died at Pava. Since his death the Niganthas have become divided and have fallen into opposite parties and into strife. Disputes have broken out and they go on wounding each other with wordy weapons ... so badly has their doctrine and discipline been set forth

1 Recorded in the same terms of Gotama, e.g. II, 149; S. I, 107; but cf. Devadatta in Vinaya Texts III, 258.

2 This episode forms the occasion for Suttanta XXIX. above, p. III, and for the Samagama Sutta, M. II, 243 f.

3 Only the Burmese Mandalay MS. and Rangoon edition and the Siamese edition here read also virattarupa, 'repelled,' as on p. II I.

. . . and now wrecked of his support and without a protector.

[211] But to us, friends, the Norm has been well set forth and imparted by the Exalted One. It is effectual for guidance, conducive to self-mastery, and is imparted by one perfectly enlightened. 1 Herein there should be a chanting by all in concord, not a wrangling, that thus this holy life may persist and be long maintained. That may be for the welfare and happiness of many folk, for compassion on the world, for the good, the welfare, the happiness of devas and of men.

[The Recital.]

I.

8. What is the single doctrine ?

All beings persist through causes. All beings persist through conditions. 2

This 'single doctrine,' friends, has been perfectly set forth by the Exalted One who knows, who sees. Hereon there should be a chanting in concord, not a wrangling, [212] that thus this holy life may persist and be long maintained. That may be for the welfare

and happiness of many folk, for compassion on the world, for the good, the welfare, the happiness of devas and of men.

II.

9. There are double doctrines, friends, which are perfectly set forth by the Exalted One who knows, who sees. Hereon there should be a chanting in concord

1 Cf. above, p. 115 f.

2 Cf. Khp. IV; A. V, 50, 55. The Digha alone gives the second aphorism. 'Cause': ahara, usually meaning 'food,' is literally a thing 'adduced,' 'brought up.' Four kinds of a h a r a are specified, e.g., S. II, 11 f. ; below, 219— food, contact, purpose, consciousness (in connection with rebirth), all considered as so many causes, conditions, antecedents of 'result' or fruit. Hence a h a r a in general can always be rendered by p a c c a y a. So B. 'Condition' = sankhara: the k a r a n a or doing, action, that leads to the result. Comy.

. . . for the good ... of devas and of men : — Which are the doubles ?

I 1 Mind 1a and body.

ii. Ignorance and craving for rebirth.

iii. False opinion as to {a) rebirth, (d) no rebirth.

iv. Unconsciousness and indiscretion.

v. Conscientiousness and discretion.²

vi. Contumacy and friendship with evil,³

vii. Suavity and friendship with good.

viii. Proficiency as to offences and restoration from them.

ix. Proficiency as to attainments and recovery from them (viz. : as to Jhana).

x. Proficiency in elements 4 and in understanding them.

xi. Proficiency in the (twelve) spheres of sense and in the (twelve factors 5 of the) causal formula.

xii. Proficiency in assigning specific causes, and in eliminating elements that are not causal [in a specific effect].⁶

1 With this Hst compare Anguttara I, 83 f., and below, XXXIV, I, 3, etc.

1a I.e. N a m a , by which in this connection the 'four incorporeal khandhas' (aggregates) are always meant. B. refers to the Visuddhi Magga for a detailed analysis (ch. xiv.).

2 The former concerns one's own estimate of one's self, the latter the estimate of one's neighbours. Comy.

3 Cf. Bud. Psy. Eth., p. 344.

4 The eighteen d hat us, those residual factors of our experience which cannot be expressed in more ultimate [subjective] terms (attanā sabhavaṃ dhareti ti dhatu), to wit, the three ultimates in each act of consciousness, object, or stimulus, re-acting organ [of sense or mind], resulting cognition.

5 The only apparent reason for linking these two is the common number.

6 The first of the 'ten powers' of a Tathagata (M. I, 6g f. ; A. V, 33 f. ; Vibh. 335 f. Cf. Psalms of the Early Brethren I, p. 167, n. I ; II, 7, w. I ; Bud. Psy. Eth., p. 348) shared partly by disciples (Points of Controversy, 139 f.). ' Proficiency' (kusalā) is, by B., defined as ' intelligence-with-understanding ' (pañña-pajānana), further specialized in x. a as learning, remembering, grasping, intuition, in x.^a as the last two plus reflection, in xi."b as learning by heart, pins the last group, in xi.", understanding of procedure, in xii. as determining.

[213] xiii. Rectitude and shamefacedness. 1

xiv. Patience and gentleness.

xv. Mildness of speech and courtesy. 2

xvi. Kindness 3 and love. 4

xvii. Absence of mind-" and want of intelligence.

xviii. Mindfulness and intelligence.

xix. Unguardedness of faculties 6 and intemperance in diet.

xx. Guardedness of faculties and temperance in diet.

xxi. The powers of judging and of cultivation.

xxii. The powers of mindfulness and concentration.

xxiii. Calm and insight. 7

xxiv. The causes [or signs] 8 of calm and of mental

grasp. 9

xxv. Mental grasp and balance.

xxvi. Attainment in conduct and in [sound] belief.

xxvii. Failure in conduct and in [sound] belief. 10

[214] xxviii. Purity in conduct and in belief. 11

xxix. Purity in belief and the struggle according to the belief one holds. 12

xxx. Agitation over agitating conditions and the systematic exertion of one [thus] agitated.

xxxi. Discontent in meritorious acts and perseverance in exertion.

1 In Bud. Psy. Eth., § 1340, this term is not lajjavo (defined as hiribalar], § 30), but m a d d a v o .

2 Cf. Bud. Psy. Eth., ^ 1343 f.

3 Literally, Not-hurting, defined as ' pity.'

4 Defined as purity of fraternal love (m e 1 1 a).

5 I.e., of mindfulness (sati), muddleheadedness. Bud. Psy. Eth., § 1349.

6 Cf, Bud. Psy. Eth., § 1345 f.

7 Cf. *ibid.*, §1355 f.

8 N i m i l l a , on which see Points, 387 f. Refers to J h a n a -

practice.

9 Grasp = effort (viriyag). Comy.

10 Ditthi, associated with sampada, sampanno, is

always used in this sense. Cf. Points, 269, 11. 3. In the Comy.

the contents of xxvii precede those of xxvi.

11 Bud. Psy. Eth., § 1365 f.

12 *Ibid.*, p. 357, n1. 2.

xxxii. The higher wisdom 1 and emancipation.²

xxxiii. Knowledge how to extirpate and knowledge how to prevent recrudescence. 3

These, friends, are the Double Doctrines perfectly set forth by the Exalted One who knows, who sees. Hereon there should be a chanting by all in concord, not a wrangling, that thus this holy life may persist and be long maintained. That may be for the welfare and happiness of many folk, for compasgion on the world, for the good, the welfare, the happiness of devas and of men.

III.

10. There are, friends. Triple Doctrines perfectly set forth by the Exalted One who knows, who sees. Hereon there should be a chanting in concord even by all, not a wrangling. . . . Which are these ?

i. Three bad ' roots ' (or conditions) : — greed, hate, dullness.

ii. Three good ' roots ' : — disinterestedness, love ; intelligence.⁴

iii. Three kinds of evil conduct, to wit, in act, word and thought.

1 V i j j a . The term annexed from brahminism by the Buddha and made to refer, not to the three Vedas, but either to the whole field of ' insight,' intellectual and mystical, as in I, 124, ov, as here (Corny.), to three tracts of that field, viz. — *ibid.*, Nos. 14-16. Cf. A. I, 163-5 5 Psalms of the Sisters, p. 26, n. 2.

2 Both intellectual riddance of the five Hindrances and Nibbana. Corny.

3 Cf. with Sum. V. Asl. 407 on this passage. ' Bearing on rebirth' (patisandhivasena), it apparently refers to the doctrine in the statement of which the figure of the palm-tree stump occurs — ' so that they are destroyed and cannot grow up again.' See Vin. Texts II, 113. The phrase recurs in the Nikayas several times.

4 Literally, the negatives of the three in i. They are invested, in Pali, with a positive force ; they are contraries, logically speaking, not contradictories. B. allows an alternative reading : akusalamulam means either ' bad root ' or ' root of all that is bad.' 'Bad,' for a Buddhist, means 'productive of painful result,' * demeritorious.'

[215] iv. Three kinds of fine conduct, to wit, in act, word and thought.

v. Three kinds of bad thoughts 1 to wit, thoughts of sense-desire, of enmity, of cruelty.

vi. Three kinds of good thoughts, to wit, thoughts of renunciation, 2 of amity, of kindness,

vii. Three kinds of bad purposes . . . [as in v.].³

viii. Three kinds of good purposes . . . [as in vi.].

ix. Three kinds of bad notions . . . [as in v.].

x. Three kinds of good notions . . . [as in vi.].

xi. Three bad elements, to wit, of sense-desire, enmity, cruelty.

xii. Three good elements, ... [as in vi.].

xiii. Other three elements, to wit, the sphere of sense-desire, that of the brahma-world, that of the higher heavens. 4

xiv. Other three elements, to wit, the sphere of the brahma-world, that of the higher heavens, that of cessation. 5

XV. Other three elements, to wit, low, medium and sublime spheres. 6

[216] xvi. Three [directions of] craving, to wit, craving for the pleasures of this life, craving for life to come, craving for life to end.

1 Vitakka: an unspecialized expression in the Nikayas; in Abidhamma, inception of cogitative activity. Cf. p. 213, 1.

2 Nekkhamma. B. does not analyze this term. By the context it is the contrary of kama (sense-desire). 'All good states are n e k k h a m m a-dh a t u.' Corny. •

3 Sankappa. 'There is no difference in the meaning (content, attha) of sankappa and vitakka.' Corny. Cf. Compendium, p. 238.

4 Arupadhatu. Here dhatu is used to mean the place reached in rebirths (a g a t a t t h a n a s m i i j b h a v e n a), says B., and describes the three in the terms used in Dhs. (Bud. Psy. Eth.), §§ 1281-6. It will be seen that the lowest (5) spheres are included in the universe of sense desire (kama; below, xl, xli.).

5 N i b b a n a is here referred to. Comy. Cf. below, xviii.

6 I.e., the twelve classes of bad thoughts (Bud. Psy. Eth., § 365) f-) 'all other worldly (secular) thoughts, and (3) the nine spiritual thoughts. Comy. In the 'BahudhatukaSutta' (M. III, 61 f.), d h a t u ' s are enumerated in one category of 18, three of 6, one of 3, and one of 2.

xvii. Other three [directions of] craving, to wit, craving for life in the spheres of sense, for life in the brahma (rupa) world, for life in the higher worlds.

xviii. Other three [directions of] craving : — craving for life in the lower spheres, for life in the higher spheres, for cessation. 5

xix. Three 'fetters,' to wit, the false opinion concerning individuality, doubt, inverted [judgment] as to rule and ritual.²

xx. Three intoxicants, to wit, the poisons 3 of sensuality, future life and ignorance.

xxi. Three [planes of] rebirths, to wit, the universe of sense-desire, that of the lower and that of the higher worlds.

xxii. Three quests : — that of sensuous enjoyment, that of life renewed, that of [problems 4 connected with] the religious life.

xxiii. Three forms [of conceit], to wit (1), I am better than . . . , (2) ' I am equal to - . . , (3) ' I am worse than . . . '⁵

xxiv. Three periods, to wit, past, future, present.⁶

1 Here taken in the sense of ' for life to end ' (xvi.), the Ucheda or Annihilationist view. See Vibhanga, 365 f., where the 3 threes are defined, and which B. quotes. B. concludes : ' What did he teach in this section (xvi.-xviii.) ? That under the aspect of lusting, all ideas of life are based on [what is termed] t a n h a , and as all t a n h a is permeated (p a r i - y a d i t V a) by sensuous craving, he shows the other two forms as deduced (niharitva) from that.' Cf. above, xiv.

2 See Expositor i, 65. B.'s note on the first runs : belief in the actual existence of a k a y a consisting in body and mind — i.e., of a soul (a l l a) in either of them.

3 ' Asa va, in the sense of surrounding, or of flowing up to . . . e.g., from the eye (or sight) a flowing, percolating, rolling on into the object . . . Abhidhamma, adding d i t t h i (erroneous opinion), gives four.' Comy. Cf. Dhs., §§ 1096- 1 100, and above, p. 175, n. i.

4 B rah macariye Sana — i.e., eschatological problems, concerning the soul and its beginning, nature, and ending (an tag a- hika d i t t h i). See Vibh., p. 366.

5 See Vibh. 367 ; S. I, 12 (20) ; III, 48. The first form, says B., besets kings and recluses ; the second, the king's official? ; the third form is characteristic of servants (?).

6 A d d h a. The Four Nikayas use a d d h a n a i j, e.g., A. V. 32 ; S. I, 140. B. distinguishes between the religious and philo- sophical denotation of a d d h a (Suttanta-, Abhidhamma-pariyiia). In the former, ' the present ' refers to one span of life ; ' the past ' is time prior to this span of Ufe ; ' the future ' is time after decease from this life. In the latter, the present is any threefold instant (nascent, static, cessant) ; past and future precede and follow that.

xxv. Three limits, to wit, individuality, 1 its rising, its cessation.²

xxvi. Three [modes of] feelings, to wit, pleasant, painful and neutral feeling.

xxvii. Three states of suffering, to wit, pain, conditioned existence, change. 3

[217] xxviii. Three 'heaps,' to wit, that of wrong-doing entailing immutable evil results, that of well-doing entailing immutable 4 good results, and that of everything not so determined.

xxix. Three doubts, 5 to wit, doubts, perplexity, inability to decide, dissatisfaction concerning past, future and present.

xxx. Three things which a Buddha 6 has not to guard against : a Buddha, friends, is pure in conduct whether of act, or speech, or thought. There is no misdeed of any kind concerning which he must take good care lest another should come to know of it.

xxxi. Three obstacles, 7 to wit, lust, hate, illusion.

1 Sakkayo. 'The five aggregates (body and mind) of grasping.' Comy.

2 The discontinuance, extinction(nibban a)of both.' Comy.

3 The first d u k k h a t il is painful feeling, the second is neutral feeling, but is our oppressed awareness of the tyranny of birth, old age, and dissolution. The third is pleasant feeling, but with the accompanying sense of liability to be plunged into sorrow. Such is the substance of B.'s comment.

4 Niyata: certain, fixed. The first are the crimes enumerated in Points, So, n. 5 ; cf. p. 177, n. i ; the second, the fourfold Path and its fruits. On ' heap ' see op. cit. XXI, 7.

5 B. reads t a m a for k a n k h a : ' obfuscations.'

6 Tathagata, here clearly meaning a Buddha, at least according to commentarial tradition, since B. proceeds to show the little difference in the case of ' other Arahants,' who needed to take care. He instances the conduct of Sariputta in the

' Catuma-sutta,' M. I, 459, explaining the latter's motive. Cf. Ang. IV, 82, where the ' friends' is omitted.

7 Literally, ' somewhats.' The secondary meaning is paraphrased by ' p a l i b o d h o.' Cf. B. here, and Corny, on Dhp. 200 (III, 258).

xxxii. Three fires, to wit, lust, hate, illusion.

xxxiii. Other three fires, to wit, the fire of the worshipful, the fire of the head of the household, the fire of those worthy of offerings.¹

xxxiv. Threefold classification of matter, to wit, as visible and resisting, as invisible and resisting, as invisible and unresisting.²

xxxv. Three accumulations,³ to wit, complexes of merit, of demerit, of in-fluctuate [results]. 3a

[218] xxxvi. Three kinds of persons, to wit, the learner, the adept, he who is neither. 4

xxxvii. Three kinds of seniors, to wit, an aged layman, an eminent bhikkhu, a bhikkhu officially ranked as 'senior'.⁵

xxxviii. Three bases by merit accomplished, to wit, the bases⁶ composed of giving, of virtue, of study.

xxxix. Three bases for reproof, to wit, that which has been seen, that which has been heard, that which one suspects.⁷

xl. Three uprisings of desires connected with sense :

(i) There are beings, friends, whose sense-desires are bound up with the objects thereof, and they are in subjection to such desire. Such are human beings,

1 I.e., the ministry due to parents, to children, wife and dependents, and to the religious world. Ang IV, 45 ; cf. II, 70.

2 Or non-reacting. A psycho-physical category. See Bud. Psy. Eth., §§ 754-6. The third kind is also applicable to very subtle matter. Comy.

3 Sankhara: — because 'they compound co-existent states and states of future-life-results; they make a heap (rasim)'. Comy. But cf. above, p. 204, n. 2.

3a Anenja abhisankharo : — it compounds what is immovable . . . has become result, is immaterial ... a synonym for will for rebirth in the Arupa heavens. Comy. Cf. S. II, 82 f. ; Vibh. 135, 340.

4 I.e., the puthujjana, or 'man in the street,' average person.

5 Whom the novices speak of as 'thera.' Comy.

6 Grounds for profit, advantages.

7 To be consulted in detail in the Samanta pasadika (B.'s Comy. on the Vinaya). Comy.

some devas and some reborn to [one of the four] evil destinies. (2) There are beings who have desires for that which [they have] created ; such are the devas so called (Nimmanarati), who having created one thing after another are in subjection to such desires. (3) There are beings who have desires for the creations of others ; and get these into their power ; such are the devas^ so called (Paranimmita-vasavatti).

xli. Three happy rebirths - — (i) There are beings, friends, who [in a former birth] having continually produced, dwell now in happiness ; such are the devas of the Brahma group. (2) There are beings who are soaked and steeped in happiness, full of it, pervaded by it. They from time to time pour forth ecstatic utterance saying : ' Oh the bliss of it ! Ah what happiness !' Such are the Radiant Devas 2 (3) There are beings who are similarly filled with happiness . . . pervaded by it : they, serenely blissful, experience only sublime [219] happiness. Such are the Luminous Devas.2

xlii. Three kinds of knowledge : that of the learner, that of the adept, that of him who is neither.

xliii. Other three kinds of knowledge : — knowledge that is thought out, knowledge that is learned (from another), knowledge that is gained by [cultural] development.⁴

xliv. Three kinds of armour : — that of doctrine learnt, that of detachment,⁵ that of knowledge.

xlv. Three faculties : — that of coming to know the unknown, that of knowing, that of perfected knowledge.⁶

¹ These two curiously named groups are the highest stages of life in the 'sensuous universe.' Cf. below, p. 241.

² Deva Abhassara. Cf. Kindred Sayings, p. 144, and Compendium, p. 138.

³ Subhakinha devas ; ninth in the Rupavajras. For tesan taij yeva the Corny, reads te santam eva, santam meaning panitaij.

⁴ Cf. Bud. Psy., p. 130.

⁵ Detachment of body (solitude), of mind (purity), and from the conditions of rebirth. Comy.

⁶ Cf. Bud. Psy. Eth., §§ 296, 364a, 555; Vibh., p. 124; P.P., p. 2 ; Yam. II, 61.

xlvi. Three kinds of vision, to wit, the eye of flesh, the heavenly eye, the eye of insight.¹

xlvi. Three courses of training, to wit, the higher morality, the higher mental training, the higher insight.²

xlvi. Three [branches of] culture, to wit, the culture of sense-impressions,³ of mind, of insight.

xlix. Three supreme things, to wit, that of vision, that of procedure, that of freedom.⁴

1. Three species of concentration ⁵ : — that of mental application followed by sustained thought, that of sustained thought without mental application, that of concentration without either.

li. Other three species of concentration : — concentrative insight into 'emptiness,' 'signlessness,' 'end of baneful longing.' ⁶

lii. Three purities, to wit, of action, speech and thought.

[220] liii. Three factors of the anchorite, to wit, a certain attitude respecting conduct, respecting speech, respecting thought.

liv. Three proficiencies, to wit, proficiency as to progress, regress, and the means of success.⁸

Iv. Three intoxications, to wit, the pride of health, the pride of youth, the pride of life.

Ivi. Three dominant influences [on effort] ; to wit, the influence of self-[criticism], the influence of the community, the influence of spiritual things.

1 Cf. Iti-vuttaka, § 61.

2 Cf. A. I, 235; Buddhism (by Mrs. Rhys Davids), 1912, p. 199 f.

3 Kayo, usually, in Abidhamma, referring to the psycho physical mechanism of sense. Culture is literally making to become, developing.

4 B. refers these to categories of Path, Fruit, and Nibbana, with alternative assignments.

5 Samadhi. Cf. M. III, 162; S. IV, 360; A. IV, 300; Compendium 95.

6' Cf. Bud. Psy. Eth., p. 91 f. ; Compendium 216.

7 Moneyyani: munibhavakara dhamma. Corny.

8Ayo, apayo, upayo: derivatives from i, to go. The second more usually covers all evil rebirth.

Ivii. Three bases of discourse, to wit (i) discourse may be concerned with the past : — ' Such things were in the past '1(2) discourse may be concerned with the future : — ' So will it be in time to come,' or (3) with the present : — ' So has it come to pass at the present day.'

Iviii. Three branches of wisdom, to wit, knowledge of one's former lives, knowledge of the decease and rebirth of beings, knowledge in the destruction of the ' intoxicants.' 1

lix. Three states, to wit, deva-consciousness, the divine states, the Ariyan state. 2

Ix. Three wonders, to wit, the wonder of mystic power, the wonder of manifestation, the wonder of education. 3

These triple states, friends, have been perfectly set forth by the Exalted One who knows, who sees, the Arahant, Buddha supreme. Here should there be a chanting in concord by all, not a wrangling ... for . . . the happiness of devas and men.

IV.

[221] II. Fourfold doctrines, friends, have been perfectly set forth by the Exalted One who knows, who sees, the Arahant, Buddha supreme. Here should there be a chanting in concord by all. not a wrangling . . . for . . . the happiness of devas and of men. Which are these ?

i. Four applications of mindfulness, 4 to wit : — Herein, friends, let a brother as to the body ... as

1 Or A s a V a ' s. On the annexation, with the meanings above given, of the adjective te-vijjo, see Psalms of the Sisters, 26, n. 2. B. exegetically paraphrases vijj a as tamaij vijjhati, pierces the gloom, i.e., of the unknown.

2 The first is the conscious experience of the ' Eight Attainments ' or J ha n as, the second that of the Four Exercises in sublime emotion (cf. I, p. 317 f.), the third is that of the Fruitions.

3 See I, p. 277 f. 4 See Vol. II, p. 327 f.

to feelings ... as to thought ... as to ideas continue so to look on these [severally and in order], that he remains ardent, self-possessed and mindful, overcoming both the hankering and the dejection common in the world.

ii. Four supreme efforts 1 to wit : — Herein, friends, a brother, in order that unrisen wrong and wicked ideas may not arise ... in order that wrong and wicked ideas if arisen, may be put away ... in order that unrisen good ideas may arise ... in order that good ideas, if arisen, may persist, may be clarified, multiplied, expanded, developed, perfected, generates will, endeavours, stirs up energy, makes firm his mind, struggles.

iii. Four stages to efficiency (iddhi).² Herein, friends, a brother develops the stage which is characterized by (1) the mental co-efficient of an effort of purposive concentration ; (2) by the mental co-efficient of an effort of intellectual concentration ; (3) by the mental co-efficient of an effort of energized [222] concentration ; (4) by the mental co-efficient of an effort of investigating concentration.

iv. Four Jhanas. Herein, friends, a brother, aloof from sensuous appetites, aloof from evil ideas, enters into and abides in the First Jhana, wherein there is initiative and sustained thought, which is born of solitude, and is full of zest and ease. Secondly, etc. . . .³

v. Four developments of concentration, 4 to wit, that which when practised and expanded, conduces to (i) pleasure in this life; (2) acquisition of intuition and insight ; (3) mindfulness and well-awareness ; (4) destruction of 'spiritual intoxicants.' Which are these severally ? (1) is the Fourfold Jhana. [223] (2) is when a brother attends to the sensation of light, 5 sustains the perception of daylight, and attends to light

1 Above, Vol. II, 344.

2 Vol. II, no.

3 Above, p. 123 f.

4 Ang. II, 44.

5 Proceeding from sun, moon, gems, etc. S. Sumangala renders the next clause as : — 'fixing it in his mind that at night the sun is up and there is light, and vice versa during the day.'

no less in the nighttime, and thus, with open and unmuffled consciousness, creates a radiant luminous mind. (3) is the understanding of each feeling, or perception, or thought, as they severally arise, remain present and vanish. (4) is the keeping watch over the five aggregates of grasping, as they rise and cease : — This is material . . . this is the appearance of something material . . . this is its vanishing, and so on.'

vi. Four 'infinitudes,'¹ to wit : — Herein, brethren, a brother lets his mind pervade one quarter of the world with thoughts of love . . . pity . . . sympathy in joy . . . equanimity, and so the second quarter, and so the third, and so the fourth. And thus [224] the whole wide world, above, below, around and everywhere does he continue to pervade with heart . . . far-reaching, grown great and beyond measure, free from anger and ill-will.

vii. Four Jhanas of Arupa-consciousness, to wit- : — Herein, brethren, a brother, by passing beyond the consciousness of matter, by the dying out of the sensation of resistance, by paying no heed to the idea of difference, at the thought : 'space is infinite !' attains to and abides in the conceptual sphere of space as infinite. (2) Having wholly transcended this, at the thought : 'Infinite is consciousness!' he attains to and abides in the conceptual sphere of consciousness as infinite. (3) Having wholly transcended this, at the thought: 'It is nothing!' he attains to and abides in the

conceptual sphere of nothingness. (4) Having wholly transcended this, he attains to and abides in the sphere of neither consciousness nor unconsciousness.

viii. Four Bases of Conduct 3: — Herein, brethren, a brother judges that a certain thing is to be habitually pursued, another thing is to be endured, another to be avoided, another to be suppressed.

1 Called 'divine states' (Brahma vihara) in lix. of the Triple Doctrines. See Vol. II, p. 219 f. ; Visuddhi Magga, p. 320.

2 Cf. Bud. Psy., 117 f. ; Bud. Psy. Eth., §§ 265 f. ; Dial., I, 249 f. ; II, 119 f,

3 Cf. R. Morris in J.P.T.S., 1884, p. 71, on the term apassena.

ix. Four Arlyan lineages. Herein, brethren, a brother is content with whatever robes [he may have], commends contentment of this kind, and does not try to gain robes in improper unsuitable ways. And he is not dismayed if he gain no robe, but when he has gained one, he is not greedy, nor infatuated nor overwhelmed ; he wears it heedful lest he incur evil and understanding its object. Finally, by this contentment as to any garment, he neither is puffed up nor disparages others. Now he that is expert, not slothful, heedful, mindful, [225] is called, brethren, a brother who is true to the ancient distinguished lineage of the Ariyans.

The same is he who is similarly content with his alms, and with his lodging.

Lastly, brethren, the brother who, having the love both of eliminating on the one hand, and of developing on the other, loves both to eliminate and to develop, in loving both, neither is puffed up, nor disparages others. He that is herein expert, not slothful, heedful, mindful, is called a brother who is true to the ancient distinguished lineage of the Ariyans.

x. Four exertions, 1 to wit, self-control, eliminating, developing, safe-guarding. What is the first ? Herein, brethren, when a brother sees an object with the eye, and is not entranced by the general appearance or the details of it, [226] but sets himself to restrain that which might give occasion for bad, wicked states, covetousness, dejection to flow in over him were he to dwell unrestrained as to the faculty of sight, and to keep watch over that faculty, and attains to mastery over it . . . and similarly as to the other four senses and mind, such an effort is called exertion in self-control.²

(2) What is exertion in elimination ? Herein, brethren, a brother, when a sensual, malign, or cruel thought has arisen, will not endure it, but puts it away, suppresses, exterminates it and makes it non-existent. Such an

1 Padhanaij, here paraphrased by *uttama-viriyam*.

2 Cf. *Bud. Psy. Eth.*, § 1347.

exertion is called exertion in elimination. (3) What is exertion in developing ? Herein, brethren, a brother cultivates each of the seven factors of enlightenment 1 which are based upon detachment, upon passionlessness, upon cessation, and wherein is maturity 2 of self-surrender. 3 This is called exertion in development. (4) What is exertion in safe-guarding ? Herein, brethren, a brother keeps pure and genuine 4 an auspicious object of concentrated imagination when it has arisen, [such as] one of the contemplations of foul things. This is called exertion in safe-guarding.

xi. Four knowledges, 5 to wit, knowledge of the Doctrine, knowledge in its corollaries, knowledge of what is in another's consciousness, 6 and popular knowledge. 7

[227] xii. Other four knowledges, to wit: knowledge regarding suffering, genesis, cessation, path.

xiii. Four factors in 'Stream-attainment,' to wit, intercourse with the good, hearing the good doctrine, systematized 8 attention, practice in those things that lead up to the doctrine and its corollaries.

xiv. Four factors of his state who has attained the stream. Herein, brethren, the Ariyan disciple has an

1 Or 'wings of wisdom,' i.e., mindfulness, investigation of doctrine, energy, zest, serenity, rapt contemplation, equanimity.

2 All synonyms, says B., for Nibbana.

3 B. repeats this rendering of *vos sagga - p ar i n a mi* in commenting on S. I, 88 (K.S., p. 113, «. 3). Surrender means both giving up and plunging in (after Nibbana).

4 SoB. : *sodhati*. The text merely repeats *anurakkhati*.

5 Of this category, (i) and (2) occur in S. II, 57 f. There they are described respectively as the 'four truths' applied to 'decay and death,' and this tradition as loyally held and to be held. Vibhanga, 329 f., gives the four, describing (i) as understanding the four paths and their fruits, and (2) as tradition of the four truths respecting suffering as loyally held, etc B. here quotes Vibh., but defines (i) as the four truths.

6 For *pariccheda*- read (as in B. and Vibh.) *paricce*-. B. : *paresaij c i tt a- paricch ede nan ay*. But he reads *paricce* in the text.

7 Cf. Mil in da i, 226.

8 On yoniso as thus rendered, cf. K.S. I, 131, and in Index.

unshakeable faith (i) in the Buddha : — ‘ So he too, the Exalted One, is Arahant, supremely enlightened, full of wisdom and goodness, Blessed One, world-knower, peerless driver and tamer of men, teacher of devas and men, Buddha, Exalted One!’ (2) in the Norm: — Well proclaimed by the Exalted One is the Norm, effective in this life and without delay, bidding us come and see, leading us onward, to be known by the wise as a personal experience. (3) in the Order: — Well practised is the Order of the Exalted One's disciples, in uprightness, method and propriety, namely, the four pairs of persons, the eight classes of individuals. This is the Order of the Exalted One's disciples, to whom offerings and ministering should be made, and gifts and reverent greeting as unto the supreme field of merit throughout the world. (4) Endowed is it with virtues lovely to the Ariyans, unbroken and flawless, consistently practised, unblemished, making men free, commended by the wise, unperverted and conducing to rapt concentration. 1

xv. Four fruits of the life of a recluse, to wit, the fruit of [the fourfold path, i.e. of] Stream-attainment, of the Once-returner, of the Never-returner, of Arahantship. 2

[228] xvi. Four elements, to wit, the extended [or earthy], the cohesive [or watery], the hot [or fiery], the mobile [or aerial] element.

xvii. Four supports [or foods], to wit, solid [bodily] food, whether gross or subtle, contact, as the second, motive or purpose as third, consciousness [in rebirth] as fourth.³

xviii. Four stations of consciousness. Brethren, when consciousness gaining a foothold persists, it is

1 Cf. II, 100.

2 Cf. I, 65 f., where the ' fruits' are differently, less technically, less eschatologically described ; and above, p. 124, § 25, where they agree with the present description.

3 Cf. Bud. Psy. Eth., p. 61 f. B. gives as a special aspect under which sections xiii.-xv. are to be regarded, ' their [relative] grossness and subtlety by way of harsh or pleasant basis ' (lukhapanitavatthuvasena)

either in connection with material quahties, or with [a co-efficient of] feeHng, or perception or vohtional complexes. In connection with any of these as an instrument, as an object of thought, as a platform, as a seat of enjoyment, it attains to growth, increase, abundance. 1

xix. Four ways of going astray,² to wit, through partiality, hate, illusion, fear.

xx. Four uprisings of craving. Brethren, craving arises in a brother because of raiment, alms, lodging, and dainty foods.³

xxi. Four rates of progress, to wit, when progress is difficult and intuition slow, when progress is difficult but intuition comes swiftly, when progress is easy, but intuition is slow, and when progress is easy, and intuition comes swiftly.⁴

[229] xxii. Other four modes of progress, to wit, exercise without endurance, with endurance, with taming (of faculties), with calm, 5

xxiii. Four divisions of doctrine, to wit, [when the highest things are attained by an attitude of] (i) disinterestedness, or (2) amity, or (3) perfect mindfulness, or (4) perfect concentration. 6

xxiv. Four religious undertakings : — (i) one that brings present suffering and in the future painful consequences ; (2) one that brings present suffering and in

1 Cf. S. III, 53, where B.'s comment is fuller: consciousness, functioning by the other four khandhas, eventuates in action ; action (karma) entails rebirth, hence increase or propagation of consciousness.

2 Agatim gacchati, literally, he goes to a not-going, or wrong going, or impasse. See above, XXIX, i¹ 26; XXXI, 5.

3 Bhavabhavo, existence-nonexistence, is an idiomatic expression for future life or annihilation, e.g. Sutta-Nipata, 496 (and Comy.) ; or higher or lower rebirth. Psalms of the Brethren, verse 784. Here, according to B., it means oil, honey, ghee, etc.

4 See XXVIII, § 10.

5 I.e., when engaged in concentration (samadhi), are cold and other hardships endured ? Are sensuous thoughts tolerated ? Comy.

6 Namely, when jhana, insight, a Path, a Fruit, Nibbana is reached. Comy.

the future happy consequences ; (3) one that brings present pleasure and in the future painful consequences ; (4) one that brings present happiness and in the future happy consequences 1

xxv. Four bodies of doctrine, to wit, morals, concentrative exercise, insight,² emancipation.

xxvi. Four powers, to wit, energy, mindfulness, concentration, insight.

xxvii. Four resolves, to wit, to gain insight, to win truth, to surrender [all evil], to master self.

xxviii. Four modes of answering questions, to wit, the categorical reply, the discriminating reply, the counter-question reply, the waived question.³

[230] xxix. Four kinds of action, to wit, that which is dark with dark result, that which is bright with bright result, mixed, with mixed result, that which is neither, with neither kind of result, and conduces to the destruction of karma (action).⁴

xxx. Four matters to be realized,⁵ to wit, former lives, to be realized by clear mentality ⁶ decess and rebirth, to be realized by the 'heavenly eye'; the eight deliverances, to be realized by all the mental factors ;⁶ destruction of intoxicants, to be realized by insight. ⁷

1 (i) is the course followed by ascetics (acelakas); (2) is that of the religious student handicapped by passions but tearfully persevering ; (3) is that of the sensualist ; {4) that of the recluse in the Order, even though he be lacking in comforts. Corny.

2 Read p a n n a - for p u n h a .

3 B. says these are discussed in the ' Mahjipadesa katha.' This is apparently not the sermon on the ' four Mahapadesa ' in A. II, 167, nor the brief summary (as above) in A. II, 46, but the sermon on the ' Tini Kathavatthuni,' in A. I, 197. There is apparently no Mahapadesa katha in the Digha.

4 Dark and bright are meant ethically and eschatologically ; a parallel pair of terms : t a m o , j o t i , is used in K.S. I, 1 18 f., and below, xlix. The fourth alternative is [mental activity in] Fourfold Path-knowledge.

5 I.e., by making them present to the eye (paccakkha karanena) and acquiring them. Corny. Cf. below, 253, x.

6 I.e., by all co-nascent factors in the nama kayo, or mind- group, at any given moment.

7 By knowledge of the fruit of Arahantship.

xxxi. Four floods, to wit, sensual desires, life renewed, error, ignorance.

xxxii. Four bonds . . . (same as xxxi).

xxxiii. Four bond-loosenings, to wit, from sensual desires, etc. (as in xxxi).

xxxiv. Four knots, to wit, the body-knots 1 of covetousness, of malevolence, of inverted judgment as to rule and ritual, and of the inclination to dogmatize.

xxxv. Four graspings,² to wit, the laying hold of sensual desires, of error, of rules and rites, of the soul- theory.

xxxvi. Four matrices, to wit, the matrix of birth by an egg, the viviparous matrix, the matrix of moist places, and rebirth as deva.

[231] xxxvii. Four classes of conception at rebirth.³ Herein, brethren, one person descends into the mother's womb unknowing, abides there unknowing, departs thence unknowing. This is the first class of conception. Next, another person descends deliberately, but abides and departs unknowing. Next another person descends and abides deliberately, but departs unknowing. Lastly, another person descends, abides and departs deliberately.

xxxviii. Four methods of acquiring new personality, to wit, (i) in which our own volition works, not another's, (2) in which another's volition works, not ours, (3) in which both our own and another's volition work, (4) in which the volition of neither works. ⁴

xxxix. Four modes of purity in offerings, to wit, (i) when a gift is purely made on the part of the giver, but not purely received ; (2) when a gift is made pure by the recipient, not by the giver ; (3) when the gift is

1 Cf. Bud. Psy. Eth., p. 305, n. 1. B. repeats the same comment in both Commentaries.

2 In other words, ' takings, seizings.' Comy.

3 Cf. above XXVIII, § 5.

4 The second of these is illustrated by the slaughter of an animal by a butcher. The other three cases are referred to the decease and rebirth of the devas referred to in Vol. I, pp. 32 and 33, and of other devas respectively.

made pure by both ; (4) when the gift is made pure by neither 1 [232].

xl. Four grounds of popularity, to wit, liberality, kindly speech, justice, impartiality.²

xli. Four un-Ariyan modes of speech, to wit, lying, slander, abuse, vain chatter.

xl.ii. Four Ariyan modes of speech, to wit, abstinence from any of the preceding.³

xl.iii. Other four un-Ariyan modes of speech, to wit, declaring that to have been seen, heard, thought of, 4 known, which has not been seen, not been heard, not thought of, not known.

xl.iv. Other four Ariyan modes of speech, to wit, declaring truthfully respecting the four preceding cases.

xl.v. Other four un-Ariyan modes of speech, to wit, declaring that to have been unseen, unheard, etc., which was seen, heard, etc,

xl.vi. Other four Ariyan modes of speech, to wit, declaring that which has been seen to have been seen, etc.

xl.vii. Four classes of individuals. Herein, brethren, (i) a certain individual torments himself, is devoted to self-mortification ; (2) another torments others, is devoted to torturing others; (3) another torments both himself and others ; (4) another torments neither himself nor others nor is devoted to tormenting either. He thus abstaining [233] lives his life void of longings, perfected, cool, in blissful enjoyment, his whole self ennobled. 5

1 I.e., purified by the virtuous character and motives of the one or the other. B. illustrates (i) by Vessantara's elephant. Jat. VI, 487.

2 See above, p. 145.

3 The Burmese printed edition transposes xli., xlii.

4 M u t a m , sometimes interpreted as the other three senses. B. is silent. Cf. p. 127, n. 2.

5 Literally, become as B r a h ma, or at its best. The passage, which occurs in several Suttas, is quoted in the Kathavatthu (Points, p. 25) by the Animists (Puggalavadins) to justify their asserting the existence of 'a pugg a la,' or animistic entity.

xlvi. Other four individuals. Herein, brethren, (i) a certain person whose conduct makes for his own good, not for that of others; (2) another whose conduct makes for others' good, not his own ; (3) another's conduct makes for neither ; (4) another's conduct makes both for his own good and for that of others. 1

xlvi. Other four individuals, to wit, (i) living in darkness and bound for the dark ; (2) living in darkness and bound for the light ; (3) living in the light and bound for the darkness ; (4) living in the light and bound for the light. 2

1. Other four individuals, to wit, the unshaken recluse, the blue lotus recluse, the white lotus recluse, the exquisite recluse.³

These fourfold doctrines, friends, have been perfectly set forth by the Exalted One who knows . . . (as on p. 204, § 8) . . . for the happiness of devas and men.

Here endeth the first portion for recitation.

V.

2. 1. There are Fivefold Doctrines, friends, which have been perfectly declared by the Exalted One, who knows, who sees, Arahant, Buddha supreme. Herein should there be chanting by all in concord, not wrangling ... for the happiness of devas and men. Which are they ?

i. Five aggregates, to wit, of material qualities, feeling, perception, volitional complexes, consciousness.

1 B. instances (i) Thera Bakula (or Bakkula), who entered the Order at eighty (? too old to convert others), Psalms of the Brethren, p. 159. (2) Upananda, whose bad conduct hindered his own good, though as recluse he helped others, Vin. Texts, e.g., I, 321 f . ; III, 392,;?. 2. (3) Devadatta the schismatic, and (4) Great Kassapa (see Psalms of the Brethren, p. 359 f.).

2 See above xxix.

3 Interpreted as those in the Four Paths.

ii. Five aggregates [regarded as vehicles] of grasping, to wit, as above. [234] . . .

iii. Five kinds of sensuous pleasures, to wit, the five kinds of sense-objects cognized severally through each sense as desirable, pleasant, agreeable, charming and lovely, bound up with sensuous desires and exciting the passions.

iv. Five ways of destiny, to wit, purgatory, the animal kingdom, the realm of the 'departed' (Petas), mankind, the devas.

v. Five forms of meanness, 1 to wit, in hospitality, in [monopolizing a ministering] family, in gains acquired, in beauty physical and moral, in [monopolizing learnt] truths.

vi. Five hindrances, to wit, sensuality, ill-will, sloth and torpor, excitement and worry, doubt.

vii. Five fetters as to lower worlds, to wit, error of permanent individual entity, doubt, wrong judgment as to rules and ritual, sensuality, malevolence.

viii. Five fetters as to upper [worlds], to wit, lust after rebirth in Rupa [worlds], lust after rebirth in Arupa [worlds], conceit, excitement, ignorance.

[235] ix. Five branches of moral training, to wit, abhorrence of murder, theft, in chastity, lying, and intemperance in drink.

X. Five impossibles, to wit, for an Arahant intentionally to take life, or to take what is not given, so as to amount to theft, or to commit sexual offences, or to lie deliberately, or to spend stored up treasures in worldly enjoyments, as in the days before he left the world.

xi. Five kinds of losses, to wit, of kinsfolk, of wealth, disease, loss of character, loss of sound opinions. No being, friends, because of any of the first three kinds of loss, is after death and bodily dissolution reborn to disaster, to evil destiny, to downfall, to purgatory. But this happens because of the last two kinds of loss.

1 M a c c h a r i y a i n, implying also avarice, selfishness. Cf. Bud. Psy. Eth., § 1122 and n. ; K.S., p. 27, § 2.

xii. Five kinds of prosperity, to wit, in kinsfolk, wealth, health, virtue, and sound opinion. No being, friends, because of any of the first three kinds, is after death and dissolution reborn to a happy destiny in a bright world. But this happens because of success in virtue and in winning sound opinions.

xiii. Five disasters to the immoral by lapse from virtuous habits. [236] Herein, friends, 1 an immoral person, having lapsed in virtuous habits, incurs, through want of industry, great loss of wealth. Secondly, an evil reputation as to his moral lapse spreads abroad. Thirdly, whatever assembly he attends, whether of nobles, brahmins, householders, members of a religious order, he comes in diffident and disturbed. Fourthly, he dies baffled and without assurance. Fifthly, on the dissolution of the body after death, he is reborn into an unhappy state, an evil destiny, a downfall, a purgatory.¹

xiv. Five advantages to the moral man through his success in virtuous conduct. Herein, friends, in the first place, he acquires through industry great wealth. Secondly, good reports of him spread abroad. Thirdly, whatever assembly he attends, whether of nobles, brahmins, householders, or members of a religious order, he enters confident and undisturbed. Fourthly, he dies with lucid and assured mind. Fifthly, he is reborn to a happy destiny in a bright world.

xv. Five points, friends, should be present inwardly to a brother who is desirous of chiding another. ' I will speak at a timely moment, not at an untimely

moment. 2 I will utter what is true, not what is fictitious. I will speak mildly, not roughly. I will speak from a [237] desire for his good, not for his hurt. I will speak with love in my heart, not enmity.'

xvi. Five factors in spiritual wrestling. Herein,

1 These two paragraphs form an address, or the outlines of one, given to the lay disciples at Pataligama See II, go f.

2 Not, e.g., in a public room, assembly, refectory ; at the midday rest he should seek opportunity, saying, ' I should like to speak to the reverend brother,' but not in the case of anyone uttering slander. Comy.

friends, a brother has confidence, believing in the Tathagata's enlightenment: — 'Thus is the Exalted One : he is Arahant fully awakened, wisdom he has, and righteousness; he is the Well-Farer; he has knowledge of the worlds ; he is the supreme driver of men willing to be tamed ; the teacher of devas and men ; the Awakened and Exalted One' — he is in good health, exempt from suffering, endowed with a smoothly- assimilating digestion, neither overheated nor too chilly, but medium, suited for exertion. He is not deceitful nor crafty, honestly making known himself for what he is to the Teacher, or to wise persons among his fellow-disciples. He maintains a flow of energy in eliminating wrong states of mind and evoking good states, vigorous, strongly reaching out, not shirking toil with respect to good states of mind. He has insight, being endowed with understanding which goes to the rise and cessation of all things, Ariyan, penetrating, going to the perfect destruction of ill.

xvii. Five Pure Abodes, to wit, the heavens called Aviha, Atappa, Sudassa, Sudassi, Akanittha. 1

xviii. Five classes of persons become Never- returners : — one who passes away before middle age in that world in which he has been reborn, one who so passes after middle age, one who so passes without much toil, with ease, one who so passes with toil and

difficulty, one who striving ' upstream ' is reborn in the Akanittha world. 2

xix. Five spiritual barrennesses.³ [238] Herein, friends, a brother doubts, is perplexed about the Master, comes to no definite choice, is not satisfied. He being thus, his mind does incline (lit. bend) towards ardour, devotion, perseverance, exertion : — this is the first barrenness. When he doubts, is perplexed about the Doctrine, the Order, the Training, these are, in

1 On the last four names, see II, p, 41. B. refers to this. The five are the topmost Rupa worlds. Cf. Points, 74, n. 2.

2 It was believed that these completed life as we conceive it, in a final rebirth in one of these five heavens. Cf. A. IV. 14 f.

3 Paraphrased exegetically as unbelief, stubbornness.

order, the second, third and fourth barrennesses. When he is offended with his fellow-disciples, vexed, agitated, sterile towards them, he being thus, his mind does not incline towards ardour, etc.

1

xx. Five bondages of the mind. Herein, brethren, when a brother has not got rid of the passion for sense- desires, of desire, fondness, thirst, fever, craving for them, he being thus, his mind does not incline towards ardour, devotion, perseverance, exertion. In the same way, when a brother has not got rid of the passion, desire, fondness, thirst, fever, craving for his own person, 2 or again for

external objects, he being thus, his mind does not incline towards ardour, devotion, perseverance, exertion. Fourthly, if a brother have eaten as much as his stomach can hold, 3 and then abides given over to the ease of repose, of turning from this side to that, 4 of sloth . . . and, fifthly, [239] if a brother have adopted the religious life with the aspiration of belonging to some one or other of the deva-groups, thinking : — By these rules or by these rites or by these austerities or by this religious life I shall become a greater, or a lesser deva 5 he being thus, his mind does not incline towards ardour, devotion, perseverance, exertion.

xxi. Five faculties, 6 to wit, those of the five senses.

xxii. Other five faculties, to wit, that of pleasure, of pain, joy, grief, indifference.

xxiii. Other five faculties, to wit, that of faith, energy, mindfulness, concentration, insight.

xxiv. Five elements tending to deliverance. Herein,

1 See Bud. Suttas (S.B.E. XI), p. 223 f., also for following section (XX.) : translation of the Cetokhila Sutta, Majjhima I.

2 K a. y e. A 1 1 a n o k a y e, is the comment. Kayo means the whole personal aggregate, not the physical factor only ; all that is ajjhattaip, in distinction to the next bondage, where r n p e is explained as b a h i d d h a : ' external ' to self.

3 Cf. Psalms of the Brethren, ver. 935, n. i; J.P.T.S., 1886, 150.

4 The Comy. reads p a s s a n o t p h a s s a, and explains as above. Cf. Psalms of the Brethren, ibid.

5 B. explains as mahesakkho, appesakkho va.

6 Indriyani, lit. controlling powers.

friends, when a brother is contemplating sensuous desires, his heart does not leap forward to them, nor rest complacent in them, does not choose them. 1 But when he is contemplating renunciation of them, his heart leaps forward, rests complacent in it, chooses it. [240] This frame of mind he gets well in hand, well developed, well lifted up, well freed and detached from sense- desires. And those intoxicants, those miseries, those fevers which arise in consequence of sense-desires, from all these he is freed, nor does he feel that sort of feeling. This is pronounced to be the first deliverance. Similarly for the other four elements, namely, from ill will, cruelty, external objects and individuality. [241]

xxv. Five occasions of emancipation. Herein, friends, when the Master, or a reverend fellow-disciple teaches the Norm to a brother, according as the teaching is given, the listener comes to know both the matter of the doctrine, and the text of the doctrine. 2

And gladness springs up in him, and in him gladdened zest springs up; his mind enraptured, the faculties 3 become serene ; with serenity comes happiness, and of

him thus happy the heart is stayed and firm. 4 This is the first occasion. In the next place, a brother has a similar experience not from hearing the Master or a reverend fellow-disciple teach, but while himself teaching others the Norm in detail, as he has learnt and got it by memory. . . . This is the second occasion. In the third place, a brother has a similar experience, not on those first two occasions, but when he is reciting the doctrines of the Norm in detail as he has learnt and got them by memory. . . . [242] This is the third occasion. In the fourth place, a brother has a similar experience, not on those first three occasions, but when he applies his thought to the Norm as he has

1 Na vimuccati nadhimuccati.

2 'Matter' and 'text' are in the Corny, p al i-a l l h am and p al i m.

3 Kayo here = n am ak ay o, ' mental group.' Corny.

4 By the s a m a d h i of the fruit of arahantship.' Corny. Cf. Vol. I. 84, § 75. This sentence is repeated after each of the five.

learnt and got it by memory, and sustains protracted meditation on it and contemplates it in mind. . . . This is the fourth occasion. Finally, a brother has a similar experience, not on those first four occasions, but when he has well grasped some given clue to concentration, 1 has well applied his understanding, has well thought it out, has well penetrated it by intuition *. . . . [243] This is the fifth occasion.

xxvi. Five thoughts by which emancipation 2 reaches maturity, to wit. the notion of impermanence, the notion of suffering in impermanence, the notion of no-soul in suffering, the notion of elimination, the notion of passionlessness.

These fivefold doctrines, friends, have been perfectly set forth ... for the happiness of devas and men.

VI.

2. There are sixfold doctrines, friends, which have been perfectly set forth by the Exalted One who knows . . . for the happiness of devas and men. Which are they ?

- i. Six fields of personal experience, to wit, sight, sound, smell, taste, touch and mind.
- ii. Six external fields [of objects of experience], to wit, sights, sounds, smells, tastes, tangibles, phenomena.³
- iii. Six groups of consciousness,⁴ to wit, visual, auditory, olfactory, sapid, tactual and perceptual-and- conceptual consciousness. ⁵
- iv. Six groups of contacts, to wit, visual and other sensory contact, and impact on the mind.
- v. Six groups of feeling on occasion of sensory

¹ Sam ad hi nimittam. On n i m i t t a m) see Points of Controversy, p. 387 f.

* S u p p a t i V i d d h a l] p a f i n a y a.

² I.e., Arahantship. Comv.

³ Dhamma: the co-ordinated impressions of sense, and all

mental objects.

⁴ Kay a. See above, p. 229, ». 3.

5 Man o-vi h n an ai).

Stimulus, to wit, [244] the feeling that is excited when we see, hear, etc. or when we think.

vi. Six groups of perceptions, to wit, perception on occasion of sensory stimulus, or of ideas.

vii. Six groups of volitions, to wit, purposes on occasion of sensory stimulus, or of ideas.

viii. Six craving-groups, to wit, the five kinds of sense-objects, and phenomena.

:x. Six forms of irreverence. Herein, friends, a brother conducts himself irreverently and insolently to the Master, the Norm, the Order, the training, or to his studies, or lacks in reverence and respect toward the duties of courtesy.

x. Six forms of reverence. Herein, friends, a brother conducts himself in the opposite manner in the foregoing six cases.

xi. Six pleasurable investigations, to wit, when on occasion of any sensation through the five senses, or any cognition by the mind, a corresponding object giving rise to pleasure is examined.

[245] xii. Six disagreeable investigations, to wit, the contraries of the foregoing.

xiii. Six investigations of indifference, to wit, when such investigations as the foregoing leave anyone indifferent.

xiv. Six occasions of fraternal living.* Herein, friends, when a brother's kindly act towards his fellow-disciples has been attested as wrought publicly and in private, that is an occasion of fraternity, causing affection and regard, and conducing to concord, absence of strife, harmony, union. The second and third occasions are those of kindly speech and kind thoughts. In the next place, when a brother who has honestly and righteously obtained gifts, distributes these impartially among his fellow-disciples, and has everything in common with them, even to the contents of his alms-bowl, that is an occasion of fraternity, etc. Next, when the character and moral habits of a brother are

* Saraniya dhamma.

without rupture or flaw, are consistently practised, unblemished, making a man free, commended by the wise, unperturbed, and conducing to rapt concentration, 1 and he, so virtuous, [246] dwells openly and privately among his fellow-disciples, that is an occasion of fraternity, causing affection and regard, and conducing to concord, absence of strife, harmony, union. Lastly, when a brother lives with his religious life [guided by] that Ariyan, safe-guiding belief, which leads him who so lives to the perfect destruction of sorrow, — when he thus equipped lives among his fellow-disciples publicly and in private, that is an occasion of fraternity . . . like the foregoing.

xv. Six roots of contention. Herein, friends, take a brother who gets angry and cherishes rancour, and in this mood becomes irreverent and insolent toward the Master, the Norm, the Order, and does not accomplish the training. Such an one stirs up contention in the Order, and that contention is fraught with ill and misery for multitudes, with disadvantage, ill and sorrow for devas and men. If you, friends, should discern such a root of contention among yourselves or in other communities, then should ye strive to get just that evil root of contention eliminated. And if ye do not discern any such root, so work that it may not come to overwhelm you in the future. Such is the eliminating, such is the future averting of that evil root of contention. The other five roots of contention are (2) when a brother conceals others' good deeds," and is hypocritical ... (3) is envious and mean . . . (4) is deceitful and crafty ... (5) is full of evil wishes and false opinions . . . [247] (6) is infatuated with his own opinion, clutching it tenaciously and is loth to renounce it.

xvi. Six elements, to wit, those of extension, cohesion, heat and mobility [in matter], space and consciousness. 3

1 See above 219, xiv, (4).

2 So B. pares ain gun amakk hana. . . .

3 The primary meaning of the first four is earth, water, fire, air. In Abhidhamma, the meaning is as stated. B. paraphrases by (i) patittha, the more usual interpretation being k a k k h a- latta, or hardness (v. B.P.E. 241, n. i), (2) aban dhan a, or binding, (3) pari paeana, or maturing, (4) vitthambana, or unstable, (5) asam p h u tth a, or intangible. Cf. p. 219, xvi.

xvii. Six elements tending- to deliverance. Herein, friends, a brother might say : ' Lo ! I have developed mental emancipation by love. [248] I have multiplied it, made it a vehicle, and a base. I have brought it out, accumulated and set it well going. Nevertheless malevolence persistently possesses my heart.' To him it should be said : ' Not so I Say not so, your reverence ! Do not misrepresent the Exalted One ! It is not well to calumniate the Exalted One! Surely he would not say this was so ! This is a baseless and uncalled-for statement, friend. Things cannot be as you say. Emancipation of the heart through love, brother, this is how you become delivered from malevolence. In the same way a brother might wrongly complain that after cultivating emancipation of the heart through pity, he was still possessed by cruelty, or that after cultivating emancipation of the heart through sympathetic joy, or through equanimity, he was still possessed by disgust, and passion respectively. [249] Next, friends, a brother might say : ' Lo ! I have developed mental emancipation from the power of any object to catch the fancy and incite lust, 1 I have multiplied that emancipation, made it a vehicle and a base, I have brought it out, accumulated and set it well going. Nevertheless my mind still pursues seductive objects. Or again he may say: ' Lo ! the notion " I am " is offensive to me ! I pay no heed to the notion "This 'I' exists!" Nevertheless doubts and queries and debating 2

still possess my mind.' To these answer should be made as before. He should be assured that such cannot really be the case ; that it is by emancipating the heart through equanimity, or again, through the expulsion of the conceit of the

1 A cumbrous rendering of the elusive words a-nimitta cetovimutti. See above, p. 230, n. i.

2 S a l l a p a m.

existence of an ' I,' that he becomes delivered from lust, [250] and from doubts and queries and debates.

xviii. Six unsurpassable experiences, to wit, certain sights, certain things heard, certain gains, certain trainings, certain ministries, certain memories.

xix. Six matters for recollection, to wit, the Buddha, the Norm, the Order, the moral precepts, renunciation, the devas. 1

xx. Six chronic 2 states.³ Herein, friends, a brother on occasion of any of the five kinds of sensation, as well as on that of any impression or idea, is neither delighted nor displeased, but remains equable, mindful and deliberate.

xxi. Six modes of heredity.³ Herein, friends, some persons being reborn in dark circumstances [251] lead dark lives, others so born lead bright lives, and others so born bring Nibbana to pass, which is neither dark nor bright. 4 Again, others born in bright circumstances lead bright lives, or dark lives, or bring Nibbana to pass, which is neither dark nor bright.

xxii. Six ideas conducing to Nibbana, to wit, the idea of impermanence, of ill in impermanence, of soullessness in ill, of elimination of passionlessness, of cessation.

These six triple doctrines, friends, have been perfectly set forth by the Exalted One ... for the happiness of devas and men.

VII

3. There are Sevens in the Doctrine, friends, which have been perfectly set forth by the Exalted One who

1 These, says B., are fully explained in the Visuddhi Magga P.T.S. ed. i., pp. 197-228.

2 Satat a. In his Commentary, on A. II, 198, B. explains by nicca, nibbana.

3 Ahhijatiyo, explained as just jatiyo, which means equally birth and social status.

4 B. takes 'dark,' 'bright,' when applied to birth to mean 'obscure,' 'high born'; when applied to life and conduct, to mean 'demeritorious,' 'meritorious.' Nibbana involves the transcendence of merit and demerit. Cf. Kindred Sayings, I pp. 118-20; above, p. 221, xxix ; 224, xlix.

knows, who sees. . . . Here should there be chanting by all in concord, not wrangling . . . for the happiness of devas and men. Which are they ?

i. Seven treasures 1 to wit, the treasure of faith, of morals, of conscientiousness, of discretion, of learning, of self-denial, of insight.

ii. Seven factors of enlightenment, to wit, the factor of mindfulness, [252] of study of doctrines, of energy, of zest, of serenity, of concentration, of equanimity.

iii. Seven requisites of concentration, 2 to wit, right views, right intention, right speech, right action, right livelihood, right effort, right mindfulness.

iv. Seven vicious qualities, to wit, want of faith, unconscientiousness, indiscretion, want of doctrinal knowledge, slackness, muddleheadedness, want of insight.

v. Seven virtuous qualities, to wit, the opposites of the foregoing.

vi. Seven qualities of the good, to wit, knowledge of the Dhamma, of the meaning [contained in its doctrines], knowledge of self, knowledge how to be temperate, how to choose and keep time, knowledge of groups of persons, and of individuals.

vii. Seven bases of Arahantship.³ Herein, friends, a brother is keenly desirous of entering the training, and longs to continue doing so. He feels similarly with regard to insight into the doctrine, to the suppression of hankerings, to [the need of] solitude, to evoking energy, to mindfulness and perspicacity, [253] to intuition of the truth.

viii. Seven perceptions, to wit, that of impermanence, of soullessness, of ugliness, of evil [in the world], of elimination, of passionlessness, of cessation. ⁴

¹ The Burmese and Siamese printed editions read ' Ariyan Treasures ' (ariyadhanani).

2 =Vol. II, p. 250.

3 N i d d e s a is here defined by B. as equivalent to Arahantship and to be a term borrowed from the Jains, appHed by them to one who died within ten years (nid-dasa vassakale ma tarn)? of attaining saintship. Its ordinary meaning in commentarial Pah is exposition.

4 Cf. below, p. 263, viii.

ix. Seven powers, to wit. the power of faith, energy, conscientiousness, discretion, mindfulness, concentration, insight. 1

x. Seven stations of consciousness, 2 There are beings, brethren, who are diverse both in body and in mind, such as mankind, certain devas and some who have o;"one to an evil doom. This is the first station (or persistence) for [re-born] consciousness. 3 Other beings are diverse of body, but uniform in mind, such as the devas of the Brahma-world, reborn there from [practice here of] first [Jhana].

Others are uniform in body, diverse in intelligence, such as the Radiant Devas. Others are uniform both in body and in intelligence, such as the All- Lustrous Devas. 4 Others there are who, by having passed wholly beyond all consciousness of matter, by the dying out of the consciousness of sense-reaction, by having turned the attention away from any consciousness of the manifold and become conscious only of ' space as infinite ' are dwellers in the realm of infinite space. Others there are who ,by having passed wholly beyond the realm of infinite space and become conscious only of consciousness as infinite are dwellers in the realm of infinite consciousness. Others there are who, having passed wholly beyond the realm of infinite consciousness, and become conscious only that ' there is nothing whatever,' are dwellers in the realm of nothingness. Such are the remaining stations of consciousness.

xi. Seven [types of] persons worthy of offerings, to wit, the freed-both-ways, [254] the freed by insight, they who have bodily testimony they who have won

1 Cf. 1, II, xxvi, and pp. 102. 127 of text.

2 Cf. 1, II, xviii ; Vol. II. p. 66.

3 Vifinanatthiti, rendered resting-place of cognition in Vol. II, p. 66.

4 Two of the Rupa spheres, 'above' that of the Brahmas, 'below' the Pure Abodes (cf. 5, xvii.). Cf. above, I, 30 f. ; III, 26, 82. The last four are the Arupa devas.

the view, they who are freed by confidence, the followers of wisdom, and the followers of confidence. 1

xii. Seven kinds of latent bias, 2 to wit, the bias of sensual passion, of enmity, of false opinion, of doubt, of conceit, of lust for rebirth, of ignorance.

xiii. Seven fetters, to wit, compliance, opposition, false opinion, doubt, conceit, lust for rebirth, ignorance.

xiv. Seven rules for the pacifying and suppression of disputed questions that have been raised, 3 to wit, the proceeding face to face must be performed, the proceeding for the consciously innocent must be performed, the proceeding in the case of those who are no longer out of their mind must be performed, the proceeding on confession of guilt must be carried out, the proceeding by a majority of the Chapter, or the proceeding for the obstinate, or the proceeding by covering over as with grass.

These 'sevens in the Doctrine,' friends, have been perfectly set forth by the Exalted One ... for the happiness of devas and men.

Here endeth the Second Portion for Recitation.

VIII.

3. 1. There are ' Eights in the Doctrine,' friends, [similarly] set forth. . . . Which are they ?

i. Eight wrong factors of character and conduct, 4 to wit, wrong views, intention,⁵ speech, action, livelihood, effort, mindfulness, concentration.

1 See above, p. loi.

2 ' They continue sedent, in the sense of something not got rid of,' is B.'s definition of anusaya's.

2 See Vin. Texts I, 68, where illustrative references are given in the CuUavagga (ibid., Vol. III).

3 Lit. ' wrongnesses ' and in (ii.) ' rightnesses ' (the ' Ariyan Eightfold Path '), elsewhere called magga, kummagga (wrong path), patipada and patipatti. Cf. S., V, 18, 23: Vibh. 373, etc., etc.

4 Sometimes rendered 'aspiration'; a synonym of vitakka. Application of the mind to an object or mental ' contriving ' must be understood.

[255] ii. Eight right factors of character and conduct, to wit, right views, right intentions, etc. . . . right concentration.

iii. Eight types of persons worthy of offerings, to wit, one who has ' attained the stream ' [or First Path]. One who has worked for the realizing of the Fruit of stream-attainment. One who is a Once-returner. One who has worked for the realizing of the Fruit of Once- returning. One who is a Never-returner. One who has worked for the realizing of the Fruit of Never- returning. One who is Arahant. One who has worked for the realizing of Arahantship.

iv. Eight bases of slackness. Herein, friends, (1) let a brother have some work to do. He thinks : ' There's that work I have to do, but the doing of it will tire me. Well then, I shall lie down.' He lies down ; he stirs up no energy to finish that which is not done, to accomplish the unaccomplished, to realize the unrealized. (2) Or he has been working, and thinks : ' I have been working, and the doing of my work has tired me. Well then, I shall lie down,' He lies down . . . [with the same results). (3) Or he has to make a journey, and he thinks (as above) that it will tire him and lies down . . . {with the same results). (4) Or he has gone on his journey, and reflects (as in [2]) that he is tired and lies down. ... (5) Or he tours about a village or township for alms and does not obtain his fill of poor or rich food, and thinks : ' I've gone about village, about township for alms [25(3)] and have not obtained my fill of poor or rich food. This body of me is tired and good for naught. Well then, I'll lie down.' . . . {with the same results). (6) Or he tours about . . . for alms and does obtain his fill of poor or rich food and thinks : ' I've gone about . . . for alms and have obtained my fill of poor or rich food. This body of me is heavy and good for naught, seems to me like a load of soaked beans. Well then, I'll lie down ' . . . {with the same results). (7) Or in him some slight ailment has arisen, and he thinks : In this state it is fit I lie down. . . . (8) Or he has recovered from illness, has

recently arisen from some indisposition. And he thinks his body is weak and good for naught and lies down, nor stirs up energy to finish that which is not done, to accomplish the unaccomplished, to realize the unrealized.

V. Eight bases of setting afoot an undertaking. Herein, brethren, (i) let a brother have some work to do. He thinks : ' There is that work I have to do, but in doing it, I shall not find it easy to attend to the religion of the Buddhas. Well then, I will stir up energy to finish that which is not done, to accomplish the unaccomplished, to realize the unrealized.' (2) Or he has [257] done a task, and thinks : ' I have been working, but I could not attend to the religion of the Buddhas. Well then, I will stir up energy ... to realize the unrealized.' (3) Or he has to go on a journey, and thinks it will not be easy for him, on his way, to attend to the religion of the Buddhas, and resolves as above. (4) Or he has been on a journey, but has not been able to attend . . . and resolves. . . . (5) Or he has toured about village or township for alms and has not obtained his fill of poor or rich food. And he thinks that, under the circumstances, his body is light and fit for work. So he stirs up energy ... to realize the unrealized. (6) Or he has toured and has obtained his fill and thinks that, under the circumstances, his body is strong and fit to work and proceeds as above. (7) Or in him some slight ailment has arisen. And he thinks it is possible that the ailment may grow worse, so that he must stir up energy, etc. [258] (8) Or he has recovered from illness, has recently arisen from some indisposition. And he thinks: I have recovered from illness, I have recently arisen from my indisposition. It is possible that the illness may recur. Well then, I will stir up energy ... to realize the unrealizable.

vi. Eight bases of giving gifts : — One gives (i) because [an object of hospitality] has approached; (2) from fear ; 1 (3) because 'he gave to me'; (4) because

1 Either from fear of blame, or of future retribution . Comy.

' he will give to me'; (5) because one thinks 'giving is blessed '; (6) because one thinks ' I cook ; these do not cook ; it is not fit that I who cook should give nothing to those who do not cook ' ; (7) because one thinks : ' from the giving of this gift by me an excellent report will spread abroad'; (8) because one wishes to adorn and equip one's heart. 1

vii. Eight rebirths due to orivnor gifts. Herein, friends, (i) a certain person gives a gift to a recluse or brahmin in the shape of food, drink, raiment, vehicle, wreaths, perfumes and ointments, bedding, dwelling and lights. That which he gives, he hopes to receive in his turn. He sees a wealthy noble or brahmin or householder surrounded and attended by, and enjoying the five forms of sensuous pleasures. And he thinks : ' Ah ! if only I may be reborn at the dissolution of the body after death as one amongst wealthy nobles, or brahmins, or householders !' This thought he holds fixed, firmly established, and expands it. This thought set free in a lower range, and not expanded to anything higher, conduces to rebirth within that range. [259] And this, I affirm, only in the case of a moral person, not of one who is vicious. The mental aspiration, friends, of a moral person succeeds because of its purity.²

(2) Another person giving similar gifts, and similarly hoping, may have learnt thus : ' Devas in the realm of the four kings of the firmament ³ are long-lived, splendid in appearance and lead a blissful existence.' He aspires to be reborn among them, and holds the thought fixed. . . . This . . . conduces to rebirth within that [lower] range. And this, I affirm, only in the case of a moral person. . . . The mental aspiration, brethren, of a moral person ⁴ succeeds because of its purity.

¹ Namely, in studying for calm and insight, forgiving softens the heart in both donor and recipient. Corny.

² I.e., its being unmixed, single-minded.

³ Cf. preceding Suttanta passim.

⁴ Omitted in the text.

(3-7) Or one so giving may have learnt similar lore about other heavens : — the Three-and-Thirty gods, the Yama, the Tusita, the Nimmanarati, the Paranimmita-vasavatti gods, or (8) about the gods of the Brahma world he may have learnt in similar terms. He thinks : ' Ah ! would that after death I might be reborn as one among them ! ' That thought he holds fixed, that thought he firmly establishes, that thought he expands. That thought set free in a lower range, 1 and not expanded to anything higher, conduces to rebirth within that range. And this, [260] I affirm, only in the case of a moral person, not of one who is vicious, in the case of one who has got rid of the passions, not of one still beset by them. The mental aspiration, friends, of a moral person succeeds because it is void of lustful passion. 2

viii. Eight assemblies, to wit, those of nobles, brahmins, householders, religious orders, four-king devas, Three-and-Thirty devas, Mara devas and Brahma devas. 3

ix. Eight matters of worldly concern, to wit, gains and losses, fame and obscurity, blame and praise, pleasures and pains.

x. Eight positions of mastery. 4 (i) When anyone pictures to himself some material feature of his person

1 All rebirth in other worlds, from the Nibbana or Arahant point of view, was low in range. But the Brahma world was also lowest in the Rupa heavens. Only in the upper Rupa worlds could Parinibbana be obtained, when not accomplished on earth.

2 Got rid of, remarks B., either by the Paths or by the Attainments (Jhana). Charitable giving alone cannot secure rebirth in Brahma world. But as an adornment to the mind studying calm and insight, they make thought tender, and then, exercise in the Brahma-vihara emotions (I, 317, f., § 76) can lead to such a rebirth.

3 There is no comment on the absence of parisa's in other worlds. Presumably it is because no such assemblies are recorded in the Suttas, nor mention of any hierarchy or government, as e.g., in Dial. I, 281 ; II, 242 f., 293 (21), etc.

4 See II, 118. The 'positions ' refer to induction of the Jhana consciousness. Cf. Bud. Psy. Eth., §§ 204-246 ; Expositor, ch. xi.

and sees [corresponding] features in others, lovely or ugly, as small, transcending this [object] he is aware of doing so, [thinks] ' I know, I see.' (2) Or when he has the same experience, but sees those features not as small, but as infinitely great, and nevertheless transcending this [object], and is aware of doing so, [thinks] : ' I know, I see !' (3, 4) Or when he sees the features in others similarly and transcends the consciousness of them, without first picturing any material feature of his own. ... (5) Or when without the personal preliminary, he sees external shapes of indigo, [261] indigo in colour, indigo in visible expanse, indigo in lustre, as is the umma flower, or a Benares muslin delicately finished on both sides ... (6) or shapes of yellow ... as is the kanikfira flower, or Benares muslin . . . (7) or shapes of red ... as is the bandhujivaka flower, or Benares muslin . . . (8) or shapes of white ... as is the morning star, or Benares muslin . . . transcends this [object] and is aware of doing so, [thinks] : ' I know, I see !

xi. Eight deliverances, 1 to wit, (i) he, picturing any material feature of himself, sees such material features [as they really are]. (2) Not picturing any such, [262] he sees material features external to his own. (3) He decides that it is beautiful. 2 (4) By passing wholly beyond all consciousness of material qualities, by the dying out of the awareness of sensory reaction, by the unheeding of any awareness of difference, he enters into and abides in that rapt ecstasy which is a consciousness of infinite space. (5) By passing wholly beyond such a sphere of consciousness, he enters into and abides in that rapt ecstasy which is a consciousness of the infinitude of consciousness itself. (6) By passing wholly beyond such a sphere of consciousness, he enters into and abides in that rapt

1 Or releases, or emancipations (cf. Bud. Psy. Eth., p. 63), or 'stages' of the same (Dial. II, 119). These are also jhana- incidents. Cf. above, p. 216, vii.

2 Namely, the k as in a, or abstracted bare colour or lustre in the object selected, wherewith to induce self-hypnosis.

ecstasy which regards consciousness itself as nothing whatever, a sphere of nothingness. (7) By passing wholly beyond such a sphere, he enters into and abides in that rapt consciousness which neither is, nor yet is not to be called conscious. (8) By passing wholly beyond such a sphere, he enters into and abides in a state of unconsciousness, wherein aware-ness and feeling cease.

These Eights in the Doctrine, friends, have been perfectly set forth by the Exalted One who knows, who sees. . . . Herein should there be chanting by all in concord. . . .

IX.

2. There are Nines in the Doctrine, friends, which have been perfectly set forth by the Exalted One who knows, who sees. Herein should there be chanting in concord by all, not wrangling . . . for the happiness of devas and men. Which are they ?

i. Nine bases of quarrelling, thus : — quarrelling is stirred up* at the thought: 'he has done me an injury,' or 'he is doing me an injury,' or 'he will do mean injury,' or 'he has done, is doing, will do an injury to one I love,' or ' he has bestowed a benefit, is bestowing, will bestow a benefit on one I dislike.'

ii. Nine suppressions of quarrelling, thus: — quarrel-ling is suppressed by the thought : ' He has done, [263] is doing, will do me an injury, or one I love an injury, or he has bestowed, is bestowing,

will bestow a benefit on one I dislike, true.' But what gain would there be to either of us if I quarrelled about it ? 1

iii. Nine spheres inhabited by beings. The first four are described in terms verbatim of the first four stations of consciousness [2, 3, x.]. (5) There are beings without perception or feeling. These live in

* Aghatam bandhati.

1 So Corny. Cf. Vis. Magga, p. 297 f.

the sphere of the 'unconscious devas.'¹ (6) There are beings who having passed wholly beyond awareness of material qualities, by the dying out of sensory reaction, by unheeding the awareness of difference, have attained to the sphere of infinite space with a consciousness thereof (7-9) Similarly other beings have attained to the sphere of infinite consciousness, of nothingness, of neither consciousness nor yet unconsciousness. 2

iv. Nine untimely unseasonable intervals for life in a religious order. [264] (1) A Tathagata, friends, is born into the world, Arahant Buddha Supreme. The Norm is taught, quenching [the passions], extinguishing [the passions],³ leading to enlightenment, declared by the Well-Farer. And this person is reborn at that time in purgatory . . . (2) or in the animal kingdom . . . (3) or among the Petas . . . (4) or Asuras . . . (5) or in some longlived deva community ... (6) or he is reborn in the border countries among- unintelligent barbarians, where there is no opening for members of the Order or lay-brethren ... (7) or he is reborn in the middle countries, but he holds wrong opinions and has perverted vision, holding that gifts, ⁴ offerings, oblations are as naught, for there is no fruit nor result of deeds well or ill done ; [205] there are no parents nor birth without them ; there are no recluses or brahmins in the world who have attained the highest, leading perfect lives, and who, having known and realized each for himself the truth as to this and the next world, do reveal it. (8) Or though reborn at the time in the Middle countries, he is stupid, dull, or deaf and dumb, unable to

know whether a matter has been well said or ill said. (9) Or finally, friends, a Tathagata has not arisen in the world as Arahant Buddha Supreme, the

1 Assuming as the Buddhist does, that in Jhana ecstasy, terrestrial consciousness was exchanged for other-world consciousness, he was logically driven to assume also a source for the abnormal state of mind supervening in complete trance.

2 As above 3, i, xi.

3 Kilesa. SoB. * See above, II, 73.

Norm is not taught ... as revealed by the Well- Farer ; and this person is [in that interval] reborn in the Middle country, is intelligent, bright of wit, not deaf-mute, able to know whether a matter has been well said or ill said. This is the ninth untimely, unseasonable period for living in a religious order.

v. Nine successional states, to wit, the Four Jhfinas [of Rupa- world consciousness], the Four Jhanas of Arupa-world consciousness, [266], and complete trance. 1

vi. Nine successional cessations, thus : — Taking each of the foregoing nine in order, by the attainment of (1) First Jhana, sensuous perceptions cease, (2) Second Jhana, applied and sustained thought ceases, (3) Third Jhana, zest ceases, (4) Fourth Jhana, respiration ceases, (5) by the perception of infinite space, perception of material things ceases, (6) by the perception of infinite consciousness, perception of infinite space ceases, (7) by the perception of nothingness, perception of infinite consciousness ceases, (8) by the perception that is neither conscious nor yet unconscious, perception of nothingness ceases, (9) by the cessation of perception and feeling, perception that is neither conscious nor yet unconscious ceases.

These Nines in the Doctrine, friends, have been perfectly set forth by the Exalted One, etc. . . . Here-in should there be chanting by all in concord. . . .

3. There are Tens in the Doctrine, friends, which have been perfectly set forth by the Exalted One who knows, who sees. Here should there be chanting by all in concord, not wrangling . . . , for the happiness of devas and men. Which are the tens ?

i. Ten doctrines conferring protection. 2 (i) Herein,

1 Cf. above 1, 11, iv., and 3, i, xi. (4-8).

2 Lit. protector-making. For (i), cf. Dial. I, 317. 'Self-control prescribed,' etc., is p a t i m o k k h a s a m v a r a.

friends, a brother is virtuous, lives self-controlled according to the self-control prescribed in the Vinaya, he has entered on a proper range of conduct, he sees danger in the least of the things he should avoid, he adopts and trains himself in the precepts. [267] (2) He learns much, and remembers and stores up what he has learnt. Those doctrines which, excellent at the start, in the middle, at the end, in the letter and in their contents, declare the absolutely perfect and pure religious life, these he learns to a great extent, bears them in mind, treasures them by repetition, ponders them in mind, penetrates them by intuition. 1 (3) He is a friend, an associate, an intimate of men of good character. (4) He is affable, endowed with gentleness and humility ; he is patient and receives admonition with deference. (5) Where there are duties to be done for the seniors among his fellow-disciples, he therein is industrious, not slothful, and exercises fore-thought in methods for discharging them, is capable of accomplishing, capable of organizing. (6) And further- more, friends, he loves the doctrine, the utterance of it is dear to him, 1a he finds exceeding joy in the advanced teaching of both Doctrine and Discipline.² [268] (7) Furthermore, friends, he is content with necessities of any

quality, whether it be raiment, alms, lodging, drugs and provision against sickness. (8) Furthermore, friends, he is continually stirring up effort to eliminate bad qualities, evoke good qualities, making dogged and vigorous progress in good things, never throwing off the burden. (9) Furthermore, friends, he is mindful,

1 See Vin. Texts III, 50, on these qualifications for a bhikkhu juryman, and the footnote.

1a P i y a-s a ni u d a h a r o, concerning which term Childers was doubtful, is thus expanded by B. : 'he listens intently (sakkac- cani) when another discourses and longs to teach others.' Cf. Mil." II, 237.

2 Abhidhamme Abhivinaye. B., by alternative exegeses, shows these terms are used vaguely. The former may mean the third Pitake(?), or the doctrine of the Paths and Fruits. The latter may mean the Khandhaka-Parivara, or the end of the Vinaya — self-mastery. Cf. Sumangala Vilasini I, 18.

and possessed of supreme lucidity and perspicacity in following mentally and recollecting deeds and words long past. (10) Furthermore, friends, he is intelligent, endowed with insight into the rise and passing away [of things], insight which is of that Ariyan penetration which leads to the complete destruction of pain.

ii. Ten objects for self-hypnosis. 1 These, perceived severally as above, below or across, and as homogeneous, ,and without limits, are a piece of earth [extended matter], water, fire, air, indigo, yellow, red, white, space, consciousness.²

[269] iii. Ten bad channels of action, to wit, taking life, theft, in chastity, lying, abuse, slander, idle talk, covetousness, malevolence, wrong views.

iv. Ten good channels of action, to wit, abstention from all the foregoing.

v. Ten Ariyan methods of living. Herein, friends, a brother has got rid of five factors, is possessed of six factors, has set the one guard, carries out the four bases of observance, 3 has put away sectarian opinions, has utterly given up quests, is candid in his thoughts, has calmed the restlessness of his body, and is well emancipated in heart and intellect,

(1) What five factors has he got rid of? Sensuality, malevolence, sloth and torpor, excitement and worry, doubt.⁴

(2) What six factors is he possessed of? The six 'chronic states.' (See p. 234.)

(3) How has he set the one guard ? By the mental guard of mindfulness.

1 Kasina, 'in the sense of entire (sakala).' Corny. Cf. Bud. Ps. Eth., pp. 43 f., n. 4 ; 57 f., n. 2.

2 On the varying number of these 'objects' in Buddhist literature see B.P.E., p. 57, 11. 2. Buddhaghosa also comments thereon in The Expositor, p. 249 f., but not here, nor in the Visuddhi-magga, though he refers to fuller treatment there. There he drops the 'consciousness' object altogether, substituting a *lokā*, or brightness. He identifies the former with the second of the Eight Deliverances (or second Arupa-jhana). See above.

3 Cf. above, 216, viii.

4 Kindred Sayings I, 124.

[270] (4) What are the four bases of observance ? Herein a brother judges that something is to be (i) habitually pursued, (2) endured, (3) avoided, (4) suppressed.

(5) How does he become 'one who has put away- sectarian opinions?'¹ All those many opinions of the mass of recluses and brahmins which are held by individuals as dogmas : — all these he has dismissed, put away, given up, ejected, let go, eliminated, abandoned.

(6) How is he one whose questing is utterly given up ? He has eliminated the questing after worldly desires, the questing for rebirth, the questing for religious life. ²

(7) How is he candid in his thoughts ? He has eliminated occupying his mind with sensual or malicious or cruel ideas.

(8) How does he tranquillize the activity of the body ? Because of eliminating the being affected pleurably or painfully, because of the dying out of previous impressions as joyful or sorrowful, he attains to and abides in a state of neutral feeling, of very pure indifference and mental lucidity, namely, the state called Fourth Jhana.

(9) How does he become well emancipated in heart ? ³ He becomes emancipated in heart from passion, hate, and illusion.

(10) How does he become well emancipated in intellect ? ³ He understands his emancipated condition, namely, in the thought : Passion . . . hate . . . illusion for me are eliminated, cut off at the root, become as a palmtree stump, become non-existent, unable to grow again in future.⁴

¹ A curious use of sacca (fact or truth). 'This view, that view is true ! Thus p at iy ekk am gahitiini . . .' Corny.

2 Cf. above, p. 209, xxii.

3 The distinctive replies given in the case of citta and p a 11 n a should be noted.

4 This No. v., which is a Sutta in the Anguttara (v., 29), is presumably the Ariya-vasani, one of the five Dhamma-teachings recommended for study in Asoka's Bhabra edict. Cf. Rh. Davids, *Buddhist India*, 169.

[271] vi. Ten qualities belonging to the adept, to wit, the right (or perfect) views, intentions, speech, action, livelihood, effort, mindfulness, concentration, insight and emancipation as held by adepts. 1

These Tens in the Doctrine, friends, have been perfectly set forth by the Exalted One, who knows, who sees. Here should there be chanting by all in concord, not wrangling, in order that the holy life may live and be long established. Thus will it be for the welfare, for the happiness of multitudes, a kindness to the world, for the good, the welfare, the happiness of devas and men.

4. Now when the Exalted One had arisen he addressed the venerable Sariputta, saying : ' Excellent, Sariputta, excellent ! Excellently, Sariputta, have you uttered the scheme of chanting together 2 for the brethren.'

These things were spoken by the venerable Sariputta. The Master signified his assent. The brethren were pleased and delighted with the venerable Sariputta's discourse.

Here endeth the Suttanta of the Chanting In Concord.

1 That is, these factors in their case are ' connected with fruition.' The 'views' and 'insight' are understanding (or intellect, paiiiiia) exercised on two sorts of occasion (than a). To avoid multiplying footnotes, references have not been given to all the parallels in the other Nikayas, of the foregoing summarized doctrines. References, especially to one Nikaya, the Anguttara, will be found in Dr. J. E. Carpenter's edition of the text.

2 Sangitipariyayan ti samaggikaranam. Corny..

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