

Āṅguttara Nikāya:
Pañcaka-nipāta

The Book of the Fives
from
The Numerical Discourses of the Buddha

A Translation of the Āṅguttara Nikāya
by Bhikkhu Bodhi

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The Book of the Fives
(*Pañcakanipāta*)

The Book of the Fives

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[1] The Book of the Fives

Homage to the Blessed One, the Arahant, the Perfectly Enlightened One

The First Fifty

I. The Trainee's Powers

1 (1) In Brief

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvattḥī in Jeta's Grove, Anāthapiṇḍika's Park. There the Blessed One addressed the bhikkhus:

"Bhikkhus!"

"Venerable sir!" those bhikkhus replied. The Blessed One said this:

"Bhikkhus, there are these five trainee's powers.¹ What five? The power of faith, the power of moral shame, the power of moral dread, the power of energy, and the power of wisdom. These are the five trainee's powers. Therefore, bhikkhus, you should train yourselves thus: 'We will possess the power of faith, a trainee's power; we will possess the power of moral shame, a trainee's power; we will possess the power of moral dread, a trainee's power; we will possess the power of energy, a trainee's power; we will possess the power of wisdom, a trainee's power.' Thus, bhikkhus, should you train yourselves." [This is what the Blessed One said. Elated, those bhikkhus delighted in the Blessed One's statement.]² [2]

¹ *Pañca sekkhabalāni*. Despite a partial overlap, these should not be confused with the five powers (*pañca balāni*) included among the thirty-seven aids to enlightenment, which are introduced at **5:13–16**. Mp: "Trainee's powers: the powers of the seven trainees. The power of faith is so called because it does not waver (*na kampati*) in the face of faithlessness; the power of moral shame does not waver in the face of moral shamelessness; the power of moral dread does not waver in the face of moral recklessness; the power of energy does not waver in the face of laziness; and the power of wisdom does not waver in the face of ignorance."

² In Be only.

2 (2) In Detail

At Sāvattthī. "Bhikkhus, there are these five trainee's powers. What five? The power of faith, the power of moral shame, the power of moral dread, the power of energy, and the power of wisdom.

(1) "And what, bhikkhus, is the power of faith? Here, a noble disciple is endowed with faith. He places faith in the enlightenment of the Tathāgata thus: 'The Blessed One is an arahant, perfectly enlightened, accomplished in true knowledge and conduct, fortunate, knower of the world, unsurpassed trainer of persons to be tamed, teacher of devas and humans, the Enlightened One, the Blessed One.' This is called the power of faith.

(2) "And what is the power of moral shame? Here, a noble disciple has a sense of moral shame; he is ashamed of bodily, verbal, and mental misconduct; he is ashamed of acquiring evil, unwholesome qualities. This is called the power of moral shame.

(3) "And what is the power of moral dread? Here, a noble disciple dreads wrongdoing; he dreads bodily, verbal, and mental misconduct; he dreads acquiring evil, unwholesome qualities. This is called the power of moral dread.³

(4) "And what is the power of energy? Here, a noble disciple has aroused energy for abandoning unwholesome qualities and acquiring wholesome qualities; he is strong, firm in exertion, not casting off the duty of cultivating wholesome qualities. This is called the power of energy.

(5) "And what is the power of wisdom? Here, a noble disciple is wise; he possesses the wisdom that discerns arising and passing away, which is noble and penetrative and leads to the complete destruction of suffering.⁴ This is called the power of wisdom.

³ For the distinction between moral shame (*hiri*) and moral dread (*ottappa*), with references, see 2:8–9 and Twos <n. 10>.

⁴ Mp explains *udayatthagāminī paññā*, "the wisdom that discerns arising and passing away," as "the wisdom able to penetrate the arising and vanishing of the five aggregates (*pañcannaṃ khandhānaṃ*)

"These are the five trainee's powers. Therefore, bhikkhus, you should train yourselves thus: 'We will possess the power of faith, a trainee's power; we will possess the power of moral shame, a trainee's power; we will possess the power of moral dread, [3] a trainee's power; we will possess the power of energy, a trainee's power; we will possess the power of wisdom, a trainee's power.' Thus, bhikkhus, should you train yourselves."

3 (3) Suffering

"Bhikkhus, possessing five qualities, a bhikkhu dwells in suffering in this very life—with distress, anguish, and fever—and with the breakup of the body, after death, a bad destination can be expected for him. What five? Here, a bhikkhu is devoid of faith, morally shameless, morally reckless, lazy, and unwise. Possessing these five qualities, a bhikkhu dwells in suffering in this very life—with distress, anguish, and fever—and with the breakup of the body, after death, he can expect a bad destination.

"Bhikkhus, possessing five [other] qualities, a bhikkhu dwells happily in this very life—without distress, anguish, and fever—and with the breakup of the body, after death, a good destination can be expected for him. What five? Here, a bhikkhu is endowed with faith, has a sense of moral shame, has moral dread, and is energetic and wise. Possessing these five qualities, a bhikkhu dwells happily in this very life—without distress, anguish, and fever—and with the breakup of the body, after death, a good destination can be expected for him."

4 (4) As If Brought There

"Bhikkhus, possessing five qualities, a bhikkhu is deposited in hell as if brought there. What five? Here, a bhikkhu is devoid of faith, morally shameless, morally reckless,

udayavayagāminiyā udayañca vayañca paṭivijjhituṃ samatthāya). It is the wisdom of the path together with insight wisdom (*vipassanāpaññāya c'eva maggapaññāya*)."

lazy, and unwise. Possessing these five qualities, a bhikkhu is deposited in hell as if brought there. [4]

"Bhikkhus, possessing five [other] qualities, a bhikkhu is deposited in heaven as if brought there. What five? Here, a bhikkhu is endowed with faith, has a sense of moral shame, has moral dread, and is energetic and wise. Possessing these five qualities, a bhikkhu is deposited in heaven as if brought there."

5 (5) Training

"Bhikkhus, when any bhikkhu or bhikkhunī gives up the training and reverts to the lower life, in this very life they incur five reasonable criticisms and grounds for censure. What five? (1) 'You did not have faith in [cultivating] wholesome qualities. (2) You did not have a sense of moral shame in [cultivating] wholesome qualities. (3) You did not have moral dread in [cultivating] wholesome qualities. (4) You did not have energy in [cultivating] wholesome qualities. (5) You did not have wisdom in [cultivating] wholesome qualities.' When any bhikkhu or bhikkhunī gives up the training and reverts to the lower life, in this very life they incur these five reasonable criticisms and grounds for censure.

"Bhikkhus, when any bhikkhu or bhikkhunī, even with pain and dejection, weeping with a tearful face, lives the complete and pure spiritual life, in this very life they gain five reasonable grounds for praise. What five? (1) 'You have had faith in [cultivating] wholesome qualities. (2) You have had a sense of moral shame in [cultivating] wholesome qualities. (3) You have had moral dread in [cultivating] wholesome qualities. (4) You have had energy in [cultivating] wholesome qualities. (5) You have had wisdom in [cultivating] wholesome qualities.' When any bhikkhu or bhikkhunī, even with pain and dejection, weeping with a tearful face, lives the complete and pure spiritual life, [5] in this very life they gain these five reasonable grounds for praise."

6 (6) Entering

(1) "Bhikkhus, there is no entering upon the unwholesome so long as faith is securely settled in [cultivating] wholesome qualities. But when faith has disappeared and lack of faith obsesses one, then there is the entering upon the unwholesome.

(2) "There is no entering upon the unwholesome so long as a sense of moral shame is securely settled in [cultivating] wholesome qualities. But when a sense of moral shame has disappeared and moral shamelessness obsesses one, then there is the entering upon the unwholesome.

(3) "There is no entering upon the unwholesome so long as moral dread is securely settled in [cultivating] wholesome qualities. But when moral dread has disappeared and lack of moral dread obsesses one, then there is the entering upon the unwholesome.

(4) "There is no entering upon the unwholesome so long as energy is securely settled in [cultivating] wholesome qualities. But when energy has disappeared and laziness obsesses one, then there is the entering upon the unwholesome.

(5) "There is no entering upon the unwholesome so long as wisdom is securely settled in [cultivating] wholesome qualities. But when wisdom has disappeared and lack of wisdom obsesses one, then there is the entering upon the unwholesome."

7 (7) Sensual Pleasures

"Bhikkhus, beings for the most part are captivated by sensual pleasures. When a clansman has forsaken the sickle and carrying-pole and gone forth from the household life into homelessness, he can be described as a clansman who has gone forth out of faith. For what reason? Sensual pleasures, whether of this or that kind, can be obtained by a youth. Inferior sensual pleasures, middling sensual pleasures, and superior sensual pleasures are all reckoned simply as sensual pleasures. [6]

"Suppose a young infant boy, ignorant, lying on his back, were to put a stick or pebble in his mouth because of his nurse's heedlessness. His nurse would quickly attend to him and try to take it out. If she could not quickly take it out, she would brace the boy's head with her left hand and, hooking a finger of her right hand, she would take it out even if she had to draw blood. For what reason? There would be some distress for the boy—this I don't deny—but the nurse has to do so for his good and welfare, out of compassion for him. However, when the boy has grown up and has enough sense, the nurse would be unconcerned about him, thinking: 'The boy can now look after himself. He won't be heedless.'

"So too, so long as a bhikkhu is still not accomplished in faith in [cultivating] wholesome qualities, in a sense of shame in [cultivating] wholesome qualities, in moral dread in [cultivating] wholesome qualities, in energy in [cultivating] wholesome qualities, and in wisdom in [cultivating] wholesome qualities, I must still look after him. But when that bhikkhu is accomplished in faith in [cultivating] wholesome qualities ... accomplished in wisdom in [cultivating] wholesome qualities, then I am unconcerned about him, thinking: 'The bhikkhu can now look after himself. He won't be heedless.'"⁵

8 (8) Falling Away (1)

"Bhikkhus, possessing five qualities a bhikkhu falls away and is not established in the good Dhamma. What five? (1) A bhikkhu devoid of faith falls away and is not established [7] in the good Dhamma. (2) A morally shameless bhikkhu ... (3) A morally reckless bhikkhu ... (4) A lazy bhikkhu ... (5) An unwise bhikkhu falls away and is not established in the good Dhamma. Possessing these five qualities, a bhikkhu falls away and is not established in the good Dhamma.

"Bhikkhus, possessing five [other] qualities a bhikkhu does not fall away but is established in the good Dhamma. What five? (1) A bhikkhu endowed with faith does not fall away but is established in the good Dhamma. (2) A bhikkhu who has a sense of

⁵ Mp: "This is said regarding one established in the fruit of stream-entry."

moral shame ... (3) A bhikkhu who has moral dread ... (4) An energetic bhikkhu ... (5) A wise bhikkhu does not fall away but is established in the good Dhamma. Possessing these five qualities, a bhikkhu does not fall away but is established in the good Dhamma."

9 (9) Falling Away (2)

"Bhikkhus, possessing five qualities, an irreverent and undeferential bhikkhu falls away and is not established in the good Dhamma. What five? (1) An irreverent and undeferential bhikkhu devoid of faith falls away and is not established in the good Dhamma. (2) An irreverent and undeferential morally shameless bhikkhu ... (3) An irreverent and undeferential morally reckless bhikkhu ... (4) An irreverent and undeferential lazy bhikkhu ... (5) An irreverent and undeferential unwise bhikkhu falls away and is not established in the good Dhamma. Possessing these five qualities, an irreverent and undeferential bhikkhu is not established in the good Dhamma. [8]

"Bhikkhus, possessing five [other] qualities, a reverential and deferential bhikkhu does not fall away but is established in the good Dhamma. What five? (1) A reverential and deferential bhikkhu endowed with faith does not fall away but is established in the good Dhamma. (2) A reverential and deferential bhikkhu who has a sense of moral shame ... (3) A reverential and deferential bhikkhu who has moral dread ... (4) A reverential and deferential bhikkhu who is energetic ... (5) A reverential and deferential bhikkhu who is wise does not fall away but is established in the good Dhamma. Possessing these five qualities, a reverential and deferential bhikkhu does not fall away but is established in the good Dhamma."

10 (10) Irreverent

"Bhikkhus, possessing five qualities, an irreverent and undeferential bhikkhu is not capable of achieving growth, progress, and maturity in this Dhamma and discipline.

What five? (1) An irreverent and undeferential bhikkhu devoid of faith is not capable of achieving growth, progress, and maturity in this Dhamma and discipline. (2) An irreverent and undeferential bhikkhu who is morally shameless ... (3) An irreverent and undeferential bhikkhu who is morally reckless ... (4) An irreverent and undeferential bhikkhu who is lazy ... (5) An irreverent and undeferential bhikkhu who is unwise is not capable of achieving growth, progress, and maturity in this Dhamma and discipline. Possessing these five qualities, an irreverent and undeferential bhikkhu is not capable of achieving growth, progress, and maturity in this Dhamma and discipline.

"Bhikkhus, possessing five [other] qualities, a reverential and deferential bhikkhu is capable of achieving growth, progress, and maturity in this Dhamma and discipline. What five? (1) A reverential and deferential bhikkhu who is endowed with faith is capable of achieving growth, progress, and maturity in this Dhamma and discipline. (2) A reverential and deferential bhikkhu who has a sense of moral shame ... (3) A reverential and deferential bhikkhu who has moral dread ... [9] ... (4) A reverential and deferential bhikkhu who is energetic ... (5) A reverential and deferential bhikkhu who is wise is capable of achieving growth, progress, and maturity in this Dhamma and discipline. Possessing these five qualities, a reverential and deferential bhikkhu is capable of achieving growth, progress, and maturity in this Dhamma and discipline."

II. Powers

11 (1) Not Heard Before

"Bhikkhus, I claim to have attained the consummation and perfection of direct knowledge regarding things not heard before.⁶

⁶ *Pubbāhaṃ bhikkhave ananussutesu dhammesu abhiññāvosānapāramippatto paṭijānāmi.* Mp: "“Since, by means of the four paths, I have completed the sixteenfold task in regard to the four [noble] truths, I claim to have reached consummation and perfection, having directly known it; [that is,] I have attained supremacy in accomplishing my task by finishing all tasks.’ He shows the virtues he himself reached on the terrace of the great enlightenment.”

"There are these five Tathāgata's powers that the Tathāgata has, possessing which he claims the place of the chief bull, roars his lion's roar in the assemblies, and sets in motion the brahma wheel.⁷ What five? The power of faith, the power of moral shame, the power of moral dread, the power of energy, and the power of wisdom. These are the five Tathāgata's powers that the Tathāgata has, possessing which he claims the place of the chief bull, roars his lion's roar in the assemblies, and sets in motion the brahma wheel." [10]

12 (2) Peak (1)

"Bhikkhus, there are these five trainee's powers. What five? The power of faith, the power of moral shame, the power of moral dread, the power of energy, and the power of wisdom. These are the five trainee's powers. Among these five trainee's powers, the power of wisdom is foremost, the one that holds all the others in place, the one that unifies them. Just as the peak is the chief part of a peaked-roof house, the part that holds all the others in place, that unifies them, so among these five trainee powers, the power of wisdom is foremost, the one that holds all the others in place, the one that unifies them.

"Therefore, bhikkhus, you should train yourselves thus: (1) 'We will possess the power of faith, a trainee's power; (2) the power of moral shame, a trainee's power; (3) the power of moral dread, a trainee's power; (4) the power of energy, a trainee's power; (5) the power of wisdom, a trainee's power.' Thus, bhikkhus, should you train yourselves."

13 (3) In Brief

⁷ See **4:8** for a parallel treatment of the four grounds of self-confidence, **6:64** for six Tathāgata's powers, and **10:21, 10:22** for the ten Tathāgata's powers.

"Bhikkhus, there are these five powers. What five? The power of faith, the power of energy, the power of mindfulness, the power of concentration, and the power of wisdom. These are the five powers."⁸

14 (4) In Detail

"Bhikkhus, there are these five powers. What five? The power of faith, the power of energy, the power of mindfulness, the power of concentration, and the power of wisdom.

(1) "And what, bhikkhus, is the power of faith? Here, a noble disciple is endowed with faith. He places faith in the enlightenment of the Tathāgata thus: 'The Blessed One is an arahant, perfectly enlightened... [as in 5:2] ... the Enlightened One, the Blessed One.' [11] This is called the power of faith.

(2) "And what is the power of energy? Here, a noble disciple has aroused energy for abandoning unwholesome qualities and acquiring wholesome qualities; he is strong, firm in exertion, not casting off the duty of cultivating wholesome qualities. This is called the power of energy.

(3) "And what is the power of mindfulness? Here, the noble disciple is mindful, possessing supreme mindfulness and alertness, one who remembers and recollects what was done and said long ago. This is called the power of mindfulness.

(4) "And what is the power of concentration? Here, secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters and dwells in the first jhāna, which consists of rapture and pleasure born of seclusion, accompanied by

⁸ These are the five powers (*pañca balāni*) included among the thirty-seven aids to enlightenment (*bodhipakkhiyā dhammā*). These five powers are, as factors, identical with the five faculties (*pañc'indriyāni*), but the two are distinguished by a difference in aspect. See SN 48:43, V 219–20, and its commentary, [Spk III 247,2–7](#), which explains that the faculty of faith means rulership in regard to conviction, and the power of faith means being unshakable in the face of absence of faith (*adhimokkhalakkhaṇe indaṭṭhena saddhindriyaṃ, assaddhiye akampanena saddhābalaṃ*). Similarly, the other four faculties respectively exercise rulership in regard to exertion, presence, non-distraction, and understanding (*paggaha-upaṭṭhāna-avikkhepa-pajānana*) and the other four powers remain unshakable in the face of laziness, muddle-mindedness, distraction, and ignorance (*kosajja-muṭṭhasacca-vikkhepa-avijjā*).

thought and examination. With the subsiding of thought and examination, he enters and dwells in the second jhāna, which has internal placidity and unification of mind and consists of rapture and pleasure born of concentration, without thought and examination. With the fading away as well of rapture, he dwells equanimous and, mindful and clearly comprehending, he experiences pleasure with the body; he enters and dwells in the third jhāna of which the noble ones declare: 'He is equanimous, mindful, one who dwells happily.' With the abandoning of pleasure and pain, and with the previous passing away of joy and dejection, he enters and dwells in the fourth jhāna, neither painful nor pleasant, which has purification of mindfulness by equanimity. This is called the power of concentration.

(5) "And what is the power of wisdom? Here, a noble disciple is wise; he possesses the wisdom that discerns arising and passing away, which is noble and penetrative and leads to the complete destruction of suffering. This is called the power of wisdom.

"These, bhikkhus, are the five powers."

15 (5) To Be Seen

"Bhikkhus, there are these five powers. What five? The power of faith, the power of energy, the power of mindfulness, the power of concentration, [12] and the power of wisdom.

(1) "And where, bhikkhus, is the power of faith to be seen? The power of faith is to be seen in the four factors of stream-entry.⁹ (2) And where is the power of energy to be seen? The power of energy is to be seen in the four right strivings. (3) And where is the power of mindfulness to be seen? The power of mindfulness is to be seen in the four establishments of mindfulness. (4) And where is the power of concentration to be seen?

⁹ The four factors of stream-entry (*cattāri sotāpattiyaṅgāni*): unwavering confidence in the Buddha, the Dhamma, and the Saṅgha, and the virtuous behavior dear to the noble ones. See SN 55:1.

The power of concentration is to be seen in the four jhānas. (5) And where is the power of wisdom to be seen? The power of wisdom is to be seen in the four noble truths.

"These, bhikkhus, are the five powers."

16 (6) Peak (2)

"Bhikkhus, there are these five powers. What five? The power of faith, the power of energy, the power of mindfulness, the power of concentration, and the power of wisdom. These are the five powers. Among these five powers, the power of wisdom is foremost, the one that holds all in place, the one that unifies them. Just as the peak is the chief part of a peaked-roof house, the part that holds all in place, that unifies them, so among these five powers, the power of wisdom is foremost, the one that holds all in place, the one that unifies them."

17 (7) Welfare (1)

"Bhikkhus, possessing five qualities, a bhikkhu is practicing for his own welfare but not for the welfare of others. What five? (1) Here, a bhikkhu is himself accomplished in virtuous behavior but does not encourage others to become accomplished in virtuous behavior; (2) he is himself accomplished in concentration but does not encourage others to become accomplished in concentration; (3) he is himself accomplished in wisdom but does not encourage others to become accomplished in wisdom; (4) he is himself accomplished in liberation but does not encourage others to become accomplished in liberation; (5) he is himself accomplished in the knowledge and vision of liberation but does not encourage others to become accomplished in the knowledge and vision of liberation. [13] Possessing these five qualities, a bhikkhu is practicing for his own welfare but not for the welfare of others."

18 (8) Welfare (2)

"Bhikkhus, possessing five qualities, a bhikkhu is practicing for the welfare of others but not for his own welfare. What five? (1) Here, a bhikkhu is not accomplished in virtuous behavior himself but he encourages others to become accomplished in virtuous behavior; (2) he is not accomplished in concentration himself but he encourages others to become accomplished in concentration; (3) he is not accomplished in wisdom himself but he encourages others to become accomplished in wisdom; (4) he is not accomplished in liberation himself but he encourages others to become accomplished in liberation; (5) he is not accomplished in the knowledge and vision of liberation himself but he encourages others to become accomplished in the knowledge and vision of liberation. Possessing these five qualities, a bhikkhu is practicing for the welfare of others but not for his own welfare."

19 (9) Welfare (3)

"Bhikkhus, possessing five qualities, a bhikkhu is practicing neither for his own welfare nor for the welfare of others. What five? (1) Here, a bhikkhu is not accomplished in virtuous behavior himself and does not encourage others to become accomplished in virtuous behavior; (2) he is not accomplished in concentration himself and does not encourage others to become accomplished in concentration; (3) he is not accomplished in wisdom himself and does not encourage others to become accomplished in wisdom; (4) he is not accomplished in liberation himself and does not encourage others to become accomplished in liberation; (5) he is not accomplished in the knowledge and vision of liberation himself and does not encourage others to become accomplished in the knowledge and vision of liberation. [14] Possessing these five qualities, a bhikkhu is practicing neither for his own welfare nor for the welfare of others."

20 (10) Welfare (4)

"Bhikkhus, possessing five qualities, a bhikkhu is practicing both for his own welfare and for the welfare of others. What five? (1) Here, a bhikkhu is himself accomplished in virtuous behavior and encourages others to become accomplished in virtuous behavior; (2) he is himself accomplished in concentration and encourages others to become accomplished in concentration; (3) he is himself accomplished in wisdom and encourages others to become accomplished in wisdom; (4) he is himself accomplished in liberation and encourages others to become accomplished in liberation; (5) he is himself accomplished in the knowledge and vision of liberation and encourages others to become accomplished in the knowledge and vision of liberation. Possessing these five qualities, a bhikkhu is practicing both for his own welfare and for the welfare of others."

III. Five Factored

21 (1) Irreverent (1)

"(1) Bhikkhus, when a bhikkhu is irreverent and undeferential, and his behavior is uncongenial to his fellow monks, it is impossible for him to fulfill the factor of proper conduct. [15] (2) Without fulfilling the factor of proper conduct, it is impossible for him to fulfill the factor of a trainee. (3) Without fulfilling the factor of a trainee, it is impossible for him to fulfill virtuous behavior. (4) Without fulfilling virtuous behavior, it is impossible for him to fulfill right view. (5) Without fulfilling right view, it is impossible for him to fulfill right concentration.¹⁰

¹⁰ Mp: "The factor of proper conduct (*ābhisamācārikaṃ dhammaṃ*) is supreme conduct consisting in prescribed virtuous behavior by way of duties (*uttamasamācārabhūtaṃ vattavasena paññattasīlaṃ*; see Fours <n. 339>, where the term used is *ābhisamācārikā sikkhā*). The factor of a trainee (*sekhaṃ dhammaṃ*) is the virtuous behavior prescribed for a trainee. Virtuous behaviors (*sīlāni*) are 'the four great virtuous behaviors' (*cattāri mahāsīlāni*; presumably the four types of behavior safeguarded by the four *pārājika* rules). Right view is the right view of insight (*vipassanāsammādiṭṭhi*); right concentration is the concentration of the path and fruit."

"(1) But, bhikkhus, when a bhikkhu is reverential and deferential, and his behavior is congenial to his fellow monks, it is possible for him to fulfill the duty of proper conduct. (2) Having fulfilled the duty of proper conduct, it is possible for him to fulfill the duty of a trainee. (3) Having fulfilled the duty of a trainee, it is possible for him to fulfill virtuous behavior. (4) Having fulfilled virtuous behavior, it is possible for him to fulfill right view. (5) Having fulfilled right view, it is possible for him to fulfill right concentration."

22 (2) Irreverent (2)

"(1) Bhikkhus, when a bhikkhu is irreverent and undeferential, and his behavior is uncongenial to his fellow monks, it is impossible for him to fulfill the factor of proper conduct. (2) Without fulfilling the factor of proper conduct, it is impossible for him to fulfill the factor of a trainee. (3) Without fulfilling the factor of a trainee, it is impossible for him to fulfill the aggregate of virtuous behavior. (4) Without fulfilling the aggregate of virtuous behavior, it is impossible for him to fulfill the aggregate of concentration. (5) Without fulfilling the aggregate of concentration, it is impossible for him to fulfill the aggregate of wisdom.

"(1) But, bhikkhus, when a bhikkhu is reverential and deferential, and his behavior is congenial to his fellow monks, it is possible for him to fulfill the factor of proper conduct. (2) Having fulfilled the factor of proper conduct, it is possible for him to fulfill the factor of a trainee. (3) Having fulfilled the factor of a trainee, it is possible for him to fulfill the aggregate of virtuous behavior. (4) Having fulfilled the aggregate of virtuous behavior, it is possible for him to fulfill the aggregate of concentration. [16] (5) Having fulfilled the aggregate of concentration, it is possible for him to fulfill the aggregate of wisdom."

23 (3) Defilements

"Bhikkhus,¹¹ there are these five defilements of gold, defiled by which gold is not malleable, wieldy, and luminous, but brittle and not properly fit for work. What five? Iron, copper, tin, lead, and silver. These are the five defilements of gold, defiled by which gold is not malleable, wieldy, and luminous, but brittle and not properly fit for work. But when gold is freed from these five defilements, it is malleable, wieldy, and luminous, pliant and properly fit for work. Then whatever kind of ornament one wishes to make from it—whether a bracelet, earrings, a necklace, or a golden garland—one can achieve one's purpose.¹²

"So too, bhikkhus, there are these five defilements of the mind, defiled by which the mind is not malleable, wieldy, and luminous, but brittle and not properly concentrated for the destruction of the taints. What five? Sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt. These are the five defilements of the mind, defiled by which the mind is not malleable, wieldy, and luminous, but brittle and not properly concentrated for the destruction of the taints. But when the mind is freed from these five defilements, it becomes malleable, wieldy, [17] and luminous, pliant and properly concentrated for the destruction of the taints. Then, there being a suitable basis, one is capable of realizing any state realizable by direct knowledge toward which one might incline the mind.¹³

"If one wishes: 'May I wield the various kinds of psychic potency: having been one, may I become many; having been many, may I become one; may I appear and vanish; may I go unhindered through a wall, through a rampart, through a mountain as though through space; may I dive in and out of the earth as though it were water; may I walk on water without sinking as though it were earth; seated cross-legged, may I travel in space like a bird; with my hand may I touch and stroke the moon and sun so powerful

¹¹ From here to "not properly concentrated for the destruction of the taints" is also at SN 46:33, V 92.

¹² As at 3:101, I 254,10–12. Instead of *muddikāya* MN III 243,21, has *pavaṭṭikāya* and AN I 254,10, and AN I 257,26, have *paṭṭakāya*.

¹³ The following supernormal powers are also at 3:101. On the "suitable basis," see Threes <n. 224>.

and mighty; may I exercise mastery with the body as far as the brahmā world,' one is capable of realizing it, there being a suitable basis.

"If one wishes: 'May I, with the divine ear element, which is purified and surpasses the human, hear both kinds of sounds, the divine and human, those that are far as well as near,' one is capable of realizing it, there being a suitable basis.

"If one wishes: 'May I understand the minds of other beings and persons, having encompassed them with my own mind. May I understand a mind with lust as a mind with lust, and a mind without lust as a mind without lust; [18] a mind with hatred as a mind with hatred, and a mind without hatred as a mind without hatred; a mind with delusion as a mind with delusion, and a mind without delusion as a mind without delusion; a contracted mind as contracted and a distracted mind as distracted; an exalted mind as exalted and an unexalted mind as unexalted; a surpassable mind as surpassable and an unsurpassable mind as unsurpassable; a concentrated mind as concentrated and an unconcentrated mind as unconcentrated; a liberated mind as liberated and an unliberated mind as unliberated,' one is capable of realizing it, there being a suitable basis.

"If one wishes: 'May I recollect my manifold past abodes, that is, one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, a hundred thousand births, many eons of world-dissolution, many eons of world-evolution, many eons of world-dissolution and world-evolution thus: "There I was so named, of such a clan, with such an appearance, such was my food, such my experience of pleasure and pain, such my life span; passing away from there, I was reborn elsewhere, and there too I was so named, of such a clan, with such an appearance, such was my food, such my experience of pleasure and pain, such my life span; passing away from there, I was reborn here"— may I thus recollect my manifold past abodes with their aspects and details,' one is capable of realizing it, there being a suitable basis. [19]

"If one wishes: 'May I, with the divine eye, which is purified and surpasses the human, see beings passing away and being reborn, inferior and superior, beautiful and

ugly, fortunate and unfortunate, and understand how beings fare on in accordance with their kamma thus: "These beings who engaged in misconduct by body, speech, and mind, who reviled the noble ones, held wrong view, and undertook kamma based on wrong view, with the breakup of the body, after death, have been reborn in the plane of misery, in a bad destination, in the lower world, in hell; but these beings who engaged in good conduct by body, speech, and mind, who did not revile the noble ones, who held right view, and undertook kamma based on right view, with the breakup of the body, after death, have been reborn in a good destination, in a heavenly world"—thus with the divine eye, which is purified and surpasses the human, may I see beings passing away and being reborn, inferior and superior, beautiful and ugly, fortunate and unfortunate, and understand how beings fare on in accordance with their kamma,' one is capable of realizing it, there being a suitable basis.

"If one wishes: 'May I, with the destruction of the taints, in this very life realize for myself with direct knowledge the taintless liberation of mind, liberation by wisdom; and having entered upon it, may I dwell in it,' one is capable of realizing it, there being a suitable basis."

24 (4) Immoral

"Bhikkhus, (1) for an immoral person, for one deficient in virtuous behavior, (2) right concentration lacks its proximate cause. When there is no right concentration, for one deficient in right concentration, (3) the knowledge and vision of things as they really are lacks its proximate cause. When there is no knowledge and vision of things as they really are, for one deficient in the knowledge and vision of things as they really are, (4) disenchantment and dispassion lack their proximate cause. When there is no disenchantment and dispassion, for one deficient in disenchantment and dispassion, (5) the knowledge and vision of liberation lacks its proximate cause.¹⁴

¹⁴ Mp identifies "knowledge and vision of things as they really are" (*yathābhūtañāṇadassana*) with tender insight; "disenchantment" (*nibbidā*), with strong insight; "dispassion" (*virāga*), with the noble path. Mp interprets *vimuttiñāṇadassana* as if it should be resolved *vimutti* and *ñāṇadassana*, with the former

"Suppose there is a tree deficient in branches and foliage. Then its shoots do not grow to fullness; also its bark, [20] softwood, and heartwood do not grow to fullness. So too, for an immoral person, one deficient in virtuous behavior, right concentration lacks its proximate cause. When there is no right concentration ... the knowledge and vision of liberation lacks its proximate cause.

"Bhikkhus, (1) for a virtuous person, for one whose behavior is virtuous, (2) right concentration possesses its proximate cause. When there is right concentration, for one possessing right concentration, (3) the knowledge and vision of things as they really are possesses its proximate cause. When there is the knowledge and vision of things as they really are, for one possessing the knowledge and vision of things as they really are, (4) disenchantment and dispassion possess their proximate cause. When there is disenchantment and dispassion, for one possessing disenchantment and dispassion, (5) the knowledge and vision of liberation possesses its proximate cause.

"Suppose there is a tree possessing branches and foliage. Then its shoots grow to fullness; also its bark, softwood, and heartwood grow to fullness. So too, for a virtuous person, one whose behavior is virtuous, right concentration possesses its proximate cause. When there is right concentration ... the knowledge and vision of liberation possesses its proximate cause."

25 (5) Assisted

"Bhikkhus, when right view is assisted by five factors, it has liberation of mind as its fruit, liberation of mind as its fruit and benefit; it has liberation by wisdom as its fruit, liberation by wisdom as its fruit and benefit.¹⁵ What five? [21] Here, right view is

representing the fruit (*phalavimutti*) and the latter reviewing knowledge (*paccavekkhaṇāñāṇa*). I translate, however, in accordance with the normal meaning, and regard *vimutti* as merely implicit here.

¹⁵ Mp: "Right view here is the right view of insight. Liberation of mind (*cetovimutti*) is the concentration of the path and fruit, and liberation by wisdom (*paññāvimutti*) is the knowledge of the fruit." Ps I 164,29–31, commenting on *cetovimuttiṃ paññāvimuttim* at MN I 35,36–37, identifies liberation of mind with the concentration pertaining to the fruit of arahantship, and liberation by wisdom with the wisdom pertaining to the fruit of arahantship.

assisted by virtuous behavior, learning, discussion, calm, and insight. When right view is assisted by these five factors, it has liberation of mind as its fruit, liberation of mind as its fruit and benefit; it has liberation by wisdom as its fruit, liberation by wisdom as its fruit and benefit."

26 (6) Liberation

"Bhikkhus, there are these five bases of liberation¹⁶ by means of which, if a bhikkhu dwells heedful, ardent, and resolute, his unliberated mind is liberated, his undestroyed taints are utterly destroyed, and he reaches the as-yet-unreached unsurpassed security from bondage. What five?

(1) "Here, bhikkhus, the Teacher or a fellow monk in the position of a teacher teaches the Dhamma to a bhikkhu. In whatever way the Teacher or that fellow monk in the position of a teacher teaches the Dhamma to the bhikkhu, in just that way he experiences inspiration in the meaning and inspiration in the Dhamma.¹⁷ As he does so, joy arises in him. When he is joyful, rapture arises. For one with a rapturous mind, the body becomes tranquil. One tranquil in body feels pleasure. For one feeling pleasure, the mind becomes concentrated.¹⁸ This is the first basis of liberation, by means of which, if a bhikkhu dwells heedful, ardent, and resolute, his unliberated mind is

¹⁶ *Vimuttāyatanāni*. Mp: "Causes of being liberated" (*vimuccanakāraṇāni*).

¹⁷ *So tasmim dhamme atthapaṭisaṃvedī ca hoti dhammapaṭisaṃvedī ca*. Mp explains *atthapaṭisaṃvedī* as "one knowing the meaning of the text" (*pāḷi-atthaṃ jānantassa*) and *dhammapaṭisaṃvedī* as "one knowing the text" (*pāḷiṃ jānantassa*), but this explanation is certainly too narrow and anachronistic. At **6:10**, we find *labhati atthavedaṃ labhati dhammavedaṃ*, which I render "[he] gains inspiration in the meaning, inspiration in the Dhamma." The stem of *paṭisaṃvedī* is *vedī*, which obviously connects *atthapaṭisaṃvedī* and *dhammapaṭisaṃvedī* to *atthaveda* and *dhammaveda*. The root *vid* is related both to *vijjā*, knowledge, and *vedanā*, feeling. Thus I suggest *veda* should be understood as inspired knowledge, or "inspiration," which gives rise to *pāmojja* and *pīti*, joy and rapture. It is likely that *atthapaṭisaṃvedī* and *dhammapaṭisaṃvedī* are related to *atthapaṭisaṃbhidā* and *dhammapaṭisaṃbhidā*, though in Pāli the latter are connected to the verb *bhīdati*, "to break, to divide," rather than *vid*, to know, as the Skt forms are.

¹⁸ Mp explains this to mean "he is concentrated by the concentration of the fruit of arahantship (*arahattaphalasamādhinā samādhīyati*)." It seems improbable to me that this was the original intention, for the context suggests that this is a concentration that serves as *the basis* for insight, and thereafter for the attainment of path and fruit, not a concentration that occurs *subsequent* to realization.

liberated, his undestroyed taints are utterly destroyed, and he reaches the as-yet-unreached unsurpassed security from bondage.

(2) "Again, neither the Teacher nor a fellow monk in the position of a teacher teaches the Dhamma to a bhikkhu; but he himself teaches the Dhamma to others in detail as he has heard it and learned it. In whatever way the bhikkhu [22] teaches the Dhamma to others in detail as he has heard it and learned it, in just that way, in relation to that Dhamma, he experiences inspiration in the meaning and inspiration in the Dhamma. As he does so, joy arises in him. When he is joyful, rapture arises. For one with a rapturous mind, the body becomes tranquil. One tranquil in body feels pleasure. For one feeling pleasure, the mind becomes concentrated. This is the second basis of liberation, by means of which, if a bhikkhu dwells heedful, ardent, and resolute, his unliberated mind is liberated, his undestroyed taints are utterly destroyed, and he reaches the as-yet-unreached unsurpassed security from bondage.

(3) "Again, neither the Teacher nor a fellow monk in the position of a teacher teaches the Dhamma to a bhikkhu, nor does he himself teach the Dhamma to others in detail as he has heard it and learned it; but rather he recites the Dhamma in detail as he has heard it and learned it. In whatever way the bhikkhu recites the Dhamma in detail as he has heard it and learned it, in just that way, in relation to that Dhamma, he experiences inspiration in the meaning and inspiration in the Dhamma. As he does so, joy arises in him. When he is joyful, rapture arises. For one with a rapturous mind, the body becomes tranquil. One tranquil in body feels pleasure. For one feeling pleasure, the mind becomes concentrated. This is the third basis of liberation, by means of which, if a bhikkhu dwells heedful, ardent, and resolute, his unliberated mind is liberated, his undestroyed taints are utterly destroyed, and he reaches the as-yet-unreached unsurpassed security from bondage.

(4) "Again, neither the Teacher nor a fellow monk in the position of a teacher teaches the Dhamma to a bhikkhu, nor does he teach the Dhamma to others in detail as he has heard it and learned it, nor does he recite the Dhamma in detail as he has heard it and learned it; but rather he ponders, [23] examines, and mentally inspects the

Dhamma as he has heard it and learned it. In whatever way the bhikkhu ponders, examines, and mentally inspects the Dhamma as he has heard it and learned it, in just that way, in relation to that Dhamma, he experiences inspiration in the meaning and inspiration in the Dhamma. As he does so, joy arises in him. When he is joyful, rapture arises. For one with a rapturous mind, the body becomes tranquil. One tranquil in body feels pleasure. For one feeling pleasure, the mind becomes concentrated. This is the fourth basis of liberation, by means of which, if a bhikkhu dwells heedful, ardent, and resolute, his unliberated mind is liberated, his undestroyed taints are utterly destroyed, and he reaches the as-yet-unreached unsurpassed security from bondage.

(5) "Again, neither the Teacher nor a fellow monk in the position of a teacher teaches the Dhamma to a bhikkhu, nor does he teach the Dhamma to others in detail as he has heard it and learned it, nor does he recite the Dhamma in detail as he has heard it and learned it, nor does he ponder, examine, and mentally inspect the Dhamma as he has heard it and learned it; but rather he has grasped well a certain object of concentration, attended to it well, sustained it well, and penetrated it well with wisdom. In whatever way the bhikkhu has grasped well a certain object of concentration, attended to it well, sustained it well, and penetrated it well with wisdom, in just that way, in relation to that Dhamma, he experiences inspiration in the meaning and inspiration in the Dhamma. As he does so, joy arises in him. When he is joyful, rapture arises. For one with a rapturous mind, the body becomes tranquil. One tranquil in body feels pleasure. For one feeling pleasure, the mind becomes concentrated. This is the fifth basis of liberation, by means of which, if a bhikkhu dwells heedful, ardent, and resolute, [24] his unliberated mind is liberated, his undestroyed taints are utterly destroyed, and he reaches the as-yet-unreached unsurpassed security from bondage.

"These, bhikkhus, are the five bases of liberation, by means of which, if a bhikkhu dwells heedful, ardent, and resolute, his unliberated mind is liberated, his undestroyed taints are utterly destroyed, and he reaches the as-yet-unreached unsurpassed security from bondage."

27 (7) Concentration

"Bhikkhus, being alert and mindful, develop concentration that is measureless.¹⁹ When, alert and mindful, you develop concentration that is measureless, five kinds of knowledge arise that are personally yours. What five? (1) The knowledge arises that is personally yours: 'This concentration is presently pleasant and in the future has a pleasant result.' (2) The knowledge arises that is personally yours: 'This concentration is noble and spiritual.' (3) The knowledge arises that is personally yours: 'This concentration is not practiced by low persons.' (4) The knowledge arises that is personally yours: 'This concentration is peaceful and sublime, gained by full tranquilization, and attained to unification; it is not reined in and checked by forcefully suppressing [the defilements].'²⁰ (5) The knowledge arises that is personally yours: 'I enter this concentration²¹ mindfully and I emerge from it mindfully.' Bhikkhus, being alert and continuously mindful, develop concentration that is measureless. When you are alert and mindful, developing concentration that is measureless, these five kinds of knowledge arise that are personally yours." [25]

28 (8) Five-Factored

"Bhikkhus, I will teach you the development of noble five-factored right concentration.²² Listen and attend closely. I will speak."

¹⁹ *Appamāṇan*. Mp: "Devoid of measure-creating qualities, world-transcending" (*pamāṇakara-dhammarahitaṃ lokuttaraṃ*). Normally, the Nikāyas identify the measureless concentration with the four divine abodes (*brahmavihāra*), but some texts also recognize a world-transcending measureless concentration, obtained with the destruction of the three "measure-producing" qualities: greed, hatred, and delusion. See MN 43.35, I 298,8-9; SN 41:7, IV 297,11-12.

²⁰ See Threes <nn. 222-23>.

²¹ Be omits *samādhim*. Apparently this is not a typographical error, as according to a note in Ee, the same omission commonly occurs in Burmese mss.

²² Since the concentration to be explained below is primarily the four jhānas and, probably, the concentration of insight, Mp does not take the word *ariya* here to refer to the noble paths and fruits but as meaning "far away from the defilements abandoned by way of suppression (*vikkhambhanavasena pahīnakilesehi ārakā t̥hitassa*)." In the commentaries, *ariya* is sometimes derived from *āraka*. While the etymology is playful, it is likely that this *samādhi* belongs to the preparatory practice for reaching the paths and fruits, not to the paths and fruits themselves.

"Yes, bhante," those bhikkhus replied. The Blessed One said this:

"And what, bhikkhus, is the development of noble five-factored right concentration?"

(1) " Here, secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters and dwells in the first jhāna, which consists of rapture and pleasure born of seclusion, accompanied by thought and examination. He makes the rapture and happiness born of seclusion drench, steep, fill, and pervade this body, so that there is no part of his whole body that is not pervaded by the rapture and happiness born of seclusion. Just as a skillful bath man or a bath man's apprentice might heap bath powder in a metal basin and, sprinkling it gradually with water, would knead it until the moisture wets his ball of bath powder, soaks it, and pervades it inside and out, yet the ball itself does not ooze; so too, the bhikkhu makes the rapture and happiness born of seclusion drench, steep, fill, and pervade this body, so that there is no part of his whole body that is not pervaded by the rapture and happiness born of seclusion. This is the first development of noble five-factored right concentration.

(2) "Again, with the subsiding of thought and examination, a bhikkhu enters and dwells in the second jhāna, which has internal placidity and unification of mind and consists of rapture and pleasure born of concentration, without thought and examination. He makes the rapture and happiness born of concentration drench, steep, fill, and pervade this body, so that there is no part of his whole body that is not pervaded by the rapture and happiness born of concentration. Just as there might be a lake whose waters welled up from below with no inflow from east, west, north, [26] or south, and the lake would not be replenished from time to time by showers of rain, then the cool fount of water welling up in the lake would make the cool water drench, steep, fill, and pervade the lake, so that there would be no part of the whole lake that is not pervaded by cool water; so too, the bhikkhu makes the rapture and happiness born of concentration drench, steep, fill, and pervade this body, so that there is no part of his whole body that is not pervaded by the rapture and happiness born of concentration. This is the second development of noble five-factored right concentration.

(3) "Again, with the fading away as well of rapture, a bhikkhu dwells equanimous and, mindful and clearly comprehending, he experiences pleasure with the body; he enters and dwells in the third jhāna of which the noble ones declare: 'He is equanimous, mindful, one who dwells happily.' He makes the happiness divested of rapture drench, steep, fill, and pervade this body, so that there is no part of his whole body that is not pervaded by the happiness divested of rapture. Just as, in a pond of blue or red or white lotuses, some lotuses that are born and grow in the water might thrive immersed in the water without rising out of it, and cool water would drench, steep, fill, and pervade them to their tips and their roots, so that there would be no part of those lotuses that would not be pervaded by cool water; so too, the bhikkhu makes the happiness divested of rapture drench, steep, fill, and pervade this body, so that there is no part of his whole body that is not pervaded by the happiness divested of rapture. This is the third development of noble five-factored right concentration.

(4) "Again, with the abandoning of pleasure [27] and pain, and with the previous passing away of joy and dejection, a bhikkhu enters and dwells in the fourth jhāna, neither painful nor pleasant, which has purification of mindfulness by equanimity. He sits pervading this body with a pure bright mind, so that there is no part of his whole body that is not pervaded by the pure bright mind. Just as a man might be sitting covered from the head down with a white cloth, so that there would be no part of his whole body that is not pervaded by the white cloth; so too, the bhikkhu sits pervading this body with a pure bright mind, so that there is no part of his whole body that is not pervaded by the pure bright mind. This is the fourth development of noble five-factored right concentration.

(5) "Again, a bhikkhu has grasped well the object of reviewing,²³ attended to it well, sustained it well, and penetrated it well with wisdom. Just as one person might look upon another—as one standing might look upon one sitting down, or one sitting

²³ *Paccavekkhaṇanimittam*. Mp identifies this as reviewing knowledge (*paccavekkhaṇañāṇameva*), apparently referring to the knowledge that reviews the path and fruition attainments. However, since this use of the word *paccavekkhaṇa* seems peculiar to the commentaries, I think it more likely that *paccavekkhaṇanimitta* here means the object being examined by insight.

down might look upon one lying down—so too, a bhikkhu has grasped well the object of reviewing, attended to it well, sustained it well, and penetrated it well with wisdom. This is the fifth development of noble five-factored right concentration.

"When, bhikkhus, noble five-factored right concentration has been developed and cultivated in this way, then, there being a suitable basis, he is capable of realizing any state realizable by direct knowledge toward which he might incline his mind.²⁴

"Suppose a water jug full of water has been set out on a stand, the jug being full of water right up to the brim so that crows could drink from it. If a strong man would tip it in any direction, would water come out?"

"Yes, [28] bhante."

"So too, bhikkhus, when noble five-factored right concentration has been developed and cultivated in this way, then, there being a suitable basis, he is capable of realizing any state realizable by direct knowledge toward which he might incline his mind.

"Suppose on level ground there was a four-sided pond, contained by an embankment, full of water right up to the brim so that crows could drink from it. If a strong man were to remove the embankment on any side, would water come out?"

"Yes, bhante."

"So too, bhikkhus, when noble five-factored right concentration has been developed and cultivated in this way, then, there being a suitable basis, he is capable of realizing any state realizable by direct knowledge toward which he might incline his mind.

"Suppose on even ground at a crossroads a chariot was standing harnessed to thoroughbreds, with a goad ready at hand, so that a skillful trainer, the charioteer, could mount it, and taking the reins in his left hand and the goad in his right, might drive out and return wherever and whenever he likes. So too, bhikkhus, when noble five-factored right concentration has been developed and cultivated in this way, then, there being a

²⁴ See [Threes <n. 224>](#).

suitable basis, he is capable of realizing any state realizable by direct knowledge toward which he might incline his mind.

"If he wishes: 'May I wield the various kinds of psychic potency: [29] having been one, may I become many ... [here and below as in 5:23] ... may I exercise mastery with the body as far as the brahmā world,' he is capable of realizing it, there being a suitable basis.

"If he wishes: 'May I, with the divine ear element, which is purified and surpasses the human, hear both kinds of sounds, the divine and human, those that are far as well as near,' he is capable of realizing it, there being a suitable basis.

"If he wishes: 'May I understand the minds of other beings and persons, having encompassed them with my own mind. May I understand ... an unliberated mind as unliberated,' he is capable of realizing it, there being a suitable basis.

"If he wishes: 'May I recollect my manifold past abodes ... with their aspects and details,' he is capable of realizing it, there being a suitable basis.

"If he wishes: 'May I, with the divine eye, which is purified and surpasses the human, see beings passing away and being reborn ... and understand how beings fare on in accordance with their kamma,' he is capable of realizing it, there being a suitable basis.

"If he wishes: 'May I, with the destruction of the taints, in this very life realize for myself with direct knowledge the taintless liberation of mind, liberation by wisdom; and having entered upon it, may I dwell in it,' he is capable of realizing it, there being a suitable basis."

29 (9) Walking Meditation

"Bhikkhus, there are these five benefits of walking meditation. What five? [30] One becomes capable of journeys; one becomes capable of striving; one becomes healthy; what one has eaten, drunk, consumed, and tasted is properly digested; the

concentration attained through walking meditation is long lasting.²⁵ These are the five benefits of walking meditation."

30 (10) Nāgita

Thus have I heard. On one occasion the Blessed One was wandering on tour among the Kosalans together with a large Saṅgha of bhikkhus when he reached the Kosalan brahmin village named Icchānaṅgala. There the Blessed One dwelled in the Icchānaṅgala woodland thicket. The brahmin householders of Icchānaṅgala heard: "It is said that the ascetic Gotama, the son of the Sakyans who went forth from a Sakyan family, has arrived at Icchānaṅgala and is now dwelling in the Icchānaṅgala woodland thicket. Now a good report about that Master Gotama has circulated thus: 'That Blessed One is an arahant, perfectly enlightened, accomplished in true knowledge and conduct, fortunate, knower of the world, unsurpassed leader of persons to be tamed, teacher of devas and humans, the Enlightened One, the Blessed One. Having realized by his own direct knowledge this world with its devas, Māra, and Brahmā, this population with its ascetics and brahmins, its devas and humans, he makes it known to others. He teaches a Dhamma that is good in the beginning, good in the middle, and good in the end, with the right meaning and phrasing; he reveals a spiritual life that is perfectly complete and pure.' Now it is good to see such arahants."

Then, when the night had passed, the brahmin householders of Icchānaṅgala took abundant food of various kinds and went to the Icchānaṅgala woodland thicket. They stood outside the entrance making an uproar and a racket. [31] Now on that occasion the Venerable Nāgita was the Blessed One's attendant. The Blessed One addressed the Venerable Nāgita: "Who is making such an uproar and a racket, Nāgita? One would think it was fishermen at a haul of fish."

²⁵ *Cīraṭṭhitiko hoti*. Mp: "If one has acquired the mark [of concentration] while standing up, it is lost when one sits down. If one has acquired the mark while sitting, it is lost when one lies down. But for one who has resolved on walking up and down and acquired the mark in a moving object, it is not lost even when one stands still, sits down, and lies down."

"Bhante, these are the brahmin householders of Icchānaṅgala who have brought abundant food of various kinds. They are standing outside the entrance, [wishing to offer it] to the Blessed One and the Saṅgha of bhikkhus."

"Let me never come upon fame, Nāgita, and may fame never catch up with me. One who does not gain at will, without trouble or difficulty, this bliss of renunciation, bliss of solitude, bliss of peace, bliss of enlightenment that I gain at will, without trouble or difficulty, might accept that vile pleasure, that slothful pleasure, the pleasure of gain, honor, and praise."

"Let the Blessed One now consent, bhante, let the Fortunate One consent. This is now the time for the Blessed One to consent. Wherever the Blessed One will go now, the brahmin householders of town and countryside will incline in the same direction. Just as, when thick drops of rain are pouring down, the water flows down along the slope, so too, wherever the Blessed One will go now, the brahmin householders of town and country will incline in the same direction. For what reason? Because of the Blessed One's virtuous behavior and wisdom."

"Let me never come upon fame, Nāgita, and may fame never catch up with me. One who does not gain at will, without trouble or difficulty, this bliss of renunciation ... might accept that vile pleasure, that slothful pleasure, the pleasure of gain, honor, and praise. [32]

(1) "Nāgita, what is eaten, drunk, consumed, and tasted winds up as feces and urine: this is its outcome. (2) From the change and alteration of things that are dear arise sorrow, lamentation, pain, dejection, and anguish: this is its outcome. (3) For one devoted to practicing meditation on the mark of unattractiveness, revulsion toward the mark of the beautiful becomes established: this is its outcome. (4) For one who dwells contemplating impermanence in the six bases for contact, revulsion toward contact becomes established: this is its outcome. (5) For one who dwells contemplating rise and fall in the five aggregates subject to clinging, revulsion toward clinging becomes established: this is its outcome."²⁶

²⁶ Mp says that insight (*vipassanā*) has been discussed here in five ways.

IV. Sumanā

31 (1) Sumanā

On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's Park. Then Princess Sumanā,²⁷ accompanied by five hundred chariots and five hundred court girls, approached the Blessed One, paid homage to him, and sat down to one side. Princess Sumanā then said to the Blessed One:

"Here, bhante, there might be two disciples of the Blessed One equal in faith, virtuous behavior, and wisdom, but one is generous while the other is not. With the breakup of the body, [33] after death, they would both be reborn in a good destination, in a heavenly world. When they have become devas, would there be any distinction or difference between them?"

"There would be, Sumanā," the Blessed One said. "The generous one, having become a deva, would surpass the other in five ways: in celestial life span, celestial beauty, celestial happiness, celestial glory, and celestial authority. The generous one, having become a deva, would surpass the other in these five ways."

"But, bhante, if these two pass away from there and again become human beings, would there still be some distinction or difference between them?"

"There would be, Sumanā," the Blessed One said. "When they again become human beings, the generous one would surpass the other in five ways: in human life span, human beauty, human happiness, human fame, and human authority. When they again become human beings, the generous one would surpass the other in these five ways."

"But, bhante, if these two should go forth from the household life into homelessness, would there still be some distinction or difference between them?"

²⁷ Mp identifies her as a daughter of King Pasenadi of Kosala.

"There would be, Sumanā," the Blessed One said. "The generous one, having gone forth, would surpass the other in five ways.²⁸ (1) He would usually use a robe that has been specifically offered to him, seldom one that had not been specifically offered to him. (2) He would usually eat almsfood that has been specifically offered to him, seldom almsfood that had not been specifically offered to him. (3) He would usually use a lodging that had been specifically offered to him, seldom one that had not been specifically offered to him. (4) He would usually use medicinal requisites and [other] supports for the sick that had been specifically offered to him, seldom those that had not been specifically offered to him. (5) His fellow monastics, those with whom he dwells, would usually behave toward him in agreeable ways by bodily, verbal, and mental action, seldom in disagreeable ways. They would usually present him what is agreeable, seldom [34] what is disagreeable. The generous one, having gone forth, would surpass the other in these five ways."

"But, bhante, if both attain arahantship, would there still be some distinction or difference between them after they have attained arahantship?"

"In this case, Sumanā, I declare, there would be no difference between the liberation [of one] and the liberation [of the other]."

"It's astounding and amazing, bhante! Truly, one has good reason to give alms and do meritorious deeds, since they will be helpful if one becomes a deva, [again] becomes a human being, or goes forth."

"So it is, Sumanā! So it is, Sumanā! Truly, one has good reason to give alms and do meritorious deeds, since they will be helpful if one becomes a deva, [again] becomes a human being, or goes forth."

This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, further said this:

"As the stainless moon
moving through the sphere of space

outshines with its radiance
all the stars in the world,
so one accomplished in virtuous behavior,
a person endowed with faith,
outshines by generosity
all the misers in the world.

“As the hundred-peaked rain cloud,
thundering, wreathed in lightning,
pours down rain upon the earth,
inundating the plains and lowlands,
so the Perfectly Enlightened One's disciple,
the wise one accomplished in vision,
surpasses the miserly person
in five specific respects:
life span and glory,
beauty and happiness.²⁹
Possessed of wealth, after death
he rejoices in heaven.” [35]

32 (2) Cundī³⁰

On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the squirrel sanctuary. Then Princess Cundī,³¹ accompanied by five hundred chariots and five hundred court girls, approached the Blessed One, paid homage to him, and sat down to one side. Princess Cundī then said to the Blessed One:

²⁹ Only four kinds of superiority are mentioned, unless the fifth is wealth (*bhoga*) rather than authority (*ādhipateyya*), as mentioned in the following couplet.

³⁰ This is in part an expanded parallel of **4:34**.

³¹ Mp, commenting on the preceding sutta, says she was a daughter of King Bimbisāra.

"Bhante, my brother is Prince Cunda. He says thus: 'Whenever a man or a woman has gone for refuge to the Buddha, the Dhamma, and the Saṅgha, and abstains from the destruction of life, from taking what is not given, from sexual misconduct, from false speech, and from indulging in liquor, wine, and intoxicants, the basis for heedlessness, with the breakup of the body, after death, he is reborn only in a good destination, not in a bad destination.' I ask the Blessed One: 'What kind of teacher, bhante, should one have confidence in, so that, with the breakup of the body, after death, one is reborn only in a good destination, not in a bad destination? What kind of Dhamma should one have confidence in, so that, with the breakup of the body, after death, one is reborn only in a good destination, not in a bad destination? What kind of Saṅgha should one have confidence in, so that, with the breakup of the body, after death, one is reborn only in a good destination, not in a bad destination? What kind of virtuous behavior should one fulfill so that, with the breakup of the body, after death, one is reborn only in a good destination, not in a bad destination?'"

(1) "Cundī, to whatever extent there are beings, whether footless or with two feet, four feet, or many feet, whether having form or formless, whether percipient, non-percipient, or neither percipient nor non-percipient, the Tathāgata, the Arahant, the Perfectly Enlightened One is declared the foremost among them. Those who have confidence in the Buddha have confidence in the foremost, and for those who have confidence in the foremost, the result is foremost.

(2) "To whatever extent, Cundī, there are phenomena that are conditioned, the noble eightfold path is declared the foremost among them. Those who have confidence in the noble eightfold path have confidence in the foremost, and for those who have confidence in the foremost, the result is foremost.³²

(3) "To whatever extent, Cundī, there are phenomena whether conditioned or unconditioned, dispassion is declared the foremost among them, that is, the crushing of

³² Strangely, neither Ce nor Ee contains this paragraph, which is in Be. It seems necessary to include it to obtain a complete set of five items. The paragraph is found in all three eds. of the Fours. The parallel It §90, 88, does not include this paragraph, but It §90 is included in the Threes and thus must limit itself to three objects of faith.

pride, the removal of thirst, the uprooting of attachment, the termination of the round, the destruction of craving, dispassion, cessation, nibbāna. Those who [36] have confidence in the Dhamma, in dispassion,³³ have confidence in the foremost, and for those who have confidence in the foremost, the result is foremost.

(4) "To whatever extent, Cundī, there are Saṅghas or groups, the Saṅgha of the Tathāgata's disciples is declared the foremost among them, that is, the four pairs of persons, the eight types of individuals—this Saṅgha of the Blessed One's disciples is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, the unsurpassed field of merit for the world. Those who have confidence in the Saṅgha have confidence in the foremost, and for those who have confidence in the foremost, the result is foremost.

(5) "To whatever extent, Cundī, there is virtuous behavior, the virtuous behavior loved by the noble ones is declared the foremost among them, that is, when it is unbroken, flawless, unblemished, unblotched, freeing, praised by the wise, ungrasped, leading to concentration. Those who fulfill the virtuous behavior loved by the noble ones fulfill the foremost, and for those who fulfill the foremost, the result is foremost."

For those confident in regard to the foremost,³⁴
knowing the foremost Dhamma,
confident in the Buddha—the foremost—
unsurpassed, worthy of offerings;

for those confident in the foremost Dhamma,
in the blissful peace of dispassion;
for those confident in the foremost Saṅgha,
the unsurpassed field of merit;

³³ *Virāge dhamme*. The parallel statement at 4:34 has only *virāge*, but It §90 has *virāge dhamme*.

³⁴ These verses are also at 4:34.

for those giving gifts to the foremost,
the foremost kind of merit increases:
the foremost life span, beauty, and glory,
good reputation, happiness, and strength.

The wise one who gives to the foremost,
concentrated upon the foremost Dhamma,
having become a deva or human being,
rejoices having attained the foremost.

33 (3) Uggaha

On one occasion the Blessed One was dwelling at Bhaddiya in the Jātiyā Grove. Then Uggaha, Meṇḍaka's grandson, approached the Blessed One, paid homage to him, sat down to one side, and said to the Blessed One:

"Bhante, let the Blessed One together with three other monks³⁵ consent to accept tomorrow's [37] meal from me."

The Blessed One consented by silence. Then Uggaha, having understood that the Blessed One had consented, rose from his seat, paid homage to the Blessed One, circumambulated him keeping the right side toward him, and departed.

Then, when the night had passed, in the morning the Blessed One dressed, took his bowl and robe, and went to Uggaha's residence, where he sat down on the appointed seat. Then, with his own hands, Uggaha, Meṇḍaka's grandson, served and satisfied the Blessed One with various kinds of delicious food.

When the Blessed One had finished eating and had put away his bowl, Uggaha sat down to one side and said to the Blessed One: "Bhante, these girls of mine will be

³⁵ *Attacattuttho*. Lit., "[with]-self-[as]-fourth," meaning that the Buddha is invited with three monks accompanying him.

going to their husbands' families. Let the Blessed One exhort them and instruct them in a way that will lead to their welfare and happiness for a long time."

The Blessed One then said to those girls:

(1) "So then, girls, you should train yourselves thus: 'To whichever husband our parents give us—doing so out of a desire for our good, seeking our welfare, taking compassion on us, acting out of compassion for us—we will rise before him and retire after him, undertaking whatever needs to be done, agreeable in our conduct and pleasing in our speech.' Thus should you train yourselves.

(2) "And you should train yourselves thus: 'We will honor, respect, esteem, and venerate those whom our husband respects—his mother and father, ascetics and brahmins—and when they arrive we will offer them a seat and water.' Thus should you train yourselves.

(3) "And you should train yourselves thus: 'We will be skillful and diligent in attending to our husband's domestic chores, whether knitting or weaving; we will possess sound judgment about them in order to carry out and arrange them properly.' Thus should you train yourselves.

(4) "And you should train yourselves thus: 'We will find out what our husband's domestic helpers—whether slaves, messengers, or [38] workers—have done and left undone; we will find out the condition of those who are ill; and we will distribute to each an appropriate portion of food.' Thus should you train yourselves.

(5) "And you should train yourselves thus: 'We will guard and protect whatever income our husband brings home—whether money or grain, silver or gold—and we will not be spendthrifts, thieves, wastrels, or squanderers of his earnings.' Thus should you train yourselves.

"When, girls, a woman possesses these five qualities, with the breakup of the body, after death, she is reborn in companionship with the agreeable-bodied devas."³⁶

³⁶ *Manāpakāyikānaṃ devānaṃ*. It is uncertain whether they are called thus in the sense that their bodies are agreeable, or in the sense that they belong to an agreeable group. The word *kāya* can mean either the physical body or a group. Mp identifies these deities with the “devas who delight in creation.” Because they create any form that they wish and take delight in it, they are called either “delighting in creation” or “agreeable” (*manāpā nāma te devā ti nimmānaratī devā; te hi icchiticchitaṃ rūpaṃ māpetvā*

She does not despise her husband,
the man who constantly supports her,
who ardently and eagerly
always brings her whatever she wants.

Nor does a good woman scold her husband
with speech caused by jealousy;³⁷
the wise woman shows veneration
to all those whom her husband reveres.

She rises early, works diligently,
manages the domestic help;
she treats her husband in agreeable ways
and safeguards the wealth he earns.

The woman who fulfills her duties thus,
following her husband's will and wishes,
is reborn among the devas
called "the agreeable ones."

34 (4) Sīha

abhiramaṇato nimmānaratī ti ca manāpā ti ca vuccanti). See **8:46**, where the Buddha enumerates eight conditions that lead to rebirth into the company of the agreeable-bodied devas.

³⁷ There are various readings of the compound here: Ce *icchācārena*, Be *issācārena*, Ee *issāvādena*. My translation follows Ee. Interestingly, at **8:46**, there is a verse with an identical couplet but with the reading *issāvādena* in all three eds. A search through CST 4.0 for *icchācār** turns up many occurrences of this compound in commentarial texts but none in canonical texts. It thus seems likely that the Ce reading has been influenced by the editor's familiarity with the commentarial expression.

On one occasion the Blessed One was dwelling at Vesālī in the hall with the peaked roof in the Great Wood. Then Sīha the general approached [39] the Blessed One, paid homage to him, sat down to one side, and said:³⁸

"Is it possible, bhante, to point out a directly visible fruit of giving?"³⁹

"It is, Sīha," the Blessed One said.

(1) "A donor, Sīha, a munificent giver, is dear and agreeable to many people. This is a directly visible fruit of giving.

(2) "Again, good persons resort to a donor, a munificent giver. This, too, is a directly visible fruit of giving.

(3) "Again, a donor, a munificent giver, acquires a good reputation. This, too, is a directly visible fruit of giving.

(4) "Again, whatever assembly a donor, a munificent giver, approaches—whether of khattiyas, brahmins, householders, or ascetics—he approaches it confidently and composed.⁴⁰ This too is a directly visible fruit of giving.

(5) "Again, with the breakup of the body, after death, a donor, a munificent giver, is reborn in a good destination, in a heavenly world. This is a fruit of giving pertaining to future lives."⁴¹

When this was said, Sīha the general said to the Blessed One: "Bhante, I do not go by faith in the Blessed One concerning those four directly visible fruits of giving declared by him. I know them, too. For I am a donor, a munificent giver, and I am dear and agreeable to many people. I am a donor, a munificent giver, and many good persons resort to me. I am a donor, a munificent giver, and I have acquired a good reputation as a donor, sponsor, and supporter of the Saṅgha. I [40] am a donor, a munificent giver, and whatever assembly I approach—whether of khattiyas, brahmins, householders, or ascetics—I approach it confidently and composed. I do not go by faith in the Blessed

³⁸ He was originally a lay follower of the Jains. The story of his conversion is told at **8:12**.

³⁹ *Sandiṭṭhikaṃ dānaphalaṃ*. A benefit that can be experienced in this present life.

⁴⁰ *Visārado upasaṅkamati amaṅkubhūto*. Mp explains "confidently" (*visārado*) as knowledgeable and joyous (*ñāṇasomanassappatto*) and "composed" (*amaṅkubhūto*) as not diffident (*na nittejabhūto*).

⁴¹ *Samparāyikaṃ dānaphalaṃ*. With this fifth benefit, the Buddha has gone beyond Sīha's original request and explained, not a directly visible fruit of giving, but a fruit pertaining to the next life.

One concerning these four directly visible fruits of giving declared by him. I know them, too. But when the Blessed One tells me: 'Sīha, with the breakup of the body, after death, a donor, a munificent giver, is reborn in a good destination, in a heavenly world,' I do not know this, and here I go by faith in the Blessed One."

"So it is, Sīha, so it is! With the breakup of the body, after death, a donor, a munificent giver, is reborn in a good destination, in a heavenly world."

By giving, he becomes dear and many resort to him.
He attains a good reputation and his fame increases.
The generous man is composed
and confidently enters the assembly.

Therefore, seeking happiness,
wise persons give gifts,
having removed the stain of miserliness.
When they are settled in the triple heaven,
for a long time they delight
in companionship with the devas.

Having taken the opportunity to do wholesome deeds,
passing from here, self-luminous, they roam in Nandana,⁴²
where they delight, rejoice, and enjoy themselves,
furnished with the five objects of sensual pleasure.
Having fulfilled the word of the unattached Stable One,
the Fortunate One's disciples rejoice in heaven. [41]

35 (5) The Benefits of Giving

⁴² *Nandana*: the Garden of Delight in the Tāvātimsa heaven.

"Bhikkhus, there are these five benefits of giving. What five? (1) One is dear and agreeable to many people. (2) Good persons resort to one. (3) One acquires a good reputation. (4) One is not deficient in the layperson's duties. (5) With the breakup of the body, after death, one is reborn in a good destination, in a heavenly world. These are the five benefits in giving."

By giving, one becomes dear,
one follows the duty of the good;
the good self-controlled monks,
always resort to one.

They teach one the Dhamma
that dispels all suffering,
having understood which
the taintless one here attains nibbāna.

36 (6) Timely

"Bhikkhus, there are these five timely gifts. What five? (1) One gives a gift to a visitor. (2) One gives a gift to one setting out on a journey. (3) One gives a gift to a patient. (4) One gives a gift during a famine. (5) One first presents the newly harvested crops and fruits to the virtuous ones. These are the five timely gifts."

At the proper time, those wise,
charitable, and generous
give a timely gift to the noble ones,
who are stable and upright;
given with a clear mind,
one's offering is vast.

Those who rejoice in such deeds
or who provide [other] service
do not miss out on the offering;
they too partake of the merit.

Therefore, with a non-regressing mind,
one should give a gift where it yields great fruit.
Merits are the support of living beings
[when they arise] in the other world. [42]

37 (7) Food

"Bhikkhus, a donor who gives food gives the recipients five things. What five? One gives life, beauty, happiness, strength, and discernment.⁴³ (1) Having given life, one partakes of life, whether celestial or human. (2) Having given beauty, one partakes of beauty, whether celestial or human. (3) Having given happiness, one partakes of happiness, whether celestial or human. (4) Having given strength, one partakes of strength, whether celestial or human. (5) Having given discernment, one partakes of discernment, whether celestial or human. A donor who gives food gives the recipients these five things."

The wise one is a giver
of life, strength, beauty, and discernment.
The intelligent one is a donor of happiness
and in turn acquires happiness.

Having given life, strength, beauty,

⁴³ *Āyupam, vaṇṇam, sukham, balaṃ, paṭibhānam*. See **4:57, 4:58**.

happiness, and discernment,
one is long-lived and famous
wherever one is reborn.

38 (8) Faith

"Bhikkhus, these five benefits come to a clansman endowed with faith. What five? (1) When the good persons in the world show compassion,⁴⁴ they first show compassion to the person with faith, not so to the person without faith. (2) When they approach anyone, they first approach the person with faith, not so the person without faith. (3) When they receive alms, they first receive alms from the person with faith, not so from the person without faith. (4) When they teach the Dhamma, they first teach the Dhamma to the person with faith, not so to the person without faith. (5) With the breakup of the body, after death, a person with faith is reborn in a good destination, in a heavenly world. These are the five benefits that come to a clansman who has faith.

"Just as at a crossroads on level ground, a great banyan tree becomes the resort for birds all around, so [43] the clansman endowed with faith becomes the resort for many people: for bhikkhus, bhikkhunīs, male lay followers, and female lay followers."

A large tree with a mighty trunk,
branches, leaves, and fruit,
firm roots, and bearing fruit,
is a support for many birds.
Having flown across the sky,
the birds resort to this delightful base:

⁴⁴ They "show compassion" (*anukampeyyum*) to them by offering them an opportunity to give alms and thereby acquire merit. Thus it is not so much the lay people who show compassion to the monastics by giving them alms (though this is true), but the monastic who shows compassion to lay people by approaching their homes to receive their offerings. By giving alms lay people create the seeds for a happy rebirth and the attainment of nibbāna. The monastics may also teach the Dhamma to the lay people and in this way give them access to the teachings.

those in need of shade partake of its shade;
those needing fruit enjoy its fruit.

Just so, when a person is virtuous,
endowed with faith,
of humble manner, compliant,
gentle, welcoming, soft,
those in the world who are fields of merit —
devoid of lust and hatred,
devoid of delusion, taintless—
resort to such a person.

They teach him the Dhamma
that dispels all suffering,
having understood which
the taintless one here attains nibbāna.

39 (9) Son

"Bhikkhus, considering five prospects, mother and father wish for a son to be born in their family. What five? (1) 'Having been supported by us, he will support us. (2) Or he will do work for us. (3) Our family lineage will be extended. (4) He will manage the inheritance, (5) or else, when we have passed on, he will give an offering on our behalf.' Considering these five prospects, mother and father wish for a son to be born in their family."

Considering the five prospects,
wise people wish for a son.

"Supported by us, he will support us,

or he will do work for us.
The family lineage will be extended,
he will manage the inheritance,
or else, when we have passed on,
he will make an offering on our behalf."

Considering these prospects,
wise people wish for a son.
Therefore good persons,
grateful and appreciative,
support their mother and father,
recalling how they helped one in the past; [44]
they do what is necessary for them
as they did for oneself in the past.

Following their advice,
nurturing those who brought him up,
continuing the family lineage,
endowed with faith, virtuous:
this son is worthy of praise.

40 (10) Sal Trees⁴⁵

"Bhikkhus, based on the Himalayas, the king of mountains, great sal trees grow in five ways. What five? (1) They grow in branches, leaves, and foliage; (2) they grow in bark; (3) they grow in shoots; (4) they grow in softwood; and (5) they grow in

⁴⁵ An expanded parallel of **3:48**. All the items mentioned in the simile of the mountain are identical in both suttas, but **3:48** reduces them to three by grouping together several as compounds, while the present sutta enumerates them separately. The present sutta adds learning (*suta*) and generosity (*cāga*) to the things people grow in. The verses are identical in both suttas.

heartwood. Based on the Himalayas, the king of mountains, great sal trees grow in these five ways.

“So too, when the head of the family⁴⁶ is endowed with faith, the people in the family who depend on him grow in five ways. What five? (1) They grow in faith; (2) they grow in virtuous behavior; (3) they grow in learning; (4) they grow in generosity; and (5) they grow in wisdom. When the head of a family is endowed with faith, the people in the family who depend on him grow in these five ways.”

Just as the trees that grow
in dependence on a rocky mountain
in a vast forest wilderness
might become great ‘woodland lords,’

so, when the head of a family here
possesses faith and virtue,
his wife, children, and relatives
all grow in dependence on him;
so too his companions, his family circle,
and those dependent on him. [153]

Those possessed of discernment,
seeing that virtuous man's good conduct,
his generosity and good deeds,
emulate his example.

Having lived here in accord with Dhamma,
the path leading to a good destination,

⁴⁶ Here and below, I read *kulapatim* with Ce and Ee as against Be *kulaputtam*. Be of my **3:48** (3:49 in Be's own enumeration) has *kulapatim* in the corresponding place.

those who desire sensual pleasures rejoice,
delighting in the deva world. [45]

V. Muṇḍa the King

41 (1) Utilization

On one occasion the Blessed One was dwelling at Sāvattḥī in Jeta's Grove, Anāthapiṇḍika's Park. Then the householder Anāthapiṇḍika approached the Blessed One, paid homage to him, and sat down to one side. The Blessed One then said to him:

"Householder, there are these five utilizations of wealth. What five?⁴⁷

(1) "Here, householder, with wealth acquired by energetic striving, amassed by the strength of his arms, earned by the sweat of his brow, righteous wealth righteously gained, the noble disciple makes himself happy and pleased and properly maintains himself in happiness; he makes his parents happy and pleased and properly maintains them in happiness; he makes his wife and children, his slaves, workers, and servants happy and pleased and properly maintains them in happiness. This is the first utilization of wealth.

(2) "Again, with wealth acquired by energetic striving ... righteously gained, the noble disciple makes his friends and companions happy and pleased and properly maintains them in happiness. This is the second utilization of wealth.

(3) "Again, with wealth acquired by energetic striving ... righteously gained, the noble disciple makes provisions with his wealth against the losses that might arise because of fire or floods, kings or bandits or unloved heirs; he makes himself secure against them. This is the third utilization of wealth.

⁴⁷ From this part on, this sutta closely parallels **4:61**. The five items are obtained by dividing the first of the latter into two parts. The verses in the two suttas are identical.

(4) "Again, with wealth acquired by energetic striving ... righteously gained, the noble disciple makes the five oblations: to relatives, guests, ancestors, the king, and the deities. This is the fourth utilization of wealth.

(5) "Again, with wealth acquired by energetic striving ... [46] ... righteously gained, the noble disciple establishes an uplifting offering of alms—an offering that is heavenly, resulting in happiness, conducive to heaven—to those ascetics and brahmins who refrain from intoxication and heedlessness, who are settled in patience and mildness, who tame themselves, calm themselves, and train themselves for nibbāna. This is the fifth utilization of wealth.

"These, householder, are the five utilizations of wealth. Householder, if a noble disciple's wealth is exhausted when he has utilized it in these five ways, he thinks: 'I have utilized wealth in these five ways and my wealth is exhausted.' Thus he has no regret. But if a noble disciple's wealth increases when he has utilized it in these five ways, he thinks: 'I have utilized wealth in these five ways and my wealth has increased.' Thus, either way, he has no regret."

"I've enjoyed wealth,
supported my dependents,
and overcome adversities.
I have given an uplifting offering,
and performed the five oblations.
I have served the virtuous monks,
the self-controlled celibate ones.

"I have achieved whatever purpose
a wise person, dwelling at home,
might have in desiring wealth;
what I have done brings me no regret."

Recollecting this, a mortal
remains firm in the noble Dhamma.
They praise him here in this life,
and after death he rejoices in heaven.

42 (2) The Good Person

"Bhikkhus, when a good person is born in a family, it is for the good, welfare, and happiness of many people. It is for the good, welfare, and happiness of (1) his mother and father, (2) his wife and children, (3) his slaves, workers, and servants, (4) his friends and companions, and (5) ascetics and brahmins. Just as a great rain cloud, nurturing all the crops, appears for the good, welfare, and happiness of many people, so too, [47] when a good person is born in a family, it is for the good, welfare, and happiness of many people. It is for the good, welfare, and happiness of his mother and father ... ascetics and brahmins."

The deities protect him
who is guarded by the Dhamma,
who has managed his wealth
for the welfare of many.⁴⁸

Since he is learned,
virtuous in behavior and observances,
steadfast in Dhamma,
fame does not abandon him.

Who is fit to blame him,

⁴⁸ In pāda d, I read with Be and Ee *dhammaguttam*, as against Ce *devaguttam*, which seems redundant here.

standing in Dhamma,
accomplished in virtuous behavior,
a speaker of truth,
possessing a sense of shame,
[pure] like a coin of refined gold?
Even the devas praise him;
by Brahmā, too, he is praised.

43 (3) Wished For

Then the householder Anāthapiṇḍika approached the Blessed One, paid homage to him, and sat down to one side. The Blessed One then said to him:

"Householder, there are these five things that are wished for, desired, agreeable, and rarely gained in the world. What five? Long life, householder, is wished for, desired, agreeable, and rarely gained in the world. Beauty ... Happiness ... Fame ... The heavens are wished for, desired, agreeable, and rarely gained in the world. These are the five things that are wished for, desired, agreeable, and rarely gained in the world.⁴⁹

"These five things, householder, that are wished for, desired, agreeable, and rarely gained in the world, I say, are not obtained by means of prayers or aspirations. If these five things that are wished for, desired, agreeable, and rarely gained in the world could be obtained by means of prayers [48] or aspirations, who here would be lacking in anything?

(1) "Householder, the noble disciple who desires long life ought not to pray for long life or delight in it or [passively] yearn for it.⁵⁰ A noble disciple who desires long life should practice the way conducive to long life.⁵¹ For when he practices the way

⁴⁹ Compare with the opening of **4:61**.

⁵⁰ In each paragraph, I read with *Ce vā pihetum*, as against *Be vāpi hetu*, *Ee vā pi hetum*. The verb *piheti* (infinitive *pihetum*) means "to yearn for." The idea of passively yearning seems implied by the contrast with practicing the way as a means of fulfilling one's wish.

⁵¹ *Āyusaṃvattanikā paṭipadā*. Mp: "The meritorious practice of giving, virtuous behavior, etc." For an analysis of the specific relationship between present actions and their results, see MN 135.

conducive to long life, it leads to obtaining long life, and he gains long life either celestial or human.

(2) "Householder, the noble disciple who desires beauty ... (3) ... who desires happiness ... (4) ... who desires fame ought not to pray for fame or delight in it or [passively] yearn for it. A noble disciple who desires fame should practice the way conducive to fame. For when he practices the way conducive to fame, it leads to obtaining fame, and he gains fame either celestial or human.

(5) "Householder, the noble disciple who desires the heavens ought not to pray for the heavens or delight in them or [passively] yearn for them. A noble disciple who desires the heavens should practice the way conducive to heaven. For when he practices the way conducive to heaven, it leads to obtaining the heavens, and he gains the heavens."⁵²

For one desiring long life, beauty, fame,⁵³
acclaim, heaven, high families,
and lofty delights
following in succession,
the wise praise heedfulness
in doing deeds of merit. [49]

Being heedful, the wise person
secures both kinds of good:
the good in this life,
and the good of the future life.
By attaining the good,⁵⁴ the steadfast one
is called one of wisdom.

⁵² The text switches back and forth between singular and plural forms of *sagga*.

⁵³ These verses are also at [SN 3:17, l 87](#); [SN 3:18, l 89](#).

⁵⁴ *Atthābhisamayā*. I base this rendering on the gloss in Mp: *Atthassa abhisamāgamena, atthappaṭilābhenā ti vuttaṃ hoti*.

44 (4) The Giver of the Agreeable

On one occasion the Blessed One was dwelling at Vesālī in the hall with the peaked roof in the Great Wood. Then, in the morning, the Blessed One dressed, took his bowl and robe, and went to the residence of the householder Ugga of Vesālī, where he sat down in the appointed seat. Then the householder Ugga of Vesālī approached the Blessed One, paid homage to him, sat down to one side, and said to the Blessed One:

"Bhante, in the presence of the Blessed One I heard and learned this: 'The giver of what is agreeable gains what is agreeable.' Bhante, my sal flower porridge is agreeable.⁵⁵ Let the Blessed One accept it from me, out of compassion.' The Blessed One accepted, out of compassion.

"Bhante, in the presence of the Blessed One I heard and learned this: 'The giver of what is agreeable gains what is agreeable.' Bhante, my pork embellished with jujubes is agreeable.⁵⁶ Let the Blessed One accept it from me, out of compassion.' The Blessed One accepted, out of compassion.

"Bhante, in the presence of the Blessed One I heard and learned this: 'The giver of what is agreeable gains what is agreeable.' Bhante, my fried vegetable stalks are agreeable.⁵⁷ Let the Blessed One accept them from me, out of compassion.' The Blessed One accepted, out of compassion.

"Bhante, in the presence of the Blessed One I heard and learned this: 'The giver of what is agreeable gains what is agreeable.' Bhante, my boiled hill rice cleared of dark grains, accompanied by various sauces and condiments, is agreeable. Let the Blessed

⁵⁵ *Sālapupphakaṃ khādaniyaṃ*. Mp: "A food similar to sal flour; it is made with hill-rice flour prepared with the four sweets (honey, sugar, butter, and ghee)."

⁵⁶ Reading with Be *sampannakolakaṃ sūkaramaṃsaṃ*. Mp: "The flesh of a one-year-old pig cooked with spices such as cumin seeds, etc., together with sweet jujube fruits."

⁵⁷ *Ce nibaddhatelakaṃ nāliyasākaṃ* (Be *nibattatelakaṃ nāliyasākaṃ*). Mp: "The vegetable stalks are cooked in ghee mixed with cumin and other spices, which have been pulverized together with hill-rice flour; then they are coated with the four sweets and put out until they acquire a particular aroma."

One accept it from me, out of compassion.' The Blessed One accepted, out of compassion. [50]

"Bhante, in the presence of the Blessed One I heard and learned this: 'The giver of what is agreeable gains what is agreeable.' Bhante, my Kāsi cloths are agreeable. Let the Blessed One accept them from me, out of compassion.' The Blessed One accepted, out of compassion.

"Bhante, in the presence of the Blessed One I heard and learned this: 'The giver of what is agreeable gains what is agreeable.' Bhante, my couch spread with rugs, blankets, and covers, with an excellent covering of antelope hide, with a canopy above and red bolsters at both ends, is agreeable. Although I know this is not allowable for the Blessed One, this sandalwood plank of mine is worth over a thousand.⁵⁸ Let the Blessed One accept it from me, out of compassion." The Blessed One accepted, out of compassion.

Then the Blessed One expressed his appreciation to the householder Uggā of Vesālī thus:

"The giver of the agreeable gains the agreeable,
when he gives willingly to the upright ones
clothing, bedding, food, and drink,
and various kinds of requisites.

"Having known the arahants to be like a field
for what is relinquished and offered, not held back,⁵⁹
the good person gives what is hard to give:
the giver of agreeable things gains what is agreeable."

⁵⁸ So Ce. Be, Ee "over a hundred thousand" (*adhikasatasahassam*). Presumably this refers to *kahāpaṇas*, the major currency unit.

⁵⁹ Reading with Ce *anaggahītaṃ*, as against Be and Ee *anuggahītaṃ*.

Then, after expressing his appreciation to the householder Ugga of Vesālī, the Blessed One rose from his seat and left. Then, some time later, the householder Ugga of Vesālī passed away. After his death, the householder Ugga of Vesālī was reborn among a certain group of mind-made [deities].⁶⁰ On that occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's Park. Then, when the night had advanced, the young deva Ugga, of stunning beauty, illuminating the entire [51] Jeta's Grove, approached the Blessed One, paid homage to him, and stood to one side. The Blessed One then said to him: "I hope, Ugga, that it is as you would have wished."

"Surely, bhante, it is as I had wished."

Then the Blessed One addressed the young deva Ugga with verses:

"The giver of the agreeable gains the agreeable;
the giver of the foremost again gains the foremost;
the giver of the excellent gains the excellent;
the giver of the best reaches the best state.

"The person who gives the best,
the giver of the foremost,
the giver of the excellent,
is long-lived and famous
wherever he is reborn."⁶¹

⁶⁰ *Aññataram manomayaṃ kāyaṃ upapajjati*. I follow Mp in taking this expression, as used here, to mean that he was reborn among a group (*kāya*) of deities rather than that he was reborn with a mind-made body. Mp: "[Reborn] into a group of devas in the pure abodes who are produced through the mind of jhāna" (*suddhāvāsesu ekaṃ jhānāmanena nibbattaṃ devakāyaṃ*). Also, at AN III 348,28–349,1 (= V 139,5–8) we find *tusitaṃ kāyaṃ upapanno*, where *kāyaṃ* must mean "group." In relation to the spiritual powers, *manomaya kāya* signifies a subtle body produced by the meditative mind, as at AN I 24,2. See too 5:166.

⁶¹ It is hard to see why this sutta was included in the Fives. Could it be that the original version had only five items of offering and a sixth was added later, after the sutta was included in the Fives?

"Bhikkhus, there are these five streams of merit, streams of the wholesome, nutriments of happiness—heavenly, ripening in happiness, conducive to heaven—that lead to what is wished for, desired, and agreeable, to one's welfare and happiness.

What five?

"(1) When a bhikkhu enters and dwells in a measureless concentration of mind while using a robe [that one has given him], one acquires a measureless stream of merit, stream of the wholesome, a nutriment of happiness ... that leads ... to one's welfare and happiness. (2) When a bhikkhu enters and dwells in a measureless concentration of mind while using almsfood [that one has given him], one acquires a measureless stream of merit, stream of the wholesome, a nutriment of happiness ... that leads ... to one's welfare and happiness. (3) When a bhikkhu enters and dwells in a measureless concentration of mind while using a dwelling [that one has given him], one acquires a measureless stream of merit, stream of the wholesome, a nutriment of happiness ... that leads ... to one's welfare and happiness. (4) When a bhikkhu enters and dwells in a measureless concentration of mind while using a bed and chair [that one has given him], one acquires a measureless stream of merit, stream of the wholesome, a nutriment of happiness ... that leads ... to one's welfare and happiness. (5) When a bhikkhu enters and dwells in a measureless concentration of mind while using medicinal requisites and [other] supports for the sick [that one has given him], [52] one acquires a measureless stream of merit, stream of the wholesome, a nutriment of happiness ... that leads to one's welfare and happiness.

"These are the five streams of merit, streams of the wholesome, nutriments of happiness—heavenly, ripening in happiness, conducive to heaven—that lead to what is wished for, desired, and agreeable, to one's welfare and happiness.

⁶² This is an expanded parallel to **4:51**. The additional factor is obtained by replacing "a lodging" (*senāsanaṃ*) with "a dwelling" (*vihāraṃ*) and "bed and chair" (*mañcapīṭhaṃ*).

"When, bhikkhus, a noble disciple possesses these five streams of merit, streams of the wholesome, it is not easy to measure his merit thus: 'Just so much is his stream of merit, stream of the wholesome, nutriment of happiness—heavenly ... that leads to ... one's welfare and happiness'; rather, it is reckoned simply as an incalculable, immeasurable, great mass of merit.

"Bhikkhus, just as it is not easy to measure the water in the great ocean thus: 'There are so many gallons of water,' or 'There are so many hundreds of gallons of water,' or 'There are so many thousands of gallons of water,'⁶³ or 'There are so many hundreds of thousands of gallons of water,' but rather it is reckoned simply as an incalculable, immeasurable, great mass of water; so too, when a noble disciple possesses these five streams of merit ... it is reckoned simply as an incalculable, immeasurable, great mass of merit."

Just as the many rivers used by the hosts of people,
flowing downstream, reach the ocean,
the great mass of water, the boundless sea,
the fearsome receptacle of heaps of gems; [53]
so the streams of merit reach the wise man
who is a giver of food, drink, and cloth;
[they reach] the donor of beds, seats, and covers
like rivers carrying their waters to the sea."

46 (6) Accomplishments

"Bhikkhus, there are these five accomplishments. What five? Accomplishment in faith, accomplishment in virtuous behavior, accomplishment in learning,

⁶³ As in Be and Ee. The omission from Ce must be an editorial oversight, as the thousands of gallons are in the Ce version of **4:51**.

accomplishment in generosity, and accomplishment in wisdom. These are the five accomplishments."

47 (7) Wealth

"Bhikkhus, there are these five kinds of wealth. What five? The wealth of faith, the wealth of virtuous behavior, the wealth of learning, the wealth of generosity, and the wealth of wisdom.

(1) "And what, bhikkhus, is the wealth of faith? Here, a noble disciple is endowed with faith. He places faith in the enlightenment of the Tathāgata thus: 'The Blessed One is an arahant, perfectly enlightened, accomplished in true knowledge and conduct, fortunate, knower of the world, unsurpassed trainer of persons to be tamed, teacher of devas and humans, the Enlightened One, the Blessed One.' This is called the wealth of faith.

(2) "And what is the wealth of virtuous behavior? Here, a noble disciple abstains from the destruction of life, abstains from taking what is not given, abstains from sexual misconduct, abstains from false speech, abstains from liquor, wine, and intoxicants, the basis for heedlessness. This is called the wealth of virtuous behavior.

(3) "And what is the wealth of learning? Here, a noble disciple has learned much, remembers what he has learned, and accumulates what he has learned. Those teachings that are good in the beginning, good in the middle, and good in the end, with the right meaning and phrasing, which proclaim the perfectly complete and pure spiritual life—such teachings as these he has learned much of, retained in mind, recited verbally, mentally investigated, and penetrated well by view.⁶⁴

(4) "And what is the wealth of generosity? Here, a noble disciple dwells at home with a heart devoid of the stain of miserliness, freely generous, open-handed, delighting in relinquishment, devoted to charity, delighting in giving and sharing. This is called the wealth of generosity.

⁶⁴ I have filled in this definition here; all three eds. abridge.

(5) "And what is the wealth of wisdom? Here, a noble disciple is wise; he possesses the wisdom that discerns arising and passing away, which is noble and penetrative and leads to the complete destruction of suffering. This is called the wealth of wisdom.

"These, bhikkhus, are the five kinds of wealth." [54]

When one has faith in the Tathāgata,⁶⁵
unshakable and well established,
and virtuous behavior that is good,
loved and praised by the noble ones;
when one has confidence in the Saṅgha
and one's view has been straightened out,
they say that one is not poor,
that one's life is not lived in vain.

Therefore an intelligent person,
remembering the Buddhas' teaching,
should be intent on faith and virtuous behavior,
confidence and vision of the Dhamma.

48 (8) Situations

"Bhikkhus, there are these five situations that are unobtainable by an ascetic or a brahmin, by a deva, Māra, or Brahmā, or by anyone in the world. What five? (1) 'May what is subject to old age not grow old!': this is a situation that is unobtainable by an ascetic or a brahmin, by a deva, Māra, or Brahmā, or by anyone in the world. (2) 'May what is subject to illness not fall ill!': this is a situation that is unobtainable by an ascetic ... or by anyone in the world. (3) 'May what is subject to death not die!': this is a

⁶⁵

The verses are also at **4:52**.

situation that is unobtainable by an ascetic ... or by anyone in the world. (4) 'May what is subject to destruction not be destroyed!': this is a situation that is unobtainable by an ascetic ... or by anyone in the world. (5) 'May what is subject to loss not be lost!': this is a situation that is unobtainable by an ascetic or a brahmin, by a deva, Māra, or Brahmā, or by anyone in the world.

(1) "Bhikkhus, for the uninstructed worldling, what is subject to old age grows old. When this happens, he does not reflect thus: 'I am not the only one for whom what is subject to old age grows old. For all beings that come and go, that pass away and undergo rebirth, what is subject to old age grows old. If I were to sorrow, languish, lament, weep beating my breast, and become confused when what is subject to old age grows old, I would lose my appetite and my features would become ugly. I would not be able to do my work, my enemies would be elated, and my friends would become saddened.' Thus, when what is subject to old age grows old, he sorrows, languishes, laments, weeps beating his breast, and becomes confused. This is called an uninstructed worldling pierced by the poisonous dart of sorrow who only torments himself.

(2) "Again, for the uninstructed worldling, [55] what is subject to illness falls ill ... (3) ... what is subject to death dies ... (4) ... what is subject to destruction is destroyed ... (5) ... what is subject to loss is lost. When this happens, he does not reflect thus: 'I am not the only one for whom what is subject to loss is lost. For all beings who come and go, who pass away and undergo rebirth, what is subject to loss is lost. If I were to sorrow, languish, lament, weep beating my breast, and become confused when what is subject to loss is lost, I would lose my appetite and my features would become ugly. I would not be able to do my work, my enemies would be elated, and my friends would become saddened.' Thus, when what is subject to loss is lost, he sorrows, languishes, laments, weeps beating his breast, and becomes confused. This is called an uninstructed worldling pierced by the poisonous dart of sorrow who only torments himself.

(1) "Bhikkhus, for the instructed noble disciple, what is subject to old age grows old. When this happens, he reflects thus: 'I am not the only one for whom what is subject to old age grows old. For all beings that come and go, that pass away and

undergo rebirth, what is subject to old age grows old. If I were to sorrow, languish, lament, weep beating my breast, and become confused when what is subject to old age grows old, I would lose my appetite and my features would become ugly. I would not be able to do my work, my enemies would be elated, and my friends would become saddened.' Thus, when what is subject to old age grows old, he does not sorrow, languish, lament, weep beating his breast, and become confused. This is called an instructed noble disciple who has drawn out the poisonous dart of sorrow pierced by which the uninstructed worldling only torments himself. Sorrowless, without darts, the noble disciple realizes nibbāna.⁶⁶

(2) "Again, for the instructed noble disciple, what is subject to illness falls ill ... (3) ... what is subject to death dies ... (4) ... what is subject to destruction is destroyed ... (5) ... what is subject to loss is lost. When this happens, he reflects thus: 'I am not the only one for whom what is subject to loss is lost. For all beings that come and go, that pass away and undergo rebirth, what is subject to loss [56] is lost. If I were to sorrow, languish, lament, weep beating my breast, and become confused when what is subject to loss is lost, I would lose my appetite and my features would become ugly. I would not be able to do my work, my enemies would be elated, and my friends would become saddened.' Thus, when what is subject to loss is lost, he does not sorrow, languish, lament, weep beating his breast, and become confused. This is called an instructed noble disciple who has drawn out the poisonous dart of sorrow pierced by which the uninstructed worldling only torments himself. Sorrowless, without darts, the noble disciple realizes nibbāna.

"These, bhikkhus, are the five situations that are unobtainable by an ascetic or a brahmin, by a deva, Māra, or Brahmā, or by anyone in the world.

"It is not by sorrowing and lamenting

⁶⁶ The text uses a reflexive causative form: *attānaṃyeva parinibbāpeti*. This might also have been rendered: "He extinguishes himself," or "He quenches himself." What is literally extinguished is the bitter feeling of sorrow, but the verb *parinibbāpeti*, related to the noun *nibbāna*, implies that he reaches ultimate liberation.

that even the least good here can be gained.⁶⁷

Knowing that one is sorrowful and sad,
one's enemies are elated.

“When the wise person does not shake in adversities,
knowing how to determine what is good,
his enemies are saddened, having seen
that his former facial expression does not change.

“Wherever one might gain one’s good,
in whatever way—by chanting, mantras,
maxims, gifts, or tradition⁶⁸—there
one should exert oneself in just that way.

“But if one should understand: ‘This good
cannot be obtained by me or anyone else,’
one should accept the situation without sorrowing,
thinking: ‘The kamma is strong; what can I do now?’” [57]

49 (9) Kosala

On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's Park. Then King Pasenadi of Kosala approached the Blessed One, paid homage to him, and sat down to one side. [Now on that occasion Queen Mallikā had just died.]⁶⁹ Then a man approached King Pasendi and whispered in his ear: "Sire, Queen

⁶⁷ I read with Ee *attho idha labbhā api appako pi* (Be is essentially the same). Ce *attho alabbho api appako pi* means "even the least good cannot be gained," which undermines the point.

⁶⁸ *Paveṇiyā*. Mp: "By family custom (*kulavaṃsena*). The meaning is, 'We have traditionally practiced this, and we have not practiced that.'"

⁶⁹ This sentence is in the text of Ee, but in parentheses in Be and in a note in Ce.

Mallikā has just died." When this was said, King Pasenadi was pained and saddened, and he sat there with slumping shoulders, facing downwards, glum, and speechless.

Then the Blessed One, having known the king's condition, said to him:

"Great king, there are these five situations that are unobtainable by an ascetic or a brahmin, by a deva, Māra, or Brahmā, or by anyone in the world."

[The rest of this sutta is identical with 5:48, including the verses.]

50 (10) Nārada

On one occasion the Venerable Nārada was dwelling at Pāṭaliputta at the Cock's Park. Now on that occasion King Muṇḍa's [wife] Queen Bhaddā, who had been dear and beloved to him, had died. Since her death, he did not bathe, anoint himself, eat his meals, or undertake his work. Day and night, he remained brooding over Queen Bhaddā's body. Then King Muṇḍa addressed his treasurer, Piyaka: "Well then, friend Piyaka, [58] immerse Queen Bhaddā's body in an iron vat filled with oil and enclose it in another iron vat so that we can see Queen Bhaddā's body still longer."

"Yes, sire," the treasurer Piyaka replied. Then he immersed Queen Bhaddā's body in an iron vat filled with oil and enclosed it in another iron vat.

Then it occurred to the treasurer Piyaka: "King Muṇḍa's [wife] Queen Bhaddā has died, and she was dear and beloved to him. Since her death, he does not bathe, anoint himself, eat his meals, or undertake his work. Day and night, he remains brooding over the queen's body. What ascetic or brahmin can King Muṇḍa visit, so that, having heard his Dhamma, he might abandon the dart of sorrow?"

Then it occurred to Piyaka: "The Venerable Nārada is dwelling at Pāṭaliputta, in the Cock's Park. Now a good report about this Venerable Nārada has circulated thus: 'He is wise, competent, intelligent, learned, an artful speaker, eloquent, mature, and an arahant.' Suppose King Muṇḍa would visit the Venerable Nārada: perhaps if he hears the Venerable Nārada's Dhamma, he would abandon the dart of sorrow."

Then the treasurer Piyaka approached King Muṇḍa and said to him: "Sire, the Venerable Nārada is dwelling at Pāṭaliputta, in the Cock's Park. Now a good report about this Venerable Nārada has circulated thus: 'He is wise ... and an arahant.' Your majesty should visit the Venerable Nārada. Perhaps, when you hear the Venerable Nārada's Dhamma, you would abandon the dart of sorrow.' [The king said:] "Well then, friend Piyaka, [59] inform the Venerable Nārada. For how can one like me think of approaching an ascetic or brahmin living in his realm without first informing him?"

"Yes, sire," Piyaka replied. Then he went to the Venerable Nārada, paid homage to him, sat down to one side, and said: "Bhante, King Muṇḍa's [wife] Queen Bhaddā, who was dear and beloved to him has died. Since the queen's death, he does not bathe, anoint himself, eat his meals, or undertake his work. Day and night, he remains brooding over the queen's body. It would be good, bhante, if the Venerable Nārada would teach the Dhamma to King Muṇḍa in such a way that he can abandon the dart of sorrow."

"Then let King Muṇḍa come at his own convenience."

Then the treasurer Piyaka rose from his seat, paid homage to the Venerable Nārada, circumambulated him keeping the right side toward him, and went to King Muṇḍa. He told the king: "Sire, the Venerable Nārada has given his consent. You may go at your own convenience."

"Well then, friend Piyaka, get the finest carriages harnessed!"

"Yes, sire," Piyaka replied, and after he had gotten the finest carriages harnessed he told King Muṇḍa: "Sire, the finest carriages have been harnessed. You may go at your own convenience."

Then King Muṇḍa mounted a fine carriage, and along with the other carriages he set out in full royal splendor for the Cock's Park to see the Venerable Nārada. He went by carriage as far as the ground was suitable for a carriage, and then he dismounted from his carriage and entered the park on foot. He approached the Venerable Nārada, paid homage to him, and sat down to one side. [60] The Venerable Nārada then said to him:

"Great king, there are these five situations that are unobtainable by an ascetic or a brahmin, by a deva, Māra, or Brahmā, or by anyone in the world. What five? (1) 'May what is subject to old age not grow old!': this is a situation that is unobtainable by an ascetic or a brahmin, by a deva, Māra, or Brahmā, or by anyone in the world. (2) 'May what is subject to illness not fall ill!': this is a situation that is unobtainable by an ascetic ... or by anyone in the world. (3) 'May what is subject to death not die!': this is a situation that is unobtainable by an ascetic ... or by anyone in the world. (4) 'May what is subject to destruction not be destroyed!': this is a situation that is unobtainable by an ascetic ... or by anyone in the world. (5) 'May what is subject to loss not be lost!': this is a situation that is unobtainable by an ascetic or a brahmin, by a deva, Māra, or Brahmā, or by anyone in the world....

[The sequel is identical to 5:48, including the verses.] ...

When this was said, King Muṇḍa asked the Venerable Nārada: "Bhante, what is the name of this exposition of the Dhamma?"

"Great king, this exposition of the Dhamma is named the extraction of the dart of sorrow."⁷⁰

"Surely, bhante, it is the extraction of the dart of sorrow! Surely, it is the extraction of the dart of sorrow, for having heard this exposition of the Dhamma, I have abandoned the dart of sorrow."

Then King Muṇḍa said to the treasurer Piyaka: "Well then, friend Piyaka, have Queen Bhaddā's body cremated and build a memorial mound for her. From today on, I will bathe and anoint myself and eat my meals and undertake my work." [63]

⁷⁰ *Sokasallaharaṇo nāma ayaṃ mahārāja dhammapariyāyo.*

The Second Fifty

I. Hindrances

51 (1) Obstructions

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's Park. There the Blessed One addressed the bhikkhus:

"Bhikkhus!"

"Venerable sir!" those bhikkhus replied. The Blessed One said this:

"Bhikkhus, there are these five obstructions, hindrances, encumbrances of the mind, states that weaken wisdom. What five? (1) Sensual desire is an obstruction, a hindrance, an encumbrance of the mind, a state that weakens wisdom. (2) Ill will ... (3) Dullness and drowsiness ... (4) Restlessness and remorse ... (5) Doubt is an obstruction, a hindrance, an encumbrance of the mind, a state that weakens wisdom. These are the five obstructions, hindrances, encumbrances of the mind, states that weaken wisdom.

"Bhikkhus, without having abandoned these five obstructions, hindrances, encumbrances of the mind, states that weaken wisdom, it is impossible that a bhikkhu, with his powerless and feeble wisdom, might know his own good, the good of others, [64] or the good of both, or realize a superhuman distinction in knowledge and vision worthy of the noble ones. Suppose a river was flowing down from a mountain, traveling a long distance, with a swift current, carrying along much flotsam. Then, on both of its banks, a man would open irrigation channels.⁷¹ In such a case, the current in the middle of the river would be dispersed, spread out, and divided, so that the river would no longer travel a long distance, with a swift current, carrying along much flotsam. So too, without having abandoned these five obstructions ... it is impossible that a bhikkhu ...

⁷¹ *Naṅgalamukhāni*. Lit. "plow mouths." Mp glosses as "channel mouths" (*mātikāmukhāni*), explaining: "Because these are similar to plows and are cut by plows, they are called 'plow mouths.'"

might realize a superhuman distinction in knowledge and vision worthy of the noble ones.

"But, bhikkhus, having abandoned these five obstructions, hindrances, encumbrances of the mind, states that weaken wisdom, it is possible that a bhikkhu, with his powerful wisdom, might know his own good, the good of others, and the good of both, and realize a superhuman distinction in knowledge and vision worthy of the noble ones. Suppose a river was flowing down from a mountain, traveling a long distance, with a swift current, carrying along much flotsam. Then a man would close up the irrigation channels on both of its banks. In such a case, the current in the middle of the river would not be dispersed, spread out, and divided, so that the river could travel a long distance, with a swift current, carrying along much flotsam. So too, having abandoned these five obstructions ... it is possible that a bhikkhu ... might realize a superhuman distinction in knowledge and vision worthy of the noble ones." [65]

52 (2) A Heap

"Bhikkhus, saying 'a heap of the unwholesome,' it is about the five hindrances that one could rightly say this.⁷² For the five hindrances are a complete heap of the unwholesome. What five? The hindrance of sensual desire, the hindrance of ill will, the hindrance of dullness and drowsiness, the hindrance of restlessness and remorse, and the hindrance of doubt. Bhikkhus, saying 'a heap of the unwholesome,' it is about these five hindrances that one could rightly say this. For these five hindrances are a complete heap of the unwholesome."

53 (3) Factors

"Bhikkhus, there are these five factors that assist striving. What five?"

⁷² Also at SN 47:5, V 145,26–146,5, followed by a declaration that the four establishments of mindfulness are "a heap of the wholesome" (*kusalarāsi*). Here I follow Be and Ee, which do not include *ime* in the opening. Ce has *ime* both in the opening and at the end; Be does not have it in either place.

(1) "Here, a bhikkhu is endowed with faith. He places faith in the enlightenment of the Tathāgata thus: 'The Blessed One is an arahant, perfectly enlightened, accomplished in true knowledge and conduct, fortunate, knower of the world, unsurpassed trainer of persons to be tamed, teacher of devas and humans, the Enlightened One, the Blessed One.'

(2) "He is seldom ill or afflicted, possessing an even digestion that is neither too cool nor too hot but moderate and suitable for striving.

(3) "He is honest and open, one who reveals himself as he really is to the Teacher and his wise fellow monks.

(4) "He has aroused energy for abandoning unwholesome qualities and acquiring wholesome qualities; he is strong, firm in exertion, not casting off the duty of cultivating wholesome qualities.

(5) "He is wise; he possesses the wisdom that discerns arising and passing away, which is noble and penetrative and leads to the complete destruction of suffering.

"These, bhikkhus, are the five factors that assist striving."

54 (4) Occasions

"Bhikkhus, there are these five unfavorable occasions for striving. What five?

[66]

(1) "Here, a bhikkhu is old, overcome by old age. This is the first unfavorable occasion for striving.

(2) "Again, a bhikkhu is ill, overcome by illness. This is the second unfavorable occasion for striving.

(3) "Again, there is a famine, a poor harvest, a time when almsfood is difficult to obtain and it is not easy to subsist by means of gleaning.⁷³ This is the third unfavorable occasion for striving.

⁷³ *Na sukaraṃ uñchena paggahena yāpetun.* I take *uñchena paggahena* to denote a single act, not two acts. There is no *ca* or *vā* to suggest that two acts are intended. The gloss in Mp also implies that the expression refers to one act: "It is not possible to take one's bowl and sustain oneself by the practice of

(4) "Again, there is peril, turbulence in the wilderness, and the people of the countryside, mounted on their vehicles, flee on all sides. This is the fourth unfavorable occasion for striving.

(5) "Again, there is a schism in the Saṅgha, and when there is a schism in the Saṅgha there are mutual insults, mutual reviling, mutual disparagement, and mutual rejection.⁷⁴ Then those without confidence do not gain confidence, while some of those with confidence change their minds. This is the fifth unfavorable occasion for striving.

"These are the five unfavorable occasions for striving.

"There are, bhikkhus, these five favorable occasions for striving. What five?

(1) "Here, a bhikkhu is young, a black-haired young man endowed with the blessing of youth, in the prime of life. This is the first favorable occasion for striving.

(2) "Again, a bhikkhu is seldom ill or afflicted, possessing an even digestion that is neither too cool nor too hot but moderate and suitable for striving. This is the second favorable occasion for striving.

(3) "Again, food is plentiful; there has been a good harvest [67] and almsfood is abundant, so that one can easily sustain oneself by means of gleanings. This is the third favorable occasion for striving.

(4) "Again, people are dwelling in concord, harmoniously, without disputes, blending like milk and water, viewing each other with eyes of affection. This is the fourth favorable occasion for striving.

(5) "Again, the Saṅgha is dwelling at ease—in concord, harmoniously, without disputes, with a single recitation. When the Saṅgha is in concord, there are no mutual insults, no mutual reviling, no mutual disparagement, and no mutual rejection. Then

gleaning" (*na sakkā hoti pattamaṃ gahetvā uñchācariyāya yāpetum*). See too the gloss at [Sp I 175,22–23: paggahena yo uñcho, tena yāpetum na sukarā](#).

⁷⁴ *Aññamaññaṃ akkosā ca honti, aññamaññaṃ paribhāsā ca honti, aññamaññaṃ parikkhepā ca honti, aññamaññaṃ pariccajanā ca honti*. A similar passage in *It* §§18–19, 10–11, has *aññamaññaṃ bhaṇḍanāni ceva honti* instead of *aññamaññaṃ akkosā ca honti* but is otherwise the same. I translate *parikkhepā* and *pariccajanā* in accordance with [It-a I 69,25–27](#), which explains *parikkhepā* as “disparagement and denigration through the ten bases of insults, attacking all around in terms of birth and so forth” (*jāti-ādivasena parito khepā, dasahi akkosavatthūhi khumṣanavambhanā*), and *pariccajanā* as “dismissal by way of disciplinary acts of suspension and so forth” (*ukkhepaniyakammakaraṇādivasena nissāraṇā*).

those without confidence gain confidence and those with confidence increase [in their confidence].⁷⁵ This is the fifth favorable occasion for striving.

"These are the five favorable occasions for striving."

55 (5) Mother and Son

On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's Park. Now on that occasion a mother and a son, being respectively a bhikkhunī and a bhikkhu, had entered the rains residence at Sāvattthī. They often wanted to see one another, the mother often wanting to see her son, and the son his mother. Because they often saw one another, a bond was formed; because a bond formed, intimacy arose; because there was intimacy, lust found an opening.⁷⁶ With their minds in the grip of lust, without having given up the training and declared their weakness, they engaged in sexual intercourse.⁷⁷

Then a number of bhikkhus approached the Blessed One, paid homage to him, sat down to one side, and reported what had happened. [68] [The Blessed One said:]

"Bhikkhus, did that foolish man think: 'A mother does not fall in love with her son, or a son with his mother'? (1) Bhikkhus, I do not see even one other form that is as tantalizing, sensuous, intoxicating, captivating, infatuating, and as much of an obstacle to achieving the unsurpassed security from bondage as the form of a woman. Beings who are lustful for the form of a woman—ravenous, tied to it, infatuated, and blindly

⁷⁵ It might be asked whether the expression *pasannānañca bhiiyobhāvo hoti* means that the number of those with confidence increases, or, alternatively, that those with confidence increase in confidence. **Sp I 225,18–24**, supports the latter: "Laypeople who have confidence in the Teaching, seeing the bhikkhus following the training rules as they have been established, become ever more confident, saying: 'The monks indeed do what is hard to do; for as long as they live they eat once a day, maintain celibacy, and observe the restraint of the Vinaya'" (*yepi sāsane pasannā kulaputtā tepi sikkhāpada-paññattim nātvā yathāpaññattam paṭipajjamāne bhikkhū vā disvā "aho ayyā dukkarakārino, ye yāvajīvam ekabhattam brahmacariyam vinayasamvaram anupālentī" ti bhiiyo bhiiyo pasīdanti*).

⁷⁶ *Tesam abhinham dassanā samsaggo ahoṣi, samsagge sati vissāso ahoṣi; vissāse sati otāro ahoṣi.* Though I translate *vissāso* as "intimacy," the word does not mean that at this point they had intimate physical relations. *Vissāso* is, rather, a feeling of trust that can lead to a sexual relationship. For this to occur, however, intimacy must first provide an opening for lust. This is indicated by the expression *otāro ahoṣi*.

⁷⁷ A violation of the first *pārājika* or expulsion offense.

absorbed in it⁷⁸—sorrow for a long time under the control of a woman's form. (2) I do not see even one other sound ... (3) ... even one other odor ... (4) ... even one other taste ... (5) ... even one other touch that is as tantalizing, sensuous, intoxicating, captivating, infatuating, and as much of an obstacle to achieving the unsurpassed security from bondage as the touch of a woman. Beings who are lustful for the touch of a woman—ravenous, tied to it, infatuated, and blindly absorbed in it—sorrow for a long time under the control of a woman's touch.

"Bhikkhus, while walking, a woman obsesses the mind of a man; while standing ... while sitting ... while lying down ... while laughing ... while speaking ... while singing ... while crying a woman obsesses the mind of a man. When swollen,⁷⁹ too, a woman obsesses the mind of a man. Even when dead, a woman obsesses the mind of a man. If, bhikkhus, one could rightly say of anything: 'Entirely a snare of Māra,' it is precisely of women that one could say this."⁸⁰ [69]

One might talk with a murderous foe;
one might talk with an evil spirit;
one might even approach a viper
whose bite means certain death;
but with a woman, one to one,
one should never talk.

They bind one whose mind is muddled

⁷⁸ I follow the sequence of Be and Ee, which read *giddhā gathitā mucchitā ajjhoppānā*, as against Ce *gathitā giddhā mucchitā ajjhoppānā*. The sequence—*gathita, mucchita, ajjhoppāna*—is common in the texts.

⁷⁹ Be and Ee *ugghātitā* (Ce *ugghānitā*). Mp glosses with *uddhumātā*, “bloated,” a stage in the decomposition of a corpse. Five such stages are mentioned at **1:480–84**. Perhaps the next item, the dead woman, refers to a deceased woman preserved in memory rather than a corpse. Brahmāli suggests taking *ugghātitā* as “obese,” but I’m not sure this would work. DOP sv *ugghāṭeti*² gives “puffed-up, swollen” among its meanings.

⁸⁰ Here Ce has merely *yampi taṃ bhikkhave sammā vadamāno vadeyya samantapāso māraṣṣā ti*, which is incomplete. Hence I follow Be, Ee: *yaṃ hi taṃ bhikkhave sammā vadamāno vadeyya samantapāso māraṣṣā ti mātuḡamaṃ yeva sammā vadamāno vadeyya samantapāso māraṣṣā ti*.

with a glance and a smile,
with their dress in disarray,
and with gentle speech.
It is not safe to approach⁸¹ such a person
though she is swollen and dead.

These five objects of sensual pleasure
are seen in a woman's body:
forms, sounds, tastes, and odors,
and also delightful touches.

Those swept up by the flood of sensuality,
who do not fully understand sense pleasures,
are plunged headlong into saṃsāra, [into] time,
destination, and existence upon existence.⁸²

But those who have fully understood sense pleasures
live without fear from any quarter.
Having attained the destruction of the taints,
while in the world, they have gone beyond.

56 (6) Preceptor

Then a certain bhikkhu approached his own preceptor and said to him: "Bhante,
my body now seems as if it has been drugged, I have become disoriented, and the

⁸¹ *Suvāsīdo*: based on the verb *āsīdati*, to approach, with prefix *su-* and *-v-* as a liaison consonant.

⁸² Mp glosses *purakkhatā* with "forerunners, those who have gone in front" (*purecārikā purato gatāyeva*). My rendering "are plunged headlong" is free but captures the sense. Vanarata suggests that *kālaṃ, gatim,* and *bhavābhavaṃ* may be abbreviated locatives or split compound factors to be joined with *saṃsārasmiṃ*, but the verse may use the accusative for metrical reasons. There is no identified Chinese parallel to this sutta with which to make a comparison.

teachings are no longer clear to me. Dullness and drowsiness obsess my mind. I live the spiritual life dissatisfied and have doubt about the teachings."⁸³

Then that [preceptor-] bhikkhu took that pupil-bhikkhu and approached the Blessed One. He paid homage to the Blessed One, sat down to one side, and told the Blessed One what his pupil had said. [70] [The Blessed One said:]

"So it is, bhikkhu! (1) When one is unguarded in the doors of the sense faculties, (2) immoderate in eating, (3) and not intent on wakefulness; (4) when one lacks insight into wholesome qualities, (5) and one does not dwell intent on the endeavor to develop the aids to enlightenment in the earlier and later phases of the night, one's body seems as if it had been drugged, one becomes disoriented, and the teachings are no longer clear to one. Dullness and drowsiness obsess one's mind. One lives the spiritual life dissatisfied and has doubt about the teachings.

"Therefore, bhikkhu, you should train yourself thus: (1) 'I will be guarded in the doors of the sense faculties, (2) moderate in eating, (3) and intent on wakefulness; (4) I will have insight into wholesome qualities, (5) and will dwell intent on the endeavor to develop the aids to enlightenment in the earlier and later phases of the night.' It is in such a way, bhikkhu, that you should train yourself."

Then, having received such an exhortation from the Blessed One, that bhikkhu rose from his seat, paid homage to the Blessed One, circumambulated him keeping the right side toward him, and departed. Then, dwelling alone, withdrawn, heedful, ardent, and resolute, in no long time that bhikkhu realized for himself with direct knowledge, in this very life, that unsurpassed consummation of the spiritual life for the sake of which clansmen rightly go forth from the household life into homelessness; and having entered upon it, he dwelled in it. He directly knew: "Destroyed is birth, the spiritual life has been lived, what had to be done has been done, there is no more coming back to any state of being." And that bhikkhu became one of the arahants.

⁸³ The expression "I live the spiritual life dissatisfied" (*anabhirato ca brahmacariyaṃ carāmi*) implies that he wants to disrobe and return to lay life.

Then, after attaining arahantship, that bhikkhu approached his own preceptor and said to him: "Bhante, my body now no longer seems as if it had been drugged, I have become well oriented, and the teachings are clear to me. Dullness and drowsiness do not obsess my mind. I live the spiritual life joyfully and have no doubt about the teachings."

Then that [preceptor-] bhikkhu took that pupil-bhikkhu and approached the Blessed One. [71] He paid homage to the Blessed One, sat down to one side, and told the Blessed One what his pupil had said. [The Blessed One said:]

"So it is, bhikkhu! When one is guarded in the doors of the sense faculties, moderate in eating, and intent on wakefulness; when one has insight into wholesome qualities, and dwells intent on the endeavor to develop the aids to enlightenment in the earlier and later phases of the night, one's body does not seem as if it had been drugged, one becomes well oriented, and the teachings are clear to one. Dullness and drowsiness do not obsess one's mind. One lives the spiritual life joyfully and has no doubt about the teachings.

"Therefore, bhikkhus,⁸⁴ you should train yourselves thus: (1) 'We will be guarded in the doors of the sense faculties, (2) moderate in eating, and (3) intent on wakefulness; (4) we will have insight into wholesome qualities, (5) and will dwell intent on the endeavor to develop the aids to enlightenment in the earlier and later phases of the night.' It is in such a way, bhikkhus, that you should train yourselves."

57 (7) Themes

"Bhikkhus, there are these five themes that should often be reflected upon by a woman or a man, by a householder or one gone forth.⁸⁵ What five? (1) A woman or a man, a householder or one gone forth, should often reflect thus: 'I am subject to old age; I am not exempt from old age.' (2) A woman or a man, a householder or one gone

⁸⁴ Here the text changes to the plural *bhikkhave*. The Buddha is now addressing the monks at large.

⁸⁵ The first three themes echo **3:39**, with which this sutta has much in common.

forth, should often reflect thus: 'I am subject to illness; I am not exempt from illness.' (3) A woman or a man, a householder or one gone forth, should often reflect thus: 'I am subject to death; I am not exempt from death.' (4) A woman or a man, a householder or one gone forth, should often reflect [72] thus: 'I must be parted and separated from everyone and everything dear and agreeable to me.'⁸⁶ (5) A woman or a man, a householder or one gone forth, should often reflect thus: 'I am the owner of my kamma, the heir of my kamma; I have kamma as my origin, kamma as my relative, kamma as my resort; I will be the heir of whatever kamma, good or bad, that I do.'

(1) "For the sake of what benefit, bhikkhus, should a woman or a man, a householder or one gone forth, often reflect thus: 'I am subject to old age; I am not exempt from old age'? In their youth beings are intoxicated with their youth, and when they are intoxicated with their youth they engage in misconduct by body, speech, and mind. But when one often reflects upon this theme, the intoxication with youth is either completely abandoned or diminished. It is for the sake of this benefit that a woman or a man, a householder or one gone forth, should often reflect thus: 'I am subject to old age; I am not exempt from old age.'

(2) "And for the sake of what benefit should a woman or a man, a householder or one gone forth, often reflect thus: 'I am subject to illness; I am not exempt from illness'? In a state of health beings are intoxicated with their health, and when they are intoxicated with their health they engage in misconduct by body, speech, and mind. But when one often reflects upon this theme, the intoxication with health is either completely abandoned or diminished. It is for the sake of this benefit that a woman or a man, a householder or one gone forth, should often reflect thus: 'I am subject to illness; I am not exempt from illness.'

(3) "And for the sake of what benefit should a woman or a man, a householder or one gone forth, often reflect thus: 'I am subject to death; I am not exempt from death'? During their lives beings are intoxicated with life, and when they are intoxicated

⁸⁶ *Sabbehi me piyehi manāpehi*. I use "everyone and everything" to cover both persons and possessions. The Pāli implies both, but in English we need two words to span both objects.

with life they engage in misconduct by body, speech, [73] and mind. But when one often reflects upon this theme, the intoxication with life is either completely abandoned or diminished. It is for the sake of this benefit that a woman or a man, a householder or one gone forth, should often reflect thus: 'I am subject to death; I am not exempt from death.'

(4) "And for the sake of what benefit should a woman or a man, a householder or one gone forth, often reflect thus: 'I must be parted and separated from everyone and everything dear and agreeable to me'? Beings have desire and lust in regard to those people and things that are dear and agreeable, and excited by this lust, they engage in misconduct by body, speech, and mind. But when one often reflects upon this theme, the desire and lust in regard to everyone and everything dear and agreeable is either completely abandoned or diminished. It is for the sake of this benefit that a woman or a man, a householder or one gone forth, should often reflect thus: 'I must be parted and separated from everyone and everything dear and agreeable to me.'

(5) "And for the sake of what benefit should a woman or a man, a householder or one gone forth, often reflect thus: 'I am the owner of my kamma, the heir of my kamma; I have kamma as my origin, kamma as my relative, kamma as my resort; I will be the heir of whatever kamma, good or bad, that I do'? People engage in misconduct by body, speech, and mind. But when one often reflects upon this theme, such misconduct is either completely abandoned or diminished. It is for the sake of this benefit that a woman or a man, a householder or one gone forth, should often reflect thus: 'I am the owner of my kamma, the heir of my kamma; I have kamma as my origin, kamma as my relative, kamma as my resort; I will be the heir of whatever kamma, good or bad, that I do.'

(1) "This noble disciple, bhikkhus, reflects thus: [74] 'I am not the only one who is subject to old age, not exempt from old age. All beings that come and go, that pass away and undergo rebirth, are subject to old age; none are exempt from old age.' As he often reflects on this theme, the path is generated. He pursues this path, develops it,

and cultivates it. As he does so, the fetters are entirely abandoned and the underlying tendencies are uprooted.⁸⁷

(2) "This noble disciple reflects thus: 'I am not the only one who is subject to illness, not exempt from illness. All beings that come and go, that pass away and undergo rebirth, are subject to illness; none are exempt from illness.' As he often reflects on this theme, the path is generated. He pursues this path, develops it, and cultivates it. As he does so, the fetters are entirely abandoned and the underlying tendencies are uprooted.

(3) "This noble disciple reflects thus: 'I am not the only one who is subject to death, not exempt from death. All beings that come and go, that pass away and undergo rebirth, are subject to death; none are exempt from death.' As he often reflects on this theme, the path is generated. He pursues this path, develops it, and cultivates it. As he does so, the fetters are entirely abandoned and the underlying tendencies are uprooted.

(4) "This noble disciple reflects thus: 'I am not the only one who must be parted and separated from everyone and everything dear and agreeable. All beings that come and go, that pass away and undergo rebirth, must be parted and separated from everyone and everything dear and agreeable.' As he often reflects on this theme, the path is generated. He pursues this path, develops it, and cultivates it. As he does so, the fetters are entirely abandoned and the underlying tendencies are uprooted.

(5) "This noble disciple reflects thus: 'I am not the only one who is the owner of one's kamma, the heir of one's kamma; who has kamma as one's origin, kamma as one's relative, kamma as one's resort; who will be the heir of whatever kamma, good or bad, that one does. All beings that come and go, that pass away and undergo rebirth, are owners of their kamma, heirs of their kamma; all have kamma as their origin, kamma as their relative, kamma as their resort; all will be heirs of whatever kamma, good or bad, that they do.' [75] As he often reflects on this theme, the path is generated. He pursues

⁸⁷ Mp: "The path is generated (*maggo sañjāyati*): the world-transcending path is generated. The fetters are entirely abandoned (*saṃyojanāni sabbaso pahīyanti*): the ten fetters are entirely abandoned (see **10:13**). The underlying tendencies are uprooted (*anusayā byantīhonti*): the seven underlying tendencies are removed, cut off, terminated (see **7:11**). Thus in the above five sections insight is discussed; in these five sections, the world-transcending path."

this path, develops it, and cultivates it. As he is does so, the fetters are entirely abandoned and the underlying tendencies are uprooted.

“Worldlings subject to illness,⁸⁸
old age and death, are disgusted
[by other people] who exist
in accordance with their nature.

“If I were to become disgusted
with beings who have such a nature,
that would not be proper for me
since I too have the same nature.

“While I was dwelling thus,
having known the state without acquisitions,
I overcame all intoxications—
intoxication with health,
with youth, and with life—
having seen security in renunciation.⁸⁹

“Zeal then arose in me
as I clearly saw nibbāna.
Now I am incapable

⁸⁸ These verses are also at **3:39**. They seem to be a self-reproach spoken by the future Buddha prior to his enlightenment and thus fit better there. The line below—“while I am dwelling thus” (*mama evaṃ vihāriṇo*)—suggests that this is the bodhisatta speaking with reference to his struggle for enlightenment. In pāda c I read with Ce *yathādharmā tathāsantā*, as against Be, Ee *yathā dhammā tathā sattā* (though they both concur with Ce in their reading of the earlier sutta).

⁸⁹ Ce, Be read *nekkhamme daṭṭhu khemataṃ*. Ee has *nekkhammaṃ daṭṭhu khemato* as its primary reading but mentions the Ce, Be variants in its notes. Mp (both Ce and Be) uses the Ce, Be reading as the lemma, which it glosses *nibbāne khemabhāvaṃ disvā*, but it then cites the Ee reading as a variant, glossed *nibbānaṃ khemato disvā*. Thus Ee has chosen the variant as the primary reading.

of indulging in sensual pleasures.
Relying on the spiritual life,
never will I turn back.”

58 (8) Licchavi Youths

On one occasion the Blessed One was dwelling at Vesālī in the hall with the peaked roof in the Great Wood. Then, in the morning, the Blessed One dressed, took his bowl and robe, and entered Vesālī for alms. Having walked for alms in Vesālī, after the meal, when he had returned from his alms round, he entered the Great Wood and sat down at the foot of a tree to dwell for the day.

Now on that occasion a number of Licchavi youths had taken their strung bows and were walking and wandering in the Great Wood, accompanied by a pack of dogs, when they saw the Blessed One seated at the foot of a tree to dwell for the day. When they saw him, they put down their strung bows, sent the dogs off to one side, and approached him. They paid homage to the Blessed One [76] and silently stood in attendance upon him with their hands joined in reverential salutation.

Now on that occasion the Licchavi youth Mahānāma was walking and wandering for exercise in the Great Wood when he saw the Licchavi youths silently standing in attendance upon the Blessed One with their hands joined in reverential salutation. He then approached the Blessed One, paid homage to him, sat down to one side, and uttered this inspired utterance: "They will be Vajjis! They will be Vajjis!"

[The Blessed One said:] "But why, Mahānāma, do you say: 'They will be Vajjis! They will be Vajjis!'"

"These Licchavi youths, bhante, are violent, rough, and brash. They are always plundering any sweets that are left as gifts among families, whether sugar cane, jujube fruits, cakes, pies, or sugarballs, and then they devour them. They give women and girls

of respectable families blows on their backs.⁹⁰ Now they are standing silently in attendance upon the Blessed One with their hands joined in reverential salutation."

"Mahānāma, in whatever clansman five qualities are found—whether he is a consecrated khattiya king, a country gentleman, the general of an army, a village headman, a guildmaster, or one of those who exercise private rulership over various clans—only growth is to be expected, not decline. What five?

(1) "Here, Mahānāma, with wealth acquired by energetic striving, amassed by the strength of his arms, earned by the sweat of his brow, righteous wealth righteously gained, a clansman honors, respects, esteems, [77] and venerates his parents. His parents, being honored, respected, esteemed, and venerated, have compassion on him with a good heart, thinking: 'May you live long and maintain a long life span.' When a clansman's parents have compassion for him, only growth is to be expected for him, not decline.

(2) "Again, Mahānāma, with wealth acquired by energetic striving, amassed by the strength of his arms, earned by the sweat of his brow, righteous wealth righteously gained, a clansman honors, respects, esteems, and venerates his wife and children, his slaves, workers, and servants. Being honored, respected, esteemed, and venerated, they have compassion on him with a good heart, thinking: 'May you live long!' When a clansman's wife and children, slaves, workers, and servants have compassion for him, only growth is to be expected for him, not decline.

(3) "Again, Mahānāma, with wealth acquired by energetic striving, amassed by the strength of his arms, earned by the sweat of his brow, righteous wealth righteously gained, a clansman honors, respects, esteems, and venerates the owners of the neighboring fields and those with whom he does business.⁹¹ Being honored, respected,

⁹⁰ Mp glosses *pacchāliyaṃ khipanti* with: "They come up behind them and strike their backs with their foot" (*pacchato gantvā piṭṭhiṃ pādena paharanti*). Might *piṭṭhiṃ*, "back," here be a euphemism for "buttocks"?

⁹¹ Reading with Ce, Ee: *khetakammantasāmantasamvohāre*. Mp (Ce): "The owners of the neighboring fields bordering his own fields, and those with whom he does business, who measure the land with measuring rods" (*ye attano khetakammantānaṃ sāmantā anantarakkhetasāmino, te ca rajju-daṇḍehi bhūmippamāṇaggāhake samvohāre ca*). I do not see that *samvohāra*, which normally means "transactions, business," has an explicit connection with the measuring of the land.

esteemed, and venerated, they have compassion on him with a good heart, thinking: 'May you live long!' When the owners of the neighboring fields and those with whom he does business have compassion for a clansman, only growth is to be expected for him, not decline.

(4) "Again, Mahānāma, with wealth acquired by energetic striving, amassed by the strength of his arms, earned by the sweat of his brow, righteous wealth righteously gained, a clansman honors, respects, esteems, and venerates the oblatinal deities.⁹² Being honored, respected, esteemed, and venerated, they have compassion on him with a good heart, thinking: 'May you live long!' When the oblatinal deities have compassion for a clansman, only growth is to be expected for him, not decline.

(5) "Again, Mahānāma, with wealth acquired by energetic striving, amassed by the strength of his arms, earned by the sweat of his brow, righteously gained, a clansman honors, respects, esteems, and venerates ascetics and brahmins. Being honored, respected, esteemed, and venerated, they have compassion on him with a good heart, thinking: 'May you live long!' When ascetics and brahmins have compassion [78] for a clansman, only growth is to be expected for him, not decline.

"Mahānāma, in whatever clansman these five qualities are found—whether he is a consecrated khattiya king, a country gentleman, the general of an army, a village headman, a guildmaster, or one of those who exercise private rulership over various clans—only growth is to be expected, not decline."

He always does his duty toward his parents;
he promotes the welfare of his wife and children.
He takes care of the people in his home
and those who live in dependence on him.

The wise person, charitable and virtuous,

⁹² *Balipaṭṭiggāhikā devatā*. Mp: "The protective deities that have been worshipped by family tradition."

acts for the good of both kinds of relatives,
those who have passed away
and those still living in this world.

[He benefits] ascetics and brahmins,
and [also] the deities;
he is one who gives rise to joy
while living a righteous life at home.

Having done what is good,
he is worthy of veneration and praise.
They praise him here in this world
and after death he rejoices in heaven.

59 (9) Gone Forth in Old Age (1)

"Bhikkhus, it is rare to find one gone forth in old age who possesses five qualities. What five? It is rare to find one gone forth in old age (1) who is astute; (2) who has the proper manner; (3) who is learned; (4) who can speak on the Dhamma; and (5) who is an expert on the discipline. It is rare to find one gone forth in old age who possesses these five qualities."

60 (10) Gone Forth in Old Age (2)

"Bhikkhus, it is rare to find one gone forth in old age who possesses five qualities. What five? It is rare to find one gone forth in old age (1) who is easy to correct; [79] (2) who firmly retains in mind what he has learned; (3) who accepts instruction respectfully; (4) who can speak on the Dhamma; and (5) who is an expert on the discipline. It is rare to find one gone forth in old age who possesses these five qualities."

II. Perceptions

61 (1) Perceptions (1)

"Bhikkhus, these five perceptions, when developed and cultivated, are of great fruit and benefit, culminating in the deathless, having the deathless as their consummation. What five? The perception of unattractiveness, the perception of death, the perception of danger, the perception of the repulsiveness of food, and the perception of non-delight in the entire world.⁹³ These five perceptions, when developed and cultivated, are of great fruit and benefit, culminating in the deathless, having the deathless as their consummation."

62 (2) Perception (2)

"Bhikkhus, these five perceptions, when developed and cultivated, are of great fruit and benefit, culminating in the deathless, having the deathless as their consummation. What five? The perception of impermanence, the perception of non-self, the perception of death, the perception of the repulsiveness of food, and the perception of non-delight in the entire world.⁹⁴ [80] These five perceptions, when developed and cultivated, are of great fruit and benefit, culminating in the deathless, having the deathless as their consummation."

63 (3) Growth (1)

⁹³ The perception of unattractiveness (*asubhasaññā*) is explained at **10:60 §3**; the perception of death, or mindfulness of death (*maraṇasaññā, maraṇassati*), at **6:19–20** and **8:73–74**; the perception of danger (*ādīnavasaññā*), at **10:60 §4**; the perception of the repulsiveness of food (*āhāre paṭikkūlasaññā*), at **Vism 341–47, Ppn 11.1–26**; and the perception of non-delight in the entire world (*sabbaloke anabhiratasaññā*), at **10:60 §8**.

⁹⁴ The perception of impermanence (*aniccasaññā*) is at **10:60 §1**, the perception of non-self (*anattasaññā*) at **10:60 §2**.

"Bhikkhus, growing in five ways, a male noble disciple grows by a noble growth, and he absorbs the essence and the best of this life. What five? He grows in faith, virtuous behavior, learning, generosity, and wisdom. Growing in these five ways, a male noble disciple grows by a noble growth, and he absorbs the essence and the best of this life."

He who grows in faith and virtuous behavior,
in wisdom, generosity, and learning—
such a discerning superior man
absorbs for himself the essence of this life.

64 (4) Growth (2)

"Bhikkhus, growing in five ways, a female noble disciple grows by a noble growth, and she absorbs the essence and the best of this life. What five? She grows in faith, virtuous behavior, learning, generosity, and wisdom. Growing in these five ways, a female noble disciple grows by a noble growth, and she absorbs the essence and the best of this life."

She who grows in faith and virtuous behavior,
in wisdom, generosity, and learning—
such a virtuous female lay follower
absorbs for herself the essence of this life. [81]

65 (5) Discussion

"Bhikkhus, when a bhikkhu possesses five qualities, it is fitting for his fellow monks to hold a discussion with him. What five? (1) Here, a bhikkhu is himself

accomplished in virtuous behavior, and he answers questions that come up in a discussion on accomplishment in virtuous behavior. (2) He is himself accomplished in concentration, and he answers questions that come up in a discussion on accomplishment in concentration. (3) He is himself accomplished in wisdom, and he answers questions that come up in a discussion on accomplishment in wisdom. (4) He is himself accomplished in liberation, and he answers questions that come up in a discussion on accomplishment in liberation. (5) He is himself accomplished in the knowledge and vision of liberation, and he answers questions that come up in a discussion on accomplishment in the knowledge and vision of liberation. When a bhikkhu possesses these five qualities, it is fitting for his fellow monks to hold a discussion with him."

66 (6) Way of Life

"Bhikkhus, when a bhikkhu possesses five qualities, it is fitting for his fellow monks to live together with him.⁹⁵ What five? (1) Here, a bhikkhu is himself accomplished in virtuous behavior, and he answers questions posed during a discussion on accomplishment in virtuous behavior. (2) He is himself accomplished in concentration, and he answers questions posed during a discussion on accomplishment in concentration. (3) He is himself accomplished in wisdom, and he answers questions posed during a discussion on accomplishment in wisdom. (4) He is himself accomplished in liberation, and he answers questions posed during a discussion on accomplishment in liberation. (5) He is himself accomplished in the knowledge and vision of liberation, and he answers questions posed during a discussion on accomplishment in the knowledge and vision of liberation. When a bhikkhu possesses these five qualities, it is fitting for his fellow monks to live together with him."

⁹⁵ Mp: "To live together: asking questions and answering questions" (*sājīvo ti pañhapucchanañceva pañhavissajjanañca*).

67 (7) Bases for Psychic Potency (1)

"Bhikkhus, when any bhikkhu or bhikkhunī develops and cultivates five things, one of two fruits is to be expected for them: [82] either final knowledge in this very life or, if there is a residue remaining, the state of non-returning. What five?

"(1) Here, a bhikkhu develops the basis for psychic potency that possesses concentration due to desire and activities of striving. (2) He develops the basis for psychic potency that possesses concentration due to energy and activities of striving. (3) He develops the basis for psychic potency that possesses concentration due to mind and activities of striving. (4) He develops the basis for psychic potency that possesses concentration due to investigation and activities of striving.⁹⁶ (5) Enthusiasm itself is the fifth.⁹⁷

"When, bhikkhus, any bhikkhu or bhikkhunī develops and cultivates these five things, one of two fruits is to be expected for them: either final knowledge in this very life or, if there is a residue remaining, the state of non-returning."

68 (8) Bases for Psychic Potency (2)

"Bhikkhus, before my enlightenment, while I was just a bodhisatta, not yet fully enlightened, I developed and cultivated five things. What five?

"(1) I developed the basis for psychic potency that possesses concentration due to desire and activities of striving. (2) I developed the basis for psychic potency that possesses concentration due to energy and activities of striving. (3) I developed the basis for psychic potency that possesses concentration due to mind and activities of striving. (4) I developed the basis for psychic potency that possesses concentration due to investigation and activities of striving. (5) Enthusiasm itself was the fifth.

⁹⁶ For an analysis of the formula for the four bases, see [SN 51:13, V 268–69](#).

⁹⁷ The word *ussojhi*, translated here as “enthusiasm,” is glossed by Mp with *adhimattaviriyaṃ*, “exceptional energy.”

"Because I had developed and cultivated these things with enthusiasm as the fifth, there being a suitable basis, I was capable of realizing any state realizable by direct knowledge toward which I inclined my mind.

"If I wished: 'May I wield the various kinds of psychic potency: having been one, may I become many ... [as in 5:23] ... may I exercise mastery with the body as far as the brahmā world,' I was capable of realizing it, there being a suitable basis ... [as in 5:23] ...

"If I wished: [83] 'May I, with the destruction of the taints, in this very life realize for myself with direct knowledge the taintless liberation of mind, liberation by wisdom; and having entered upon it, may I dwell in it,' I was capable of realizing it, there being a suitable basis."

69 (9) Disenchantment

"Bhikkhus, these five things, when developed and cultivated, lead exclusively to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to nibbāna. What five? Here, a bhikkhu dwells contemplating the unattractiveness of the body, perceiving the repulsiveness of food, perceiving non-delight in the entire world, contemplating impermanence in all conditioned phenomena; and he has the perception of death well established internally. These five things, when developed and cultivated, lead exclusively to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to nibbāna."

70 (10) Destruction of the Taints

"Bhikkhus, these five things, when developed and cultivated, lead to the destruction of the taints. What five? Here, a bhikkhu dwells contemplating the unattractiveness of the body, perceiving the repulsiveness of food, perceiving non-delight in the entire world, contemplating impermanence in all conditioned phenomena;

and he has the perception of death well established internally. These five things, when developed and cultivated, lead to the destruction of the taints." [84]

III. Future Perils

71 (1) Liberation of Mind (1)

"Bhikkhus, these five things, when developed and cultivated, have liberation of mind as their fruit, liberation of mind as their fruit and benefit; they have liberation by wisdom as their fruit, liberation by wisdom as their fruit and benefit.⁹⁸ What five? Here, a bhikkhu dwells contemplating the unattractiveness of the body, perceiving the repulsiveness of food, perceiving non-delight in the entire world, contemplating impermanence in all conditioned phenomena; and he has the perception of death well established internally. These five things, when developed and cultivated, have liberation of mind as their fruit, liberation of mind as their fruit and benefit; they have liberation by wisdom as their fruit, liberation by wisdom as their fruit and benefit.

"When a bhikkhu is liberated in mind and liberated by wisdom, he is called a bhikkhu who has removed the crossbar, filled in the moat, pulled out the pillar, a boltless one, a noble one with banner lowered, with burden dropped, detached.⁹⁹

"And how has a bhikkhu removed the crossbar? Here, a bhikkhu has abandoned ignorance, cut it off at the root, made it like a palm stump, obliterated it so that it is no more subject to future arising. It is in this way that a bhikkhu has removed the crossbar.

"And how has a bhikkhu filled in the moat? Here, a bhikkhu has abandoned the wandering on in birth that brings renewed existence; he has cut it off at the root, made it like a palm stump, obliterated it so that it is no more subject to future arising. It is in this way that a bhikkhu has filled in the moat.

⁹⁸ See **5:14**.

⁹⁹ This and below as at **MN 22.30–35, I 139–40**.

"And how has a bhikkhu pulled out the pillar? [85] Here, a bhikkhu has abandoned craving, cut it off at the root, made it like a palm stump, obliterated it so that it is no more subject to future arising. It is in this way that a bhikkhu has pulled out the pillar.

"And how is a bhikkhu a boltless one? Here, a bhikkhu has abandoned the five lower fetters, cut them off at the root, made them like a palm stump, obliterated them so that they are no more subject to future arising. It is in this way that a bhikkhu is a boltless one.

"And how is a bhikkhu a noble one with banner lowered, with burden dropped, detached? Here, a bhikkhu has abandoned the conceit 'I am,' cut it off at the root, made it like a palm stump, obliterated it so that it is no more subject to future arising. It is in this way that a bhikkhu is a noble one with banner lowered, with burden dropped, detached."

72 (2) Liberation of Mind (2)

"Bhikkhus, these five things, when developed and cultivated, have liberation of mind as their fruit, liberation of mind as their fruit and benefit; they have liberation by wisdom as their fruit, liberation by wisdom as their fruit and benefit. What five? The perception of impermanence, the perception of suffering in the impermanent, the perception of non-self in what is suffering, the perception of abandoning, the perception of dispassion.¹⁰⁰ These five things, when developed and cultivated, have liberation of mind as their fruit, liberation of mind as their fruit and benefit; have liberation by wisdom as their fruit, liberation by wisdom as their fruit and benefit.

"When a bhikkhu is liberated in mind and liberated by wisdom, he is called a bhikkhu who has removed the crossbar, filled in the moat, pulled out the pillar, a boltless one, a noble one with banner lowered, with burden dropped, detached.

¹⁰⁰ The perception of abandoning (*pahānasaññā*) and the perception of dispassion (*virāgasaññā*) are respectively at **10:60 §5** and **10:60 §6**. Ce, both printed and electronic eds., also includes *nirodhasaññā*, apparently an editorial error that would raise the number of perceptions to six.

"And how is a bhikkhu one who has removed the crossbar? ... [all as in 5:71, down to] ... [86] ... It is in this way that a bhikkhu is a noble one with banner lowered, with burden dropped, detached."

73 (3) One Who Dwells in the Dhamma (1)

Then a certain bhikkhu approached the Blessed One, paid homage to him, sat down to one side, and said:

"It is said, bhante, 'one who dwells in the Dhamma, one who dwells in the Dhamma.'¹⁰¹ In what way is a bhikkhu one who dwells in the Dhamma?"

(1) "Here, bhikkhu, a bhikkhu learns the Dhamma: the discourses, mixed prose and verse, expositions, verses, inspired utterances, quotations, birth stories, amazing accounts, and questions-and-answers. He passes the day in learning the Dhamma but neglects seclusion and does not devote himself to internal serenity of mind. This is called a bhikkhu who is absorbed in learning, not one who dwells in the Dhamma. [87]

(2) "Again, a bhikkhu teaches the Dhamma to others in detail as he has heard and learned it. He passes the day communicating the Dhamma¹⁰² but neglects seclusion and does not devote himself to internal serenity of mind. This is called a bhikkhu who is absorbed in communication, not one who dwells in the Dhamma.

(3) "Again, a bhikkhu recites the Dhamma in detail as he has heard it and learned it. He passes the day in recitation but neglects seclusion and does not devote himself to internal serenity of mind. This is called a bhikkhu who is absorbed in recitation, not one who dwells in the Dhamma.

(4) "Again, a bhikkhu ponders, examines, and mentally inspects the Dhamma as he has heard it and learned it. He passes the day in thinking about the Dhamma but neglects seclusion and does not devote himself to internal serenity of mind. This is called a bhikkhu who is absorbed in thought, not one who dwells in the Dhamma.

¹⁰¹ *Dhammavīhārī*. The compound might also have been rendered "one who lives by the Dhamma."

¹⁰² I read with Ce *dhammasaññattiyā* here and *saññattibahulo* just below, as against Be, Ee *dhammapaññattiyā* and *paññattibahulo* respectively.

(5) "Here, a bhikkhu learns the Dhamma—the discourses, mixed prose and verse, expositions, verses, inspired utterances, quotations, birth stories, amazing accounts, and questions-and-answers—but he does not pass the day [solely] in learning the Dhamma. He does not neglect seclusion but devotes himself to internal serenity of mind.¹⁰³ It is in this way that a bhikkhu is one who dwells in the Dhamma.

"Thus, bhikkhu, I have taught the one absorbed in learning, the one absorbed in communication, the one absorbed in recitation, the one absorbed in thought, and the one who dwells in the Dhamma. Whatever should be done by a compassionate teacher out of compassion for his disciples, seeking their welfare, that I have done for you. These are the feet of trees, these are empty huts. Meditate, bhikkhu, do not be heedless. Do not have cause to regret it later. This is our instruction to you." [88]

74 (4) One Who Dwells in the Dhamma (2)

Then a certain bhikkhu approached the Blessed One, paid homage to him, sat down to one side, and said:

"It is said, bhante, 'one who dwells in the Dhamma, one who dwells in the Dhamma.' In what way is a bhikkhu one who dwells in the Dhamma?"

(1) "Here, bhikkhu, a bhikkhu learns the Dhamma—the discourses, mixed prose and verse, expositions, verses, inspired utterances, quotations, birth stories, amazing accounts, and questions-and-answers—but he does not go further and understand its meaning with wisdom.¹⁰⁴ This is called a bhikkhu who is absorbed in learning, not one who dwells in the Dhamma.

¹⁰³ *Anuyuñjati ajjhataṃ cetosamathaṃ.* Mp: "He pursues and develops mental concentration within himself; he is intent on and devoted to a serenity meditation subject" (*niyakajjhatte cittasamādhim āsevati bhāveti, samathakammaṭṭhāne yuttappayutto hoti*).

¹⁰⁴ *Uttariṃ c'assa paññāya atthaṃ nappajānāti.* Mp: "Beyond his learning, he does not understand the meaning of that Dhamma by path wisdom together with insight; he does not see and penetrate the four [noble] truths" (*tato pariyattito uttariṃ tassa dhammassa sahavipassanāya maggapaññāya atthaṃ nappajānāti, cattāri saccāni na passati nappaṭivijjhati*).

(2) "Again, a bhikkhu teaches the Dhamma to others in detail as he has heard and learned it, but he does not go further and understand its meaning with wisdom. This is called a bhikkhu who is absorbed in communication, not one who dwells in the Dhamma.

(3) "Again, a bhikkhu recites the Dhamma in detail as he has heard it and learned it, but he does not go further and understand its meaning with wisdom. This is called a bhikkhu who is absorbed in recitation, not one who dwells in the Dhamma.

(4) "Again, a bhikkhu ponders, examines, and mentally inspects the Dhamma as he has heard it and learned it, but he does not go further and understand its meaning with wisdom. This is called a bhikkhu who is absorbed in thought, not one who dwells in the Dhamma.

(5) "Here, a bhikkhu learns the Dhamma—the discourses, mixed prose and verse, expositions, verses, inspired utterances, quotations, birth stories, amazing accounts, and questions-and-answers—but he goes further and understands its meaning with wisdom. It is in this way that a bhikkhu is one who dwells in the Dhamma.

"Thus, bhikkhu, I have taught the one absorbed in learning, [89] the one absorbed in communication, the one absorbed in recitation, the one absorbed in thought, and the one who dwells in the Dhamma. Whatever should be done by a compassionate teacher out of compassion for his disciples, seeking their welfare, that I have done for you. These are the feet of trees, these are empty huts. Meditate, bhikkhu, do not be heedless. Do not have cause to regret it later. This is our instruction to you."

75 (5) Warriors (1)

"Bhikkhus, there are these five kinds of warriors found in the world. What five?

(1) "Here, some warrior, when he sees the cloud of dust,¹⁰⁵ sinks, founders, does not brace himself, and cannot enter the battle. There is, bhikkhus, such a warrior here. This is the first kind of warrior found in the world.

(2) "Again, some warrior can endure the cloud of dust, but when he sees the crests of the standards, he sinks, founders, does not brace himself, and cannot enter the battle. There is, bhikkhus, such a warrior here. This is the second kind of warrior found in the world.

(3) "Again, some warrior can endure the cloud of dust and the crests of the standards, but when he hears the uproar, he sinks, founders, does not brace himself, and cannot enter the battle. There is, bhikkhus, such a warrior here. This is the third kind of warrior found in the world.

(4) "Again, some warrior can endure the cloud of dust, the crests of the standards, and the uproar, but he is struck down and wounded by blows. There is, bhikkhus, such a warrior here. This is the fourth kind of warrior found in the world.

(5) "Again, some warrior can endure the cloud of dust, the crests of the standards, the uproar, [90] and the blows. Having triumphed in that battle, he emerges victorious and settles at the head of the battlefield. There is, bhikkhus, such a warrior here. This is the fifth kind of warrior found in the world.

"These are the five kinds of warriors found in the world.

"So too, there are these five kinds of persons similar to warriors found among the bhikkhus. What five?

(1) "Here, some bhikkhu, when he sees the cloud of dust, sinks, founders, does not brace himself, and cannot maintain the spiritual life. He discloses his weakness in the training, gives up the training, and reverts to the lower life.¹⁰⁶ What is the cloud of dust in his case? The bhikkhu hears: 'In such and such a village or town the women or girls are beautiful, attractive, graceful, possessing supreme beauty of complexion.'

¹⁰⁵ *Rajagga*. Mp: "The mass of dust arisen from the ground, which has been trampled upon by the feet of the elephants, horses, etc."

¹⁰⁶ This is the prescribed method for renouncing monastic status. One declares to another person (normally a fellow bhikkhu) one's inability to observe the training, exchanges one's robes for ordinary clothing, takes the five lay precepts, and returns to lay life.

Having heard this, he sinks, founders, does not brace himself, and cannot maintain the spiritual life. He discloses his weakness in the training, gives up the training, and reverts to the lower life. This is the cloud of dust in his case. I say that this person is just like the warrior who, when he sees the cloud of dust, sinks, founders, does not brace himself, and cannot enter the battle. There is, bhikkhus, such a person here. This is the first kind of person similar to a warrior found among the bhikkhus.

(2) "Again, some bhikkhu can endure the cloud of dust, but when he sees the crests of the standards, he sinks, founders, does not brace himself, and cannot maintain the spiritual life. He discloses his weakness in the training, gives up the training, and reverts to the lower life. What are the crests of the standards in his case? The bhikkhu does not hear: 'In such and such a village or town the women or girls are beautiful, attractive, graceful, possessing supreme beauty of complexion,' but he himself sees a woman or a girl who is beautiful, attractive, graceful, possessing supreme beauty of complexion. Having seen her, he sinks, founders, does not brace himself, and [91] cannot maintain the spiritual life. He discloses his weakness in the training, gives up the training, and reverts to the lower life. These are the crests of the standards in his case. I say that this person is just like the warrior who can endure the cloud of dust, but when he sees the crests of the standards, he sinks, founders, does not brace himself, and cannot enter the battle. There is, bhikkhus, such a person. This is the second kind of person similar to a warrior found among the bhikkhus.

(3) "Again, some bhikkhu can endure the cloud of dust and the crests of the standards, but when he hears the uproar, he sinks, founders, does not brace himself, and cannot maintain the spiritual life. He discloses his weakness in the training, gives up the training, and reverts to the lower life. What is the uproar in his case? When the bhikkhu has gone to the forest, to the foot of a tree, or to an empty hut, a woman approaches him, smiles at him, chats with him, laughs at him, and teases him. As the woman is smiling at him, chatting with him, laughing at him, and teasing him, he sinks, founders, does not brace himself, and cannot maintain the spiritual life. He discloses his weakness in the training, gives up the training, and reverts to the lower life. This is the

uproar in his case. I say that this person is just like the warrior who can endure the cloud of dust and the crests of the standards, but when he hears the uproar, he sinks, founders, does not brace himself, and cannot enter the battle. There is, bhikkhus, such a person. This is the third kind of person similar to a warrior found among the bhikkhus.

(4) "Again, some bhikkhu can endure the cloud of dust, the crests of the standards, and the uproar, but he is struck down and wounded by a blow. What is the blow in his case? When the bhikkhu has gone to the forest, to the foot of a tree, [92] or to an empty hut, a woman approaches him, sits down or lies down next to him, and embraces him. When she does so, he has sexual intercourse with her without having given up the training and disclosed his weakness. This is the blow in his case. I say that this person is just like the warrior who can endure the cloud of dust, the crests of the standards, and the uproar, but who is struck down and wounded by a blow. There is, bhikkhus, such a person. This is the fourth kind of person similar to a warrior found among the bhikkhus.

(5) "Again, some bhikkhu can endure the clouds of dust, the crests of the standards, the uproar, and a blow. Having triumphed in that battle, he emerges victorious and settles at the head of the battlefield. What is the victory in his case? When the bhikkhu has gone to the forest, to the foot of a tree, or to an empty hut, a woman approaches him, sits down or lies down next to him, and embraces him. But he disentangles himself, frees himself, and goes off wherever he wants.

"He resorts to a secluded lodging: the forest, the foot of a tree, a mountain, a ravine, a hillside cave, a charnel ground, a jungle highland, the open air, a heap of straw. Gone to the forest, to the foot of a tree, or to an empty hut, he sits down, folding his legs crosswise, straightening his body, and establishing mindfulness in front of him. Having abandoned longing for the world, he dwells with a mind free from longing; he purifies his mind from longing. Having abandoned ill will and hatred, he dwells with a mind free from ill will, compassionate toward all living beings; he purifies his mind from ill will and hatred. Having abandoned dullness and drowsiness, he dwells free from dullness and drowsiness, percipient of light, mindful and clearly comprehending; he

purifies his mind from dullness and drowsiness. Having abandoned restlessness and remorse, he dwells without agitation, with a mind inwardly peaceful; he purifies his mind from restlessness and remorse. Having abandoned doubt, he dwells having gone beyond doubt, [93] unperplexed about wholesome qualities; he purifies his mind from doubt.

"Having abandoned these five hindrances, defilements of the mind that weaken wisdom, secluded from sensual pleasures, secluded from unwholesome states, he enters and dwells in the first jhāna ... the fourth jhāna, neither painful nor pleasant, which has purification of mindfulness by equanimity.

"When his mind is thus concentrated, purified, cleansed, unblemished, rid of defilement, malleable, wieldy, steady, and attained to imperturbability, he directs it to the knowledge of the destruction of the taints.¹⁰⁷ He understands as it really is: 'This is suffering.' He understands as it really is: 'This is the origin of suffering.' He understands as it really is: 'This is the cessation of suffering.' He understands as it really is: 'This is the way leading to the cessation of suffering.' He understands as it really is: 'These are the taints.' He understands as it really is: 'This is the origin of the taints.' He understands as it really is: 'This is the cessation of the taints.' He understands as it really is: 'This is the way leading to the cessation of the taints.' When he knows and sees thus, his mind is liberated from the taint of sensual desire, from the taint of existence, and from the taint of ignorance. When it is liberated, there comes the knowledge: '[It's] liberated.' He understands: 'Destroyed is birth, the spiritual life has been lived, what had to be done has been done, there is no more coming back to any state of being.' This is his victory in battle.

"Bhikkhus, I say that this person is like the warrior who can endure the cloud of dust, the crests of the standards, the uproar, and the blow, and who, having triumphed in that battle, emerges victorious and settles at the head of the battlefield. There is,

¹⁰⁷ I follow Be and Ee, which do not have ellipsis points here. Ce inconsistently has ellipsis points in this sutta (implying that all three *vijjā* are intended) but not in the parallel section of the next sutta.

bhikkhus, such a person. This is the fifth kind of person similar to a warrior found among the bhikkhus.

"These are the five kinds of persons similar to warriors found among the bhikkhus."

76 (6) Warriors (2)

"Bhikkhus, there are these five kinds of warriors found in the world. What five?"

(1) "Here, some warrior takes up a sword and shield, [94] arms himself with a bow and quiver, and enters the fray of battle. He strives and exerts himself in the battle, but his foes slay him and finish him off. There is, bhikkhus, such a warrior here. This is the first kind of warrior found in the world.

(2) "Again, some warrior takes up a sword and shield, arms himself with a bow and quiver, and enters the fray of battle. He strives and exerts himself in the battle, but his foes wound him. [His comrades] carry him off and bring him to his relatives. While he is being brought to his relatives, even before he arrives he dies along the way. There is, bhikkhus, such a warrior here. This is the second kind of warrior found in the world.

(3) "Again, some warrior takes up a sword and shield, arms himself with a bow and quiver, and enters the fray of battle. He strives and exerts himself in the battle, but his foes wound him. [His comrades] carry him off and bring him to his relatives. His relatives nurse him and look after him, but while they are doing so he dies from that injury. There is, bhikkhus, such a warrior here. This is the third kind of warrior found in the world.

(4) "Again, some warrior takes up a sword and shield, arms himself with a bow and quiver, and enters the fray of battle. He strives and exerts himself in the battle, but his foes wound him. [His comrades] carry him off and bring him to his relatives. His relatives nurse him and look after him, and as a result he recovers from that injury. There is, bhikkhus, such a warrior here. This is the fourth kind of warrior found in the world.

(5) "Again, some warrior takes up a sword and shield, arms himself with a bow and quiver, and enters the fray of battle. Having triumphed in that battle, he emerges victorious [95] and settles at the head of the battlefield. There is, bhikkhus, such a warrior here. This is the fifth kind of warrior found in the world.

"These are the five kinds of warriors found in the world.

"So too, there are these five kinds of persons similar to warriors found among the bhikkhus. What five?

(1) "Here, some bhikkhu dwells in dependence upon a certain village or town. In the morning, he dresses, takes his robe and bowl, and enters that village or town for alms, with body, speech, and mind unguarded, without having established mindfulness, his sense faculties unrestrained. There he sees women with their dress in disarray and loosely attired. When he sees them, lust invades his mind. With his mind invaded by lust, he has sexual intercourse without having disclosed his inability to follow the training and given it up. This person, I say, is just like the warrior who takes up a sword and shield, arms himself with a bow and quiver, and enters the fray of battle, and whose foes slay him and finish him off while he is striving and exerting himself in battle. There is, bhikkhus, such a person here. This is the first kind of person similar to a warrior found among the bhikkhus.

(2) "Again, some bhikkhu dwells in dependence upon a certain village or town. In the morning, he dresses, takes his robe and bowl, and enters that village or town for alms ... [and] lust invades his mind. With his mind invaded by lust, he burns bodily and mentally [with the fever of lust]. He thinks: 'Let me return to the monastery [96] and inform the bhikkhus: "Friends, I am obsessed by lust, oppressed by lust. I cannot maintain the spiritual life. Having disclosed my inability to follow the training, I will give it up and revert to the lower life."' While he is returning to the monastery, even before he arrives, he discloses his inability to follow the training, gives it up, and reverts to the lower life along the way. This person, I say, is just like the warrior who takes up a sword and shield, arms himself with a bow and quiver, enters the fray of battle, is wounded by his foes while he strives and exerts himself in the battle, and is then carried off and

brought to his relatives but dies along the way even before he arrives. There is, bhikkhus, such a person here. This is the second kind of person similar to a warrior found among the bhikkhus.

(3) "Again, some bhikkhu dwells in dependence upon a certain village or town. In the morning, he dresses, takes his robe and bowl, and enters that village or town for alms ... [and] lust invades his mind. With his mind invaded by lust, he burns bodily and mentally [with the fever of lust]. He thinks: 'Let me return to the monastery and inform the bhikkhus: "Friends, I am obsessed by lust, oppressed by lust. I cannot maintain the spiritual life. Having disclosed my inability to follow the training, I will give it up and revert to the lower life."' He returns to the monastery and informs the bhikkhus: 'Friends, I am obsessed by lust, oppressed by lust. I cannot maintain the spiritual life. Having disclosed my inability to follow the training, I will give it up and revert to the lower life.' His fellow monks then exhort and instruct him: [97] 'Friend, the Blessed One has stated that sensual pleasures provide little gratification, much suffering and anguish, and that the danger in them is more.¹⁰⁸ With the simile of the skeleton the Blessed One has stated that sensual pleasures provide little gratification, much suffering and anguish, and that the danger in them is more. With the simile of the piece of meat ... with the simile of the grass torch ...with the simile of the charcoal pit ... with the simile of the dream ... with the simile of the borrowed goods ... with the simile of fruits on a tree ... with the simile of the butcher's knife and block ... with the simile of the sword stake ... with the simile of the snake's head, the Blessed One has stated that sensual pleasures provide little gratification, much suffering and anguish, and that the danger in them is more. Enjoy the spiritual life. Do not think you are unable to follow the training, give it up, and revert to the lower life.' While he is being exhorted and instructed by his fellow monks in this way, he protests: 'Friends, although the Blessed One has stated that sensual pleasures provide little gratification, much suffering and anguish, and that the danger in them is more, still, I am unable to maintain the spiritual life. Having disclosed

¹⁰⁸ The following exhortation is also at MN 22.3, I 130,23-31. Many of these similes for sensual pleasures are elaborated at MN 54.15-21, I 364-67.

my inability to follow the training, I will give up and revert to the lower life.' Having disclosed his inability to follow the training, he gives it up and reverts to the lower life. This person, I say, is just like the warrior who takes up a sword and shield, arms himself with a bow and quiver, enters the fray of battle, is wounded by his foes while he strives and exerts himself in the battle, and is then carried off [98] and brought to his relatives, who nurse him and look after him, but who dies from that injury. There is, bhikkhus, such a person here. This is the third kind of person similar to a warrior found among the bhikkhus.

(4) "Again, some bhikkhu dwells in dependence upon a certain village or town. In the morning, he dresses, takes his robe and bowl, and enters that village or town for alms ... lust invades his mind. With his mind invaded by lust, he burns bodily and mentally [with the fever of lust]. He thinks: 'Let me return to the monastery and inform the bhikkhus: "Friends, I am obsessed by lust, oppressed by lust. I cannot maintain the spiritual life. Having disclosed my inability to follow the training and given up the training, I will revert to the lower life."' He returns to the monastery and informs the bhikkhus: 'Friends, I am obsessed by lust, oppressed by lust. I cannot maintain the spiritual life. Having disclosed my inability to follow the training and given it up, I will revert to the lower life.' His fellow monks then exhort and instruct him: 'Friend, the Blessed One has stated that sensual pleasures provide little gratification, much suffering and anguish, and that the danger in them is more. With the simile of the skeleton ... [99] ...with the simile of the snake's head, the Blessed One has stated that sensual pleasures provide little gratification, much suffering and anguish, and that the danger in them is more. Enjoy the spiritual life. Do not think you are unable to follow the training, give it up, and revert to the lower life.' While he is being exhorted and instructed by his fellow monks in this way, he says: 'I will try, friends, I will carry on, I will enjoy it. I won't think I am unable to follow the training, give it up, and revert to the lower life.' This person, I say, is just like the warrior who takes up a sword and shield, arms himself with a bow and quiver, and enters the fray of battle, who is wounded by his foes while he strives and exerts himself in the battle, and is then carried off and brought to his

relatives, who nurse him and look after him, and who then recovers from that injury. There is, bhikkhus, such a person here. This is the fourth kind of person similar to a warrior found among the bhikkhus.

(5) "Again, some bhikkhu dwells in dependence upon a certain village or town. In the morning, he dresses, takes his robe and bowl, and enters that village or town for alms with body, speech, and mind guarded, mindfulness established, and sense faculties restrained. Having seen a form with the eye, he does not grasp its marks and features. Since, if he left the eye faculty unrestrained, bad unwholesome states of longing and dejection might invade him, he practices restraint over it; he guards the eye faculty, he undertakes the restraint of the eye faculty. Having heard a sound with the ear ... Having smelt an odor with the nose ... Having tasted a taste with the tongue ... [100] ... Having felt a tactile object with the body ... Having cognized a mental phenomenon with the mind, he does not grasp its marks and features. Since, if he left the mind faculty unrestrained, bad unwholesome states of longing and dejection might invade him, he practices restraint over it; he guards the mind faculty, he undertakes the restraint of the mind faculty. After his meal, on returning from his alms round, he resorts to a secluded lodging: the forest, the foot of a tree, a mountain, a ravine, a hillside cave, a charnel ground, a jungle highland, the open air, a heap of straw. Gone to the forest, to the foot of a tree, or to an empty hut, he sits down, folding his legs crosswise, straightening his body, and establishing mindfulness in front of him. Having abandoned longing for the world ... [as in 5:75] ... he purifies his mind from doubt.

"Having abandoned these five hindrances, defilements of the mind that weaken wisdom, secluded from sensual pleasures, secluded from unwholesome states, he enters and dwells in the first jhāna ... the second jhāna ... the third jhāna ... the fourth jhāna, neither painful nor pleasant, which has purification of mindfulness by equanimity.

"When his mind is thus concentrated, purified, cleansed, unblemished, rid of defilement, malleable, wieldy, steady, and attained to imperturbability, he directs it to the knowledge of the destruction of the taints. He understands as it really is: 'This is suffering' ... 'Destroyed is birth, the spiritual life has been lived, what had to be done has

been done, there is no more coming back to any state of being.' This person, I say, is just like the warrior who takes up a sword and shield, arms himself with a bow and quiver, enters the fray of battle, and having triumphed in that battle, emerges victorious and settles at the head of the battlefield. There is, bhikkhus, such a person here. This is the fifth kind of person similar to a warrior found among the bhikkhus.

"These are the five kinds of persons similar to warriors found among the bhikkhus."

77 (7) Future Perils (1)

"Bhikkhus, when a forest bhikkhu considers five future perils, it is enough for him to dwell heedful, ardent, [101] and resolute for the attainment of the as-yet-unattained, for the achievement of the as-yet-unachieved, for the realization of the as-yet-unrealized. What five?

(1) "Here, a forest bhikkhu reflects thus: 'I am now dwelling all alone in the forest. But while I am living here, a snake might bite me, a scorpion might sting me, or a centipede might sting me. Because of that I might die, which would be an obstacle for me. Let me now arouse energy for the attainment of the as-yet-unattained, for the achievement of the as-yet-unachieved, for the realization of the as-yet-unrealized.' This is the first future peril considering which it is enough for a forest bhikkhu to dwell heedful, ardent, and resolute ... for the realization of the as-yet-unrealized.

(2) "Again, a forest bhikkhu reflects thus: 'I am now dwelling all alone in the forest. But while I am living here, I might trip and fall down, or the food that I have eaten might harm me, or my bile or phlegm or sharp winds might become agitated in me. Because of that I might die, which would be an obstacle for me. Let me now arouse energy for the attainment of the as-yet-unattained, for the achievement of the as-yet-unachieved, for the realization of the as-yet-unrealized.' This is the second future peril considering which it is enough for a forest bhikkhu to dwell heedful, ardent, and resolute ... for the realization of the as-yet-unrealized.

(3) "Again, a forest bhikkhu reflects thus: 'I am now dwelling all alone in the forest. But while I am living here, I might encounter wild beasts, such as a lion, a tiger, a leopard, a bear, or a hyena, and they might take my life. Because of that I would die, [102] which would be an obstacle for me. Let me now arouse energy for the attainment of the as-yet-unattained, for the achievement of the as-yet-unachieved, for the realization of the as-yet-unrealized.' This is the third future peril considering which it is enough for a forest bhikkhu to dwell heedful, ardent, and resolute ... for the realization of the as-yet-unrealized.

(4) "Again, a forest bhikkhu reflects thus: 'I am now dwelling all alone in the forest. But while I am living here, I might encounter hoodlums escaping a crime or planning one and they might take my life. Because of that I would die, which would be an obstacle for me. Let me now arouse energy for the attainment of the as-yet-unattained, for the achievement of the as-yet-unachieved, for the realization of the as-yet-unrealized.' This is the fourth future peril considering which it is enough for a forest bhikkhu to dwell heedful, ardent, and resolute ... for the realization of the as-yet-unrealized.

(5) "Again, a forest bhikkhu reflects thus: 'I am now dwelling all alone in the forest. But in the forest there are wild spirits,¹⁰⁹ and they might take my life. Because of that I would die, which would be an obstacle for me. Let me now arouse energy for the attainment of the as-yet-unattained, for the achievement of the as-yet-unachieved, for the realization of the as-yet-unrealized.' This is the fifth future peril considering which it is enough for a forest bhikkhu to dwell heedful, ardent, and resolute ... for the realization of the as-yet-unrealized.

"These, bhikkhus, are the five future perils considering which it is enough for a forest bhikkhu to dwell heedful, ardent, and resolute for the attainment of the as-yet-unattained, for the achievement of the as-yet-unachieved, for the realization of the as-yet-unrealized." [103]

¹⁰⁹ *Vāḷā amanussā*, lit., "wild non-humans." Mp glosses "such non-humans as rough, violent yakkhas, etc." (*kakkhaḷā duṭṭhā yakkhādayo amanussā*).

78 (8) Future Perils (2)

"Bhikkhus, when a forest bhikkhu considers five future perils, it is enough for him to dwell heedful, ardent, and resolute for the attainment of the as-yet-unattained, for the achievement of the as-yet-unachieved, for the realization of the as-yet-unrealized. What five?

(1) "Here, a bhikkhu reflects thus: 'I am now young, a black-haired young man endowed with the blessing of youth, in the prime of life. But there will come a time when old age assails this body. Now when one is old, overcome by old age, it is not easy to attend to the Buddhas' teaching; it is not easy to resort to remote lodgings in forests and jungle groves. Before that unwished for, undesirable, disagreeable condition comes upon me, let me in advance arouse energy for the attainment of the as-yet-unattained, for the achievement of the as-yet-unachieved, for the realization of the as-yet-unrealized. Thus when I am in that condition, I will dwell at ease even though I am old.' This is the first future peril considering which it is enough for a bhikkhu to dwell heedful, ardent, and resolute ... for the realization of the as-yet-unrealized.

(2) "Again, a bhikkhu reflects thus: 'I am now seldom ill or afflicted; I possess an even digestion that is neither too cool nor too hot but moderate and suitable for striving. But there will come a time when illness assails this body. Now when one is ill, overcome by illness, it is not easy to attend to the Buddhas' teaching; it is not easy to resort to remote lodgings in forests and jungle groves. Before that unwished for, undesirable, disagreeable condition comes upon me, let me in advance arouse energy for the attainment of the as-yet-unattained, for the achievement of the as-yet-unachieved, for the realization of the as-yet-unrealized. [104] Thus when I am in that condition, I will dwell at ease even though I am ill.' This is the second future peril considering which it is enough for a bhikkhu to dwell heedful, ardent, and resolute ... for the realization of the as-yet-unrealized.

(3) "Again, a bhikkhu reflects thus: 'Food is now plentiful; there has been a good harvest and almsfood is abundant, so that one can easily subsist by means of gleaning. But there will come a time of famine, a poor harvest, when almsfood is hard to obtain and one cannot easily subsist by means of gleaning. In a time of famine, people migrate to places where food is plentiful and living conditions there are congested and crowded. Now when living conditions are congested and crowded, it is not easy to attend to the Buddhas' teaching; it is not easy to resort to remote lodgings in forests and jungle groves. Before that unwished for, undesirable, disagreeable condition comes upon me, let me in advance arouse energy for the attainment of the as-yet-unattained, for the achievement of the as-yet-unachieved, for the realization of the as-yet-unrealized. Thus when I am in that condition, I will dwell at ease even in a famine.' This is the third future peril considering which it is enough for a bhikkhu to dwell heedful, ardent, and resolute ... for the realization of the as-yet-unrealized.

(4) "Again, a bhikkhu reflects thus: 'People are now dwelling in concord, harmoniously, without disputes, blending like milk and water, viewing each other with eyes of affection. But there will come a time of peril, of turbulence in the wilderness, when the people of the countryside, mounted on their vehicles, flee on all sides. In a time of peril, people migrate to places where there is safety and living conditions there are congested and crowded. [105] Now when living conditions are congested and crowded, it is not easy to attend to the Buddhas' teaching; it is not easy to resort to remote lodgings in forests and jungle groves. Before that unwished for, undesirable, disagreeable condition comes upon me, let me in advance arouse energy for the attainment of the as-yet-unattained, for the achievement of the as-yet-unachieved, for the realization of the as-yet-unrealized. Thus when I am in that condition, I will dwell at ease even in time of peril.' This is the fourth future peril considering which it is enough for a bhikkhu to dwell heedful, ardent, and resolute ... for the realization of the as-yet-unrealized.

(5) "Again, a bhikkhu reflects thus: 'The Saṅgha is now dwelling at ease—in concord, harmoniously, without disputes, with a single recitation. But there will come a

time when there will be a schism in the Saṅgha. Now when there is a schism in the Saṅgha, it is not easy to attend to the Buddhas' teaching; it is not easy to resort to remote lodgings in forests and jungle groves. Before that unwished for, undesirable, disagreeable condition comes upon me, let me in advance arouse energy for the attainment of the as-yet-unattained, for the achievement of the as-yet-unachieved, for the realization of the as-yet-unrealized. Thus when I am in that condition, I will dwell at ease even though there is a schism in the Saṅgha.' This is the fifth future peril considering which it is enough for a bhikkhu to dwell heedful, ardent, and resolute ... for the realization of the as-yet-unrealized.

"These, bhikkhus, are the five future perils considering which it is enough for a bhikkhu to dwell heedful, ardent, and resolute for the attainment of the as-yet-unattained, for the achievement of the as-yet-unachieved, for the realization of the as-yet-unrealized."

79 (9) Future Perils (3)

"Bhikkhus, there are these five future perils as yet unarisen that will arise in the future. You should recognize them [106] and make an effort to abandon them. What five?"

(1) "In the future, there will be bhikkhus who are undeveloped in body, virtuous behavior, mind, and wisdom.¹¹⁰ They will give full ordination to others but will not be able to discipline them in the higher virtuous behavior, the higher mind, and the higher wisdom. These [pupils] too will be undeveloped in body, virtuous behavior, mind, and wisdom. They in turn will give full ordination to others but will not be able to discipline them in the higher virtuous behavior, the higher mind, and the higher wisdom. These [pupils] too will be undeveloped in body, virtuous behavior, mind, and wisdom. Thus,

¹¹⁰ Mp does not comment on *abhāvitakāyā*, but Spk II 395,16, glosses it as *abhāvitapañca-dvārikakāyā*, "undeveloped in the body of the five sense doors," probably referring to sense restraint. I suspect the term actually refers to the maintenance of clear comprehension in all modes of deportment and in the various bodily activities, as described at AN II 210,21–26, and V 206,25–30.

bhikkhus, through corruption of the Dhamma comes corruption of the discipline, and from corruption of the discipline comes corruption of the Dhamma.¹¹¹ This is the first future peril as yet unarisen that will arise in the future. You should recognize it and make an effort to abandon it.

(2) "Again, in the future there will be bhikkhus who are undeveloped in body, virtuous behavior, mind, and wisdom. They will give dependence¹¹² to others but will not be able to discipline them in the higher virtuous behavior, the higher mind, and the higher wisdom. These [pupils] too will be undeveloped in body, virtuous behavior, mind, and wisdom. They in turn will give dependence to others but will not be able to discipline them in the higher virtuous behavior, the higher mind, and the higher wisdom. These [pupils] too will be undeveloped in body, virtuous behavior, mind, and wisdom. Thus, bhikkhus, through defilement of the Dhamma comes defilement of the discipline, and from defilement of the discipline comes defilement of the Dhamma. This is the second future peril as yet unarisen that will arise in the future. You should recognize it and make an effort to abandon it. [107]

(3) "Again, in the future there will be bhikkhus who are undeveloped in body, virtuous behavior, mind, and wisdom. While engaged in talk pertaining to the Dhamma, in questions-and-answers,¹¹³ they will slide down into a dark Dhamma but will not

¹¹¹ *Iti kho, bhikkhave, dhammasandosā vinayasandosā; vinayasandosā dhammasandosā.* Mp: "How is it that when the Dhamma is becoming corrupt, the discipline becomes corrupt? When the *dhammas* of serenity and insight are no longer being nurtured, the fivefold discipline no longer exists. But when there is no discipline of restraint among those who are immoral, in its absence serenity and insight are not nurtured. In this way, through corruption of the discipline, there is corruption of the Dhamma." The fivefold discipline by restraint is restraint by virtuous behavior, mindfulness, knowledge, patience, and energy (*sīlasaṃvara, satisaṃvara, ñāṇasaṃvara, khantisaṃvara, viriyasaṃvara*). See Ps I 62,23–25, commenting on the Sabbāsava Sutta.

¹¹² *Nissaya.* A procedure prescribed in the Vinaya by which a junior bhikkhu apprentices himself to a qualified senior bhikkhu, normally his preceptor or teacher. A similar procedure is prescribed for bhikkhunīs. The period of *nissaya* is normally the first five years after a bhikkhu's full ordination, but it can be extended in the case of one who needs more time to gain competence. For details, see Țhānissaro 2007a:29–40.

¹¹³ *Abhidhammakathaṃ vedallakathaṃ kathentā.* I take the word *abhidhamma* here to have a purely referential function, that is, to mean "pertaining to the Dhamma, relating to the Dhamma." It does not denote the canonical collection of that name or its philosophy. See DOP sv *abhidhamme*. Mp, too, appears to recognize that the Abhidhamma Piṭaka is not relevant here, explaining *abhidhammakathaṃ* in this passage as a discussion on "the supreme teaching concerned with virtuous behavior, etc. (*sīlādi-uttamadhammakathaṃ*)." It takes *vedallakathaṃ* to be a "miscellaneous talk on knowledge connected

recognize it. Thus, bhikkhus, through defilement of the Dhamma comes defilement of the discipline, and from defilement of the discipline comes defilement of the Dhamma. This is the third future peril as yet unarisen that will arise in the future. You should recognize it and make an effort to abandon it.

(4) "Again, in the future there will be bhikkhus who are undeveloped in body, virtuous behavior, mind, and wisdom. When those discourses spoken by the Tathāgata are being recited that are deep, deep in meaning, world-transcending, connected with emptiness, they will not want to listen to them, will not lend an ear to them, or apply their minds to understand them; they will not think those teachings should be studied and learned.¹¹⁴ But when those discourses are being recited that are mere poetry composed by poets, beautiful in words and phrases, created by outsiders, spoken by disciples, they will want to listen to them, lend an ear to them, and apply their minds to understand them; they will think those teachings should be studied and learned. Thus, bhikkhus, through defilement of the Dhamma comes defilement of the discipline, and from defilement of the discipline comes defilement of the Dhamma. This is the fourth future peril as yet unarisen that will arise in the future. You should recognize it and make an effort to abandon it.

(5) "Again, in the future there will be bhikkhus who are undeveloped in body, virtuous behavior, mind, [108] and wisdom. The elder bhikkhus—being undeveloped in body, virtuous behavior, mind, and wisdom—will be luxurious and lax, leaders in backsliding, discarding the duty of solitude; they will not arouse energy for the attainment of the as-yet-unattained, for the achievement of the as-yet-unachieved, for the realization of the as-yet-unrealized. Those in the next generation will follow their example. They, too, will be luxurious and lax, leaders in backsliding, discarding the duty of solitude; they, too, will not arouse energy for the attainment of the as-yet-unattained, for the achievement of the as-yet-unachieved, for the realization of the as-

with inspirational joy" (*vedapaṭisaṃyuttaṃ ñāṇamissakakathaṃ*). MN 43 and MN 44 have *vedalla* in their title and proceed by way of miscellaneous questions and answers between disciples. The "dark Dhamma" (*kaṇhadhammaṃ*) is said to occur by way of faultfinding with a mind bent on criticizing others (*randhagavesitāya upārambhapariyesanavasena kāḷakadhammaṃ*).

¹¹⁴ See 2:47.

yet-unrealized. Thus, bhikkhus, through defilement of the Dhamma comes defilement of the discipline, and from defilement of the discipline comes defilement of the Dhamma. This is the fifth future peril as yet unarisen that will arise in the future. You should recognize it and make an effort to abandon it.

"These, bhikkhus, are the five future perils as yet unarisen that will arise in the future. You should recognize them and make an effort to abandon them."

80 (10) Future Perils (4)

"Bhikkhus, there are these five future perils as yet unarisen that will arise in the future. You should recognize them and make an effort to abandon them. What five?

(1) "In the future, there will be bhikkhus who desire fine robes. They will give up the use of rag robes, give up remote lodgings in forests and jungle groves, and having converged upon the villages, towns, and capital cities, will take up their residence there; and they will engage in many kinds of wrong and improper searches for the sake of a robe. This is the first future peril as yet unarisen that will arise in the future. You should recognize it and make an effort to abandon it. [109]

(2) "Again, in the future there will be bhikkhus who desire fine almsfood. They will give up going on alms round, give up remote lodgings in forests and jungle groves, and having converged upon the villages, towns, and capital cities, will take up their residence there, seeking the finest delicacies with the tips of their tongues; and they will engage in many kinds of wrong and improper searches for the sake of almsfood. This is the second future peril as yet unarisen that will arise in the future. You should recognize it and make an effort to abandon it.

(3) "Again, in the future there will be bhikkhus who desire fine lodgings. They will give up dwelling at the foot of a tree, will give up remote lodgings in forests and jungle groves, and having converged upon the villages, towns, and capital cities, will take up their residence there; and they will engage in many kinds of wrong and improper

searches for the sake of lodgings. This is the third future peril as yet unarisen that will arise in the future. You should recognize it and make an effort to abandon it.

(4) "Again, in the future there will be bhikkhus who bond closely with bhikkhunīs, female probationers, and novices.¹¹⁵ When they form such close bonds, it can be expected that they will lead the spiritual life dissatisfied, commit a certain defiled offense,¹¹⁶ or give up the training and revert to the lower life. This is the fourth future peril as yet unarisen that will arise in the future. You should recognize it and make an effort to abandon it.

(5) "Again, in the future there will be bhikkhus who bond closely with monastery workers and novices. When they form such close bonds, it can be expected that they will engage in the use of various kinds of stored-up goods [110] and give gross hints in regard to the ground and vegetation.¹¹⁷ This is the fifth future peril as yet unarisen that will arise in the future. You should recognize it and make an effort to abandon it.

"These, bhikkhus, are the five future perils as yet unarisen that will arise in the future. You should recognize them and make an effort to abandon them."

IV. Elders

81 (1) Provoking Lust

"Bhikkhus, possessing five qualities, an elder bhikkhu is displeasing and disagreeable to his fellow monks and is neither respected nor esteemed by them. What

¹¹⁵ *Samsaṭṭhā viharissanti*. Mp: "They will bond closely by way of the fivefold bond (*pañcavidhena samsaggena*)."
Mp-ṭ: "Fivefold bond: bonding by hearing, seeing, conversation, eating together, and bodily contact" (*savanasaṃsaggo, dassanasaṃsaggo, samullāpasasaggo, sambhogasasaggo, kāyasasaggo*). Mp-ṭ identifies them all as manifestations of lust and exemplifies the last by the lust arisen through holding hands (*hatthagāha*, a *saṅghādisesa* offense when it occurs between a bhikkhu and a woman). Female probationers (*sikkhamānā*) are nuns already ordained as novices who are formally training for full bhikkhunī ordination.

¹¹⁶ A defiled offense (*saṅkiliṭṭhaṃ āpattiṃ*) here would be a *pārājika* or a *saṅghādisesa*.

¹¹⁷ Use of stored-up food (*sannidhikāraparibhoga*) is prohibited by Pācittiya 38, [Vin IV 86–87](#). Regarding "giving a gross hint" (*oḷārikaṃ nimittaṃ*), Mp says: "Here, digging the ground and ordering 'Dig!' is called giving a gross hint in regard to the ground. Cutting and ordering 'Cut!' is called giving a gross hint with regard to vegetation." The reference is to Pācittiyas 10 and 11, [Vin IV 32–33, 33–35](#).

five? (1) He is filled with lust toward that which provokes lust; (2) he is filled with hatred toward that which provokes hatred; (3) he is deluded by that which deludes; (4) he is agitated by that which agitates; (5) and he is intoxicated by that which intoxicates. Possessing these five qualities, an elder bhikkhu is displeasing and disagreeable to his fellow monks and is neither respected nor esteemed by them.

"Bhikkhus, possessing five [other] qualities, an elder bhikkhu is pleasing and agreeable to his fellow monks and is respected and esteemed by them. What five? [111] (1) He is not filled with lust toward that which provokes lust; (2) he is not filled with hatred toward that which provokes hatred; (3) he is not deluded by that which deludes; (4) he is not agitated by that which agitates; (5) and he is not intoxicated by that which intoxicates. Possessing these five qualities, an elder bhikkhu is pleasing and agreeable to his fellow monks and is respected and esteemed by them."

82 (2) Devoid of Lust

"Bhikkhus, possessing five qualities, an elder bhikkhu is displeasing and disagreeable to his fellow monks and is neither respected nor esteemed by them. What five? He is not devoid of lust; he is not devoid of hatred; he is not devoid of delusion; he is denigrating; and he is insolent. Possessing these five qualities ... nor esteemed by them.

"Bhikkhus, possessing five [other] qualities an elder bhikkhu is pleasing and agreeable to his fellow monks and is respected and esteemed by them. What five? He is devoid of lust; he is devoid of hatred; he is devoid of delusion; he is not denigrating; and he is not insolent. Possessing these five qualities ... and esteemed by them."

83 (3) A Schemer

"Bhikkhus, possessing five qualities, an elder bhikkhu is displeasing and disagreeable to his fellow monks and is neither respected nor esteemed by them. What

five? He is a schemer, a flatterer, a hinter, a belittler, and one who pursues gain with gain.¹¹⁸ Possessing these five qualities ... nor esteemed by them. [112]

"Bhikkhus, possessing five [other] qualities, an elder bhikkhu is pleasing and agreeable to his fellow monks and is respected and esteemed by them. What five? He is not a schemer, a flatterer, a hinter, a belittler, or one who pursues gain with gain. Possessing these five qualities ... and esteemed by them."

84 (4) Devoid of Faith

"Bhikkhus, possessing five qualities, an elder bhikkhu is displeasing and disagreeable to his fellow monks and is neither respected nor esteemed by them. What five? He is devoid of faith, morally shameless, morally reckless, lazy, and unwise. Possessing these five qualities ... nor esteemed by them.

"Bhikkhus, possessing five [other] qualities, an elder bhikkhu is pleasing and agreeable to his fellow monks and is respected and esteemed by them. What five? He is endowed with faith, has a sense of moral shame, has moral dread, and is energetic and wise. Possessing these five qualities ... and esteemed by them."

85 (5) Cannot Patiently Endure

"Bhikkhus, possessing five qualities, an elder bhikkhu is displeasing and disagreeable to his fellow monks and is neither respected nor esteemed by them. What five? He cannot patiently endure forms, sounds, odors, tastes, and tactile objects. [113] Possessing these five qualities ... nor esteemed by them.

"Bhikkhus, possessing five [other] qualities, an elder bhikkhu is pleasing and agreeable to his fellow monks and is respected and esteemed by them. What five? He can patiently endure forms, sounds, odors, tastes, and tactile objects. Possessing these five qualities ... and esteemed by them."

¹¹⁸ *Kuhako ca hoti, lapako ca, nemittiko ca, nippesiko ca, lābhena ca lābham nijigīsītā*. These are forms of wrong livelihood, discussed more fully at Vibh 352–53 (Be §§861–65); elaborated at [Vism 23–30, Ppn 1.61–82](#).

86 (6) Analytical Knowledges

"Bhikkhus, possessing five qualities, an elder bhikkhu is pleasing and agreeable to his fellow monks and is respected and esteemed by them. What five? He has attained the analytical knowledge of meaning, the analytical knowledge of the Dhamma, the analytical knowledge of language, the analytical knowledge of discernment,¹¹⁹ and he is skillful and diligent in attending to the diverse chores that are to be done for his fellow monks; he possesses sound judgment about them in order to carry out and arrange them properly. Possessing these five qualities ... and esteemed by them."

87 (7) Virtuous

"Bhikkhus, possessing five qualities, an elder bhikkhu is pleasing and agreeable to his fellow monks and is respected and esteemed by them. What five?"

(1) "He is virtuous; he dwells restrained by the Pātimokkha, possessed of good conduct and resort, seeing danger in minute faults. Having undertaken the training rules, he trains in them.

(2) "He has learned much, remembers what he has learned, and accumulates what he has learned. Those teachings that are good in the beginning, good in the middle, [114] and good in the end, with the right meaning and phrasing,¹²⁰ which proclaim the perfectly complete and pure spiritual life—such teachings as these he has learned much of, retained in mind, recited verbally, mentally investigated, and penetrated well by view.

(3) "He is a good speaker with a good delivery; he is gifted with speech that is polished, clear, articulate, expressive of the meaning.

¹¹⁹ On the four *paṭisambhidās*, see **Fours <n. 258>**.

¹²⁰ I follow Ce *sāttthā sabyañjanā*, as against Be, Ee *sātttham sabyanjanam*. The same difference appears wherever this phrase occurs. The difference is not trivial; it indicates that for Ce, meaning and phrasing pertain to the *dhammā*, whereas for Be and Ee they pertain to the *brahmacariyam*, the practice of the spiritual life. The terms make better sense in relation to *dhammā*, teachings that are verbally articulated, than in relation to the *brahmacariyam*, which is lived rather than spoken.

(4) "He gains at will, without trouble or difficulty, the four jhānas that constitute the higher mind and are pleasant dwellings in this very life.

(5) "With the destruction of the taints, he has realized for himself with direct knowledge, in this very life, the taintless liberation of mind, liberation by wisdom; and having entered upon it, he dwells in it.

"Possessing these five qualities, bhikkhus, an elder bhikkhu is pleasing and agreeable to his fellow monks and is respected and esteemed by them."

88 (8) An Elder

"Bhikkhus, possessing five qualities, an elder bhikkhu is acting for the harm of many people, for the unhappiness of many people, for the ruin, harm, and suffering of many people, of devas and humans. What five?

"(1) An elder is of long standing and has long gone forth. (2) He is well known and famous and has a retinue of many people, including householders and monastics. (3) He gains robes, almsfood, lodgings, and medicinal requisites and [other] supports for the sick. (4) He has learned much, remembers what he has learned, and accumulates what he has learned. Those teachings that are good in the beginning, good in the middle, and good in the end, with the right meaning and phrasing, which proclaim the perfectly complete and pure spiritual life—such teachings as these he has learned much of, retained in mind, recited verbally, mentally investigated, and penetrated well by view.¹²¹ (5) He holds wrong view and has a distorted perspective.

"He draws many people away from the good Dhamma and establishes them in a bad Dhamma. Thinking, 'The elder bhikkhu is of long standing and has long gone forth,' [115] they follow his example. Thinking, 'The elder bhikkhu is well known and famous and has a retinue of many people, including householders and monastics,' they follow

¹²¹ Be reads here *ditṭhiyā appaṭividdhā*, "not penetrated by view," which seems a learned "correction" to a stock formula. Otherwise we would have expected an adversative conjunction, such as *ca* or *ca pana*, to prepare us for the variation on the usual reading. Ce and Ee have the familiar *ditṭhiyā suppaṭividdhā*, which I follow.

his example. Thinking, 'The elder bhikkhu gains robes, almsfood, lodgings, and medicinal requisites and [other] supports for the sick,' they follow his example. Thinking, 'The elder bhikkhu has learned much, remembers what he has learned, and accumulates what he has learned,' they follow his example.

"Possessing these five qualities, an elder bhikkhu is acting for the harm of many people, for the unhappiness of many people, for the ruin, harm, and suffering of many people, of devas and humans.

"Bhikkhus, possessing five [other] qualities, an elder bhikkhu is acting for the welfare of many people, for the happiness of many people, for the good, welfare, and happiness of many people, of devas and human beings. What five?

"(1) An elder is of long standing and has long gone forth. (2) He is well known and famous and has a retinue of many people, including householders and monastics. (3) He gains robes, almsfood, lodgings, and medicinal requisites and [other] supports for the sick. (4) He has learned much, remembers what he has learned, and accumulates what he has learned. Those teachings that are good in the beginning ... he has penetrated well by view. (5) He holds right view and has a correct perspective.

"He draws many people away from a bad Dhamma and establishes them in the good Dhamma. Thinking, 'The elder bhikkhu is of long standing and has long gone forth,' they follow his example. Thinking, 'The elder bhikkhu is well known and famous and has a retinue of many people, including householders and monastics,' they follow his example. Thinking, 'The elder bhikkhu gains robes, almsfood, lodgings, and medicinal requisites and [other] supports for the sick,' they follow his example. Thinking, 'The elder bhikkhu has learned much, remembers what he has learned, and accumulates what he has learned,' they follow his example.

"Possessing these five qualities, an elder bhikkhu is acting for the welfare of many people, for the happiness of many people, [116] for the good, welfare, and happiness of many people, of devas and humans."

"Bhikkhus, these five qualities lead to the decline of a bhikkhu who is a trainee. What five? Delight in work, delight in talk, delight in sleep, and delight in company; and he does not review the extent to which his mind is liberated.¹²² These five qualities lead to the decline of a bhikkhu who is a trainee.

"Bhikkhus, these five qualities lead to the non-decline of a bhikkhu who is a trainee. What five? Not delighting in work, not delighting in talk, not delighting in sleep, not delighting in company; and he reviews the extent to which his mind is liberated. These five qualities lead to the non-decline of a bhikkhu who is a trainee."¹²³

90 (10) A Trainee (2)

"Bhikkhus, these five things lead to the decline of a bhikkhu who is a trainee. What five?

(1) "Here, a bhikkhu who is a trainee has many tasks and duties, and is competent in various chores that must be done, so he neglects seclusion and does not devote himself to internal serenity of mind. This is the first thing that leads to the decline of a bhikkhu who is a trainee.

(2) "Again, a bhikkhu who is a trainee spends the day on some trifling work, so he neglects seclusion and does not devote himself to internal [117] serenity of mind. This is the second thing that leads to the decline of a bhikkhu who is a trainee.

(3) "Again, a bhikkhu who is a trainee bonds closely with householders and monastics, socializing in an unfitting manner typical of laypeople,¹²⁴ so he neglects

¹²² *Yathāvimuttaṃ cittaṃ na paccavekkhati*. Mp: "Having reviewed which faults have been abandoned and which virtues have been obtained, he does not make an effort to obtain higher virtues." This passage seems to presage the idea of *paccavekkhaṇāñāṇa*, which figures prominently in the commentaries.

¹²³ Mp: "This sutta has discussed the causes for decline and growth of the seven trainees in relation to the higher virtues. The causes for decline of a trainee occur first to the worldling."

¹²⁴ *Ananulomikena gihisaṃsaggena*. On the five kinds of *saṃsagga*, see [above <n. 115>](#).

seclusion and does not devote himself to internal serenity of mind. This is the third thing that leads to the decline of a bhikkhu who is a trainee.

(4) "Again, a bhikkhu who is a trainee enters a village too early and returns too late in the day, so he neglects seclusion and does not devote himself to internal serenity of mind. This is the fourth thing that leads to the decline of a bhikkhu who is a trainee.

(5) "Again, a bhikkhu who is a trainee does not get to hear at will, without trouble or difficulty, talk concerned with the austere life that is conducive to opening up the heart, that is, talk on fewness of desires, on contentment, on solitude, on not getting bound up [with others], on arousing energy, on virtuous behavior, on concentration, on wisdom, on liberation, on the knowledge and vision of liberation; so he neglects seclusion and does not devote himself to internal serenity of mind. This is the fifth thing that leads to the decline of a bhikkhu who is a trainee.

"These five things lead to the decline of a bhikkhu who is a trainee.

"Bhikkhus, these five things lead to the non-decline of a bhikkhu who is a trainee. What five?

(1) "Here, a bhikkhu who is a trainee does not have many tasks and duties; though he is competent in the various chores that must be done, he does not neglect seclusion but devotes himself to internal serenity of mind. This is the first thing that leads to the non-decline of a bhikkhu who is a trainee.

(2) "Again, a bhikkhu who is a trainee does not spend the day on some trifling work, so he does not neglect seclusion but devotes himself to internal serenity of mind. This is the second thing that leads to the non-decline of a bhikkhu who is a trainee.

(3) "Again, a bhikkhu who is a trainee does not bond closely with householders and monastics, socializing in an unfitting manner typical of laypeople, so he does not neglect seclusion but devotes himself to internal serenity of mind. [118] This is the third thing that leads to the non-decline of a bhikkhu who is a trainee.

(4) "Again, a bhikkhu who is a trainee does not enter a village too early or return too late in the day, so he does not neglect seclusion but devotes himself to internal

serenity of mind. This is the fourth thing that leads to the non-decline of a bhikkhu who is a trainee.

(5) "Again, a bhikkhu who is a trainee gets to hear at will, without trouble or difficulty, talk concerned with the austere life that is conducive to opening up the heart, that is, talk on fewness of desires ... on the knowledge and vision of liberation; so he does not neglect seclusion but devotes himself to internal serenity of mind. This is the fifth thing that leads to the non-decline of a bhikkhu who is a trainee.

"These five things lead to the non-decline of a bhikkhu who is a trainee."

V. Kakudha

91 (1) Accomplishments (1)

"Bhikkhus, there are these five accomplishments. What five? Accomplishment in faith, accomplishment in virtuous behavior, accomplishment in learning, accomplishment in generosity, and accomplishment in wisdom. These are the five accomplishments." [119]

92 (2) Accomplishments (2)

"Bhikkhus, there are these five accomplishments. What five? Accomplishment in virtuous behavior, accomplishment in concentration, accomplishment in wisdom, accomplishment in liberation, and accomplishment in the knowledge and vision of liberation. These are the five accomplishments."

93 (3) Declarations

"Bhikkhus, there are these five declarations of final knowledge.¹²⁵ What five? (1) One declares final knowledge because of one's dullness and stupidity; (2) one declares final knowledge because one has evil desires and is motivated by desire; (3) one declares final knowledge because one is mad and mentally deranged; (4) one declares final knowledge because one overrates oneself; and (5) one correctly declares final knowledge. These are the five declarations of final knowledge."

94 (4) Dwelling at Ease

"Bhikkhus, there are these five kinds of dwelling at ease. What five? (1) Here, secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters and dwells in the first jhāna ... (2) ... the second jhāna ... (3) ... the third jhāna ... (4) ... the fourth jhāna. (5) With the destruction of the taints, he has realized for himself with direct knowledge, in this very life, the taintless liberation of mind, liberation by wisdom; and having entered upon it, he dwells in it. These are the five kinds of dwelling at ease."

95 (5) The Unshakable

"Bhikkhus, possessing five things, a bhikkhu in no long time penetrates to the unshakable.¹²⁶ What five? [120] Here, a bhikkhu has attained the analytical knowledge of meaning, the analytical knowledge of the Dhamma, the analytical knowledge of language, and the analytical knowledge of discernment; and he reviews the extent to which his mind is liberated. Possessing these five things, a bhikkhu in no long time penetrates to the unshakable."

96 (6) What One Has Learned

¹²⁵ *Aññābyākaraṇāni*. Mp: "Declarations of arahantship."

¹²⁶ *Akuppam*. Probably meaning *akuppā cetovimutti*, unshakable liberation of mind. Mp identifies this with arahantship.

"Bhikkhus, possessing five things, a bhikkhu pursuing mindfulness of breathing in no long time penetrates to the unshakable. What five? (1) Here, a bhikkhu has few undertakings, few tasks, is easy to support, and is easily contented with the requisites of life. (2) He eats little and is intent on abstemiousness regarding food. (3) He is seldom drowsy and is intent on vigilance. (4) He has learned much, remembers what he has learned, and accumulates what he has learned. Those teachings that are good in the beginning, good in the middle, and good in the end, with the right meaning and phrasing, which proclaim the perfectly complete and pure spiritual life—such teachings as these he has learned much of, retained in mind, recited verbally, mentally investigated, and penetrated well by view. (5) He reviews the extent to which his mind is liberated. Possessing these five things, a bhikkhu pursuing mindfulness of breathing in no long time penetrates to the unshakable."

97 (7) Talk

"Bhikkhus, possessing five things, a bhikkhu developing mindfulness of breathing in no long time penetrates to the unshakable. What five? (1) Here, a bhikkhu has few undertakings... (2) He eats little... (3) He is seldom drowsy ... [121] (4) He gets to hear at will, without trouble or difficulty, talk concerned with the austere life that is conducive to opening up the heart, that is, talk on fewness of desires, on contentment, on solitude, on not getting bound up [with others], on arousing energy, on virtuous behavior, on concentration, on wisdom, on liberation, on the knowledge and vision of liberation. (5) He reviews the extent to which his mind is liberated. Possessing these five things, a bhikkhu developing mindfulness of breathing in no long time penetrates to the unshakable."

98 (8) A Forest Dweller

"Bhikkhus, possessing five things, a bhikkhu cultivating mindfulness of breathing in no long time penetrates to the unshakable. What five? (1) Here, a bhikkhu has few undertakings... (2) He eats little... (3) He is seldom drowsy... (4) He is a forest dweller who resorts to remote lodgings. (5) He reviews the extent to which his mind is liberated. Possessing these five things, a bhikkhu cultivating mindfulness of breathing in no long time penetrates to the unshakable."

99 (9) The Lion

"Bhikkhus, in the evening the lion, the king of beasts, comes out from his lair, stretches his body, surveys the four quarters all around, and roars his lion's roar three times. Then he sets out in search of game.

(1) "If he gives a blow to an elephant, he always gives the blow respectfully, not disrespectfully.¹²⁷ (2) If he gives a blow to a buffalo ... (3) ... to a cow ... (4) ... to a leopard ... (5) If he gives a blow [122] to any smaller animals, even a hare or a cat, he gives the blow respectfully, not disrespectfully. For what reason? [Thinking:] 'Let my training not be lost.'

"The lion, bhikkhus, is a designation for the Tathāgata, the Arahant, the Perfectly Enlightened One. When the Tathāgata teaches the Dhamma to an assembly, this is his lion's roar. (1) If the Tathāgata teaches the Dhamma to bhikkhus, he teaches it respectfully, not disrespectfully. (2) If the Tathāgata teaches the Dhamma to bhikkhunīs ... (3) ... to male lay followers ... (4) ... to female lay followers, he teaches it respectfully, not disrespectfully. (5) If the Tathāgata teaches the Dhamma to worldlings, even to food-carriers and hunters,¹²⁸ he teaches it respectfully, not disrespectfully. For what reason? Because the Tathāgata has respect for the Dhamma, reverence for the Dhamma."

¹²⁷ *Sakkaccaññeva deti no asakkaccaṃ*. Mp: "He gives the blow without despising, without transgressing; he does not do so despising and transgressing."

¹²⁸ *Annabhāraṇesādānaṃ*. Mp glosses *annabhārā* as beggars (*yācakā*) and *nesādā* as fowlers (*sākuṇikā*).

100 (10) Kakudha

Thus have I heard.¹²⁹ On one occasion the Blessed One was dwelling at Kosambī in Ghosita's Park. Now on that occasion Kakudha the Koliyan son, the Venerable Mahāmogallāna's attendant, had recently died and been reborn among a certain group of mind-made [deities].¹³⁰ His body was two or three times the size of the fields of a Magadhan village, but he did not obstruct either himself or others with that body.¹³¹

Then the young deva Kakudha approached the Venerable Mahāmogallāna, paid homage to him, stood to one side, and [123] said to him: "Bhante, such a desire arose in Devadatta: 'I will take charge of the Saṅgha of bhikkhus.' And together with the arising of this thought, Devadatta lost that psychic potency."¹³² This is what the young deva Kakudha said. He then paid homage to the Venerable Mahāmogallāna, circumambulated him keeping the right side toward him, and disappeared right there.

Then the Venerable Mahāmogallāna approached the Blessed One, paid homage to him, sat down to one side, and reported all that had happened. [The Blessed One said:] "But, Mogallāna, have you encompassed his mind with your mind and

¹²⁹ The opening story, together with the discourse on the five kinds of teachers, is at [Vin II 185–87](#).

¹³⁰ *Manomayaṃ kāyaṃ upaṇṇo*. The mind-made deities are those reborn in the form realm through the power of their past attainment of the jhānas.

¹³¹ The word for "body" here is *attabhāvapaṭilābha*. I take *paṭilābha* to be merely an idiomatic adjunct and do not think it adds anything to the meaning. Mp glosses as *sarīrapaṭilābho*, which supports my supposition that the simple physical body is intended here. The expression *attabhāvapaṭilābha* occurs in [4:171](#), where it designates the entire typology of a living being. In that text it cannot be construed narrowly as the physical body, since it also encompasses "the devas of the base of neither-perception-nor-non-perception," who lack physical bodies.

On the size of his body, the text reads *dve vā tīṇi vā māgadhikāni gāmakkhettāni*. On *gāmakkhetta* Brahmāli writes: "This word also occurs at [MN III 10,11](#): *ekaṃ gāmakkhettaṃ upanissāya viharāma*, and at [MN II 167,27](#): *amhākaṃ gāmakkhettaṃ āgacchanti*. From these passages it seems quite clear to me that *gāmakkhetta* refers to a village *together with all* its fields." The figures for length given by Mp suggest that his body was 3–4.5 miles or 5–7 kms tall.

¹³² The text says *tassā iddhiyā*, "that psychic potency," not *tassa iddhiyā*, "his psychic potency." The pronoun refers to a psychic power already mentioned, yet the sutta does not make clear what it is. The context is provided by [Vin II 184,33–185,21](#), where Devadatta exercises the psychic power of transforming himself into a young boy wearing a girdle of snakes. He used this power to impress Prince Ajātasattu and win his support. Thereupon Devadatta thought to wrest control of the Saṅgha from the Buddha, whereupon he lost *that* psychic potency.

understood of the young deva Kakudha: 'Whatever the young deva Kakudha says is all true and not otherwise?'

"Yes, bhante."

"Take note of this statement, Moggallāna! Now that foolish man will, of his own accord, expose himself.

"There are, Moggallāna, these five kinds of teachers found in the world. What five? [124]

(1) "Here, some teacher whose behavior is unpurified claims: 'I am one whose behavior is purified. My behavior is purified, cleansed, undefiled.' His disciples know him thus: 'This honorable teacher, though of unpurified behavior, claims: "I am one whose behavior is purified. My behavior is purified, cleansed, undefiled." Now he would not like it if we were to report this to the laypeople. How can we treat him in a way that he would not like? Further, he is honored with robes, almsfood, lodgings, and medicinal requisites and [other] supports for the sick. A person will be known by what he himself does.'¹³³ His disciples cover up such a teacher with respect to his behavior, and such a teacher expects to be covered up by his disciples with respect to his behavior.

(2) "Again, some teacher whose livelihood is unpurified claims: 'I am one whose livelihood is purified. My livelihood is purified, cleansed, undefiled.' His disciples know him thus: 'This honorable teacher, though of unpurified livelihood, claims: "I am one whose livelihood is purified. My livelihood is purified, cleansed, undefiled." Now he would not like it if we were to report this to the laypeople. How can we treat him in a way that he would not like? Further, he is honored with robes, almsfood, lodgings, and medicinal requisites and [other] supports for the sick. A person will be known by what he himself does.' His disciples cover up such a teacher with respect to his livelihood, and such a teacher expects to be covered up by his disciples with respect to his livelihood.

(3) "Again, some teacher whose Dhamma teaching is unpurified claims: 'I am one whose Dhamma teaching is purified. My Dhamma teaching is purified, cleansed,

¹³³ *Yaṃ tuma karissati tuma'va tena paññāyissati.* PED explains the stem *tuma* as "most likely apostrophe form of *ātuma* = *attā*, Skt *ātman* self." Mp paraphrases: "One will be known by the action that one does" (*yaṃ esa karissati, eso'va tena kammaṇa pākaṭo bhavissati*).

undefiled.' His disciples know him thus: 'This honorable teacher, though of unpurified Dhamma teaching, [125] claims: "I am one whose Dhamma teaching is purified. My Dhamma teaching is purified, cleansed, undefiled." Now he would not like it if we were to report this to the laypeople. How can we treat him in a way that he would not like? Further, he is honored with robes, almsfood, lodgings, and medicinal requisites and [other] supports for the sick. A person will be known by what he himself does.' His disciples cover up such a teacher with respect to his Dhamma teaching, and such a teacher expects to be covered up by his disciples with respect to his Dhamma teaching.

(4) "Again, some teacher whose explanations are unpurified¹³⁴ claims: 'I am one whose explanations are purified. My explanations are purified, cleansed, undefiled.' His disciples know him thus: 'This honorable teacher, though giving unpurified explanations, claims: "I am one whose explanations are purified. My explanations are purified, cleansed, undefiled." Now he would not like it if we were to report this to the laypeople. How can we treat him in a way that he would not like? Further, he is honored with robes, almsfood, lodgings, and medicinal requisites and [other] supports for the sick. A person will be known by what he himself does.' His disciples cover up such a teacher with respect to his explanations, and such a teacher expects to be covered up by his disciples with respect to his explanations.

(5) "Again, some teacher whose knowledge and vision are unpurified claims: 'I am one whose knowledge and vision are purified. My knowledge and vision are purified, cleansed, undefiled.' His disciples know him thus: 'This honorable teacher, though of unpurified knowledge and vision, claims: "I am one whose knowledge and vision are purified. My knowledge and vision are purified, cleansed, undefiled." Now he would not like it if we were to report this to the laypeople. How can we treat him in a way that he would not like? [126] Further, he is honored with robes, almsfood, lodgings, and medicinal requisites and [other] supports for the sick. A person will be known by what he himself does.' His disciples cover up such a teacher with respect to his knowledge

¹³⁴ *Aparisuddhaveyyākaraṇo*. Mp does not comment. Presumably, this refers to his explanation of a point in his teaching or his reply to a question.

and vision, and such a teacher expects to be covered up by his disciples with respect to his knowledge and vision.

"These are five kinds of teachers found in the world.

(1) "But, Moggallāna, I am one whose behavior is purified and I claim: 'I am one whose behavior is purified. My behavior is purified, cleansed, undefiled.' My disciples do not cover me up with respect to my behavior, and I do not expect to be covered up by my disciples with respect to my behavior. (2) I am one whose livelihood is purified and I claim: 'I am one whose livelihood is purified. My livelihood is purified, cleansed, undefiled.' My disciples do not cover me up with respect to my livelihood, and I do not expect to be covered up by my disciples with respect to my livelihood. (3) I am one whose Dhamma teaching is purified and I claim: 'I am one whose Dhamma teaching is purified. My Dhamma teaching is purified, cleansed, undefiled.' My disciples do not cover me up with respect to my Dhamma teaching, and I do not expect to be covered up by my disciples with respect to my Dhamma teaching. (4) I am one whose explanations are purified and I claim: 'I am one whose explanations are purified. My explanations are purified, cleansed, undefiled.' My disciples do not cover me up with respect to my explanations, and I do not expect to be covered up by my disciples with respect to my explanations. (5) I am one whose knowledge and vision are purified and I claim: 'I am one whose knowledge and vision are purified. My knowledge and vision are purified, cleansed, undefiled.' My disciples do not cover me up with respect to my knowledge and vision, and I do not expect to be covered up by my disciples with respect to my knowledge and vision." [127]

The Third Fifty

I. Dwelling at Ease

"Bhikkhus, there are these five qualities that make for self-confidence in a trainee.¹³⁵ What five? Here, a bhikkhu is endowed with faith and is virtuous, learned, energetic, and wise. (1) Whatever timidity¹³⁶ there is in one without faith does not exist in one endowed with faith; therefore this quality makes for self-confidence in a trainee. (2) Whatever timidity there is in one who is immoral does not exist in one who is virtuous; therefore this quality makes for self-confidence in a trainee. (3) Whatever timidity there is in one who is unlearned does not exist in one who is learned; therefore this quality makes for self-confidence in a trainee. (4) Whatever timidity there is in one who is lazy does not exist in one who is energetic; therefore this quality makes for self-confidence in a trainee. (5) Whatever timidity there is in one who is unwise does not exist in one who is wise; therefore this quality makes for self-confidence in a trainee. These are the five qualities that make for self-confidence in a trainee." [128]

102 (2) Suspected

"Bhikkhus, on five grounds a bhikkhu is suspected and distrusted as 'an evil bhikkhu' though he be of unshakable character.¹³⁷ What five? Here, a bhikkhu often visits prostitutes, widows, unmarried women, eunuchs, or bhikkhunīs.¹³⁸ On these five grounds a bhikkhu is suspected and distrusted as 'an evil bhikkhu' though he be of unshakable character."

¹³⁵ *Sekhavesārajjakaraṇā dhammā.*

¹³⁶ *Sārajjam.* Mp glosses with *domanassam*, "dejection," but this does not seem sufficiently precise. *Sārajjam* is the condition of one who feels timid, hesitant, and insecure (*sārada*) when having to appear in public or take a stand in community affairs. Its opposite, *vesārajja*, is the condition of one who feels at ease and self-confident (*visārada*) when interacting with others.

¹³⁷ Ee's *kuppadhammo* is evidently an error, though in the notes on variant readings Ee recognizes the correct reading, *akuppadhammo*. Mp glosses with *khīṇāsavo*, one whose taints are destroyed, an arahant. For the Saṅgha to maintain the respect of the lay community, it is considered important not only for monastics to be virtuous in their behavior but to avoid actions that might arouse suspicion. Such behavior not only reflects adversely on the individual monastic but may also bring discredit to the Dhamma and the Saṅgha. Hence this exhortation.

¹³⁸ Mp glosses *vesiyāgocaro* with *tāsam gehaṃ abhiṇhagamano*, "frequently going to their homes." Thus *gocara* in the narrow sense of an alms resort is not necessarily intended here.

"Bhikkhus, possessing five factors, a master thief breaks into houses, plunders wealth, commits banditry, and ambushes highways. What five? Here, a master thief (1) depends upon the uneven, (2) on thickets, and (3) on powerful people; (4) he offers bribes, and (5) he moves alone.

(1) "And how does a master thief depend on the uneven? Here, a master thief depends on rivers that are hard to cross and rugged mountains. It is in this way that a master thief depends on the uneven.

(2) "And how does a master thief depend on thickets? Here, a master thief depends on a thicket of cane, a thicket of trees, a coppice, or a large dense jungle. It is in this way that a master thief depends on thickets.

(3) "And how does a master thief depend on powerful people? Here, a master thief depends on kings or royal ministers. He thinks: 'If anyone [129] accuses me of anything, these kings or royal ministers will dismiss the case.' If anyone accuses him of anything, those kings or royal ministers dismiss the case. It is in this way that a master thief depends on powerful people.

(4) "And how does a master thief offer bribes? Here, a master thief is rich, with great wealth and property. He thinks: 'If anyone should accuse me of anything, I'll placate him with a bribe.' If anyone accuses him of anything, he placates them with a bribe. It is in this way that a master thief offers bribes.

(5) "And how does a master thief move alone? Here, a master thief executes his raids¹⁴⁰ all alone. For what reason? [With the thought:] 'My secret deliberations shouldn't spread to others!'¹⁴¹ It is in this way that a master thief moves alone.

"It is by possessing these five factors that a master thief breaks into houses, plunders wealth, commits banditry, and ambushes highways.

¹³⁹ An expanded parallel of **3:50**.

¹⁴⁰ *Gahaṇāni*, lit. "takings." Mp: "The taking of others' belongings" (*paraṣaṅtakānaṃ bhaṇḍānaṃ gahaṇāni*).

¹⁴¹ *Guyhamantā*. Here *mantā* must mean "deliberations" or "consultations," not *mantras*. Mp offers only a verbal gloss, *guhittabbamantā*.

"So too, bhikkhus, possessing five qualities, an evil bhikkhu maintains himself in a maimed and injured condition, is blameworthy and subject to reproach by the wise, and generates much demerit. What five? Here, an evil bhikkhu (1) depends on the uneven, (2) depends on thickets, and (3) depends on powerful people; (4) he offers bribes and (5) moves alone.

(1) "And how does an evil bhikkhu depend on the uneven? Here, an evil bhikkhu engages in unrighteous bodily, verbal, and mental action. It is in this way that an evil bhikkhu depends on the uneven.

(2) "And how does an evil bhikkhu depend on thickets? [130] Here, an evil bhikkhu holds wrong view; he has adopted an extremist view.¹⁴² It is in this way that an evil bhikkhu depends upon thickets.

(3) "And how does an evil bhikkhu depend on powerful people? Here, an evil bhikkhu depends on kings or royal ministers. He thinks: 'If anyone should accuse me of anything, these kings or royal ministers will dismiss the case.' If anyone accuses him of anything, those kings or royal ministers dismiss the case. It is in this way that an evil bhikkhu depends on the powerful people.

(4) "And how does an evil bhikkhu offer bribes? Here, an evil bhikkhu gains robes, almsfood, lodgings, and medicinal requisites and [other] supports for the sick. He thinks: 'If anyone should accuse me of anything, I'll placate him with one of these gains.' If anyone accuses him of anything, he placates them with one of his gains. It is in this way that an evil bhikkhu offers bribes.

(5) "And how does an evil bhikkhu move alone? Here, an evil bhikkhu sets up a solitary residence for himself in the borderlands. Approaching families there, he obtains gains. It is in this way that an evil bhikkhu moves alone.

"It is by possessing these five qualities that an evil bhikkhu maintains himself in a maimed and injured condition, is blameworthy and subject to reproach by the wise, and generates much demerit."

¹⁴² *Antaggāhikāya*. Mp: "He grasps hold of eternalism or annihilationism."

"Bhikkhus, possessing five qualities, a bhikkhu is a delicate ascetic among ascetics. What five? (1) He usually uses a robe that has been specifically offered to him, seldom one that has not been specifically offered to him; he usually eats almsfood that has been specifically offered to him, seldom almsfood that has not been specifically offered to him; he usually uses a lodging that has been specifically offered to him, seldom one that has not been specifically offered to him; he usually uses medicinal requisites and [other] supports for the sick that have been specifically offered to him, seldom those that have not been specifically offered to him. [131] (2) His fellow monks, those with whom he dwells, usually behave toward him in agreeable ways by body, speech, and mind, seldom in disagreeable ways. They usually present him what is agreeable, seldom what is disagreeable. (3) Discomfort originating from bile, phlegm, wind, or their combination; discomfort produced by change of climate; discomfort produced by careless behavior; discomfort produced by assault; or discomfort produced as the result of kamma—these do not often arise in him. He is seldom ill. (4) He gains at will, without trouble or difficulty, the four jhānas that constitute the higher mind and are pleasant dwellings in this very life. (5) With the destruction of the taints, he has realized for himself with direct knowledge, in this very life, the taintless liberation of mind, liberation by wisdom; and having entered upon it, he dwells in it. It is by possessing these five qualities that a bhikkhu is a delicate ascetic among ascetics.

"If, bhikkhus, one could rightly say of anyone: 'He is a delicate ascetic among ascetics,' it is precisely of me that one might say this. (1) For I usually use a robe that has been specifically offered to me, seldom one that has not been specifically offered to me; I usually eat almsfood that has been specifically offered to me, seldom almsfood that has not been specifically offered to me; I usually use a lodging that has been specifically offered to me, seldom one that has not been specifically offered to me; I

¹⁴³ This sutta reproduces **4:87 §4**, the delicate ascetic among ascetics section, here divided into five secondary sections.

usually use medicinal requisites and [other] supports for the sick that have been specifically offered to me, seldom those that have not been specifically offered to me. (2) Those bhikkhus with whom I dwell usually behave toward me in agreeable ways by body, speech, and mind, seldom in disagreeable ways. They usually present me what is agreeable, seldom what is disagreeable. (3) Discomfort originating from bile, phlegm, wind, or their combination; discomfort produced by change of climate; discomfort produced by careless behavior; discomfort produced by assault; or discomfort produced as the result of kamma—these [132] do not often arise in me. I am seldom ill. (4) I gain at will, without trouble or difficulty, the four jhānas that constitute the higher mind and are pleasant dwellings in this very life. (5) With the destruction of the taints, I have realized for myself with direct knowledge, in this very life, the taintless liberation of mind, liberation by wisdom; and having entered upon it, I dwell in it. If, bhikkhus, one could rightly say of anyone: 'He is a delicate ascetic among ascetics,' it is precisely of me that one might say this."

105 (5) At Ease

"Bhikkhus, there are these five means of dwelling at ease.¹⁴⁴ What five? (1) Here, a bhikkhu maintains bodily acts of loving-kindness toward his fellow monks, both openly and privately. (2) He maintains verbal acts of loving-kindness toward his fellow monks, both openly and privately. (3) He maintains mental acts of loving-kindness toward his fellow monks, both openly and privately. (4) He dwells both openly and privately possessing in common with his fellow monks virtuous behavior that is unbroken, flawless, unblemished, unblotched, freeing, praised by the wise, ungrasped, leading to concentration. (5) He dwells both openly and privately possessing in common with his fellow monks the view that is noble and emancipating, which leads one who acts upon it to the complete destruction of suffering. These, bhikkhus, are the five means of dwelling at ease."

¹⁴⁴

Phāsuvihārā. These are five of the better known six principles of cordiality, at **6:11–12**.

On one occasion the Blessed One was dwelling at Kosambī in Ghosita's Park. Then the Venerable Ānanda approached the Blessed One, paid homage to him, sat down to one side, and said:

"(1) Bhante, in what way can a bhikkhu dwell at ease while living in the Saṅgha?"

"When, Ānanda, [133] a bhikkhu is himself accomplished in regard to virtuous behavior but does not exhort others in regard to virtuous behavior,¹⁴⁵ to this extent he can dwell at ease while living in the Saṅgha."

(2) "But, bhante, might there be another way by which a bhikkhu can dwell at ease while living in the Saṅgha?"

"There can be, Ānanda. When a bhikkhu is himself accomplished in regard to virtuous behavior but does not exhort others in regard to virtuous behavior, and he examines himself but does not examine others, to this extent he can dwell at ease while living in the Saṅgha."

(3) "But, bhante, might there be another way by which a bhikkhu can dwell at ease while living in the Saṅgha?"

"There can be, Ānanda. When a bhikkhu is himself accomplished in regard to virtuous behavior but does not exhort others in regard to virtuous behavior; and he examines himself but does not examine others; and he is not well known but is not agitated by this, to this extent he can dwell at ease while living in the Saṅgha."

(4) "But, bhante, might there be another way by which a bhikkhu can dwell at ease while living in the Saṅgha?"

"There can be, Ānanda. When a bhikkhu is himself accomplished in virtuous behavior but does not exhort others in regard to virtuous behavior; and he examines

¹⁴⁵ *No param adhisīle sampavattā.* I take *adhisīle* here to have the purely referential sense "in regard to virtuous behavior," and not to imply "higher virtuous behavior" (though, of course, in so far as the "virtuous behavior" is identified with restraint by the Pātimokkha, the "higher virtuous behavior" is implied). Mp supports this referential understanding of *adhisīle* with its *gloss*: "He does not censure or reproach others in regard to virtuous behavior" (*param sīlabhāvena na garahati na upavadati*).

himself but does not examine others; and he is not well known but is not agitated by this; and he gains at will, without trouble or difficulty, the four jhānas that constitute the higher mind and are pleasant dwellings in this very life, to this extent he can dwell at ease while living in the Saṅgha."

(5) "But, bhante, might there be another way by which a bhikkhu can dwell at ease while living in the Saṅgha?"

"There can be, Ānanda. When a bhikkhu is himself accomplished in virtuous behavior but does not exhort others in regard to virtuous behavior; and he examines himself but does not examine others; [134] and he is not well known but is not agitated by this; and he gains at will, without trouble or difficulty, the four jhānas that constitute the higher mind and are pleasant dwellings in this very life; and, with the destruction of the taints, he has realized for himself with direct knowledge, in this very life, the taintless liberation of mind, liberation by wisdom, and having entered upon it, he dwells in it, to this extent he can dwell at ease while living in the Saṅgha. And, Ānanda, I say there is no other way of dwelling at ease more excellent or sublime than this."

107 (7) Virtuous Behavior

"Bhikkhus, possessing five qualities, a bhikkhu is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, an unsurpassed field of merit for the world. What five? Here, a bhikkhu is accomplished in virtuous behavior, accomplished in concentration, accomplished in wisdom, accomplished in liberation, and accomplished in the knowledge and vision of liberation. Possessing these five qualities, a bhikkhu is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, an unsurpassed field of merit for the world."

108 (8) One Beyond Training

"Bhikkhus, possessing five qualities, a bhikkhu is worthy of gifts ... an unsurpassed field of merit for the world. What five? Here, a bhikkhu possesses the aggregate of virtuous behavior of one beyond training, the aggregate of concentration of one beyond training, the aggregate of wisdom of one beyond training, the aggregate of liberation of one beyond training, the aggregate of the knowledge and vision of liberation of one beyond training. Possessing these five qualities, a bhikkhu is worthy of gifts ... an unsurpassed field of merit for the world." [135]

109 (9) At Home in the Four Quarters

"Bhikkhus, possessing five qualities, a bhikkhu is at home in the four quarters.¹⁴⁶ What five? (1) Here, a bhikkhu is virtuous; he dwells restrained by the Pātimokkha, possessed of good conduct and resort, seeing danger in minute faults. Having undertaken the training rules, he trains in them. (2) He has learned much, remembers what he has learned, and accumulates what he has learned. Those teachings that are good in the beginning, good in the middle, and good in the end, with the right meaning and phrasing, which proclaim the perfectly complete and pure spiritual life—such teachings as these he has learned much of, retained in mind, recited verbally, mentally investigated, and penetrated well by view. (3) He is content with any kind of robes, almsfood, lodgings, and medicinal requisites and [other] supports for the sick. (4) He gains at will, without trouble or difficulty, the four jhānas that constitute the higher mind and are pleasant dwellings in this very life. (5) With the destruction of the taints, he has realized for himself with direct knowledge, in this very life, the taintless liberation of mind, liberation by wisdom; and having entered upon it, he dwells in it. Possessing these five qualities, a bhikkhu is at home in the four quarters."

110 (10) Forest

¹⁴⁶ *Cātuddiso*. Mp: "He moves about without obstruction in the four quarters" (*catūsu disāsu appaṭi-hatacāro*).

"Bhikkhus, possessing five qualities, a bhikkhu is fit to resort to remote lodgings in forests and jungle groves. What five? (1) Here, a bhikkhu is virtuous ... he trains in them. (2) He has learned much ... and penetrated well by view. (3) He has aroused energy for abandoning unwholesome qualities and acquiring wholesome qualities; he is strong, firm in exertion, not casting off the duty of cultivating wholesome qualities. (4) He gains at will, without trouble or difficulty, the four jhānas that constitute the higher mind and are pleasant dwellings in this very life. (5) With the destruction of the taints, he has realized for himself with direct knowledge, in this very life, the taintless liberation of mind, [136] liberation by wisdom; and having entered upon it, he dwells in it. Possessing these five qualities, a bhikkhu is fit to resort to remote lodgings in forests and jungle groves."

II. Andhakavinda¹⁴⁷

111 (1) A Visitor of Families

"Bhikkhus, possessing five qualities, a bhikkhu who is a visitor of families is displeasing and disagreeable to them and is neither respected nor esteemed by them. What five? (1) He presumes intimacy upon mere acquaintance; (2) he distributes things that he does not own; (3) he consorts with those who are divided;¹⁴⁸ (4) he whispers in the ear; and (5) he makes excessive requests. Possessing these five qualities, a bhikkhu who is a visitor of families is displeasing and disagreeable to them and is neither respected nor esteemed by them.

"Bhikkhus, possessing five [other] qualities, a bhikkhu who is a visitor of families is pleasing and agreeable to them and is respected and esteemed by them. What five?

¹⁴⁷ Ce does not have a title at the beginning of the *vagga*, but it includes the title before the *uddāna* verse at the end.

¹⁴⁸ The meaning is not transparent and readings vary. Ce *viyatthūpasevī*, Ee *vyatthūpasevī*, Be *vissatthūpasevī*. Mp (Be) explains: "He consorts with divided families for the sake of creating friction" (*vissatthāni bhinnakulāni ghaṭanattāya upasevati*). Mp (Ce) has *viyatthāni bhinnakakulāni*.

(1) He does not presume intimacy upon mere acquaintance; (2) he does not distribute things that he does not own; (3) he does not consort with those who are divided; (4) he does not whisper in the ear; and (5) he does not make excessive requests. [137] Possessing these five qualities, a bhikkhu who is a visitor of families is pleasing and agreeable to them and is respected and esteemed by them."

112 (2) An Attendant Monk

"Bhikkhus, possessing five qualities, someone should not be taken along as an attendant monk. What five? (1) He walks too far behind or too close; (2) he does not take your bowl when it is full; (3) he does not restrain you when your speech is bordering on an offense; (4) he keeps on interrupting you while you are speaking; and (5) he is unwise, stupid, obtuse. Possessing these five qualities, someone should not be taken along as an attendant monk.

"Bhikkhus, possessing five [other] qualities, someone may be taken along as an attendant monk. What five? (1) He does not walk too far behind or too close; (2) he takes your bowl when it is full; (3) he restrains you when your speech is bordering on an offense; (4) he does not keep on interrupting you while you are speaking; and (5) he is wise, intelligent, astute. Possessing these five qualities, someone may be taken along as an attendant monk."

113 (3) Concentration

"Bhikkhus, possessing five qualities, a bhikkhu is incapable of entering and dwelling in right concentration. What five? Here, a bhikkhu cannot patiently endure forms, sounds, odors, tastes, and tactile objects. Possessing these five qualities, a bhikkhu is incapable of entering and dwelling in right concentration.

"Bhikkhus, possessing five [other] qualities, a bhikkhu is capable of entering and dwelling in right concentration. What five? [138] Here, a bhikkhu can patiently endure

forms, sounds, odors, tastes, and tactile objects. Possessing these five qualities, a bhikkhu is capable of entering and dwelling in right concentration."

114 (4) Andhakavinda

On one occasion the Blessed One was dwelling among the Magadhans at Andhakavinda. Then the Venerable Ānanda approached the Blessed One, paid homage to him, and sat down to one side. The Blessed One then said to him:

"Ānanda, those bhikkhus who are newcomers, who have recently gone forth, who have just come to this Dhamma and discipline, should be encouraged, settled, and established by you in five things. What five?

(1) "They should be encouraged, settled, and established in the restraint of the Pātimokkha thus: 'Come, friends, be virtuous; dwell restrained by the Pātimokkha, possessed of good conduct and resort, seeing danger in minute faults. Having undertaken the training rules, train in them.'

(2) "They should be encouraged, settled, and established in the restraint of the sense faculties thus: 'Come, friends, guard the doors of the sense faculties; take mindfulness as protector; be mindful and alert, possessing a protected mind, a mind under the protection of mindfulness.'

(3) "They should be encouraged, settled, and established in limiting their speech thus: 'Come, friends, do not talk much. Put limits on your speech.'

(4) "They should be encouraged, settled, and established in bodily seclusion thus: 'Come, friends, be forest dwellers. Resort to remote lodgings in forests and jungle groves.'

(5) "They should be encouraged, settled, and established in a correct perspective thus: 'Come, friends, hold right view and have a correct perspective.'¹⁴⁹ [139]

¹⁴⁹ *Sammā dassana*. This is synonymous with right view (*sammā ditṭhi*). Mp paraphrases: "Be possessed of the five kinds of right view: of responsibility for one's kamma, of jhāna, of insight, of the path, and of the fruit."

"Ānanda, those bhikkhus who are newcomers, who have recently gone forth, who have just come to this Dhamma and discipline, should be encouraged, settled, and established by you in these five things."

115 (5) Miserly

"Bhikkhus, possessing five qualities, a bhikkhunī is deposited in hell as if brought there. What five? She is miserly with dwellings, families, gains, praise, and the Dhamma.¹⁵⁰ Possessing these five qualities, a bhikkhunī is deposited in hell as if brought there.

"Bhikkhus, possessing five [other] qualities, a bhikkhunī is deposited in heaven as if brought there. What five? She is not miserly with dwellings, families, gains, praise, and the Dhamma. Possessing these five qualities, a bhikkhunī is deposited in heaven as if brought there."

116 (6) Praise

"Bhikkhus, possessing five qualities, a bhikkhunī is deposited in hell as if brought there. What five? (1) Without investigating and scrutinizing, she speaks praise of one who deserves dispraise. (2) Without investigating and scrutinizing, she speaks dispraise of one who deserves praise. (3) Without investigating and scrutinizing, she believes a matter that merits suspicion. (4) Without investigating and scrutinizing, she is suspicious about a matter that merits belief. (5) She squanders gifts given out of faith.¹⁵¹ Possessing these five qualities, a bhikkhunī is deposited in hell as if brought there.

¹⁵⁰ Mp: "She is miserly with her *dwelling* (*āvāsamaccharinī*) and cannot endure others living there. She is miserly with the *families* (*kulamaccharinī*) that support her and cannot endure others approaching them [for support]. She is miserly with *gains* (*lābhamaccharinī*) and cannot endure others acquiring them. She is miserly with her *virtues* (*guṇamaccharinī*) and cannot endure talk about the virtues of others. And she is miserly with the *Dhamma* (*dhammaccharinī*) and does not wish to share it with others."

¹⁵¹ *Saddhādeyyaṃ vinipāṭeti*. Mp: "When she is given almsfood by others out of faith, without taking the top portion [for herself], she gives it to someone else." The rule against squandering gifts given out of faith is at [Vin I 298,1-3](#): "Bhikkhus, a gift given out of faith should not be squandered. For one who

"Bhikkhus, possessing five [other] qualities, a bhikkhunī is deposited in heaven as if brought there. What five? (1) Having investigated and scrutinized, she speaks dispraise of one who deserves dispraise. (2) Having investigated and scrutinized, she speaks praise of one who deserves praise. [140] (3) Having investigated and scrutinized, she is suspicious about a matter that merits suspicion. (4) Having investigated and scrutinized, she believes a matter that merits belief. (5) She does not squander gifts given out of faith. Possessing these five qualities, a bhikkhuni is deposited in heaven as if brought there."

117 (7) Envious

"Bhikkhus, possessing five qualities, a bhikkhunī is deposited in hell as if brought there. What five? (1) Without investigating and scrutinizing, she speaks praise of one who deserves dispraise. (3) Without investigating and scrutinizing, she speaks dispraise of one who deserves praise. (3) She is envious (4) and miserly. (5) She squanders gifts given out of faith. Possessing these five qualities, a bhikkhunī is deposited in hell as if brought there.

"Bhikkhus, possessing five [other] qualities, a bhikkhunī is deposited in heaven as if brought there. (1) Having investigated and scrutinized, she speaks dispraise of one who deserves dispraise. (2) Having investigated and scrutinized, she speaks praise of one who deserves praise. (3) She is free from envy (4) and from miserliness. (5) She does not squander gifts given out of faith. Possessing these five qualities, a bhikkhunī is deposited in heaven as if brought there."

118 (8) View

squanders it, there is an offense of wrongdoing" (*na ca bhikkhave saddhādeyyaṃ vinipātetabbam; yo vinipāteyya, āpatti dukkaṭassa*). This is an offense because it shows disregard for the generosity of others. After taking the top portion for oneself, however, one can share the rest with others. The Buddha also made a unique allowance for a monastic to give almsfood, cloth, and other gains to his or her parents if they are in need.

"Bhikkhus, possessing five qualities, a bhikkhunī is deposited in hell as if brought there. What five? (1) Without investigating and scrutinizing, she speaks praise of one who deserves dispraise. (2) Without investigating and scrutinizing, she speaks dispraise of one who deserves praise. (3) She holds wrong view (4) and has wrong intentions. (5) She squanders gifts given out of faith. Possessing these five qualities, a bhikkhunī is deposited in hell as if brought there. [141]

"Bhikkhus, possessing five [other] qualities, a bhikkhunī is deposited in heaven as if brought there. What five? (1) Having investigated and scrutinized, she speaks dispraise of one who deserves dispraise. (2) Having investigated and scrutinized, she speaks praise of one who deserves praise. (3) She holds right view (4) and has right intentions. (5) She does not squander gifts given out of faith. Possessing these five qualities, a bhikkhunī is deposited in heaven as if brought there."

119 (9) Speech

[As in 5:118, but replace the third and fourth qualities leading to hell and heaven respectively with the following:]

"... (3) She is of wrong speech and (4) wrong action....

"... (3) She is of right speech and (4) right action...."

120 (10) Effort

[As in 5:118, but replace the third and fourth qualities leading to hell and heaven respectively with the following:]

"... (3) She is of wrong effort and (4) wrong mindfulness.... [142]

"... (3) She is of right effort and (4) right mindfulness...."

121 (1) Sick

On one occasion the Blessed One was dwelling at Vesālī in the hall with the peaked roof in the Great Wood. Then, in the evening, the Blessed One emerged from seclusion and approached the infirmary, where he saw a certain bhikkhu who was frail and sick. He then sat down in the prepared seat and addressed the bhikkhus:

"Bhikkhus, if five things do not slip away from a frail and sick bhikkhu, it can be expected of him: 'In no long time, with the destruction of the taints, he will realize for himself with direct knowledge, in this very life, the taintless liberation of mind, liberation by wisdom; and having entered upon it, he will dwell in it.' What five? Here, a bhikkhu dwells contemplating the unattractiveness of the body, perceiving the repulsiveness of food, perceiving non-delight in the entire world, [143] contemplating impermanence in all conditioned phenomena; and he has the perception of death well established internally. If these five things do not slip away from a frail and sick bhikkhu, it can be expected of him: 'In no long time, with the destruction of the taints, he will realize for himself with direct knowledge, in this very life, the taintless liberation of mind, liberation by wisdom; and having entered upon it, he will dwell in it.'"

122 (2) Establishment of Mindfulness

"Bhikkhus, if any bhikkhu or bhikkhunī develops and cultivates five things, one of two fruits is to be expected for them: either final knowledge in this very life or, if there is a residue remaining, the state of non-returning. What are the five? Here, a bhikkhu has mindfulness well established internally for [gaining] the wisdom that discerns the arising and passing away of phenomena;¹⁵² he dwells contemplating the

¹⁵² I follow the punctuation of Be, Ee, which connect *dhammānaṃ udayatthagāminiyā paññāya* with the preceding *ajjhataṃ yeva sati sūpaṭṭhitā hoti*. Ce puts a comma after *hoti* and no punctuation after *paññāya*, thus connecting *dhammānaṃ udayatthagāminiyā paññāya* with the following *asubhānupassī kāye viharati*. This, however, connects the meditation on the body's unattractive nature with the wisdom that discerns arising and passing away, a connection that, to my knowledge, is not made elsewhere in the Nikāyas (apart from the repetitive refrain in the Satipaṭṭhāna Sutta).

unattractiveness of the body, perceiving the repulsiveness of food, perceiving non-delight in the entire world, and contemplating impermanence in all conditioned phenomena. If any bhikkhu or bhikkhunī develops and cultivates these five things, one of two fruits is to be expected for them: either final knowledge in this very life or, if there is a residue remaining, the state of non-returning."

123 (3) An Attendant (1)

"Bhikkhus, possessing five qualities, a patient is difficult to take care of. What five? (1) He does what is harmful. (2) He does not observe moderation in what is beneficial. (3) He does not take his medicine. (4) He does not accurately disclose his symptoms to his kindhearted attendant; he does not report, as fits the case, that his condition is getting worse, or getting better, or remaining the same. (5) He cannot patiently endure arisen bodily feelings that are painful, racking, sharp, piercing, harrowing, disagreeable, sapping one's vitality. [144] Possessing these five qualities, a patient is difficult to take care of.

"Bhikkhus, possessing five [other] qualities, a patient is easy to take care of. What five? (1) He does what is beneficial. (2) He observes moderation in what is beneficial. (3) He takes his medicine. (4) He accurately discloses his symptoms to his kindhearted attendant; he reports, as fits the case, that his condition is getting worse, or getting better, or remaining the same. (5) He can patiently endure arisen bodily feelings that are painful, racking, sharp, piercing, harrowing, disagreeable, sapping one's vitality. Possessing these five qualities, a patient is easy to take care of."

124 (4) An Attendant (2)

"Bhikkhus, possessing five qualities, an attendant is not qualified to take care of a patient. What five? (1) He is unable to prepare medicine. (2) He does not know what is beneficial and harmful, so he offers what is harmful and withholds what is beneficial. (3)

He takes care of the patient for the sake of material rewards, not with a mind of loving-kindness. (4) He is disgusted at having to remove feces, urine, vomit, or spittle. (5) He is unable from time to time to instruct, encourage, inspire, and gladden the patient with a Dhamma talk. Possessing these five qualities, an attendant is not qualified to take care of a patient.

"Bhikkhus, possessing five [other] qualities, an attendant is qualified to take care of a patient. What five? (1) He is able to prepare medicine. (2) He knows what is beneficial and harmful, so that he withholds what is harmful and offers what is beneficial. (3) He takes care of the patient with a mind of loving-kindness, not for the sake of material rewards. (4) He is not disgusted at having to remove feces, urine, vomit, or spittle. (5) He is able from time to time to instruct, encourage, inspire, and gladden the patient with a Dhamma talk. [145] Possessing these five qualities, an attendant is qualified to take care of a patient."

125 (5) Vitality (1)

"Bhikkhus, there are these five things that reduce vitality. What five? One does what is harmful; one does not observe moderation in what is beneficial; one has poor digestion; one walks [for alms] at an improper time;¹⁵³ one is not celibate. These are the five things that reduce vitality.

"Bhikkhus, there are these five things that increase vitality. What five? One does what is beneficial; one observes moderation in what is beneficial; one has good digestion; one walks [for alms] at the proper time; one is celibate. These are the five things that increase vitality."

126 (6) Vitality (2)

¹⁵³ Sn 386 suggests that *akālacārī* refers to walking for alms at an improper time.

"Bhikkhus, there are these five things that reduce vitality. What five? One does what is harmful; one does not observe moderation in what is beneficial; one has poor digestion; one is immoral; one has bad friends. These are the five things that reduce vitality.

"Bhikkhus, there are these five things that increase vitality. What five? One does what is beneficial; one observes moderation in what is beneficial; one has good digestion; one is virtuous; one has good friends. These are the five things that increase vitality."

127 (7) Living Apart

"Bhikkhus, possessing five qualities, a bhikkhu is not fit to live apart from the Saṅgha. What five? He is not content with any kind of robe; he is not content with any kind of almsfood; he is not content with any kind of lodging; he is not content with any kind of medicinal requisites and [other] supports for the sick; and he dwells engrossed in thoughts of sensuality. Possessing these five qualities, a bhikkhu is not fit to live apart from the Saṅgha.

"Bhikkhus, possessing five [other] qualities, a bhikkhu is fit to live apart from the Saṅgha. What five? [146] He is content with any kind of robe; he is content with any kind of almsfood; he is content with any kind of lodging; he is content with any kind of medicinal requisites and [other] supports for the sick;¹⁵⁴ and he dwells engrossed in thoughts of renunciation. Possessing these five qualities, a bhikkhu is fit to live apart from the Saṅgha."

128 (8) An Ascetic's Happiness

"Bhikkhus, there are these five kinds of suffering for an ascetic. What five? Here, a bhikkhu is not content with any kind of robe; he is not content with any kind of

¹⁵⁴ On contentment, see [Ones <n. 39>](#).

almsfood; he is not content with any kind of lodging; he is not content with any kind of medicinal requisites and [other] supports for the sick; and he lives the spiritual life dissatisfied. These are the five kinds of suffering for an ascetic.

"Bhikkhus, there are these five kinds of happiness for an ascetic. What five? Here, a bhikkhu is content with any kind of robe; he is content with any kind of almsfood; he is content with any kind of lodging; he is content with any kind of medicinal requisites and [other] supports for the sick; and he lives the spiritual life with satisfaction. These are the five kinds of happiness for an ascetic."

129 (9) Lesions

"Bhikkhus, there are these five incurable lesions¹⁵⁵ that lead to the plane of misery, that lead to hell. What five? One takes one's mother's life; one takes one's father's life; one takes an arahant's life; with a mind of hatred one draws the Tathāgata's blood; one creates a schism in the Saṅgha. These are the five incurable lesions that lead to the plane of misery, that lead to hell." [147]

130 (10) Accomplishments

"Bhikkhus, there are these five disasters. What five? Disaster due to [loss of] relatives, disaster due to [loss of] wealth, disaster due to illness, disaster regarding virtuous behavior, and disaster regarding view.¹⁵⁶ It is not because of a disaster due to [loss of] relatives, or a disaster due to [loss of] wealth, or a disaster due to illness that with the breakup of the body, after death, beings are reborn in the plane of misery, in a bad destination, in the lower world, in hell. It is because of a disaster regarding virtuous

¹⁵⁵ Mp explains *parikuppā* as "something with an irritating nature, similar to an old wound" (*parikuppanasabhāvā purāṇavaṇasadisā*). More commonly these acts are known as the *ānantariya kamma*, grave deeds that bring as their immediate result a rebirth in hell. See **6:93**.

¹⁵⁶ Disaster regarding virtuous behavior (*sīlavyasana*) obviously refers to conduct that violates the five ethical precepts, and disaster regarding view (*ditṭhiviyasana*) to the adoption of a wrong view, particularly the view that denies the principle of kamma and its results.

behavior and a disaster regarding view that with the breakup of the body, after death, beings are reborn in the plane of misery, in a bad destination, in the lower world, in hell. These are the five disasters.

"Bhikkhus, there are these five accomplishments. What five? Accomplishment in relatives, accomplishment in wealth, accomplishment in health, accomplishment in virtuous behavior, and accomplishment in view. It is not because of accomplishment in relatives, accomplishment in wealth, or accomplishment in health that with the breakup of the body, after death, beings are reborn in a good destination, in a heavenly world. It is because of accomplishment in virtuous behavior and accomplishment in view that with the breakup of the body, after death, beings are reborn in a good destination, in a heavenly world. These are the five accomplishments."

IV. Kings

131 (1) Continuing to Turn the Wheel (1)

"Bhikkhus, possessing five factors, a wheel-turning monarch sets the wheel in motion solely through the Dhamma,¹⁵⁷ a wheel that [148] cannot be turned back by any hostile creature in human form. What five? Here, a wheel-turning monarch is one who knows what is good, who knows the Dhamma, who knows the right measure, who knows the proper time, and who knows the assembly. Possessing these five factors, a wheel-turning monarch sets the wheel in motion solely through the Dhamma, a wheel that cannot be turned back by any hostile creature in human form.

"So too, bhikkhus, possessing five qualities, the Tathāgata, the Arahant, the Perfectly Enlightened One sets in motion the unsurpassed wheel of the Dhamma solely through the Dhamma, a wheel that cannot be turned back by any ascetic, brahmin, deva, Māra, or Brahmā, or by anyone in the world. What five? Here, the Tathāgata, the Arahant, the Perfectly Enlightened One is one who knows what is good, who knows the

¹⁵⁷ *Dhammen'eva cakkam vatteti.* Mp: "'Dhamma' here is the ten wholesome [courses of kamma]."

Dhamma, who knows the right measure, who knows the proper time, and who knows the assembly.¹⁵⁸ Possessing these five qualities, the Tathāgata ... sets in motion the unsurpassed wheel of the Dhamma solely through the Dhamma, a wheel that cannot be turned back ... by anyone in the world."

132 (2) Continuing to Turn the Wheel (2)

"Bhikkhus, possessing five factors, the eldest son of a wheel-turning monarch continues, solely through the Dhamma, to turn the wheel set in motion by his father, a wheel that cannot be turned back by any hostile creature in human form. What five? Here, the eldest son of a wheel-turning monarch is one who knows what is good, who knows the Dhamma, who knows the right measure, who knows the proper time, and who knows the assembly. Possessing these five factors, the eldest son of a wheel-turning monarch continues, solely through the Dhamma, to turn the wheel set in motion by his father, a wheel that cannot be turned back by any hostile creature in human form. [149]

"So too, bhikkhus, possessing five qualities, Sāriputta continues, solely through the Dhamma, to turn the unsurpassed wheel of the Dhamma set in motion by the Tathāgata, a wheel that cannot be turned back by any ascetic, brahmin, deva, Māra, or Brahmā, or by anyone in the world.¹⁵⁹ What five? Here, Sāriputta is one who knows what is good, who knows the Dhamma, who knows the right measure, who knows the proper time, and who knows the assembly. Possessing these five qualities, Sāriputta

¹⁵⁸ Mp: "Who knows what is good (*atthaññū*): who knows the fivefold good (Mp-ṭ: one's own good, the good of others, the good of both, the good pertaining to this present life, and the good pertaining to future lives). Who knows the Dhamma (*dhammaññū*): who knows the fourfold Dhamma (Mp-ṭ: the Dhamma of the four truths, or the four kinds of *dhammas* distinguished into those of the sense-sphere realm, the form realm, the formless realm, and the world-transcending). Who knows the right measure (*mattaññū*): who knows the right measure in accepting and using the four requisites. Who knows the proper time (*kālaññū*): who knows the time thus, 'This is the time for seclusion, this is the time for meditative attainment, this is the time for teaching the Dhamma, and this is the time for touring the country.' Who knows the assembly (*parisaññū*): who knows, 'This is an assembly of khattiyas ... this is an assembly of ascetics.'"

¹⁵⁹ See **1:187**.

continues, solely through the Dhamma, to turn the unsurpassed wheel of the Dhamma set in motion by the Tathāgata, a wheel that cannot be turned back by any ascetic, brahmin, deva, Māra, or Brahmā, or by anyone in the world."

133 (3) The King¹⁶⁰

"Bhikkhus, even a wheel-turning monarch, a righteous king who rules by the Dhamma, does not turn the wheel without a king above him."

When this was said, a certain bhikkhu said to the Blessed One: "But, bhante, who could be the king above a wheel-turning monarch, a righteous king who rules by the Dhamma?"

"It is the Dhamma, bhikkhu," the Blessed One said. "Here, a wheel-turning monarch, a righteous king who rules by the Dhamma, relying just on the Dhamma, honoring, respecting, and venerating the Dhamma, taking the Dhamma as his standard, banner, and authority, provides righteous protection, shelter, and guard for the people in his court. Again, a wheel-turning monarch, a righteous king who rules by the Dhamma ... provides righteous protection, shelter, and guard for his khattiya vassals; for his army; for brahmins and householders; for the people of town and countryside; for ascetics and brahmins; for the animals and birds. [150] Having provided such righteous protection, shelter, and guard, that wheel-turning monarch, a righteous king who rules by the Dhamma, turns the wheel solely through the Dhamma, a wheel that cannot be turned back by any hostile creature in human form.

"So too, bhikkhu, the Tathāgata, the Arahant, the Perfectly Enlightened One, the righteous king of the Dhamma, relying just on the Dhamma, honoring, respecting, and venerating the Dhamma, taking the Dhamma as his standard, banner, and authority, provides righteous protection, shelter, and guard for the bhikkhus, saying: (1) 'Such bodily action should be cultivated; such bodily action should not be cultivated. (2) Such verbal action should be cultivated; such verbal action should not be cultivated. (3) Such

¹⁶⁰

See **3:14**.

mental action should be cultivated; such mental action should not be cultivated. (4)
Such livelihood should be cultivated; such livelihood should not be cultivated. (5) Such a
village or town should be resorted to; such a village or town should not be resorted to.'

“Again, the Tathāgata, the Arahant, the Perfectly Enlightened One, the righteous
king of the Dhamma, relying just on the Dhamma, honoring, respecting, and venerating
the Dhamma, taking the Dhamma as his standard, banner, and authority, provides
righteous protection, shelter, and guard for the bhikkhunīs ... for the male lay
followers ... for the female lay followers, saying: 'Such bodily action should be
cultivated.... Such verbal action should be cultivated.... Such mental action should be
cultivated.... Such livelihood should be cultivated; such livelihood should not be
cultivated. Such a village or town should be resorted to; such a village or town should
not be resorted to.'

“Having provided such righteous protection, shelter, and guard, the Tathāgata,
the Arahant, the Perfectly Enlightened One, [151] the righteous king of the Dhamma,
sets in motion the unsurpassed wheel of the Dhamma solely through the Dhamma, a
wheel that cannot be turned back by any ascetic, brahmin, deva, Māra, or Brahmā, or by
anyone in the world.”

134 (4) In Whatever Quarter

"Bhikkhus, in whatever quarter he might dwell, a head-anointed khattiya king
who possesses five factors dwells in his own realm. What five?

"(1) Here, a head-anointed khattiya king is well born on both his maternal and
paternal sides, of pure descent, unassailable and impeccable with respect to birth as far
back as the seventh paternal generation.¹⁶¹ (2) He is rich, with great wealth and
property, with full treasuries and storerooms. (3) He is powerful, possessing an army of

¹⁶¹ In commenting on *saṃsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena*, Mp says that *yāva sattamā pitāmahayugā* can be construed in apposition either to *saṃsuddhagahaṇiko* or to *akkhitto anupakkuṭṭho jātivādena*. Be and Ee punctuate as if it should be taken in the former way, Ce as if it should be taken in the latter way. I follow Ce.

four divisions that is obedient and compliant to his commands. (4) His counselor is wise, competent, and intelligent, able to consider benefits pertaining to the past, future, and present.¹⁶² (5) These four qualities of his promote his fame. Possessing these five qualities inclusive of fame, he dwells in his own realm in whatever quarter he might dwell. For what reason? Because this is how it is for the victorious ones.

"So too, bhikkhus, in whatever quarter he might dwell, a bhikkhu who possesses five qualities dwells liberated in mind. What five?

"(1) Here, a bhikkhu is virtuous; he dwells restrained by the Pātimokkha, possessed of good conduct and resort, seeing danger in minute faults. Having undertaken the training rules, he trains in them. [152] This is like the head-anointed khattiya king's being well born. (2) He has learned much, remembers what he has learned, and accumulates what he has learned. Those teachings that are good in the beginning, good in the middle, and good in the end, with the right meaning and phrasing, which proclaim the perfectly complete and pure spiritual life—such teachings as these he has learned much of, retained in mind, recited verbally, mentally investigated, and penetrated well by view. This is like the head-anointed khattiya king's being rich, with great wealth and property, with full treasuries and storerooms. (3) He has aroused energy for abandoning unwholesome qualities and acquiring wholesome qualities; he is strong, firm in exertion, not casting off the duty of cultivating wholesome qualities. This is like the head-anointed khattiya king's being powerful. (4) He is wise; he possesses the wisdom that discerns arising and passing away, which is noble and penetrative and leads to the complete destruction of suffering. This is like the head-anointed khattiya king's having a good counselor. (5) These four qualities of his promote his liberation. Possessing these five qualities inclusive of liberation, in whatever quarter he might dwell, he dwells liberated in mind. For what reason? Because this is how it is for those who are liberated in mind."

¹⁶² *Paṭibalo atītānāgatapaccuppanne atthe cintetum*. Mp explains: "Through present benefits, he considers what happened in the past and what will happen in the future" (*so hi paccuppannaatthavaseneva "atītepi evaṃ ahesum, anāgatepi evaṃ bhavissanti"ti cinteti*).

"Bhikkhus, possessing five factors, the eldest son of a head-anointed khattiya king yearns for kingship. What five? (1) Here, the eldest son of a head-anointed khattiya king is well born on both his maternal and paternal sides, of pure descent, unassailable and impeccable with respect to birth as far back as the seventh paternal generation. (2) He is handsome, attractive, graceful, possessing supreme beauty of complexion. (3) He is pleasing and agreeable to his parents. (4) He is pleasing and agreeable to the people of the towns and countryside. (5) He is trained and proficient in the arts of head-anointed khattiya kings, whether elephant riding, horsemanship, driving a chariot, archery, or swordsmanship. [153]

"It occurs to him: (1) 'I am well born on both sides ... impeccable with respect to birth, so why shouldn't I yearn for kingship? (2) I am handsome, attractive, graceful, possessing supreme beauty of complexion, so why shouldn't I yearn for kingship? (3) I am pleasing and agreeable to my parents, so why shouldn't I yearn for kingship? (4) I am pleasing and agreeable to the people of the towns and countryside, so why shouldn't I yearn for kingship? (5) I am trained and proficient in the arts of head-anointed khattiya kings, whether elephant riding, horsemanship, driving a chariot, archery, or swordsmanship, so why shouldn't I yearn for kingship?' Possessing these five factors, the eldest son of a head-anointed khattiya king yearns for kingship.

"So too, bhikkhus, possessing five qualities, a bhikkhu yearns for the destruction of the taints. What five? (1) Here, a bhikkhu is endowed with faith. He places faith in the enlightenment of the Tathāgata thus: 'The Blessed One is an arahant, perfectly enlightened ... teacher of devas and humans, the Enlightened One, the Blessed One.' (2) He is seldom ill or afflicted, possessing an even digestion that is neither too cool nor too hot but moderate and suitable for striving. (3) He is honest and open, one who reveals himself as he really is to the Teacher and his wise fellow monks. (4) He has aroused energy for abandoning unwholesome qualities and acquiring wholesome qualities; he is strong, firm in exertion, not casting off the duty of cultivating wholesome qualities. (5)

He is wise; he possesses the wisdom that discerns arising and passing away, which is noble and penetrative and leads to the complete destruction of suffering.

"It occurs to him: (1) 'I am endowed with faith; I place faith in the enlightenment of the Tathāgata thus: "The Blessed One is an arahant, perfectly enlightened ... teacher of devas and humans, the Enlightened One, the Blessed One," so why shouldn't I [154] yearn for the destruction of the taints? (2) I am seldom ill or afflicted, possessing an even digestion that is neither too cool nor too hot but moderate and suitable for striving, so why shouldn't I yearn for the destruction of the taints? (3) I am honest and open; I reveal myself as I really am to the Teacher and my wise fellow monks, so why shouldn't I yearn for the destruction of the taints? (4) I have aroused energy for the abandoning of unwholesome qualities ... not casting off the duty of cultivating wholesome qualities, so why shouldn't I yearn for the destruction of the taints? (5) I am wise; I possess the wisdom ... [that] leads to the complete destruction of suffering, so why shouldn't I yearn for the destruction of the taints?'

"Possessing these five qualities, a bhikkhu yearns for the destruction of the taints."

136 (6) Yearning (2)

"Bhikkhus, possessing five factors, the eldest son of a head-anointed khattiya king yearns to be the viceroy. What five? (1) Here, the eldest son of a head-anointed khattiya king is well born ... as far back as the seventh paternal generation. (2) He is handsome, attractive, graceful, possessing supreme beauty of complexion. (3) He is pleasing and agreeable to his parents. (4) He is pleasing and agreeable to the armed forces. (5) He is wise, competent, and intelligent, able to consider benefits pertaining to the past, future, and present.

"It occurs to him: (1) 'I am well born ... as far back as the seventh paternal generation, so why shouldn't I yearn to be the viceroy? (2) I am handsome, attractive, graceful, possessing supreme beauty of complexion, so why shouldn't I yearn to be the

viceroy? (3) I am pleasing and agreeable to my parents, so why shouldn't I yearn to be the viceroy? [155] (4) I am pleasing and agreeable to the armed forces, so why shouldn't I yearn to be the viceroy? (5) I am wise, competent, and intelligent, able to consider benefits pertaining to the past, future, and present, so why shouldn't I yearn to be the viceroy?' Possessing these five factors, the eldest son of a head-anointed khattiya king yearns to be the viceroy.

"So too, bhikkhus, possessing five qualities, a bhikkhu yearns for the destruction of the taints. What five? (1) Here, a bhikkhu is virtuous ... he trains in them. (2) He has learned much ... and penetrated well by view. (3) He is one whose mind is well established in the four establishments of mindfulness. (4) He has aroused energy ... not casting off the duty of cultivating wholesome qualities. (5) He is wise; he possesses the wisdom ... [that] leads to the complete destruction of suffering.

"It occurs to him: (1) 'I am virtuous ... I train in them, so why shouldn't I yearn for the destruction of the taints? (2) I have learned much ... and penetrated well by view, so why shouldn't I yearn for the destruction of the taints? (3) I am one whose mind is well established in the four establishments of mindfulness, so why shouldn't I yearn for the destruction of the taints? (4) I have aroused energy for the abandoning of unwholesome qualities ... not casting off the duty of cultivating wholesome qualities, so why shouldn't I yearn for the destruction of the taints? (5) I am wise; I possess the wisdom ... [156] [that] leads to the complete destruction of suffering, so why shouldn't I yearn for the destruction of the taints?'

"Possessing these five qualities, a bhikkhu yearns for the destruction of the taints."

137 (7) Little Sleep

"Bhikkhus, these five sleep little at night but mostly keep awake. What five? A woman intent on a man; a man intent on a woman; a thief intent on theft; a king

engaged with his royal duties; and a bhikkhu intent on severing the bonds. These five sleep little at night but mostly keep awake."

138 (8) A Consumer of Food

"Bhikkhus, possessing five factors, a king's bull elephant is a consumer of food, an occupant of space, a discharger of dung, a ticket-taker,¹⁶³ and yet still is reckoned as a king's bull elephant. What five? It cannot patiently endure forms, cannot patiently endure sounds, cannot patiently endure odors, cannot patiently endure tastes, and cannot patiently endure tactile objects. Possessing these five factors, a king's bull elephant is a consumer of food ... yet still is reckoned as a king's bull elephant.

"So too, bhikkhus, possessing five qualities, a bhikkhu is a consumer of food, an occupant of space, a crusher of chairs,¹⁶⁴ a ticket-taker,¹⁶⁵ and yet still is reckoned as a bhikkhu. What five? [157] Here, a bhikkhu cannot patiently endure forms, cannot patiently endure sounds, cannot patiently endure odors, cannot patiently endure tastes, and cannot patiently endure tactile objects. Possessing these five factors, a bhikkhu is a consumer of food, an occupant of space ... yet still is reckoned as a bhikkhu."

139 (9) Cannot Patiently Endure

"Bhikkhus, possessing five factors, a king's bull elephant is not worthy of a king, not an accessory of a king, and not reckoned as a factor of kingship. What five? It cannot patiently endure forms, cannot patiently endure sounds, cannot patiently endure odors, cannot patiently endure tastes, and cannot patiently endure tactile objects.

(1) "And how is it that a king's bull elephant cannot patiently endure forms? Here, when a king's bull elephant has gone to battle, on seeing the elephant troops, the

¹⁶³ *Salākaggāhī*. Mp: "At the time of counting the elephants, he takes a ticket." Apparently they used tickets, or pieces of straw, to count the elephants.

¹⁶⁴ *Ce pīṭhamaddano*; *Be mañcapīṭhamaddano*, "a crusher of beds and chairs."

¹⁶⁵ Mp: "At the time of counting the bhikkhus, he takes a ticket."

cavalry, the charioteers, or the infantry, it sinks, founders, does not brace itself, and cannot enter the battle. It is in this way that a king's bull elephant cannot patiently endure forms.

(2) "And how is it that a king's bull elephant cannot patiently endure sounds? Here, when a king's bull elephant has gone to battle, on hearing the sounds of elephants, horses, chariots, or infantrymen, or the sounds of drums, kettledrums, conches, and tom-toms, it sinks, founders, does not brace itself, and cannot enter the battle. It is in this way that a king's bull elephant cannot patiently endure sounds.

(3) "And how is it that a king's bull elephant cannot patiently endure odors? [158] Here, when a king's bull elephant has gone to battle, on smelling the odor of the urine and feces of the royal bull elephants that are of pedigree stock and accustomed to battle, it sinks, founders, does not brace itself, and cannot enter the battle. It is in this way that a king's bull elephant cannot patiently endure odors.

(4) "And how is it that a king's bull elephant cannot patiently endure tastes? Here, when a king's bull elephant has gone to battle, if it is deprived of one portion of grass and water, or two, three, four, or five portions, it sinks, founders, does not brace itself, and cannot enter the battle. It is in this way that a king's bull elephant cannot patiently endure tastes.

(5) "And how is it that a king's bull elephant cannot patiently endure tactile objects? Here, when a king's bull elephant has gone to battle, if it is pierced by one volley of arrows, or by two, three, four, or five volleys, it sinks, founders, does not brace itself, and cannot enter the battle. It is in this way that a king's bull elephant cannot patiently endure tactile objects.

"Possessing these five factors, a king's bull elephant is not worthy of a king, not an accessory of a king, and not reckoned as a factor of kingship.

"So too, bhikkhus, possessing five qualities,¹⁶⁶ a bhikkhu is not worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, an

¹⁶⁶ I prefer Ee *dhammehi* here to Ce, Be *aṅgehi*. The concluding paragraph of this section, and the corresponding opening and closing paragraph on the accomplished bhikkhu, all have *dhammehi*.

unsurpassed field of merit for the world. What five? He cannot patiently endure forms, cannot patiently endure sounds, cannot patiently endure odors, cannot patiently endure tastes, and cannot patiently endure tactile objects.

(1) "And how is it that a bhikkhu cannot patiently endure forms? Here, when a bhikkhu sees a form with the eye, he becomes enamored of a tantalizing form and cannot concentrate his mind. It is in this way that a bhikkhu cannot patiently endure forms.

(2) "And how is it that a bhikkhu cannot patiently endure sounds? [159] Here, when a bhikkhu hears a sound with the ear, he becomes enamored of a tantalizing sound and cannot concentrate his mind. It is in this way that a bhikkhu cannot patiently endure sounds.

(3) "And how is it that a bhikkhu cannot patiently endure odors? Here, when a bhikkhu smells an odor with the nose, he becomes enamored of a tantalizing odor and cannot concentrate his mind. It is in this way that a bhikkhu cannot patiently endure odors.

(4) "And how is it that a bhikkhu cannot patiently endure tastes? Here, when a bhikkhu experiences a taste with the tongue, he becomes enamored of a tantalizing taste and cannot concentrate his mind. It is in this way that a bhikkhu cannot patiently endure tastes.

(5) "And how is it that a bhikkhu cannot patiently endure tactile objects? Here, when a bhikkhu feels a tactile object with the body, he becomes enamored of a tantalizing tactile object and cannot concentrate his mind. It is in this way that a bhikkhu cannot patiently endure tactile objects.

"Possessing these five qualities, a bhikkhu is not worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, an unsurpassed field of merit for the world.

"Bhikkhus, possessing five factors, a king's bull elephant is worthy of a king, an accessory of a king, and reckoned as a factor of kingship. What five? It patiently endures

forms, patiently endures sounds, patiently endures odors, patiently endures tastes, and patiently endures tactile objects.

(1) "And how is it, bhikkhus, that a king's bull elephant patiently endures forms? Here, when a king's bull elephant has gone to battle, on seeing the elephant troops, the cavalry, the charioteers, or the infantry, it does not sink and founder, but braces itself and can enter the battle. It is in this way that a king's bull elephant patiently endures forms.

(2) "And how is it that a king's bull elephant patiently endures sounds? [160] Here, when a king's bull elephant has gone to battle, on hearing the sounds of elephants, horses, chariots, or infantrymen, or the sounds of drums, kettledrums, conches, and tom-toms, it does not sink and founder but braces itself and can enter the battle. It is in this way that a king's bull elephant patiently endures sounds.

(3) "And how is it that a king's bull elephant patiently endures odors? Here, when a king's bull elephant has gone to battle, on smelling the odor of the urine and feces of royal bull elephants that are of pedigree stock and accustomed to battle, it does not sink and founder but braces itself and can enter the battle. It is in this way that a king's bull elephant patiently endures odors.

(4) "And how is it that a king's bull elephant patiently endures tastes? Here, when a king's bull elephant has gone to battle, though it is deprived of one portion of grass and water, or of two, three, four, or five portions, it does not sink and founder but braces itself and can enter the battle. It is in this way that a king's bull elephant patiently endures tastes.

(5) "And how is it that a king's bull elephant patiently endures tactile objects? Here, when a king's bull elephant has gone to battle, though it is pierced by one volley of arrows, or by two, three, four, or five volleys, it does not sink and founder but braces itself and can enter the battle. It is in this way that a king's bull elephant patiently endures tactile objects.

"Possessing these five factors, a king's bull elephant is worthy of a king, an accessory of a king, and reckoned as a factor of kingship.

"So too, bhikkhus, possessing five qualities, a bhikkhu is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, an unsurpassed field of merit for the world. What five? He patiently endures forms, patiently endures sounds, patiently endures odors, patiently endures tastes, and patiently endures [161] tactile objects.

(1) "And how is it that a bhikkhu patiently endures forms? Here, when a bhikkhu sees a form with the eye, he does not become enamored of a tantalizing form and can concentrate his mind. It is in this way that a bhikkhu patiently endures forms.

(2) "And how is it that a bhikkhu patiently endures sounds? Here, when a bhikkhu hears a sound with the ear, he does not become enamored of a tantalizing sound and can concentrate his mind. It is in this way that a bhikkhu patiently endures sounds.

(3) "And how is it that a bhikkhu patiently endures odors? Here, when a bhikkhu smells an odor with the nose, he does not become enamored of a tantalizing odor and can concentrate his mind. It is in this way that a bhikkhu patiently endures odors.

(4) "And how is it that a bhikkhu patiently endures tastes? Here, when a bhikkhu experiences a taste with the tongue, he does not become enamored of a tantalizing taste and can concentrate his mind. It is in this way that a bhikkhu patiently endures tastes.

(5) "And how is it that a bhikkhu patiently endures tactile objects? Here, when a bhikkhu feels a tactile object with the body, he does not become enamored of a tantalizing tactile object and can concentrate his mind. It is in this way that a bhikkhu patiently endures tactile objects.

"Possessing these five qualities, a bhikkhu is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, an unsurpassed field of merit for the world."

"Bhikkhus, possessing five factors, a king's bull elephant is worthy of a king, an accessory of a king, and reckoned as a factor of kingship. What five? Here, a king's bull elephant is one who listens, who destroys, who guards, who patiently endures, and who goes.

(1) "And how is a king's bull elephant one who listens? Here, whatever task the elephant trainer sets for it, whether or not [162] it has ever done it before, the king's bull elephant heeds it, attends to it, directs its whole mind to it, and listens with eager ears. It is in this way that a king's bull elephant is one who listens.

(2) "And how is a king's bull elephant one who destroys? Here, when a king's bull elephant has entered the battle, it destroys elephants and elephant riders, horses and cavalry, chariots and charioteers, and infantry. It is in this way that a king's bull elephant is one who destroys.

(3) "And how is a king's bull elephant one who guards? Here, when the king's bull elephant has entered a battle, it guards its front quarters, its back quarters, its front feet, its back feet, its head, its ears, its tusks, its trunk, its tail, and its rider. It is in this way that a king's bull elephant is one who guards.

(4) "And how is a king's bull elephant one who patiently endures? Here, when a king's bull elephant has entered the battle, it patiently endures being struck by spears, swords, arrows, and axes; it endures the sounds of drums, kettledrums, conches, and tom-toms. It is in this way that a king's bull elephant is one who patiently endures.

(5) "And how is a king's bull elephant one who goes? Here, the king's bull elephant quickly goes to whatever region the elephant trainer sends it, whether or not it has ever gone there before. It is in this way that a king's bull elephant is one who goes.

"Possessing these five factors, a king's bull elephant is worthy of a king, an accessory of a king, and reckoned as a factor of kingship.

"So too, bhikkhus, possessing five qualities, a bhikkhu is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, an unsurpassed field of merit for the world. What five? Here, a bhikkhu is one who listens, who destroys, [163] who guards, who patiently endures, and who goes.

(1) "And how is a bhikkhu one who listens? Here, when the Dhamma and discipline proclaimed by the Tathāgata is being taught, a bhikkhu heeds it, attends to it, directs his whole mind to it, and listens to the Dhamma with eager ears. It is in this way that a bhikkhu is one who listens.

(2) "And how is a bhikkhu one who destroys? Here, a bhikkhu does not tolerate an arisen sensual thought, but abandons it, dispels it, terminates it, and obliterates it. He does not tolerate an arisen thought of ill will ... an arisen thought of harming ... any other bad unwholesome states that arise from time to time, but abandons them, dispels them, terminates them, and obliterates them. It is in this way that a bhikkhu is one who destroys.

(3) "And how is a bhikkhu one who guards? Here, having seen a form with the eye, a bhikkhu does not grasp its marks and features. Since, if he left the eye faculty unrestrained, bad unwholesome states of longing and dejection might invade him, he practices restraint over it; he guards the eye faculty, he undertakes the restraint of the eye faculty. Having heard a sound with the ear ... Having smelt an odor with the nose ... Having tasted a taste with the tongue ... Having felt a tactile object with the body ... Having cognized a mental phenomenon with the mind ... he guards the mind faculty, he undertakes the restraint of the mind faculty. It is in this way that a bhikkhu is one who guards.

(4) "And how is a bhikkhu one who patiently endures? Here, a bhikkhu patiently endures cold and heat; hunger and thirst; contact with flies, mosquitoes, wind, the burning sun, and serpents; rude and offensive ways of speech; he is able to bear up with arisen bodily feelings that are painful, racking, sharp, piercing, harrowing, disagreeable, sapping one's vitality. It is in this way that a bhikkhu is one who patiently endures.

(5) "And how is a bhikkhu one who goes? [164] Here, a bhikkhu is one who quickly goes to that region where he has never before gone in this long time, that is, to the stilling of all activities, the relinquishment of all acquisitions, the destruction of craving, dispassion, cessation, nibbāna. It is in this way that a bhikkhu is one who goes.

"Possessing these five qualities, a bhikkhu is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, an unsurpassed field of merit for the world."

V. Tikaṇḍakī

141 (1) Having Given, One Despises

"Bhikkhus, there are these five kinds of persons found in the world. What five? The one who gives and then despises; the one who despises as a result of living together; the one gullible for gossip; the capricious one; and the one who is dull and stupid.

(1) "And how is a person one who gives and then despises? Here, one person gives another a robe, almsfood, lodging, and medicinal requisites and [other] supports for the sick. It occurs to him: 'I give; he receives.' Having given to him, he despises him. It is in this way that a person is one who gives and then despises.

(2) "And how does a person despise as a result of living together? [165] Here, one person lives together with another for two or three years. He then despises the other because they have lived together. It is in this way that a person despises as a result of living together.

(3) "And how is a person gullible for gossip? Here, when praise or dispraise is being spoken about another person, he readily believes it. It is in this way that a person is gullible for gossip.

(4) "And how is a person capricious? Here, a person's faith, devotion, affection, and confidence are fickle. It is in this way that a person is capricious.

(5) "And how is a person dull and stupid? Here, a person does not know which qualities are wholesome and which unwholesome, which qualities are blameworthy and which blameless, which qualities are inferior and which superior; he does not know dark

and bright qualities along with their counterparts. It is in this way that a person is dull and stupid.

"These, bhikkhus, are the five kinds of persons found in the world."

142 (2) One Violates

"Bhikkhus, there are these five kinds of persons found in the world. What five?"

(1) "Here, one person violates and then becomes remorseful, and does not understand as it really is the liberation of mind, liberation by wisdom, where these arisen bad unwholesome states of his cease without remainder.¹⁶⁷

(2) "Here, one person violates and does not become remorseful,¹⁶⁸ and does not understand as it really is the liberation of mind, liberation by wisdom, where these arisen bad unwholesome states of his cease without remainder.

(3) "Here, one person does not violate [166] and yet becomes remorseful,¹⁶⁹ and does not understand as it really is the liberation of mind, liberation by wisdom, where these arisen bad unwholesome states of his cease without remainder.

(4) "Here, one person does not violate and does not become remorseful, and does not understand as it really is the liberation of mind, liberation by wisdom, where these arisen bad unwholesome states of his cease without remainder.

(5) "Here, one person does not violate and does not become remorseful, and understands as it really is the liberation of mind, liberation by wisdom, where these arisen bad unwholesome states of his cease without remainder.

(1) "Bhikkhus, the person among these who violates and then becomes remorseful, and does not understand as it really is the liberation of mind, liberation by

¹⁶⁷ Mp: "He violates (*ārabhati*): he violates by committing an offense [against the monastic rules], and then becomes remorseful (*vippaṭisārī ca hoti*) because of that. Liberation of mind, liberation by wisdom is the concentration of arahantship and the knowledge of the fruit of arahantship. He does not understand this because he has not attained it."

¹⁶⁸ Mp: "He commits an offense, but rehabilitates himself and thus does not become remorseful."

¹⁶⁹ Mp: "Having committed an offense once, he rehabilitates himself but afterwards, though he does not commit an offense, he cannot dispel remorse." This probably refers to the case, often cited in the Vinaya, where a monk wrongly believes that he has committed an offense.

wisdom, where these arisen bad unwholesome states of his cease without remainder, should be told: 'Taints born of violation are found in you, and taints born of remorse increase. Please abandon the taints born of violation and dispel the taints born of remorse; then develop your mind and wisdom.¹⁷⁰ In this way you will be exactly the same as the fifth type of person.'

(2) "Bhikkhus, the person among these who violates and does not become remorseful, and does not understand as it really is the liberation of mind, liberation by wisdom, where these arisen bad unwholesome states of his cease without remainder, should be told: 'Taints born of violation are found in you, but taints born of remorse do not increase. Please abandon the taints born of violation, and then develop your mind and wisdom. In this way you will be exactly the same as the fifth type of person.'

(3) "Bhikkhus, the person among these who does not violate and yet becomes remorseful, and does not understand as it really is the liberation of mind, liberation by wisdom, where these arisen bad unwholesome states of his cease without remainder, should be told: [167] 'Taints born of violation are not found in you, yet taints born of remorse increase. Please dispel the taints born of remorse, and then develop your mind and wisdom. In this way you will be exactly the same as the fifth type of person.'

(4) "Bhikkhus, the person among these who does not violate and does not become remorseful, and does not understand as it really is the liberation of mind, liberation by wisdom, where these arisen bad unwholesome states of his cease without remainder, should be told: 'Taints born of violation are not found in you, and taints born of remorse do not increase. Please develop your mind and wisdom. In this way you will be exactly the same as the fifth type of person.'

(5) "Thus, bhikkhus, when persons of these four types are exhorted and instructed by the example of the fifth type of person, they gradually attain the destruction of the taints."

¹⁷⁰ Mp: "Abandon the taints born of transgression by confessing the offense or by rehabilitating yourself from the offense. Then develop the mind of insight (*vipassanācittam*) and the wisdom conjoined with it."

On one occasion the Blessed One was dwelling at Vesālī in the hall with the peaked roof in the Great Wood. Then, in the morning, the Blessed One dressed, took his bowl and robe, and entered Vesālī for alms. Now on that occasion five hundred Licchavis had assembled at the Sārandada Shrine and were sitting together when this conversation arose: "The manifestation of five gems is rare in the world. What five? The elephant-gem, the horse-gem, the jewel-gem, the woman-gem, and the steward-gem. The manifestation of these five gems is rare in the world." [168]

Then the Licchavis stationed a man on the road and told him: "Good man, when you see the Blessed One coming, you should inform us." The man saw the Blessed One coming in the distance, went to the Licchavis, and told them: "Sirs, this Blessed One, the Arahant, the Perfectly Enlightened One is coming. You may go at your own convenience."

Then the Licchavis approached the Blessed One, paid homage to him, and stood to one side. Standing there, they said to him: "Please, bhante, let the Blessed One go to the Sārandada Shrine out of compassion." The Blessed One silently consented. He went to the Sārandada Shrine, sat down on a seat that was prepared, and said to the Licchavis:

"What discussion were you engaged in just now as you were sitting together here? What was the conversation that was underway?"

"Here, bhante, when we had assembled and were sitting together, this conversation arose ... [He here repeats the entire conversation above.] ... 'The manifestation of these five gems is rare in the world.'"

"Intent on sensual pleasures, the Licchavis were engaged in a conversation about sensual pleasures! Licchavis, the manifestation of five gems is rare in the world. What five? (1) The manifestation of a Tathāgata, an Arahant, a Perfectly Enlightened One, is rare in the world. (2) A person who teaches the Dhamma and discipline proclaimed by a Tathāgata [169] is rare in the world. (3) When the Dhamma and discipline proclaimed by

a Tathāgata has been taught, a person who understands it is rare in the world. (4) When the Dhamma and discipline proclaimed by a Tathāgata has been taught and understood, a person who practices in accordance with the Dhamma is rare in the world. (5) A grateful and thankful person is rare in the world. Licchavis, the manifestation of these five gems is rare in the world."

144 (4) Tikaṇḍakī

On one occasion the Blessed One was dwelling at Sāketa in the Tikaṇḍakī Grove. There the Blessed One addressed the bhikkhus: "Bhikkhus!"

"Venerable sir," those bhikkhus replied. The Blessed One said this:

"(1) Bhikkhus, it is good for a bhikkhu from time to time to dwell perceiving the repulsive in the unrepulsive. (2) It is good for a bhikkhu from time to time to dwell perceiving the unrepulsive in the repulsive. (3) It is good for a bhikkhu from time to time to dwell perceiving the repulsive in both the unrepulsive and the repulsive. (4) It is good for a bhikkhu from time to time to dwell perceiving the unrepulsive in both the repulsive and the unrepulsive. (5) It is good for a bhikkhu from time to time to dwell equanimous, mindful and clearly comprehending, having turned away from both the repulsive and the unrepulsive.¹⁷¹

(1) "And for the sake of what benefit should a bhikkhu dwell perceiving the repulsive in the unrepulsive? 'Let no lust arise in me toward things provocative of lust!':

¹⁷¹ This mode of practice is explained at Paṭiṣ II 212–13, where it is called the psychic potency of the noble ones (*ariy'iddhi*). The following explanations of Mp are drawn from that source: (1) "Perceiving the repulsive in the unrepulsive (*appaṭikūle paṭikūlasaññī*): He observes a desirable object with the idea of its unattractiveness or he attends to it as impermanent. (2) Perceiving the unrepulsive in the repulsive (*paṭikūle appaṭikūlasaññī*): He observes an undesirable object with loving-kindness or attends to it by way of elements. (3–4) In the third and fourth sections, he applies respectively the first and second methods to both kinds of objects. (5) To dwell equanimous (*upekkhako vihareyya*): this is the six-factored equanimity [that is, equanimity regarding the six sense objects] similar to that of an arahant. In this sutta, insight is explained in the five cases. It is possible for a bhikkhu who has initiated insight to do this; it is also possible for a knowledgeable, wise, and learned person to do this. The stream-enterer, once-returner, and non-returner definitely can do this; there is no need to say anything about the arahant."

for the sake of this benefit a bhikkhu should dwell perceiving the repulsive in the unrepulsive.

(2) "And for the sake of what benefit should a bhikkhu dwell perceiving the unrepulsive in the repulsive? 'Let no hatred arise in me toward things provocative of hatred!': for the sake of this benefit a bhikkhu should dwell perceiving the unrepulsive in the repulsive.

(3) "And for the sake of what [170] benefit should a bhikkhu dwell perceiving the repulsive in both the unrepulsive and the repulsive? 'Let no lust arise in me toward things provocative of lust, and no hatred toward things provocative of hatred!': for the sake of this benefit a bhikkhu should dwell perceiving the repulsive in both the unrepulsive and the repulsive.

(4) "And for the sake of what benefit should a bhikkhu dwell perceiving the unrepulsive in both the repulsive and the unrepulsive? 'Let no hatred arise in me toward things provocative of hatred, and no lust toward things provocative of lust!': for the sake of this benefit a bhikkhu should dwell perceiving the unrepulsive in both the repulsive and the unrepulsive.

(5) "And for the sake of what benefit should a bhikkhu dwell equanimous, mindful and clearly comprehending, having turned away from both the repulsive and the unrepulsive? 'Let no lust at all arise in me anywhere in any way regarding things provocative of lust! Let no hatred at all arise in me anywhere in any way regarding things provocative of hatred! May no delusion at all arise in me anywhere in any way regarding things that breeds delusion!':¹⁷² for the sake of this benefit a bhikkhu should dwell equanimous, mindful and clearly comprehending, having turned away from both the repulsive and the unrepulsive."

145 (5) Hell

¹⁷² *Mā me kvacini katthaci kiñcana rajanīyesu dhammesu rāgo udapādi, mā me kvacini katthaci kiñcana dosanīyesu dhammesu doso udapādi, mā me kvacini katthaci kiñcana mohaniyesu dhammesu moho udapādi.* The formulation here seems deliberately stronger and more comprehensive than in the previous cases. Mp glosses: **Kvacanī** ti kismiñci ārammaṇe. **Katthacī** ti kismiñci padese. **Kiñcana** ti koci appamattakopī.

"Bhikkhus, one possessing five qualities is deposited in hell as if brought there. What five? One destroys life, takes what is not given, engages in sexual misconduct, speaks falsely, and indulges in liquor, wine, and intoxicants, the basis for heedlessness. One possessing these five qualities is deposited in hell as if brought there. [171]

"Bhikkhus, one possessing five [other] qualities is deposited in heaven as if brought there. What five? One abstains from the destruction of life, abstains from taking what is not given, abstains from sexual misconduct, abstains from false speech, abstains from liquor, wine, and intoxicants, the basis for heedlessness. One possessing these five qualities is deposited in heaven as if brought there."

146 (6) Friend

"Bhikkhus, one should not take as a friend a bhikkhu who possesses five qualities. What five? He instigates work projects; he takes up disciplinary issues; he is hostile toward eminent bhikkhus; he is intent on lengthy and unsettled wandering; he is unable to instruct, encourage, inspire, and gladden one from time to time with a Dhamma talk. One should not take as a friend a bhikkhu who possesses these five qualities.

"Bhikkhus, one should take as a friend a bhikkhu who possesses five [other] qualities. What five? He does not instigate work projects; he does not take up disciplinary issues; he is not hostile toward eminent bhikkhus; he is not intent on lengthy and unsettled wandering; he is able to instruct, encourage, inspire, and gladden one from time to time with a Dhamma talk. One should take as a friend a bhikkhu who possesses these five qualities."

147 (7) A Bad Person

"Bhikkhus, there are these five gifts of a bad person. What five? He gives casually; he gives without reverence; he does not give with his own hand; he gives what would be discarded; he gives without a view about the returns of giving.¹⁷³ These are the five gifts of a bad person. [172]

"Bhikkhus, there are these five gifts of a good person. What five? He gives respectfully; he gives with reverence; he gives with his own hand; he gives what would not be discarded; he gives with a view of the returns of giving.¹⁷⁴ These are the five gifts of a good person."

148 (8) A Good Person

"Bhikkhus, there are these five gifts of a good person. What five? He gives a gift out of faith; he gives a gift respectfully; he gives a timely gift; he gives a gift unreservedly; he gives a gift without injuring himself or others.

"(1) Because he has given a gift out of faith, wherever the result of that gift is produced, he becomes rich, with great wealth and property, and he is handsome, attractive, graceful, possessing supreme beauty of complexion. (2) Because he has given a gift respectfully, wherever the result of that gift is produced, he becomes rich, with great wealth and property, and his sons and wives, slaves, servants, and workers are obedient, lend an ear, and apply their minds to understand. (3) Because he has given a timely gift, wherever the result of that gift is produced, he becomes rich, with great wealth and property, and timely benefits come to him in abundance. (4) Because he has given a gift unreservedly, wherever the result of that gift is produced, he becomes rich, with great wealth and property, and his mind inclines to the enjoyment of the five kinds of fine sensual pleasures. [173] (5) Because he has given a gift without injuring himself or others, wherever the result of that gift is produced, he becomes rich, with great wealth and property, and no damage comes to his property from any source, whether

¹⁷³ *Anāgamanadiṭṭhiko deti.* Mp: "One gives without having brought forth the view of arrival thus: 'The fruit of what has been done will arrive.'" Presumably the view of kamma and its result is intended.

¹⁷⁴ *Āgamanadiṭṭhiko.* Mp: "He gives with faith in kamma and its result."

from fire, floods, kings, thieves, or displeasing heirs. These are the five gifts of a good person."

149 (9) Temporarily Liberated (1)

"Bhikkhus, these five things lead to the decline of a temporarily liberated bhikkhu.¹⁷⁵ What five? Delight in work, delight in talking, delight in sleep, delight in company; and he does not review the extent to which the mind is liberated. These five things lead to the decline of a temporarily liberated bhikkhu.

"Bhikkhus, these five things lead to the non-decline of a temporarily liberated bhikkhu. What five? There is no delight in work, no delight in talk, no delight in sleep, no delight in company; and he reviews the extent to which the mind is liberated. These five things lead to the non-decline of a temporarily liberated bhikkhu."

150 (10) Temporarily Liberated (2)

"Bhikkhus, these five things lead to the decline of a temporarily liberated bhikkhu. What five? Delight in work, delight in talking, delight in sleep, not guarding the doors of the sense faculties, and lack of moderation in eating. These five things lead to the decline of a temporarily liberated bhikkhu.

"Bhikkhus, these five things lead to the non-decline of a temporarily liberated bhikkhu. What five? There is no delight in work, no delight in talk, no delight in sleep, guarding the doors of the sense faculties, and moderation in eating. [174] These five things lead to the non-decline of a temporarily liberated bhikkhu."

¹⁷⁵ *Samayavimuttassa bhikkhuno*. Mp: "One who is liberated in mind through a mundane liberation, a tentative liberation, through the suppression of the defilements in absorption."

The Fourth Fifty

I. The Good Dhamma

151 (1) The Fixed Course of Rightness¹⁷⁶ (1)

"Bhikkhus, possessing five qualities, even while listening to the good Dhamma one is incapable of entering upon the fixed course [consisting in] rightness in wholesome qualities.¹⁷⁷ What five? One disparages the talk; one disparages the speaker; one disparages oneself; one listens to the Dhamma with a distracted and scattered mind; one attends to it carelessly. Possessing these five qualities, even while listening to the good Dhamma one is incapable of entering upon the fixed course [consisting in] rightness in wholesome qualities.

"Bhikkhus, possessing five qualities, while listening to [175] the good Dhamma one is capable of entering upon the fixed course [consisting in] rightness in wholesome qualities. What five? One does not disparage the talk; one does not disparage the speaker; one does not disparage oneself; one listens to the Dhamma with an undistracted and one-pointed mind; one attends to it carefully. Possessing these five qualities, while listening to the good Dhamma one is capable of entering upon the fixed course [consisting in] rightness in wholesome qualities."

152 (2) The Fixed Course of Rightness (2)

"Bhikkhus, possessing five qualities, even while listening to the good Dhamma one is incapable of entering upon the fixed course [consisting in] rightness in

¹⁷⁶ I title this after the Be *uddāna* verse, which reads *tayo sammattaniyāmā*, as against Ce, Ee *tayo saddhammaniyāmā*.

¹⁷⁷ *Abhabbo niyāmaṃ okkamituṃ kusalesu dhammesu sammattaṃ*. Mp: "One is unqualified, incapable of entering upon the fixed course of the path, which [consists in] rightness in wholesome qualities" (*kusalesu dhammesu sammattabhūtaṃ magganīyāmaṃ okkamituṃ abhabbo abhājanaṃ*). See too 3:22 and Threes <n. 20>.

wholesome qualities. What five? One disparages the talk; one disparages the speaker; one disparages oneself; one is unwise, stupid, obtuse; one imagines that one has understood what one has not understood. Possessing these five qualities, even while listening to the good Dhamma one is incapable of entering upon the fixed course [consisting in] rightness in wholesome qualities.

"Bhikkhus, possessing five qualities, while listening to the good Dhamma one is capable of entering upon the fixed course [consisting in] rightness in wholesome qualities. What five? One does not disparage the talk; one does not disparage the speaker; one does not disparage oneself; one is wise, intelligent, astute; one does not imagine that one has understood what one has not understood. Possessing these five qualities, while listening to the good Dhamma one is capable of entering upon the fixed course [consisting in] rightness in wholesome qualities."

153 (3) The Fixed Course of Rightness (3)

"Bhikkhus, possessing five qualities, even while listening to the good Dhamma one is incapable of entering upon the fixed course [consisting in] rightness in wholesome qualities. What five? (1) One listens to the Dhamma as a denigrator obsessed with denigration; (2) one listens to the Dhamma with the intention of criticizing it, seeking faults; [176] (3) one is ill disposed toward the teacher, intent on attacking him; (4) one is unwise, stupid, obtuse; (5) one imagines that one has understood what one has not understood. Possessing these five qualities, even while listening to the good Dhamma one is incapable of entering upon the fixed course [consisting in] rightness in wholesome qualities.

"Bhikkhus, possessing five qualities, while listening to the good Dhamma one is capable of entering upon the fixed course [consisting in] rightness in wholesome qualities. What five? (1) One does not listen to the Dhamma as a denigrator obsessed with denigration; (2) one listens to the Dhamma without any intention of criticizing it, not as one who seeks faults; (3) one is not ill disposed toward the teacher and intent on

attacking him; (4) one is wise, intelligent, astute; (5) one does not imagine that one has understood what one has not understood. Possessing these five qualities, while listening to the good Dhamma one is capable of entering upon the fixed course [consisting in] rightness in wholesome qualities."

154 (4) Decline of the Good Dhamma (1)

"Bhikkhus, there are these five things that lead to the decline and disappearance of the good Dhamma. What five? (1) Here, the bhikkhus do not respectfully listen to the Dhamma; (2) they do not respectfully learn the Dhamma; (3) they do not respectfully retain the Dhamma in mind; (4) they do not respectfully examine the meaning of the teachings they have retained in mind; (5) they do not respectfully understand the meaning and the Dhamma and then practice in accordance with the Dhamma. These five things lead to the decline and disappearance of the good Dhamma.

"Bhikkhus, there are these five [other] things that lead to the continuation, non-decline, and non-disappearance of the good Dhamma. What five? (1) Here, the bhikkhus respectfully listen to the Dhamma; (2) they respectfully learn the Dhamma; (3) they respectfully retain the Dhamma in mind; (4) they respectfully examine the meaning of the teachings they have retained in mind; (5) they respectfully understand the meaning and the Dhamma and then practice in accordance with the Dhamma. [177] These five things lead to the continuation, non-decline, and non-disappearance of the good Dhamma."

155 (5) Decline of the Good Dhamma (2)

"Bhikkhus, there are these five things that lead to the decline and disappearance of the good Dhamma. What five?

(1) "Here, the bhikkhus do not learn the Dhamma: discourses, mixed prose and verse, expositions, verses, inspired utterances, quotations, birth stories, amazing

accounts, and questions-and-answers. This is the first thing that leads to the decline and disappearance of the good Dhamma.

(2) "Again, the bhikkhus do not teach the Dhamma to others in detail as they have heard it and learned it. This is the second thing that leads to the decline and disappearance of the good Dhamma.

(3) "Again, the bhikkhus do not make others repeat the Dhamma in detail as they have heard it and learned it. This is the third thing that leads to the decline and disappearance of the good Dhamma.

(4) "Again, the bhikkhus do not recite the Dhamma in detail as they have heard it and learned it. This is the fourth thing that leads to the decline and disappearance of the good Dhamma.

(5) "Again, the bhikkhus do not ponder, examine, and mentally inspect the Dhamma as they have heard it and learned it. This is the fifth thing that leads to the decline and disappearance of the good Dhamma.

"These are the five things that lead to the decline and disappearance of the good Dhamma.

"Bhikkhus, there are these five [other] things that lead to the continuation, non-decline, and non-disappearance of the good Dhamma. What five?

(1) "Here, the bhikkhus learn the Dhamma: discourses ... and questions-and-answers. This is [178] the first thing that leads to the continuation, non-decline, and non-disappearance of the good Dhamma.

(2) "Again, the bhikkhus teach the Dhamma to others in detail as they have heard it and learned it. This is the second thing that leads to the continuation, non-decline, and non-disappearance of the good Dhamma.

(3) "Again, the bhikkhus make others repeat the Dhamma in detail as they have heard it and learned it. This is the third thing that leads to the continuation, non-decline, and non-disappearance of the good Dhamma.

(4) "Again, the bhikkhus recite the Dhamma in detail as they have heard it and learned it. This is the fourth thing that leads to the continuation, non-decline, and non-disappearance of the good Dhamma.

(5) "Again, the bhikkhus ponder, examine, and mentally inspect the Dhamma as they have heard it and learned it. This is the fifth thing that leads to the continuation, non-decline, and non-disappearance of the good Dhamma.

"These are the five things that lead to the continuation, non-decline, and non-disappearance of the good Dhamma."

156 (6) Decline of the Good Dhamma (3)

"Bhikkhus, there are these five things that lead to the decline and disappearance of the good Dhamma. What five?¹⁷⁸

(1) "Here, the bhikkhus learn discourses that have been badly acquired, with badly set down words and phrases. When the words and phrases are badly set down, the meaning is badly interpreted. This is the first thing that leads to the decline and disappearance of the good Dhamma.

(2) "Again, the bhikkhus are difficult to correct and possess qualities that make them difficult to correct. They are impatient and do not accept instruction respectfully. This is the second thing that leads to the decline and disappearance of the good Dhamma. [179]

(3) "Again, those bhikkhus who are learned, heirs to the heritage, experts on the Dhamma, experts on the discipline, experts on the outlines, do not respectfully teach the discourses to others. When they have passed away, the discourses are cut off at the root, left without anyone to preserve them. This is the third thing that leads to the decline and disappearance of the good Dhamma.

(4) "Again, the elder bhikkhus are luxurious and lax, leaders in backsliding, discarding the duty of solitude; they do not arouse energy for the attainment of the as-

¹⁷⁸

As at **4:160**. See too **2:20**.

yet-unattained, for the achievement of the as-yet-unachieved, for the realization of the as-yet-unrealized. [Those in] the next generation follow their example. They, too, become luxurious and lax, leaders in backsliding, discarding the duty of solitude; they, too, do not arouse energy for the attainment of the as-yet-unattained, for the achievement of the as-yet-unachieved, for the realization of the as-yet-unrealized. This is the fourth thing that leads to the decline and disappearance of the good Dhamma.

(5) "Again, there is a schism in the Saṅgha, and when there is a schism in the Saṅgha there are mutual insults, mutual reviling, mutual disparagement, and mutual rejection. Then those without confidence do not gain confidence, while some of those with confidence change their minds.¹⁷⁹ This is the fifth thing that leads to the decline and disappearance of the good Dhamma.

"These are the five things that lead to the decline and disappearance of the good Dhamma.

"There are, bhikkhus, these five [other] things that lead to the continuation, non-decline, and non-disappearance of the good Dhamma. What five?

(1) "Here, the bhikkhus learn discourses that have been well acquired, with well set-down words and phrases. When the words and phrases are well set down, the meaning is well interpreted. This is the first thing that leads to the continuation, non-decline, and non-disappearance of the good Dhamma. [180]

(2) "Again, the bhikkhus are easy to correct and possess qualities that make them easy to correct. They are patient and accept instruction respectfully. This is the second thing that leads to the continuation, non-decline, and non-disappearance of the good Dhamma.

(3) "Again, those bhikkhus who are learned, experts on the Dhamma, experts on the discipline, experts on the outlines, respectfully teach the discourses to others. When they have passed away, the discourses are not cut off at the root for there are those who preserve them. This is the third thing that leads to the continuation, non-decline, and non-disappearance of the good Dhamma.

¹⁷⁹

As at 5:54 §5.

(4) "Again, the elder bhikkhus are not luxurious and lax, but discard backsliding and take the lead in solitude; they arouse energy for the attainment of the as-yet-unattained, for the achievement of the as-yet-unachieved, for the realization of the as-yet-unrealized. [Those in] the next generation follow their example. They, too, do not become luxurious and lax, but discard backsliding and take the lead in solitude; they, too, arouse energy for the attainment of the as-yet-unattained, for the achievement of the as-yet-unachieved, for the realization of the as-yet-unrealized. This is the fourth thing that leads to the continuation, non-decline, and non-disappearance of the good Dhamma.

(5) "Again, the Saṅgha is dwelling at ease—in concord, harmoniously, without disputes, with a single recitation. When the Saṅgha is in concord, there are no mutual insults, no mutual reviling, no mutual disparagement, and no mutual rejection. Then those without confidence gain confidence and those with confidence increase [in their confidence]. This is the fifth thing that leads to the continuation, non-decline, and non-disappearance of the good Dhamma.

"These, bhikkhus, are the five things that lead to the continuation, non-decline, and non-disappearance of the good Dhamma." [181]

157 (7) Wrongly Addressed Talk

"Bhikkhus, a talk is wrongly addressed when, having weighed one type of person against another, it is addressed to these five [inappropriate] types of persons. What five? A talk on faith is wrongly addressed to one devoid of faith; a talk on virtuous behavior is wrongly addressed to an immoral person; a talk on learning is wrongly addressed to one of little learning; a talk on generosity is wrongly addressed to a miser; a talk on wisdom is wrongly addressed to an unwise person.

(1) "And why, bhikkhus, is a talk on faith wrongly addressed to one devoid of faith? When a talk on faith is being given, a person devoid of faith loses his temper and becomes irritated, hostile, and stubborn; he displays anger, hatred, and bitterness. For

what reason? Because he does not perceive that faith in himself and obtain rapture and joy based upon it. Therefore a talk on faith is wrongly addressed to a person devoid of faith.

(2) "And why is a talk on virtuous behavior wrongly addressed to an immoral person? When a talk on virtuous behavior is being given, an immoral person loses his temper and becomes irritated, hostile, and stubborn; he displays anger, hatred, and bitterness. For what reason? Because he does not perceive that virtuous behavior in himself and obtain rapture and joy based upon it. Therefore a talk on virtuous behavior is wrongly addressed to an immoral person.

(3) "And why is a talk on learning wrongly addressed to a person of little learning? When a talk on learning is being given, a person of little learning loses his temper and becomes irritated, hostile, and stubborn; he displays anger, hatred, and bitterness. For what reason? Because he does not perceive that learning in himself and obtain rapture and joy based upon it. Therefore a talk on learning is wrongly addressed to a person of little learning.

(4) "And why is a talk on generosity wrongly addressed to a miser? When a talk on generosity is being given, a miser loses his temper and becomes irritated, hostile, and stubborn; he displays anger, hatred, and bitterness. For what reason? Because he does not perceive that generosity in himself and [182] obtain rapture and joy based upon it. Therefore a talk on generosity is wrongly addressed to a miser.

(5) "And why is a talk on wisdom wrongly addressed to an unwise person? When a talk on wisdom is being given, an unwise person loses his temper and becomes irritated, hostile, and stubborn; he displays anger, hatred, and bitterness. For what reason? Because he does not perceive that wisdom in himself and obtain rapture and joy based upon it. Therefore a talk on wisdom is wrongly addressed to an unwise person.

"A talk is wrongly addressed when, having weighed one type of person against another, it is addressed to these five [inappropriate] types of persons.

"Bhikkhus, a talk is properly addressed when, having weighed one type of person against another, it is addressed to these five [appropriate] types of persons. What five? A talk on faith is properly addressed to one endowed with faith; a talk on virtuous behavior is properly addressed to a virtuous person; a talk on learning is properly addressed to a learned person; a talk on generosity is properly addressed to a generous person; a talk on wisdom is properly addressed to a wise person.

(1) "And why, bhikkhus, is a talk on faith properly addressed to one endowed with faith? When a talk on faith is being given, a person endowed with faith does not lose his temper and become irritated, hostile, and stubborn; he does not display anger, hatred, and bitterness. For what reason? Because he perceives that faith in himself and obtains rapture and joy based upon it. Therefore a talk on faith is properly addressed to a person endowed with faith.

(2) "And why is a talk on virtuous behavior properly addressed to a virtuous person? When a talk on virtuous behavior is being given, a virtuous person does not lose his temper and become irritated, hostile, and stubborn; he does not display anger, hatred, and bitterness. For what reason? Because he perceives that virtuous behavior in himself and obtains rapture and joy based upon it. Therefore a talk on virtuous behavior is properly addressed to a virtuous person.

(3) "And why is a talk on learning properly addressed to a learned person? When a talk on learning is being given, a learned person does not lose his temper and become irritated, hostile, and [183] stubborn; he does not display anger, hatred, and bitterness. For what reason? Because he perceives that learning in himself and obtains rapture and joy based upon it. Therefore a talk on learning is properly addressed to a learned person.

(4) "And why is a talk on generosity properly addressed to a generous person? When a talk on generosity is being given, a generous person does not lose his temper and become irritated, hostile, and stubborn; he does not display anger, hatred, and bitterness. For what reason? Because he perceives that generosity in himself and

obtains rapture and joy based upon it. Therefore a talk on generosity is properly addressed to a generous person.

(5) "And why is a talk on wisdom properly addressed to a wise person? When a talk on wisdom is being given, a wise person does not lose his temper and become irritated, hostile, and stubborn; he does not display anger, hatred, and bitterness. For what reason? Because he perceives that wisdom in himself and obtains rapture and joy based upon it. Therefore a talk on wisdom is properly addressed to a wise person.

"Bhikkhus, a talk is properly addressed when, having weighed one type of person against another, it is addressed to these five [appropriate] types of persons."

158 (8) Timidity¹⁸⁰

"Bhikkhus, possessing five qualities, a bhikkhu is overcome by timidity. What five? Here, a bhikkhu is devoid of faith, immoral, unlearned, lazy, and unwise. Possessing these five qualities, a bhikkhu is overcome by timidity.

"Bhikkhus, possessing five [other] qualities, a bhikkhu is self-confident. What five? Here, a bhikkhu is endowed with faith, virtuous, learned, energetic, and wise. [184] Possessing these five qualities, a bhikkhu is self-confident."

159 (9) Udāyī

Thus have I heard. On one occasion the Blessed One was dwelling at Kosambī in Ghosita's Park. Now on that occasion the Venerable Udāyī, surrounded by a large assembly of laypeople, was sitting teaching the Dhamma.¹⁸¹ The Venerable Ānanda saw

¹⁸⁰ Compare with **5:101**.

¹⁸¹ This is Lāḷudāyī, often depicted as a presumptuous monk. Thus the Buddha's words to follow should probably be read as a reproach to him for prematurely setting himself up as a teacher. Other examples of Udāyī's rashness are at **3:80** and **5:166**. At **6:29** and again at **MN 136.6, III 208,25-31**, he is reproached by the Buddha. In the Vinaya Piṭaka a certain Udāyī is depicted as a licentious monk whose misbehavior in sexual matters was responsible for the laying down of several *saṅghādisesa* rules, but it is questionable whether he is identical with this Udāyī. He may even have been a fictional character, a "John Doe" used to account for the origin of these rules.

this and approached the Blessed One, paid homage to him, sat down to one side, and said: "Bhante, the Venerable Udāyī, surrounded by a large assembly of laypeople, is teaching the Dhamma."

"It isn't easy, Ānanda, to teach the Dhamma to others. One who teaches the Dhamma to others should first set up five qualities internally. What five? (1) [Having determined:] 'I will give a progressive talk,' one should teach the Dhamma to others.¹⁸² (2) [Having determined:] 'I will give a talk that shows reasons,' one should teach the Dhamma to others.¹⁸³ (3) [Having determined:] 'I will give a talk out of sympathy,' one should teach the Dhamma to others. (4) [Having determined:] 'I will not give a talk with while intent on material gain,' one should teach the Dhamma to others. (5) [Having determined:] 'I will give a talk without harming myself or others,' one should teach the Dhamma to others. It isn't easy, Ānanda, to teach the Dhamma to others. One who teaches the Dhamma to others should first set up these five qualities internally."

160 (10) Hard to Dispel

"Bhikkhus, these five things, once arisen, are hard to dispel. What five? [185] Lust, once arisen, is hard to dispel. Hatred ... Delusion ... Discernment ... The urge to travel, once arisen, is hard to dispel. These five things, once arisen, are hard to dispel."

II. Resentment

161 (1) Removing Resentment (1)

¹⁸² *Anupubbim̐ katham̐ kathessāmi*. Mp: "One should teach the Dhamma to others after determining: 'I will first speak about giving, next about virtuous behavior, and next about heaven; or I will explain a sutta passage or verse in accordance with the order of its words.'"

¹⁸³ *Pariyāyadassāvī*. Mp: "Showing the reason (*kāraṇa*) for this or that point."

"Bhikkhus, there are these five ways of removing resentment by which a bhikkhu should entirely remove resentment when it has arisen toward anyone.¹⁸⁴ What five? (1) One should develop loving-kindness for the person one resents; in this way one should remove the resentment toward that person. (2) One should develop compassion for the person one resents; in this way one should remove the resentment toward that person. (3) One should develop equanimity toward the person one resents; in this way one should remove the resentment toward that person. [186] (4) One should disregard the person one resents and pay no attention to him; in this way one should remove the resentment toward that person. (5) One should apply the idea of the ownership of kamma to the person one resents, thus: 'This venerable one is the owner of his kamma, the heir of his kamma; he has kamma as his origin, kamma as his relative, kamma as his resort; he will be the heir of any kamma he does, good or bad.' In this way one should remove the resentment toward that person. These are the five ways of removing resentment by which a bhikkhu should entirely remove resentment when it has arisen toward anyone."

162 (2) Removing Resentment (2)

There the Venerable Sāriputta addressed the bhikkhus: "Friends, bhikkhus!"

"Friend," those bhikkhus replied. The Venerable Sāriputta said this:

"Friends, there are these five ways of removing resentment by which a bhikkhu should entirely remove resentment when it has arisen toward anyone. What five? (1) Here, a person's bodily behavior is impure, but his verbal behavior is pure; one should remove resentment toward such a person. (2) A person's verbal behavior is impure, but his bodily behavior is pure; one should also remove resentment toward such a person. (3) A person's bodily behavior and verbal behavior are impure, but from time to time he

¹⁸⁴ *Yattha bhikkhuno uppanno āghāto sabbaso paṭivinetabbo*. I interpret this following Mp, which explains: "When resentment has arisen in a bhikkhu *in regard to some object (yattha ārammaṇe)*, it should be completely dispelled there in these five ways." Thus Mp takes *yattha* to mean the person toward whom the resentment has arisen, not the physical place where it has arisen.

gains an opening of the mind, placidity of mind;¹⁸⁵ one should also remove resentment toward such a person. (4) A person's bodily behavior and verbal behavior are impure, and he does not gain [187] an opening of the mind, placidity of mind from time to time; one should also remove resentment toward such a person. (5) A person's bodily behavior and verbal behavior are pure, and from time to time he gains an opening of the mind, placidity of mind; one should also remove resentment toward such a person.

(1) "How, friends, should resentment be removed toward the person whose bodily behavior is impure but whose verbal behavior is pure? Suppose a rag-robed bhikkhu sees a rag by the roadside. He would press it down with his left foot, spread it out with his right foot, tear off an intact section, and take it away with him; so too, when a person's bodily behavior is impure but his verbal behavior is pure, on that occasion one should not attend to the impurity of his bodily behavior but should instead attend to the purity of his verbal behavior. In this way resentment toward that person should be removed.

(2) "How, friends, should resentment be removed toward the person whose verbal behavior is impure but whose bodily behavior is pure? Suppose there is a pond covered with algae and water plants. A man might arrive, afflicted and oppressed by the heat, weary, thirsty, and parched. He would plunge into the pond, sweep away the algae and water plants with his hands, drink from his cupped hands, and then leave; so too, [188] when a person's verbal behavior is impure but his bodily behavior is pure, on that occasion one should not attend to the impurity of his verbal behavior but should instead attend to the purity of his bodily behavior. In this way resentment toward that person should be removed.

(3) "How, friends, should resentment be removed toward the person whose bodily behavior and verbal behavior are impure but who from time to time gains an opening of the mind, placidity of mind? Suppose there is a little water in a puddle. Then

¹⁸⁵ *Labhati ca kālena kālaṃ cetaso vivaraṃ cetaso pasādaṃ.* Mp: "From time to time he gains an opening of the mind, that is, an opportunity arises in his mind for serenity and insight, and he gains placidity, which consists in the achievement of faith" (*kāle kāle samathavipassanācittassa uppannokāsa-sañkhātāṃ vivarañceva saddhāsampannabhāvasañkhātāṃ pasādañca labhati*).

a person might arrive, afflicted and oppressed by the heat, weary, thirsty, and parched. He would think: 'This little bit of water is in the puddle. If I try to drink it with my cupped hands or a vessel, I will stir it up, disturb it, and make it undrinkable. Let me get down on all fours, suck it up like a cow, and depart.' He then gets down on all fours, sucks the water up like a cow, and departs. So too, when a person's bodily behavior and verbal behavior are impure but from time to time he gains an opening of the mind, placidity of mind, on that occasion one should not attend to the impurity of his bodily and verbal behavior, but should instead attend [189] to the opening of the mind, the placidity of mind, he gains from time to time. In this way resentment toward that person should be removed.

(4) "How, friends, should resentment be removed toward the person whose bodily and verbal behavior are impure and who does not gain an opening of the mind, placidity of mind, from time to time? Suppose a sick, afflicted, gravely ill person was traveling along a highway, and the last village behind him and the next village ahead of him were both far away. He would not obtain suitable food and medicine or a qualified attendant; he would not get [to meet] the leader of the village district. Another man traveling along the highway might see him and arouse sheer compassion, sympathy, and tender concern for him, thinking: 'Oh, may this man obtain suitable food, suitable medicine, and a qualified attendant! May he get [to meet] the leader of the village district! For what reason? So that this man does not encounter calamity and disaster right here.' So too, when a person's bodily and verbal behavior are impure and he does not gain from time to time an opening of the mind, placidity of mind, on that occasion one should arouse sheer compassion, sympathy, and tender concern for him, thinking, 'Oh, may this venerable one abandon bodily misbehavior and develop good bodily behavior; may he abandon verbal misbehavior and develop good verbal behavior; may he abandon mental misbehavior and develop good mental behavior! For what reason? So that, with the breakup of the body, after death, he will not be reborn in the plane of misery, in a bad destination, in the lower world, in hell.' In this way resentment toward that person should be removed. [190]

(5) "How, friends, should resentment be removed toward the person whose bodily and verbal behavior are pure and who from time to time gains an opening of the mind, placidity of mind? Suppose there were a pond with clear, sweet, cool water, clean, with smooth banks, a delightful place shaded by various trees. Then a man might arrive, afflicted and oppressed by the heat, weary, thirsty, and parched. Having plunged into the pond, he would bathe and drink, and then, after coming out, he would sit or lie down in the shade of a tree right there. So too, when a person's bodily and verbal behavior are pure and from time to time he gains an opening of the mind, placidity of mind, on that occasion one should attend to his pure bodily behavior, to his pure verbal behavior, and to the opening of the mind, the placidity of mind, that he gains from time to time. In this way resentment toward that person should be removed. Friends, by means of a person who inspires confidence in every way, the mind gains confidence.¹⁸⁶

"These, friends, are the five ways of removing resentment by means of which a bhikkhu can entirely remove resentment toward whomever it has arisen."

163 (3) Discussions

[This sutta is identical with 5:65, except that it is spoken by Sāriputta to the bhikkhus.]

164 (4) Way of Life

[This sutta is identical with 5:66, except that it is spoken by Sāriputta to the bhikkhus.]

165 (5) Asking Questions

¹⁸⁶ *Samantapāsādikam āvuso puggalam āgamma cittaṃ pasīdati.* This is apparently referring to the fifth type of person. Since his behavior and mind are both pure, one can easily dispel resentment toward him and settle down into a state of trust and tranquility.

There the Venerable Sāriputta ... said this:

"Friends, whoever asks another person a question does so for five reasons or for a particular one among them. What five? (1) One asks another person a question because of one's dullness and stupidity; (2) one with evil desires, motivated by desire, asks another person a question; [192] (3) one asks another person a question as a way of reviling [the other person]; (4) one asks another person a question because one wishes to learn; (5) or one asks another person a question with the thought: 'If, when he is asked a question by me, he answers correctly, that is good; but if he does not answer correctly, I will give him a correct explanation.' Friends, whoever asks another person a question does so for these five reasons or for a particular one among them. Friends, I ask another person a question with the thought: 'If, when he is asked a question by me, he answers correctly, that is good; but if he does not answer correctly, I will give him a correct explanation.'"

166 (6) Cessation

There the Venerable Sāriputta ... said this:

"Here, friends, a bhikkhu accomplished in virtuous behavior, concentration, and wisdom might enter and emerge from the cessation of perception and feeling. There is this possibility. But if he does not reach final knowledge in this very life, having been reborn among a certain group of mind-made [deities] that transcend the company of devas that subsist on edible food, he might [again] enter and emerge from the cessation of perception and feeling.¹⁸⁷ There is this possibility."

When this was said, the Venerable Udāyī said to the Venerable Sāriputta: "This is impossible, friend Sāriputta, it cannot happen that a bhikkhu, having been reborn among a certain group of mind-made [deities] that transcend the company of devas that

¹⁸⁷ Mp: "The devas that subsist on edible food (*kabaḷikārāhārabhakkhānaṃ devānaṃ*): the deities of the sense sphere. A certain mind-made group (*aññātaraṃ manomayaṃ kāyaṃ*): a certain group of brahmās in the pure abodes, who are reborn by the jhāna-mind."

subsist on edible food, might [again] enter and emerge from the cessation of perception and feeling. There is no such possibility."

A second time ... A third time, [193] the Venerable Sāriputta said: "Here, friends, it is possible that a bhikkhu accomplished in virtuous behavior ... having been reborn among a certain group of mind-made [deities] ... might [again] enter and emerge from the cessation of perception and feeling. There is this possibility." A third time, the Venerable Udāyī said to the Venerable Sāriputta: "This is impossible, friend Sāriputta, it cannot happen that a bhikkhu, having been reborn among a certain group of mind-made [deities] ... might [again] enter and emerge from the cessation of perception and feeling. There is no such possibility."

Then it occurred to the Venerable Sāriputta: "The Venerable Udāyī has rejected me up to the third time, and not a single bhikkhu expresses agreement with me. Let me approach the Blessed One." Then the Venerable Sāriputta approached the Blessed One, paid homage to him, sat down to one side, and addressed the bhikkhus: "Here, friends, a bhikkhu accomplished in virtuous behavior, concentration, and wisdom might [again] enter and emerge from the cessation of perception and feeling. There is this possibility. If he does not reach final knowledge in this very life, having been reborn among a certain group of mind-made [deities] that transcend the company of devas that subsist on edible food, he might [again] enter and emerge from the cessation of perception and feeling. There is this possibility."

When this was said, the Venerable Udāyī said to the Venerable Sāriputta: "This is impossible, friend Sāriputta, it cannot happen that a bhikkhu, having been reborn among a certain group of mind-made [deities] transcending the company of devas that subsist on edible food, might [again] enter and emerge from the cessation of perception and feeling. There is no such possibility."

A second time ... A third time, the Venerable Sāriputta addressed the bhikkhus: "Here, friends, a bhikkhu accomplished in virtuous behavior ... [194] ... having been reborn among a certain group of mind-made [deities] ... might [again] enter and emerge from the cessation of perception and feeling. There is this possibility." A third time, the

Venerable Udāyī said to the Venerable Sāriputta: "This is impossible, friend Sāriputta, it cannot happen that a bhikkhu ... reborn among a certain group of mind-made [deities] ... might [again] enter and emerge from the cessation of perception and feeling. There is no such possibility."

Then it occurred to the Venerable Sāriputta: "Even when I am in the presence of the Blessed One, the Venerable Udāyī rejects me up to the third time, and not a single bhikkhu expresses agreement with me. Let me just keep silent." Then the Venerable Sāriputta fell silent.

Then the Blessed One addressed the Venerable Udāyī: "Udāyī, just what do you understand by a mind-made group?"

"Bhante, it is those devas that are formless, perception-made."¹⁸⁸

"What are you saying, Udāyī, you foolish and incompetent fellow? Yet you think you have to speak up!"

Then the Blessed One addressed the Venerable Ānanda: "Ānanda, do you just look on passively as an elder bhikkhu is being harassed? Don't you have any compassion toward an elder bhikkhu when he's being harassed?"

Then the Blessed One addressed the bhikkhus: "Here, bhikkhus, a bhikkhu accomplished in virtuous behavior, concentration, and wisdom might enter and emerge from the cessation of perception and feeling. If he does not reach final knowledge in this very life, then, having been reborn among a certain group of mind-made [deities] that transcend the company of devas that subsist on edible food, he might [again] enter and emerge from the cessation of perception and feeling. There is this possibility." This is what the Blessed One said. Having said this, the Fortunate One got up from his seat and entered his dwelling. [195]

Then, not long after the Blessed One had left, the Venerable Ānanda approached the Venerable Upavāṇa and said to him: "Here, friend Upavāṇa, they were harassing

¹⁸⁸ *Ye te, bhante, devā arūpino saññāmayā.* Udāyī has confused the devas of the formless realm, who are said to be perception-made (*saññāmayā*), with the devas of the form realm (including the pure abodes), who are said to be mind-made (*manomaya*).

other elder bhikkhus, but we didn't question them.¹⁸⁹ It would not be surprising if this evening, when he emerges from seclusion, the Blessed One makes a pronouncement about this matter, and accordingly he might call upon the Venerable Upavāṇa himself [to give an account].¹⁹⁰ Just now I feel timid."

Then, in the evening, the Blessed One emerged from seclusion and went to the meeting hall. He sat down in the appointed seat and said to the Venerable Upavāṇa:

"Upavāṇa, how many qualities should an elder bhikkhu possess to be pleasing and agreeable to his fellow monks and to be respected and esteemed by them?"

"Possessing five qualities, bhante, an elder bhikkhu is pleasing and agreeable to his fellow monks and is respected and esteemed by them. What five? (1) He is virtuous; he dwells restrained by the Pātimokkha ... [as in 5:134] ... he trains in them. (2) He has learned much ... [as in 5:134] ... he has penetrated well by view. (3) He is a good speaker with a good delivery; he is gifted with speech that is polished, clear, articulate, expressive of the meaning. (4) He gains at will, without trouble or difficulty, the four jhānas that constitute the higher mind and are pleasant dwellings in this very life. (5) With the destruction of the taints, he has realized for himself with direct knowledge, in this very life, the taintless liberation of mind, liberation by wisdom; and having entered upon it, he dwells in it. Possessing these five qualities, an elder is pleasing and agreeable to his fellow monks and is respected and esteemed by them." [196]

"Good, good, Upavāṇa! Possessing those five qualities, an elder is pleasing and agreeable to his fellow monks and is respected and esteemed by them. But if these five qualities are not found in an elder bhikkhu, why should his fellow monks honor, respect, esteem, and venerate him?¹⁹¹ On account of his broken teeth, grey hair, and wrinkled

¹⁸⁹ I read with Ce, Ee *mayam te na pucchāma*, as against Be *mayam tena na muccāma*.

¹⁹⁰ *Yathā āyasmantaṃ yev'ettha upavāṇaṃ paṭibhāseyya*. Mp explains *yathā* as a word for a cause (*kāraṇavacanam*). I take *paṭibhāsati* to mean "calls upon [someone to say something]" (see SED sv *pratibhāsh*). Mp continues: "When something has been uttered by the Blessed One with reference to this matter, you should think of some reply (*paṭivacana*, a counter-statement)."

¹⁹¹ I follow Ce, Ee *na saṃvijjeyyūṃ, kena naṃ sabrahmacārī sakkareyyūṃ garukareyyūṃ māneyyūṃ pūjeyyūṃ*. Be has *na saṃvijjeyyūṃ, taṃ sabrahmacārī na sakkareyyūṃ na garuṃ kareyyūṃ na māneyyūṃ na pūjeyyūṃ*.

skin? But because these five qualities are found in an elder bhikkhu, his fellow monks honor, respect, esteem, and venerate him."

167 (7) Reproving

There the Venerable Sāriputta addressed the bhikkhus thus: ...

"Friends, a bhikkhu who wishes to reprove another should first establish five things in himself. What five? (1) [He should consider:] 'I will speak at a proper time, not at an improper time; (2) I will speak truthfully, not falsely; (3) I will speak gently, not harshly; (4) I will speak in a beneficial way, not in a harmful way; (5) I will speak with a mind of loving-kindness, not while harboring hatred.' A bhikkhu who wishes to reprove another should first establish these five things in himself.

"Here, friends, I see some person being reprovved at an improper time, not disturbed¹⁹² at a proper time; being reprovved about what is false, not disturbed about what is true; being reprovved harshly, not disturbed gently; being reprovved in a harmful way, not disturbed in a beneficial way; being reprovved by one who harbors hatred, not disturbed by one with a mind of loving-kindness.

"Friends, when a bhikkhu is reprovved in a way contrary to the Dhamma, non-remorse should be induced in him in five ways: (1) 'You were reprovved at an improper time, not [197] at a proper time; that is sufficient for you to be without remorse. (2) You were reprovved falsely, not truthfully; that is sufficient for you to be without remorse. (3) You were reprovved harshly, not gently; that is sufficient for you to be without remorse. (4) You were reprovved in a harmful way, not in a beneficial way; that is sufficient for you to be without remorse. (5) You were reprovved by one harboring hatred, not by one with a mind of loving-kindness; that is sufficient for you to be without remorse.' When a bhikkhu is reprovved in a way contrary to the Dhamma, non-remorse should be induced in him in these five ways.

¹⁹² *No kālena kupitaṃ.* It seems strange that the text uses the word *kupita* to refer to being reprovved at the proper time. *Kupita* normally suggests "disturbed, irritated, angered," and at the proper time it would be suitable to reprove him.

"Friends, when a bhikkhu reproves in a way contrary to the Dhamma, remorse should be induced in him in five ways: (1) 'Friend, you reproved him at an improper time, not at a proper time; that is sufficient for you to feel remorse. (2) You reproved him falsely, not truthfully; that is sufficient for you to feel remorse. (3) You reproved him harshly, not gently; that is sufficient for you to feel remorse. (4) You reproved him in a harmful way, not in a beneficial way; that is sufficient for you to feel remorse. (5) You reproved him while harboring hatred, not with a mind of loving-kindness; that is sufficient for you to feel remorse.' When a bhikkhu reproves in a way contrary to the Dhamma, remorse should be induced in him in these five ways. For what reason? So that another bhikkhu would not think of reproving falsely.

"Here, friends, I see some person being reproved at a proper time, not disturbed at an improper time; being reproved truthfully, not disturbed falsely; being reproved gently, not disturbed harshly; being reproved in a beneficial way, not disturbed in a harmful way; being reproved by one with a mind of loving-kindness, not disturbed by one who harbors hatred.

"Friends, when a bhikkhu is reproved in accordance with the Dhamma, remorse should be induced in him in five ways: (1) 'You were reproved at a proper time, not at an improper time; that is sufficient for you to feel remorse. (2) You were reproved truthfully, not falsely; that is sufficient for you to feel remorse. (3) You were reproved gently, not harshly; that is sufficient for you to feel remorse. (4) You were reproved in a beneficial way, not in a harmful way; that is sufficient for you to feel remorse. (5) You were reproved by one with a mind of loving-kindness, not by one harboring hatred; that is sufficient for you to feel remorse.' [198] When a bhikkhu is reproved in accordance with the Dhamma, remorse should be induced in him in these five ways.

"Friends, when a bhikkhu reproves in accordance with the Dhamma, non-remorse should be induced in him in five ways: (1) 'Friend, you reproved him at a proper time, not at an improper time; that is sufficient for you to be without remorse. (2) You reproved him truthfully, not falsely; that is sufficient for you to be without remorse. (3) You reproved him gently, not harshly; that is sufficient for you to be without remorse.

(4) You reprovved him in a beneficial way, not in a harmful way; that is sufficient for you to be without remorse. (5) You reprovved him with a mind of loving-kindness, not while harboring hatred; that is sufficient for you to be without remorse.' When a bhikkhu reprovves in accordance with the Dhamma, non-remorse should be induced in him in these five ways. For what reason? So that another bhikkhu would think of reprovving about what is true.

"Friends, a person who is reprovved should be established in two things: in truth and non-anger. If others should reprove me—whether at a proper time or at an improper time; whether about what is true or about what is false; whether gently or harshly; whether in a beneficial way or in a harmful way; whether with a mind of loving-kindness or while harboring hatred—I should still be established in two things: in truth and non-anger.

"If I know: 'There is such a quality in me,' I tell him: 'It exists. This quality is found in me.' If I know: 'There is no such quality in me,' I tell him: 'It doesn't exist. This quality isn't found in me.'

[The Blessed One said:] "Sariputta, even when you are speaking to them in such a way, some foolish men here do not respectfully accept what you say."

"There are, bhante, persons devoid of faith who have gone forth from the household life into homelessness, not [199] out of faith but intent on earning a living; they are crafty, hypocritical, deceptive, restless, puffed up, vain, talkative, rambling in their talk, unguarded over the doors of the senses, immoderate in eating, not intent on wakefulness, indifferent to the ascetic life, not keenly respectful of the training, luxurious and lax, leaders in backsliding, discarding the duty of solitude, lazy, devoid of energy, muddle-minded, lacking in clear comprehension, unconcentrated, with wandering minds, unwise, stupid. When I speak to them in such a way, they do not respectfully accept what I say.

"But, bhante, there are clansmen who have gone forth from the household life into homelessness out of faith, who are not crafty, hypocritical, deceptive, restless, puffed up, vain, talkative, and rambling in their talk; who keep guard over the doors of

the senses; who are moderate in eating, intent on wakefulness, intent upon the ascetic life, keenly respectful of the training; who are not luxurious and lax; who discard backsliding and take the lead in solitude; who are energetic, resolute, mindful, clearly comprehending, concentrated, with one-pointed minds, wise, intelligent. When I speak to them in such a way, they respectfully accept what I say."

"Sāriputta, leave alone those people who are devoid of faith and have gone forth from the household life into homelessness, not out of faith but intent on earning a living; who are crafty ... unwise, stupid. But, Sariputta, you should speak to those clansmen who have gone forth from the household life into homelessness out of faith, who are not crafty ... who are wise, intelligent. [200] Exhort your fellow monks, Sāriputta! Instruct your fellow monks, Sāriputta, [thinking:] 'I will cause my fellow monks to emerge from what is contrary to the good Dhamma and will establish them in the good Dhamma.' Thus, Sāriputta, should you train yourself."

168 (8) Virtuous Behavior

[This sutta is identical with 5:24, except that it is spoken by Sāriputta to the bhikkhus.] [201]

169 (9) Of Quick Apprehension

Then the Venerable Ānanda approached the Venerable Sāriputta and exchanged greetings with him. When they had concluded their greetings and cordial talk, he sat down to one side and said: "In what way, friend Sāriputta, is a bhikkhu one of quick apprehension concerning wholesome teachings, one who grasps well what he has learned, learns abundantly, and does not forget what he has learned?"

"The Venerable Ānanda is learned, so let him clear this up himself."

"Then listen, friend Sāriputta, and attend closely. I will speak."

"Yes, friend," the Venerable Sāriputta replied. The Venerable Ānanda said this:

"Here, friend Sāriputta, a bhikkhu is skilled in meaning, skilled in the Dhamma, skilled in language, skilled in phrasing, and skilled in sequence.¹⁹³ In this way, friend Sāriputta, a bhikkhu is one of quick apprehension concerning wholesome teachings, one who grasps well what he has learned, learns abundantly, and does not forget what he has learned."

"It's astounding and amazing, friend, how well this has been stated by the Venerable Ānanda! We consider the Venerable Ānanda to be one who possesses these five qualities: 'The Venerable Ānanda is skilled in meaning, skilled in Dhamma, skilled in language, skilled in phrasing, and skilled in sequence.'" [202]

170 (10) Bhaddaji

On one occasion the Venerable Ānanda was dwelling at Kosambī in Ghosita's Park. Then the Venerable Bhaddaji approached the Venerable Ānanda and exchanged greetings with him. When they had concluded their greetings and cordial talk, he sat down to one side. The Venerable Ānanda then said to him:

"Friend Bhaddaji, what is the foremost of sights? What is the foremost kind of hearing? What is the foremost happiness? What is the foremost perception? What is the foremost among states of existence?"

"(1) There is, friend, Brahmā, the vanquisher, the unvanquished, the universal seer, the wielder of power. Getting to see Brahmā is the foremost sight. (2) There are the devas of streaming radiance who are suffused and inundated with happiness. They sometimes utter the inspired utterance: 'Oh, what happiness! Oh, what happiness!' Getting to hear that sound is the foremost kind of hearing. (3) There are the devas of

¹⁹³ *Atthakusalo, dhammakusalo, niruttikusalo, byañjanakusalo, pubbāparakusalo*. I follow the sequence of Ce. Be and Ee put *byañjanakusalo* before *niruttikusalo*. As stated, the first three terms obviously correspond to the first three *paṭisambhidā* knowledges. Perhaps the last two can be comprised under *paṭibhānapaṭisambhidā*. Mp explains five types of sequence: sequence of meaning (*attha-pubbāpara*), sequence of Dhamma (*dhammapubbāpara*), sequence of syllables (*akkharapubbāpara*), sequence of phrasing (*byañjanapubbāpara*), and sequence of sections within a sutta (*anusandhi-pubbāpara*).

refulgent glory. Being happy, they experience very peaceful happiness:¹⁹⁴ this is the foremost happiness. (4) There are the devas of the base of nothingness: this is the foremost perception. (5) There are the devas of the base of neither-perception-nor-non-perception: this is the foremost state of existence."

"Then does the Venerable Bhaddaji agree with the multitude about this?"¹⁹⁵

"The Venerable Ānanda is learned, so let him clear this up himself."

"Then listen, friend Bhaddaji, and attend closely. I will speak."

"Yes, friend," the Venerable Bhaddaji replied. The Venerable Ānanda said this:

"(1) In whatever way, friend, one sees such that immediately afterwards the destruction of the taints occurs:¹⁹⁶ this is the foremost sight. (2) In whatever way one hears such that immediately afterwards the destruction of the taints occurs: this is the foremost kind of hearing. (3) In whatever way one is happy such that immediately afterwards the destruction of the taints occurs: this is the foremost happiness. (4) In whatever way one perceives such that immediately afterwards the destruction of the taints occurs: this is the foremost perception. (5) In whatever way one exists such that immediately afterwards the destruction of the taints occurs: this is the foremost state of existence." [203]

III. The Lay Follower

171 (1) Timidity

On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's Park. There the Blessed One addressed the bhikkhus: "Bhikkhus!"

¹⁹⁴ I prefer *Ce te santaññeva sukhitā sukhaṃ paṭisaṃvedenti* to *Be* and *Ee te santaṃyeva tusitā sukhaṃ paṭivedenti*.

¹⁹⁵ *Sameti kho idaṃ āyasmato bhaddajissa, yadidaṃ bahujanena*. I follow both *Be* and *Ee*, which punctuate this with a question mark. Although the sentence does not contain an interrogative, by putting the verb at the beginning it seems to imply a question rather than an assertion.

¹⁹⁶ *Anantarā āsavānaṃ khayō hoti*. On the "immediacy condition for the destruction of the taints," see Fours <n. 234>.

"Venerable sir!" those bhikkhus replied. The Blessed One said this:

"Bhikkhus, possessing five qualities, a lay follower is overcome by timidity. What five? He destroys life, takes what is not given, engages in sexual misconduct, speaks falsely, and indulges in liquor, wine, and intoxicants, the basis for heedlessness. Possessing these five qualities, a lay follower is overcome by timidity.

"Bhikkhus, possessing five qualities, a lay follower is self-confident. What five? He abstains from the destruction of life, abstains from taking what is not given, abstains from sexual misconduct, abstains from false speech, abstains from liquor, wine, and intoxicants, the basis for heedlessness. Possessing these five qualities, a lay follower is self-confident."

172 (2) Self-Confidence

"Bhikkhus, possessing five qualities, a lay follower dwells without self-confidence at home. What five? [204] He destroys life, takes what is not given, engages in sexual misconduct, speaks falsely, and indulges in liquor, wine, and intoxicants, the basis for heedlessness. Possessing these five qualities, a lay follower dwells without self-confidence at home.

"Bhikkhus, possessing five qualities, a lay follower dwells self-confident at home. What five? He abstains from the destruction of life, abstains from taking what is not given, abstains from sexual misconduct, abstains from false speech, abstains from liquor, wine, and intoxicants, the basis for heedlessness. Possessing these five qualities, a lay follower dwells self-confident at home."

173 (3) Hell

"Bhikkhus, possessing five qualities, a lay follower is deposited in hell as if brought there. What five? He destroys life, takes what is not given, engages in sexual misconduct, speaks falsely, and indulges in liquor, wine, and intoxicants, the basis for

heedlessness. Possessing these five qualities, a lay follower is deposited in hell as if brought there.

"Bhikkhus, possessing five qualities, a lay follower is deposited in heaven as if brought there. What five? He abstains from the destruction of life, abstains from taking what is not given, abstains from sexual misconduct, abstains from false speech, abstains from liquor, wine, and intoxicants, the basis for heedlessness. Possessing these five qualities, a lay follower is deposited in heaven as if brought there."

174 (4) Enemies

Then the householder Anāthapiṇḍika approached the Blessed One, paid homage to him, and sat down to one side. The Blessed One then said to him:

"Householder, without having abandoned five perils and enemies, one is called immoral and is reborn in hell. What five? The destruction of life, taking what is not given, sexual misconduct, false speech, and [indulging in] liquor, wine, and intoxicants, the basis for heedlessness. [205] Without having abandoned these five perils and enemies, one is called immoral and is reborn in hell.

"Householder, having abandoned five perils and enemies, one is called virtuous and is reborn in heaven. What five? The destruction of life ... and [indulging in] liquor, wine, and intoxicants, the basis for heedlessness. Having abandoned these five perils and enemies, one is called virtuous and is reborn in heaven.

(1) "Householder, one who destroys life thereby engenders peril and enmity pertaining to the present life and the future life, and also experiences mental pain and dejection. One who abstains from the destruction of life does not engender peril and enmity pertaining to the present life and the future life, nor does he experience mental pain and dejection. For one who abstains from the destruction of life, that peril and enmity has thus subsided.

(2) "Householder, one who takes what is not given ... (3) ... engages in sexual misconduct ... (4) ... speaks falsely ... (5) ... indulges in liquor, wine, and intoxicants, the

basis for heedlessness, thereby engenders peril and enmity pertaining to the present life and the future life, and also experiences mental pain and dejection. One who abstains from liquor, wine, and intoxicants, the basis for heedlessness, does not engender peril and enmity pertaining to the present life and the future life, nor does he experience mental pain and dejection. For one who abstains from liquor, wine, and intoxicants, the basis for heedlessness, that peril and enmity has thus subsided."

There's a man in the world who destroys life,
speaks falsely and takes what is not given,
who goes to the wives of others,
and indulges in liquor and wine.

Harboring within the five enemies,
he is called immoral.
With the breakup of the body,
that unwise person is reborn in hell.

But there is a man in the world
who does not destroy life,
speak falsely, take what is not given,
go to the wives of others, [206]
or indulge in liquor and wine.

Having abandoned the five enemies,
he is called virtuous.
With the breakup of the body,
that wise person is reborn in heaven.

"Bhikkhus, possessing five qualities, a lay follower is a *caṇḍāla* of a lay follower, a stain of a lay follower, the last among lay followers.¹⁹⁷ What five? (1) He is devoid of faith; (2) he is immoral; (3) he is superstitious and believes in auspicious signs, not in kamma; (4) he seeks outside here for a person worthy of offerings;¹⁹⁸ and (5) he first does [meritorious] deeds there. Possessing these five qualities, a lay follower is a *caṇḍāla* of a lay follower, a stain of a lay follower, the last among lay followers.

"Bhikkhus, possessing five qualities, a lay follower is a gem of a lay follower, a red lotus of a lay follower, a white lotus of a lay follower.¹⁹⁹ What five? (1) He is endowed with faith; (2) he is virtuous; (3) he is not superstitious and believes in kamma, not in auspicious signs; (4) he does not seek outside here for a person worthy of offerings; and he first does [meritorious] deeds here. Possessing these five qualities, a lay follower is a gem of a lay follower, a red lotus of a lay follower, a white lotus of a lay follower."

176 (6) Rapture

Then the householder Anāthapiṇḍika, accompanied by five hundred lay followers, approached the Blessed One, paid homage to him, and sat down to one side. The Blessed One then said to the householder Anāthapiṇḍika [and his retinue]:

"Householders, you have presented robes, almsfood, lodgings, and medicinal requisites and [other] supports for the sick to the Saṅgha of bhikkhus. You should not be content merely with this much, [thinking]: 'We have presented robes, almsfood, lodgings, and medicinal requisites and [other] supports for the sick to the Saṅgha of bhikkhus.' Therefore, householders, you should train yourselves thus: [207] 'How can

¹⁹⁷ *Upāsakacaṇḍālo ca hoti upāsakamalañca upāsakapatikuṭṭho ca.* The *caṇḍālas* were the lowest of the outcast groups.

¹⁹⁸ *Ito ca bahiddhā dakkhineyyaṃ gavessati.* That is, outside the Buddhist monastic community. On the relative value of offerings in terms of merit, see MN 142.

¹⁹⁹ *Upāsakaratañca hoti upāsakapadumañca upāsakapuṇḍarīkañca.*

we from time to time enter and dwell in the rapture of solitude?¹²⁰⁰ It is in such a way that you should train yourselves."

When this was said, the Venerable Sāriputta said to the Blessed One: "It's astounding and amazing, bhante, how well that was said by the Blessed One. Bhante, whenever a noble disciple enters and dwells in the rapture of solitude, on that occasion five things do not occur in him. (1) Pain and dejection connected with sensuality do not occur in him. (2) Pleasure and joy connected with sensuality do not occur in him. (3) Pain and dejection connected with the unwholesome do not occur in him. (4) Pleasure and joy connected with the unwholesome do not occur in him. (5) Pain and dejection connected with the wholesome do not occur in him. Bhante, whenever a noble disciple enters and dwells in the rapture of solitude, on that occasion these five things do not occur in him."

"Good, good, Sāriputta! Sāriputta, whenever [208] a noble disciple enters and dwells in the rapture of solitude ... [The Buddha repeats in full the entire statement of the Venerable Sāriputta, down to:] ... on that occasion these five things do not occur in him."

177 (7) Trades

"Bhikkhus, a lay follower should not engage in these five trades. What five? Trading in weapons, trading in living beings, trading in meat, trading in intoxicants, and trading in poisons. A lay follower should not engage in these five trades."

178 (8) Kings

(1) "Bhikkhus, what do you think? Have you ever seen or heard that when a person abandons and abstains from the destruction of life, kings have him arrested on

²⁰⁰ *Pavivekaṃ pītiṃ*. Mp: "The rapture that arises based on the first and second jhānas."

the charge of so abstaining and then execute him, imprison him, banish him, or do with him as the occasion demands?"

"Surely not, bhante."

"Good, bhikkhus! I too have not seen or heard of such a thing. But rather [209] it is when they inform kings of his evil deed, saying: 'This person has taken the life of a woman or a man,' that kings have him arrested on the charge of taking life and then execute him, imprison him, banish him, or do with him as the occasion demands. Have you ever seen or heard of such a case?"

"We have seen this, bhante, and we have heard of it, and we will hear of it [in time to come]."

(2) "Bhikkhus, what do you think? Have you ever seen or heard that when a person abandons and abstains from taking what is not given, kings have him arrested on the charge of so abstaining and then execute him, imprison him, banish him, or do with him as the occasion demands?"

"Surely not, bhante."

"Good, bhikkhus! I too have not seen or heard of such a thing. But rather it is when they inform kings of his evil deed, saying: 'This person has stolen something from the village or forest,' that kings have him arrested on the charge of stealing and then execute him, imprison him, banish him, or do with him as the occasion demands. Have you ever seen or heard of such a case?"

"We have seen this, bhante, and we have heard of it, and we will hear of it [in time to come]."

(3) "Bhikkhus, what do you think? Have you ever seen or heard that when a person abandons and abstains from sexual misconduct, kings have him arrested on the charge of so abstaining and then execute him, imprison him, banish him, or do with him as the occasion demands?"

"Surely not, bhante."

"Good, bhikkhus! I too have not seen or heard of such a thing. [210] But rather it is when they inform kings of his evil deed, saying: 'This man has committed misconduct

with someone else's women and girls,' that kings have him arrested on the charge of sexual misconduct and then execute him, imprison him, banish him, or do with him as the occasion demands. Have you ever seen or heard of such a case?"

"We have seen this, bhante, and we have heard of it, and we will hear of it [in time to come]."

(4) "Bhikkhus, what do you think? Have you ever seen or heard that when a person abandons and abstains from false speech, kings have him arrested on the charge of so abstaining and then execute him, imprison him, banish him, or do with him as the occasion demands?"

"Surely not, bhante."

"Good, bhikkhus! I too have not seen or heard of such a thing. But rather it is when they inform kings of his evil deed, saying: 'This person has ruined a householder or a householder's son with false speech,' that kings have him arrested on the charge of false speech and then execute him, imprison him, banish him, or do with him as the occasion demands. Have you ever seen or heard of such a case?"

"We have seen this, bhante, and we have heard of it, and we will hear of it [in time to come]."

(5) "Bhikkhus, what do you think? Have you ever seen or heard that when a person abandons and abstains from liquor, wine, and intoxicants, the basis for heedlessness, kings have him arrested on the charge of so abstaining and then execute him, imprison him, banish him, or do with him as the occasion demands?"

"Surely not, bhante."

"Good, bhikkhus! I too have not seen or heard of such a thing. [211] But rather it is when they inform kings of his evil deed, saying: 'This person, under the influence of liquor, wine, and intoxicants, has taken the life of a woman or a man; or he has stolen something from a village or a forest; or he has committed misconduct with someone else's women and girls; or he has ruined a householder or a householder's son with false speech,' that kings have him arrested on the charge of using liquor, wine, and

intoxicants, the basis for heedlessness, and then execute him, imprison him, banish him, or do with him as the occasion demands. Have you ever seen or heard of such a case?"

"We have seen this, bhante, and we have heard of it, and we will hear of it [in time to come]."

179 (9) A Layman

Then the householder Anāthapiṇḍika, accompanied by five hundred lay followers, approached the Blessed One, paid homage to him, and sat down to one side. The Blessed One then addressed the Venerable Sāriputta: "You should know, Sāriputta, that any white-robed householder whose actions are restrained by five training rules and who gains at will, without trouble or difficulty, four pleasant visible dwellings that pertain to the higher mind, might, if he so wished, declare of himself: 'I am finished with hell, the animal realm, and the sphere of afflicted spirits; I am finished with the plane of misery, the bad destination, the lower world; I am a stream-enterer, no longer subject to [rebirth in] the lower world, fixed in destiny, heading for enlightenment.'

(1) "What are the five training rules by which his actions are restrained? [212] Here, Sāriputta, a noble disciple abstains from the destruction of life, from taking what is not given, from sexual misconduct, from false speech, and from liquor, wine, and intoxicants, the basis for heedlessness. His actions are restrained by these five training rules.

"What are the four pleasant visible dwellings that pertain to the higher mind, which he gains at will, without trouble or difficulty?"

(2) "Here, the noble disciple possesses unwavering confidence in the Buddha thus: 'The Blessed One is an arahant, perfectly enlightened, accomplished in true knowledge and conduct, fortunate, knower of the world, unsurpassed trainer of persons to be tamed, teacher of devas and humans, the Enlightened One, the Blessed One.' This is the first pleasant visible dwelling that pertains to the higher mind, which he has achieved for the purification of the impure mind, for the cleansing of the unclean mind.

(3) "Again, the noble disciple possesses unwavering confidence in the Dhamma thus: 'The Dhamma is well expounded by the Blessed One, directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise.' This is the second pleasant visible dwelling that pertains to the higher mind, which he has achieved for the purification of the impure mind, for the cleansing of the unclean mind.

(4) "Again, the noble disciple possesses unwavering confidence in the Saṅgha thus: 'The Saṅgha of the Blessed One's disciples is practicing the good way, practicing the straight way, practicing the true way, practicing the proper way; that is, the four pairs of persons, the eight types of individual—this Saṅgha of the Blessed One's disciples is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, the unsurpassed field of merit for the world.' This is the third pleasant visible dwelling that pertains to the higher mind, which he has achieved [213] for the purification of the impure mind, for the cleansing of the unclean mind.

(5) "Again, the noble disciple possesses the virtuous behavior loved by the noble ones, unbroken, flawless, unblemished, unblotched, freeing, praised by the wise, ungrasped, leading to concentration. This is the fourth pleasant visible dwelling that pertains to the higher mind, which he has achieved for the purification of the impure mind, for the cleansing of the unclean mind.

"These are the four pleasant visible dwellings that pertain to the higher mind, which he gains at will, without trouble or difficulty.

"You should know, Sāriputta, that any white-robed householder whose actions are restrained by these five training rules and who gains at will, without trouble or difficulty, these four pleasant visible dwellings that pertain to the higher mind, might, if he so wished, declare of himself: 'I am finished with hell, the animal realm, and the sphere of afflicted spirits; I am finished with the plane of misery, the bad destination, the lower world; I am a stream-enterer, no longer subject to [rebirth in] the lower world, fixed in destiny, heading for enlightenment.'"

Having seen the peril in the hells,

one should avoid evil deeds;
having undertaken the noble Dhamma,
the wise one should avoid them.

To the utmost of one's ability,
one should not injure living beings;
one should not knowingly speak falsely;
one should not take what is not given.

One should be content with one's own wives,²⁰¹
and should refrain from the wives of others.²⁰²
A person should not drink wine and liquor,
which cause mental confusion.

One should recollect the Buddha
and ponder on the Dhamma.
One should develop a benevolent mind,
which leads to the world of the devas.

When things to be given are available,
for one needing and wanting merit²⁰³
an offering becomes vast
if first given to the holy ones.

I will describe the holy ones,

²⁰¹ The plural "wives" is in the Pāli, *sehi dārehi santuṭṭho*.

²⁰² Be, Ee read *ārame*, Ce *nārame*. DOP gives as meanings of *āramati* both "leaves off, keeps away (from)" and "delights in, takes pleasure." Hence the Be, Ee reading (which I follow) fits the former sense, the Ce reading the latter sense.

²⁰³ *Puññatthassa jigīsato*. Mp glosses the line: *puññena atthikassa puññaṃ gavesantassa*. *Jigīsati* is desiderative of *jayati*, here with the sense "to wish to obtain."

Sāriputta, listen to me.²⁰⁴ [214]
Among cattle of any sort,
whether black, white, red, or golden,
mottled, uniform, or pigeon-colored,
the tamed bull is born,
the one that can bear the load,
possessing strength, advancing with good speed.
They yoke the burden just to him;
they are not concerned about his color.

So too, among human beings
it is in any kind of birth—
among khattiyas, brahmins, vessas,
suddas, *caṇḍālas*, or scavengers—
among people of any sort
that the tamed person of good manners is born:
one firm in Dhamma, virtuous in conduct,
truthful in speech, endowed with moral shame;
one who has abandoned birth and death,
consummate in the spiritual life,
with the burden dropped, detached,
who has done his task, free of taints;
who has gone beyond all things [of the world]
and by non-clinging has reached nibbāna:
an offering is truly vast
when planted in that spotless field.

Fools devoid of understanding,

dull-witted, unlearned,
do not attend on the holy ones
but give their gifts to those outside.
Those, however, who attend on the holy ones,
on the wise ones esteemed as sagely,
and those whose faith in the Fortunate One
is deeply rooted and well established,
go to the world of the devas
or are born here in a good family.
Advancing in successive steps,
those wise ones attain nibbāna.

180 (10) Gavesī

On one occasion the Blessed One was wandering on tour among the Kosalans together with a large Saṅgha of bhikkhus. Then, while traveling along the highway, the Blessed One saw a large sal-tree grove in a certain place. He left the highway, entered the sal-tree grove, and smiled when he reached a certain place.

Then it occurred to the Venerable Ānanda: "Why did the Blessed One smile? Tathāgatas do not smile without a reason." Then the Venerable Ānanda [215] said to the Blessed One: "Why, bhante, did the Blessed One smile? Tathāgatas do not smile without a reason."

"In the past, Ānanda, in this place there was an affluent, prosperous, well-populated city, one teeming with people. Now the Blessed One, the Arahant, the Perfectly Enlightened One Kassapa lived in dependence on that city. The Blessed One Kassapa had a lay follower named Gavesī who had not fulfilled virtuous behavior. And Gavesī taught and guided five hundred lay followers who had not fulfilled virtuous behavior.

(1) "Then, Ānanda, it occurred to Gavesī: 'I am the benefactor, the leader, and the guide of these five hundred lay followers, yet neither I myself nor these five hundred lay followers have fulfilled virtuous behavior. Thus we are on the same level, and I am not the least bit better. Let me surpass them.'

"Then Gavesī approached the five hundred lay followers and said to them: 'From today on, you should consider me to be one fulfilling virtuous behavior.' Then it occurred to those five hundred lay followers: 'Master Gavesī is our benefactor, leader, and guide. Now Master Gavesī will fulfill virtuous behavior. Why shouldn't we do so too?'

"Then those five hundred lay followers approached Gavesī and said to him: 'From today onwards let Master Gavesī consider us to be fulfilling virtuous behavior.'

(2) "Then, Ānanda, it occurred to the lay follower Gavesī: 'I am the benefactor, leader, and guide of these five hundred lay followers. Now I am fulfilling virtuous behavior, and so too are these five hundred lay followers. [216] Thus we are on the same level, and I am not the least bit better. Let me surpass them.'

"Then Gavesī approached the five hundred lay followers and said to them: 'From today on, you should consider me to be celibate, living apart, abstaining from sexual intercourse, the common person's practice.' Then it occurred to those five hundred lay followers: 'Master Gavesī is our benefactor, leader, and guide. Now Master Gavesī will be celibate, living apart, abstaining from sexual intercourse, the common person's practice. Why shouldn't we do so too?'

"Then those five hundred lay followers approached Gavesī and said to him: 'From today onwards let Master Gavesī consider us to be celibate, living apart, abstaining from sexual intercourse, the common person's practice.'

(3) "Then, Ānanda, it occurred to the lay follower Gavesī: 'I am the benefactor, leader, and guide of these five hundred lay followers. Now I am fulfilling virtuous behavior, and so too are these five hundred lay followers. I am celibate, living apart, abstaining from sexual intercourse, the common person's practice, and so too are these

five hundred lay followers. Thus we are on the same level, and I am not the least bit better. Let me surpass them.'

"Then Gavesī approached the five hundred lay followers and said to them: 'From today on, you should consider me to be eating once a day, refraining from a night meal, abstaining from eating outside the proper time.' Then it occurred to those five hundred lay followers: 'Master Gavesī is our benefactor, leader, and guide. Now Master Gavesī eats once a day, refraining from a night meal, abstaining from eating outside the proper time. Why shouldn't we do so too?'

"Then those five hundred lay followers approached Gavesī and [217] said to him: 'From today onwards let Master Gavesī consider us to be eating once a day, refraining from a night meal, abstaining from eating outside the proper time.'

(4) "Then, Ānanda, it occurred to the lay follower Gavesī: 'I am the benefactor, leader, and guide of these five hundred lay followers. Now I am fulfilling virtuous behavior, and so too are these five hundred lay followers. I am celibate, living apart, abstaining from sexual intercourse, the common person's practice, and so too are these five hundred lay followers. I eat once a day, refraining from a night meal, abstaining from eating outside the proper time, and so too do these five hundred lay followers. Thus we are on the same level, and I am not the least bit better. Let me surpass them.'

"Then Gavesī approached the Blessed One, the Arahant, the Perfectly Enlightened One Kassapa, and said to him: 'Bhante, may I obtain the going forth and full ordination under the Blessed One?' The lay follower Gavesī obtained the going forth and full ordination under the Blessed One, the Arahant, the Perfectly Enlightened One Kassapa. Soon after his full ordination, dwelling alone, withdrawn, heedful, ardent, and resolute, the bhikkhu Gavesī realized for himself with direct knowledge, in this very life, that unsurpassed consummation of the spiritual life for the sake of which clansmen rightly go forth from the household life into homelessness; and having entered upon it, he dwelled in it. He directly knew: 'Destroyed is birth, the spiritual life has been lived, what had to be done has been done, there is no more coming back to any state of being.' And the bhikkhu Gavesī became one of the arahants.

"Then, Ānanda, it occurred to those five hundred lay followers: 'Master Gavesī is our benefactor, leader, and guide. Now Master Gavesī, having shaved off his hair and beard and put on ochre robes, has gone forth from the household life into homelessness. Why shouldn't we do so too?'

"Then those five hundred lay followers approached the Blessed One, the Arahant, the Perfectly Enlightened One Kassapa, [218] and said to him: 'Bhante, may we obtain the going forth and full ordination under the Blessed One?' Then those five hundred lay followers obtained the going forth and full ordination under the Blessed One, the Arahant, the Perfectly Enlightened One Kassapa.

(5) "Then, Ānanda, it occurred to the bhikkhu Gavesī: 'I obtain at will, without trouble or difficulty, the unsurpassed bliss of liberation. Oh, that these five hundred bhikkhus could obtain at will, without trouble or difficulty, the unsurpassed bliss of liberation!' Then, Ānanda, dwelling each alone, withdrawn, heedful, ardent, and resolute, in no long time those five hundred bhikkhus realized for themselves with direct knowledge, in this very life, that unsurpassed consummation of the spiritual life for the sake of which clansmen rightly go forth from the household life into homelessness; and having entered upon it, they dwelled in it. They directly knew: 'Destroyed is birth, the spiritual life has been lived, what had to be done has been done, there is no more coming back to any state of being.'

"Thus, Ānanda, those five hundred bhikkhus headed by Gavesī, striving in successively higher and more sublime ways, realized the unsurpassed bliss of liberation.²⁰⁵ Therefore, Ānanda, you should train yourselves thus: 'Striving in successively higher and more sublime ways, we will realize the unsurpassed bliss of liberation.' Thus, Ānanda, should you train yourselves." [219]

²⁰⁵ Here and just below I read with Ce *anuttaram vimuttisukham*. Be and Ee have *anuttaram vimuttiṃ*.

IV. Forest Dwellers

181 (1) Forest Dwellers

"Bhikkhus, there are these five kinds of forest dwellers. What five? (1) One who becomes a forest dweller because of his dullness and stupidity; (2) one who becomes a forest dweller because he has evil desires, because he is driven by desire;²⁰⁶ (3) one who becomes a forest dweller because he is mad and mentally deranged; (4) one who becomes a forest dweller, [thinking]: 'It is praised by the Buddhas and the Buddhas' disciples'; (5) and one who becomes a forest dweller for the sake of fewness of desires, for the sake of contentment, for the sake of eliminating [defilements], for the sake of solitude, for the sake of simplicity. These are the five kinds of forest dwellers. One who becomes a forest dweller for the sake of fewness of desires, for the sake of contentment, for the sake of eliminating [defilements], for the sake of solitude, for the sake of simplicity, is the foremost, the best, the preeminent, the supreme, and the finest of these five kinds of forest dwellers.

"Just as, bhikkhus, from a cow comes milk, from milk comes curd, from curd comes butter, from butter comes ghee, and from ghee comes cream-of-ghee, which is reckoned the foremost of all these, so one who becomes a forest dweller for the sake of fewness of desires ... for the sake of simplicity, is the foremost, the best, the preeminent, the supreme, and the finest of these five kinds of forest dwellers."

182 (2)–190 (10) Wearers of Rag-Robes, Etc.

²⁰⁶ *Pāpiccho icchāpakato āraññiko hoti.* Mp: "He thinks, 'While I am living in the forest, they will honor me with the four requisites, thinking I'm a forest dweller. They will esteem me for my virtues, thinking that I'm conscientious and secluded, and so forth.' Thus he is a forest dweller based on evil desire, because he is overcome by desire."

"Bhikkhus, there are these five kinds of wearers of rag-robes²⁰⁷ ... these five who dwell at the foot of a tree ... [220] ... these five who dwell in a charnel ground ... these five who dwell in the open air ... these five who observe the sitter's practice ... these five who observe the any-bed-user's practice ... these five who observe the one-session practice ... these five who observe the later-food-refuser's practice ... these five who observe the practice of eating only food in the almsbowl. What five? (1) One who observes the practice of eating only food in the almsbowl because of his dullness and stupidity; (2) one who observes the practice of eating only food in the almsbowl because he has evil desires, because he is driven by desire; (3) one who observes the practice of eating only food in the almsbowl because he is mad and mentally deranged; (4) one who observes the practice of eating only food in the almsbowl, [thinking]: 'It is praised by the Buddhas and Buddhas' disciples'; (5) and one who observes the practice of eating only food in the almsbowl for the sake of fewness of desires, for the sake of contentment, for the sake of eliminating [defilements], for the sake of solitude, for the sake of simplicity. These are the five who observe the practice of eating only food in the almsbowl. One who observes the practice of eating only food in the almsbowl for the sake of fewness of desires ... for the sake of simplicity, is the foremost, the best, the preeminent, the supreme, and the finest of these five who observe the practice of eating only food in the almsbowl.

"Just as, bhikkhus, from a cow comes milk, from milk comes curd, from curd comes butter, from butter comes ghee, and from ghee comes cream-of-ghee, which is reckoned the foremost of all these, so this one who observes the practice of eating only food in the almsbowl [221] for the sake of fewness of desires ... for the sake of

²⁰⁷ Ce follows this with a sutta on "these five who live solely on food gathered on alms round" (*pañc'ime bhikkhave piṇḍapātikā*), not included in Be and Ee. I here follow the latter, as Ce expands the *vagga* to an irregular eleven suttas. All these ascetic practices are explained in detail in *Vism*, chap. 2. Of those below that are not self-explanatory, the "sitter's practice" is sleeping in the sitting posture, without lying down; the "any-bed-user's practice" is accepting any sleeping place that is offered, without preferences; the "one-session practice" is eating all one's food for the day in one sitting posture, without consuming any food after one has risen from one's seat; and the "later-food-refuser's practice" is refusing to accept any food that may be offered and made available after one has started one's meal.

simplicity, is the foremost, the best, the preeminent, the supreme, and the finest of these five who observe the practice of eating only food in the almsbowl."

V. Dogs

191 (1) Dogs

"Bhikkhus, there are these five ancient brahmin practices that are now seen among dogs but not among brahmins. What five?

(1) "In the past, brahmins coupled only with brahmin women, not with non-brahmin women. But now brahmins couple with both brahmin women and non-brahmin women. Dogs, however, still couple only with female dogs, not with other female animals. This is the first ancient brahmin practice that is now seen among dogs but not among brahmins.

(2) "In the past, brahmins coupled with brahmin women only when they were in season, not out of season. But now [222] brahmins couple with brahmin women both when they are in season and out of season. Dogs, however, still couple with female dogs only when they are in season, not out of season. This is the second ancient brahmin practice that is now seen among dogs but not among brahmins.

(3) "In the past, brahmins did not buy and sell brahmin women, and they would initiate cohabitation only through mutual affection, doing so for the sake of family continuity.²⁰⁸ But now brahmins buy and sell brahmin women, and they initiate cohabitation both through mutual affection and without mutual affection, doing so for the sake of family continuity.²⁰⁹ Dogs, however, still do not buy and sell female dogs,

²⁰⁸ Reading here with Be *sampiyen'eva saṃvāsaṃ saṃbandhāya sampavattenti*. Ce, Ee have *saṃsaggaṭṭhāya* for *saṃbandhāya*. Mp (Be) seems to support the Be reading with its paraphrase: *piyo piyaṃ upasaṅkamtivā paveniyā bandhanatthaṃ saṃvāsaṃ pavattayanti*. Mp (Ce) has *ganthanatthaṃ* for *bandhanatthaṃ*. *Saṃbandhāya* is glossed *paveniyā*, which may signify the continuity of the family.

²⁰⁹ Be reads: ... *sampiyenapi saṃvāsaṃ saṃbandhāya sampavattenti*, which seems incomplete. Ee is similar in this respect. I follow Ce in positing here two contrasting clauses: ...*sampiyenapi saṃvāsaṃ saṃsaggaṭṭhāya sampavattenti*, *asampiyenapi saṃvāsaṃ saṃsaggaṭṭhāya sampavattenti*, but I would replace Ce *saṃsaggaṭṭhāya* with Be *saṃbandhāya*.

and they initiate cohabitation only through mutual affection, doing so for the sake of family continuity. This is the third ancient brahmin practice that is now seen among dogs but not among brahmins.

(4) "In the past, brahmins did not store up wealth, grain, silver, and gold. But now brahmins store up wealth, grain, silver, and gold. Dogs, however, still do not store up wealth, grain, silver, and gold. This is the fourth ancient brahmin practice that is now seen among dogs but not among brahmins.

(5) "In the past, brahmins went seeking almsfood in the evening for their evening meal and in the morning for their morning meal. But now brahmins eat as much as they want until their bellies are full, and then leave taking the leftovers away. Dogs, however, still go seeking food in the evening for their evening meal and in the morning for their morning meal. This is the fifth ancient brahmin practice that is now seen among dogs but not among brahmins.

"These, bhikkhus, are the five ancient brahmin practices that are now seen among dogs but not among brahmins." [223]

192 (2) Doṇa

Then the brahmin Doṇa approached the Blessed One and exchanged greetings with him. When he had concluded his greetings and cordial talk, he sat down to one side and said to the Blessed One: "I have heard, Master Gotama: 'The ascetic Gotama does not pay homage to brahmins who are old, aged, burdened with years, advanced in life, come to the last stage; nor does he stand up for them or offer them a seat.'²¹⁰ This is indeed true, for Master Gotama does not pay homage to brahmins who are old, aged, burdened with years, advanced in life, come to the last stage; nor does he stand up for them or offer them a seat. This is not proper, Master Gotama."

"Do you too claim to be a brahmin, Doṇa?"

²¹⁰ This seems to have been a common criticism of the Buddha. See too **4:22** and **8:11**.

"Master Gotama, if one could rightly say of anyone: 'He is a brahmin well born on both his maternal and paternal sides, of pure descent, unassailable and impeccable with respect to birth as far back as the seventh paternal generation; he is a reciter and preserver of the hymns, a master of the three Vedas with their vocabularies, ritual, phonology, and etymology, and the histories as a fifth; skilled in philology and grammar, he is fully versed in natural philosophy and in the marks of a great man'— it is precisely of me that one might say this. For I, Master Gotama, am a brahmin well born on both his maternal and paternal sides, of pure descent, unassailable and impeccable with respect to birth as far back as the seventh paternal generation. I am a reciter and preserver of the hymns, a master of the three Vedas with their vocabularies, ritual, phonology, and etymology, and the histories as a fifth; skilled in philology and grammar, I am fully versed in natural philosophy and in the marks of a great man."

"Doṇa, the ancient [224] seers among the brahmin—that is, Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamataggi, Aṅgīrasa, Bhāradvāja, Vāseṭṭha, Kassapa, and Bhagu—were the creators of the hymns and the composers of the hymns, and it is their ancient hymns, formerly chanted, declared, and compiled, that the brahmins nowadays still chant and repeat, repeating what was spoken, reciting what was recited, and teaching what was taught.²¹¹ Those ancient seers described these five kinds of brahmins: the one similar to Brahmā, the one similar to a deva, the one who remains within the boundary, the one who has crossed the boundary, and the *caṇḍāḷa* of a brahmin as the fifth. Which of these are you, Doṇa?"

"We do not know these five kinds of brahmins, Master Gotama. All we know is [the word] 'brahmins.' Please, let Master Gotama teach me the Dhamma in such a way that I might know these five kinds of brahmins."

"Then listen, brahmin, and attend closely. I will speak."

"Yes, sir," the brahmin Doṇa replied. The Blessed One said this:

²¹¹ Ee omits *sajjhāyitamanusajjhāyanti*, though it mentions it as a variant in the notes. Mp glosses it, so it must have been in the text available to the commentator.

(1) "And how, Doṇa, is a brahmin similar to Brahmā? Here, a brahmin is well born on both his maternal and paternal sides, of pure descent, unassailable and impeccable with respect to birth as far back as the seventh paternal generation. He lives the spiritual life of virginal celibacy²¹² for forty-eight years, studying the hymns. He then seeks a teacher's fee for his teacher solely in accordance with the Dhamma, not contrary to the Dhamma. And what, Doṇa, is the Dhamma in that case? [225] Not by agriculture, not by trade, not by raising cattle, not by archery, not by service to the king, not by a particular craft, but solely by wandering for alms without scorning the alms bowl. Having offered the teacher's fee to his teacher, he shaves off his hair and beard, puts on ochre robes, and goes forth from the household life into homelessness. When he has gone forth, he dwells pervading one quarter with a mind imbued with loving-kindness, likewise the second quarter, the third quarter, and the fourth quarter. Thus above, below, across, and everywhere, and to all as to himself, he dwells pervading the entire world with a mind imbued with loving-kindness, vast, exalted, measureless, without enmity, without ill will. He dwells pervading one quarter with a mind imbued with compassion ... with a mind imbued with altruistic joy ... with a mind imbued with equanimity, likewise the second quarter, the third quarter, and the fourth quarter. Thus above, below, across, and everywhere, and to all as to himself, he dwells pervading the entire world with a mind imbued with equanimity, vast, exalted, measureless, without enmity, without ill will. Having developed these four dwellings of Brahmā,²¹³ with the breakup of the body, after death, he is reborn in a good destination, in the brahmā world. In this way a brahmin is similar to Brahmā.

(2) "And how, Doṇa, is a brahmin similar to a deva? Here, a brahmin is well born on both his maternal and paternal sides, of pure descent, unassailable and impeccable with respect to birth as far back as the seventh paternal generation. He lives the spiritual life of virginal celibacy for forty-eight years, studying the hymns. He then seeks

²¹² *Komārabrahmacariyaṃ*. Presumably this means the celibacy of one who has always been a virgin.

²¹³ *Cattāro brahmavihāre bhāvetvā*. This is one of the few places in the Nikāyas where the word *brahmavihāra* is used to designate these four meditations collectively. Wherever the word is used in the Nikāyas, it immediately precedes the practitioner's rebirth in the brahmā world.

a teacher's fee for his teacher solely in accordance with the Dhamma, not contrary to the Dhamma. And what, Doṇa, is the Dhamma in that case? Not by agriculture, not by trade, not by raising cattle, not by archery, not by service to the king, not by a particular craft, but solely by wandering for alms [226] without scorning the alms bowl. Having offered the teacher's fee to his teacher, he seeks a wife solely in accordance with the Dhamma, not contrary to the Dhamma. And what, Doṇa, is the Dhamma in that case? Not by buying and selling, [he takes] only a brahmin woman given to him by the pouring of water. He couples only with a brahmin woman, not with a khattiya woman, a vessa woman, a sudda woman, or a *caṇḍāla* woman, nor with a woman from a family of hunters, bamboo workers, chariot makers, or flower scavengers. He does not couple with a pregnant woman, nor with a woman who is nursing, nor with a woman out of season.

"And why, Doṇa, doesn't the brahmin couple with a pregnant woman? Because, if he were to couple with a pregnant woman, the little boy or girl would be born in excessive filth; therefore he does not couple with a pregnant woman. And why doesn't he couple with a woman who is nursing? Because, if he were to couple with a woman who is nursing, the little boy or girl would drink back the foul substance;²¹⁴ therefore he does not couple with a woman who is nursing. Why doesn't he couple with a woman out of season? Because his brahmin wife does not serve for sensual pleasure, amusement, and sensual delight, but only for procreation.²¹⁵ When he has engaged in sexual activity, he shaves off his hair and beard, puts on ochre robes, and goes forth from the household life into homelessness. When he has gone forth, secluded from sensual pleasures, secluded from unwholesome states ... he enters and dwells in the

²¹⁴ I read with Ce, Ee *asuciṭṭipīto*, as against Be *asuciṭṭipīlito*, "would be oppressed by the impure substance."

²¹⁵ Ce, Ee read: *Sace doṇa brāhmaṇo anutuniṃ gacchati, tassa sā hoti brāhmaṇī n'eva kāmattā na davatthā na ratatthā, pajatthāva brāhmaṇassa brāhmaṇī hoti*. This reading, it seems, joins the premise of the hypothetical to the consequence of the alternative (that is, when the brahmin has relations with his wife only when she is in season). I follow Brahmāli's suggestion to delete *sace doṇa brāhmaṇo anutuniṃ gacchati*, which leaves a text that makes good sense. Be does not have any statement about the brahmin coupling with a woman only when she is in season, but follows the statement that he does not couple with a nursing woman with the words: *tassa sā hoti brāhmaṇī n'eva kāmattā na davatthā na ratatthā, pajatthāva brāhmaṇassa brāhmaṇī hoti*. It seems that, in this reading, a clause has been lost.

first jhāna ... [as in 5:14] ... the fourth jhāna. Having developed these four jhānas, [227] with the breakup of the body, after death, he is reborn in a good destination, in a heavenly world. In this way a brahmin is similar to a deva.

(3) "And how, Doṇa, is a brahmin one who remains within the boundary? Here, a brahmin is well born on both his maternal and paternal sides, of pure descent, unassailable and impeccable with respect to birth as far back as the seventh paternal generation. He lives the spiritual life of virginal celibacy for forty-eight years ... [all as above down to] ... Because his brahmin wife does not serve for sensual pleasure, amusement, or sensual delight, but only for procreation. When he has engaged in sexual activity, out of attachment to his sons he remains settled on his property and does not go forth from the household life into homelessness. He stops at the boundary of the ancient brahmins but does not violate it. Since he stops at the boundary of the ancient brahmins but does not violate it, he is called a brahmin who remains within the boundary. It is in this way that a brahmin is one who remains within the boundary.

(4) "And how, Doṇa, is a brahmin one who has crossed the boundary? [228] Here, a brahmin is well born on both his maternal and paternal sides, of pure descent, unassailable and impeccable with respect to birth as far back as the seventh paternal generation. He lives the spiritual life of virginal celibacy for forty-eight years, studying the hymns. He then seeks a teacher's fee for his teacher solely in accordance with the Dhamma, not contrary to the Dhamma. And what, Doṇa, is the Dhamma in that case? Not by agriculture, not by trade, not by raising cattle, not by archery, not by service to the king, not by a particular craft, but solely by wandering for alms without scorning the alms bowl. Having offered the teacher's fee to his teacher, he seeks a wife both in accordance with the Dhamma and contrary to the Dhamma. [He takes a wife] by buying and selling as well as a brahmin woman given to him by the pouring of water. He couples with a brahmin woman, a khattiya woman, a vessa woman, a sudda woman, and a *caṇḍāla* woman, and a woman from a family of hunters, bamboo workers, chariot makers, or flower scavengers. He couples with a pregnant woman, a woman who is nursing, a woman in season, and a woman out of season. His brahmin wife serves for

sensual pleasure, amusement, and sensual delight, as well as for procreation.²¹⁶ He does not stop at the boundary of the ancient brahmins but violates it. Since he does not stop at the boundary of the ancient brahmins but violates it, he is called a brahmin who has crossed the boundary. It is in this way that a brahmin is one who has crossed the boundary.

(5) "And how, Doṇa, is a brahmin a *caṇḍāla* of a brahmin? Here, a brahmin is well born on both his maternal and paternal sides, of pure descent, unassailable and impeccable with respect to birth as far back as the seventh paternal generation. He [229] lives the spiritual life of virginal celibacy for forty-eight years, studying the hymns. He then seeks a teacher's fee for his teacher both in accordance with the Dhamma and contrary to the Dhamma—by agriculture, by trade, by raising cattle, by archery, by service to the king, by a particular craft, and not only²¹⁷ by wandering for alms without scorning the alms bowl. Having offered the teacher's fee to his teacher, he seeks a wife both in accordance with the Dhamma and contrary to the Dhamma. [He takes a wife] by buying and selling as well as a brahmin woman given to him by the pouring of water. He couples with a brahmin woman, a khattiya woman, a vessa woman, a sudda woman, and a *caṇḍāla* woman, and a woman from a family of hunters, bamboo workers, chariot makers, or flower scavengers. He couples with a pregnant woman, a woman who is nursing, a woman in season, and a woman out of season. His brahmin wife serves for sensual pleasure, amusement, and sensual delight, as well as for procreation. He earns his living by all kinds of work. Brahmins say to him: 'Why, sir, while claiming to be a brahmin, do you earn your living by all kinds of work?' He answers them: 'Just as fire burns pure things and impure things yet is not thereby defiled, so too, sirs, if a brahmin earns his living by all kinds of work, he is not thereby defiled.' Since he earns his living by all kinds of work, this brahmin is called a *caṇḍāla* of a brahmin. It is in this way that a brahmin is a *caṇḍāla* of a brahmin.

²¹⁶ Reading with Be, Ee *pajattthāpi*, as against Ce *na pajattthāva*.

²¹⁷ I assume the text (in all three eds.) should be corrected to read *na kevalam bhikkhācariyāya* rather than *kevalam pi bhikkhācariyāya*.

"Doṇa, the ancient seers among the brahmin—that is, Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamataggi, Aṅgīrasa, Bhāradvāja, [230] Vāseṭṭha, Kassapa, and Bhagu—were the creators of the hymns and the composers of the hymns, and it is their ancient hymns, formerly chanted, declared, and compiled, that the brahmins nowadays still chant and repeat, repeating what was spoken, reciting what was recited, and teaching what was taught. Those ancient seers described these five kinds of brahmins: the one similar to Brahmā, the one similar to a deva, the one who remains within the boundary, the one who has crossed the boundary, and the *caṇḍāla* of a brahmin as the fifth. Which of these are you, Doṇa?"

"Such being the case, Master Gotama, we do not even measure up to the *caṇḍāla* of a brahmin. Excellent, Master Gotama! Excellent, Master Gotama! Master Gotama has made the Dhamma clear in many ways, as though he were turning upright what had been overthrown, revealing what was hidden, showing the way to one who was lost, or holding up a lamp in the darkness so those with good eyesight can see forms. I now go for refuge to Master Gotama, to the Dhamma, and to the Saṅgha of bhikkhus. Let Master Gotama consider me a lay follower who from today has gone for refuge for life."

193 (3) Saṅgārava²¹⁸

Then the brahmin Saṅgārava approached the Blessed One and exchanged greetings with him. When they had concluded their greetings and cordial talk, he sat down to one side and said to the Blessed One:

"Master Gotama, why is it that sometimes even those hymns that have been recited over a long period do not recur to the mind, let alone those that have not been so recited? Why is it that sometimes even those hymns that have not been recited over a long period recur to the mind, let alone those that have been so recited?"

²¹⁸ Also at SN 46:55, V 121–26, but with a section on the seven factors of enlightenment.

[Why the hymns are not remembered]

(1) "Brahmin, when one dwells with a mind obsessed and oppressed by sensual lust, and one does not understand as it really is the escape from arisen sensual lust,²¹⁹ on that occasion one does not know and see as it really is one's own good, the good of others, and the good of both.²²⁰ Then even those hymns that have been recited over a long period do not recur to the mind, let alone those that have not been so recited. Suppose there were a bowl of water mixed with lac, turmeric, blue dye, or crimson dye. If a man with good sight [231] were to examine his own facial reflection in it, he would not know and see it as it really is. So too, when one dwells with a mind obsessed and oppressed by sensual lust ... let alone those that have not been so recited.

(2) "Again, when one dwells with a mind obsessed and oppressed by ill will, and one does not understand as it really is the escape from arisen ill will, on that occasion one does not know and see as it really is one's own good, the good of others, and the good of both. Then even those hymns that have been recited over a long period do not recur to the mind, let alone those that have not been so recited. Suppose there were a bowl of water being heated over a fire, bubbling and boiling. If a man with good sight were to examine his own facial reflection in it, he would not know and see it as it really

²¹⁹ Mp interprets the escape from the hindrances by way of the threefold escape. In relation to the hindrance of sensual desire, escape by suppression (*vikkhambhananissaraṇa*) occurs through the first jhāna based on the unattractive nature of the body; escape in a particular respect (*tadaṅganissaraṇa*) through insight; and escape by eradication (*samucchedanissaraṇa*) through the path of arahantship (broadly interpreting *kāmacchanda* as craving for any object). (ii) The escape from *ill will* occurs by suppression through the first jhāna based on loving-kindness, and by eradication through the path of the non-returner. (iii) The escape from *dullness and drowsiness* occurs by suppression through the perception of light (the visualization of a bright light) and by eradication through the path of arahantship. (iv) The escape from *restlessness and remorse* occurs by suppression through serenity—*remorse* being then eradicated through the path of the non-returner and *restlessness* through the path of arahantship. And (v) the escape from *doubt* occurs by suppression through the defining of phenomena (*dhammavavatthāna*; see Vism 587–93, Ppn 18.3–24) and by eradication through the path of stream-entry. Mp does not apply "escape in a particular respect" to the last four hindrances, but Mp-ṭ says it occurs in that the hindrances can be dispelled by reflection (*paṭisaṅkhānavasena tassa vinodetabbatāya tadaṅganissaraṇampi labbhat'eva*).

²²⁰ Mp interprets these terms from a monastic perspective. One's own good (*attattha*) is arahantship, and the good of others (*parattha*) is the welfare of the lay supporters who provide one with material support (because the offering of such gifts creates merit).

is. So too, when one dwells with a mind obsessed and oppressed by ill will ... let alone those that have not been so recited.

(3) "Again, when one dwells with a mind obsessed and oppressed by dullness and drowsiness, and one does not understand as it really is the escape from arisen dullness and drowsiness, on that occasion one does not know and see as it really is one's own good, the good of others, and the good of both. [232] Then even those hymns that have been recited over a long period do not recur to the mind, let alone those that have not been so recited. Suppose there were a bowl of water covered over with algae and water plants. If a man with good sight were to examine his own facial reflection in it, he would not know and see it as it really is. So too, when one dwells with a mind obsessed and oppressed by dullness and drowsiness ... let alone those that have not been so recited.

(4) "Again, when one dwells with a mind obsessed and oppressed by restlessness and remorse, and one does not understand as it really is the escape from arisen restlessness and remorse, on that occasion one does not know and see as it really is one's own good, the good of others, and the good of both. Then even those hymns that have been recited over a long period do not recur to the mind, let alone those that have not been so recited. Suppose there were a bowl of water stirred by the wind, rippling, swirling, churned into wavelets. If a man with good sight were to examine his own facial reflection in it, he would not know and see it as it really is. So too, when one dwells with a mind obsessed and oppressed by restlessness and worry ... [233] ... let alone those that have not been so recited.

(5) "Again, when one dwells with a mind obsessed and oppressed by doubt, and one does not understand as it really is the escape from arisen doubt, on that occasion one does not know and see as it really is one's own good, the good of others, and the good of both. Then even those hymns that have been recited over a long period do not recur to the mind, let alone those that have not been so recited. Suppose there were a bowl of water that is cloudy, turbid, and muddy, placed in the dark. If a man with good sight were to examine his own facial reflection in it, he would not know and see it as it

really is. So too, when one dwells with a mind obsessed and oppressed by doubt, and one does not understand as it really is the escape from arisen doubt, on that occasion one does not know and see as it really is one's own good, the good of others, and the good of both. Then even those hymns that have been recited over a long period do not recur to the mind, let alone those that have not been so recited.

[Why the hymns are remembered]

(1) "Brahmin, when one dwells with a mind that is not obsessed and oppressed by sensual lust, and one understands as it really is the escape from arisen sensual lust, on that occasion one knows and sees as it really is one's own good, the good of others, and the good of both. Then even those hymns that have not been recited over a long period recur to the mind, let alone those that have been so recited. Suppose there were a bowl of water not mixed with lac, turmeric, blue dye, [234] or crimson dye. If a man with good sight were to examine his own facial reflection in it, he would know and see it as it really is. So too, when one dwells with a mind that is not obsessed and oppressed by sensual lust ... let alone those that have been so recited.

(2) "Again, when one dwells with a mind that is not obsessed and oppressed by ill will, and one understands as it really is the escape from arisen ill will, on that occasion one knows and sees as it really is one's own good, the good of others, and the good of both. Then even those hymns that have not been recited over a long period recur to the mind, let alone those that have been so recited. Suppose there were a bowl of water not heated over a fire, not bubbling and boiling. If a man with good sight were to examine his own facial reflection in it, he would know and see it as it really is. So too, when one dwells with a mind that is not obsessed and oppressed by ill will ... let alone those that have been so recited.

(3) "Again, when one dwells with a mind that is not obsessed and oppressed by dullness and drowsiness, and one understands as it really is the escape from arisen dullness and drowsiness, on that occasion one knows and sees as it really is one's own

good, one's own good, the good of others, and the good of both. Then even those hymns that have not been recited over a long period recur to the mind, [235] let alone those that have been so recited. Suppose there were a bowl of water not covered over with algae and water plants. If a man with good sight were to examine his own facial reflection in it, he would know and see it as it really is. So too, when one dwells with a mind that is not obsessed and oppressed by dullness and drowsiness ... let alone those that have been so recited.

(4) "Again, when one dwells with a mind that is not obsessed and oppressed by restlessness and remorse, and one understands as it really is the escape from arisen restlessness and remorse, on that occasion one knows and sees as it really is one's own good, the good of others, and the good of both. Then even those hymns that have not been recited over a long period recur to the mind, let alone those that have been so recited. Suppose there were a bowl of water not stirred by the wind, without ripples, without swirls, not churned into wavelets. If a man with good sight were to examine his own facial reflection in it, he would know and see it as it really is. So too, when one dwells with a mind that is not obsessed and oppressed by restlessness and remorse ... let alone those that have been so recited.

(5) "Again, when one dwells with a mind that is not obsessed and oppressed by doubt, and one understands as it really is the escape from arisen doubt, [236] on that occasion one knows and sees as it really is one's own good, the good of others, and the good of both. Then even those hymns that have not been recited over a long period recur to the mind, let alone those that have been so recited. Suppose there were a bowl of water that is clear, serene, and limpid, placed in the light. If a man with good sight were to examine his own facial reflection in it, he would know and see it as it really is. So too, when one dwells with a mind that is not obsessed and oppressed by doubt, and one understands as it really is the escape from arisen doubt, on that occasion one knows and sees as it really is one's own good, the good of others, and the good of both. Then even those hymns that have not been recited over a long period recur to the mind, let alone those that have been so recited.

"This, brahmin, is the reason why sometimes even those hymns that have been recited over a long period do not recur to the mind, let alone those that have not been so recited. This is the reason why sometimes even those hymns that have not been recited over a long period recur to the mind, let alone those that have been so recited."

"Excellent, Master Gotama!... Let Master Gotama consider me a lay follower who from today has gone for refuge for life."

194 (4) Kāraṇapālī

On one occasion the Blessed One was dwelling at Vesālī in the hall with the peaked roof in the Great Wood. Now on that occasion the brahmin Kāraṇapālī was getting some work done for the Licchavis.²²¹ The brahmin Kāraṇapālī saw the brahmin Piṅgiyānī [237] coming in the distance and said to him:

"Where is Master Piṅgiyānī coming from in the middle of the day?"

"I am coming, sir, from the presence of the ascetic Gotama."²²²

"What do you think of the ascetic Gotama's competence in wisdom? Do you consider him wise?"

"Who am I, sir, that I could know the ascetic Gotama's competence in wisdom? Certainly, only one like him could know his competence in wisdom!"

"You praise the ascetic Gotama with lofty praise, indeed."

"Who am I, sir, that I could praise the ascetic Gotama? Praised by those who are praised, Master Gotama is best among devas and humans!"

"What grounds do you see, Master Piṅgiyānī, for placing such full confidence in the ascetic Gotama?"

²²¹ Mp explains that after rising early, he had new gates, a watchtower, and ramparts built and had those that had decayed repaired.

²²² Mp identifies Piṅgiyānī as a brahmin who was a noble disciple established in the fruit of non-returning (*anāgāmiṃphale patitṭhitam ariyasāvakaṃ brāhmaṇam*). His daily routine was to visit the Buddha and offer him incense and garlands. At the time the sutta begins, he was returning from his daily visit.

(1) "Just as a man who has found satisfaction in the best of tastes will no longer desire tastes of an inferior kind; so too, sir, whatever one hears of Master Gotama's Dhamma—be it discourses, mixed prose and verse, expositions, or amazing accounts—one will no longer yearn for the doctrines of ordinary ascetics and brahmins.²²³

(2) "Just as a man oppressed by hunger and weakness who receives a honey cake will enjoy a sweet, delicious taste wherever he eats of it; so too, sir, whatever one hears of Master Gotama's Dhamma—discourses, mixed prose and verse, expositions, or amazing accounts—one will obtain satisfaction and placidity of mind.

(3) "Just as a man who comes upon a piece of sandalwood, whether yellow sandalwood or red sandalwood, will enjoy a pure, fragrant scent wherever he smells it, be it at the bottom, the middle, or the top [238]; so too, sir, whatever one hears of Master Gotama's Dhamma—discourses, mixed prose and verse, expositions, or amazing accounts—one will derive elation and joy.

(4) "Just as a capable physician might instantly cure one who is afflicted, sick, and gravely ill; so too, sir, whatever one hears of Master Gotama's Dhamma—discourses, mixed prose and verse, expositions, or amazing accounts—one's sorrow, lamentation, pain, dejection, and anguish will vanish.

(5) "Just as there might be a delightful pond with pleasant banks, its water clear, agreeable, cool, and limpid, and a man oppressed and exhausted by the heat, fatigued, parched, and thirsty, might come by, enter the pond, and bathe and drink; thus all his affliction, fatigue, and feverish burning would subside. So too, sir, whatever one hears of Master Gotama's Dhamma—discourses, mixed prose and verse, expositions, or amazing accounts—all one's affliction, fatigue, and feverish burning subside."

When this was said, the brahmin Kāraṇapālī rose from his seat, arranged his upper robe over one shoulder, and placing his right knee on the ground, he reverently saluted the Blessed One and uttered three times these inspired words:

²²³ For some reason, he cites only four of the nine divisions of the Dhamma. Perhaps it was only these with which he was familiar, or perhaps this implies a later provenance for the others.

"Homage to the Blessed One, the Arahant, the Perfectly Enlightened One!
Homage to the Blessed One, the Arahant, the Perfectly Enlightened One! Homage to the
Blessed One, the Arahant, the Perfectly Enlightened One!

"Excellent, Master Piṅgiyānī! Excellent, Master Piṅgiyānī! Master Piṅgiyānī has made the Dhamma clear in many ways, as though he were turning upright what had been overthrown, revealing what was hidden, showing the way to one who was lost, [239] or holding up a lamp in the darkness so those with good sight can see forms. Master Piṅgiyānī, I now go for refuge to Master Gotama, to the Dhamma, and to the Saṅgha of bhikkhus. Let Master Piṅgiyānī consider me a lay follower who from today has gone for refuge for life."

195 (5) Piṅgiyānī

On one occasion the Blessed One was dwelling at Vesālī in the hall with the peaked roof in the Great Wood. Now on that occasion five hundred Licchavis were visiting the Blessed One. Some Licchavis were blue, with a blue complexion, clothed in blue, wearing blue ornaments. Some Licchavis were yellow, with a yellow complexion, clothed in yellow, wearing yellow ornaments. Some Licchavis were red, with a red complexion, clothed in red, wearing red ornaments. Some Licchavis were white, with a white complexion, clothed in white, wearing white ornaments. Yet the Blessed One outshone them all with his beauty and glory.

Then the brahmin Piṅgiyānī rose from his seat, arranged his upper robe over one shoulder, and having reverently saluted the Blessed One, he said: "An inspiration has come to me, Blessed One! An inspiration has come to me, Fortunate One!"

"Then express your inspiration, Piṅgiyānī," the Blessed One said.²²⁴ Then, in the presence of the Blessed One, the brahmin Piṅgiyānī extolled him with an appropriate verse:²²⁵

²²⁴ *Paṭibhātu taṃ piṅgiyānī.* Lit., "Let it shine upon you, Piṅgiyānī."

²²⁵ At SN 3:12, l 81, this verse is spoken by the lay follower Candanaṅgalika, who also recites it after being moved by a sudden surge of inspiration. In the verse, Aṅgīrasa is an epithet of the Buddha.

"As the fragrant red *kokanada* lotus
blooms in the morning, its fragrance unspent,
behold Aṅgīrasa radiant
like the sun beaming in the sky."

Then those Licchavis presented the brahmin Piṅgiyānī with five hundred upper robes. The brahmin Piṅgiyānī presented those five hundred upper robes to the Blessed One. [240] The Blessed One then said to those Licchavis:

"Licchavis, the manifestation of five gems is rare in the world.²²⁶ What five? (1) The manifestation of a Tathāgata, an Arahant, a Perfectly Enlightened One is rare in the world. (2) A person who can teach the Dhamma and discipline proclaimed by a Tathāgata is rare in the world. (3) When the Dhamma and discipline proclaimed by a Tathāgata has been taught, a person who can understand it is rare in the world. (4) When the Dhamma and discipline proclaimed by a Tathāgata has been taught, a person who can understand it and practice in accordance with the Dhamma is rare in the world. (5) A grateful and thankful person is rare in the world. Licchavis, the manifestation of these five gems is rare in the world."

196 (6) Dreams

"Bhikkhus, before his enlightenment, while he was just a bodhisatta, not fully enlightened, five great dreams appeared to the Tathāgata, the Arahant, the Perfectly Enlightened One. What five?

(1) "Before his enlightenment, while he was just a bodhisatta, not fully enlightened, the Tathāgata, the Arahant, the Perfectly Enlightened One [dreamt] that this mighty earth was his bedstead; the Himālaya, king of mountains, was his pillow; his left hand rested on the eastern sea, his right hand on the western sea, and his two feet

²²⁶ The following as at **5:143** above.

on the southern sea. This was the first great dream that appeared to the Tathāgata, the Arahant, the Perfectly Enlightened One before his enlightenment, while he was just a bodhisatta, not fully enlightened.

(2) "Again, before his enlightenment ... the Tathāgata, the Arahant, the Perfectly Enlightened One [dreamt] that a kind of grass called *tiriyā* rose up from his navel and stood touching the sky. [241] This was the second great dream that appeared to the Tathāgata ... while he was just a bodhisatta, not fully enlightened.

(3) "Again, before his enlightenment ... the Tathāgata, the Arahant, the Perfectly Enlightened One [dreamt] that white worms with black heads crawled from his feet up to his knees and covered them. This was the third great dream that appeared to the Tathāgata ... while he was just a bodhisatta, not fully enlightened.

(4) "Again, before his enlightenment ... the Tathāgata, the Arahant, the Perfectly Enlightened One [dreamt] that four birds of different colors came from the four quarters, fell at his feet, and turned all white. This was the fourth great dream that appeared to the Tathāgata ... while he was just a bodhisatta, not fully enlightened.

(5) "Again, before his enlightenment ... the Tathāgata, the Arahant, the Perfectly Enlightened One [dreamt] that he climbed up a huge mountain of dung without being soiled by it. This was the fifth great dream that appeared to the Tathāgata ... while he was just a bodhisatta, not fully enlightened.

(1) "Now, bhikkhus, when the Tathāgata, the Arahant, the Perfectly Enlightened One—before his enlightenment, while just a bodhisatta, not fully enlightened—[dreamt] that this mighty earth was his bedstead and the Himālaya, king of mountains, his pillow; that his left hand rested on the eastern sea, his right hand on the western sea, and his two feet on the southern sea, [this was a foretoken] that he would awaken to the

unsurpassed, perfect enlightenment.²²⁷ This first great dream appeared to him [as a sign] that his awakening [was imminent].²²⁸ [242]

(2) "When the Tathāgata, the Arahant, the Perfectly Enlightened One ... [dreamt] that *tiriyā* grass rose up from his navel and stood touching the sky, [this was a foretoken] that he would awaken to the noble eightfold path and would proclaim it well among devas and humans. This second great dream appeared to him [as a sign] that his awakening [was imminent].

(3) "When the Tathāgata, the Arahant, the Perfectly Enlightened One ... [dreamt] that white worms with black heads crawled from his feet up to his knees and covered them, [this was a foretoken] that many white-robed householders would go for lifelong refuge to the Tathāgata. This third great dream appeared to him [as a sign] that his awakening [was imminent].

(4) "When the Tathāgata, the Arahant, the Perfectly Enlightened One ... [dreamt] that four birds of different colors came from the four quarters, fell at his feet, and turned all white, [this was a foretoken] that members of the four classes—khattiyas, brahmins, vessas, and suddas—would go forth from the household life into homelessness in the Dhamma and discipline proclaimed by the Tathāgata and realize unsurpassed liberation. This fourth great dream appeared to him [as a sign] that his awakening [was imminent].

(5) "When the Tathāgata, the Arahant, the Perfectly Enlightened One ... [dreamt] that he climbed up a huge mountain of dung without being soiled by it, [this was a

²²⁷ I have added "this was a foretoken" in compliance with Mp's use of the word *pubbanimitta* to characterize the significance of the dreams. Brahmāli suggests: "[the dream] ... represented his awakening to the unsurpassed, perfect enlightenment," with a parallel construction for the corresponding sections below.

²²⁸ *Tassa abhisambodhāya ayam paṭhamo mahāsupino pāturahosi*. Brahmāli suggests here: "This was the first great dream that was beneficial for his awakening," again with a parallel construction for the corresponding sections below. The sentence as it stands is perplexing; yet Mp does not comment and there is no Chinese parallel. Ce and Be read *tassā* for *tassa* (the Ee reading). *Tassā* would have to represent *sammā sambodhi* in the previous sentence, but the question would then arise what *abhisambodhāya* relates to in §§2–4, where *sammā sambodhi* does not occur. I find the sentence is more intelligible if we read *tassa* (as in the following sections), taking it to mean "to him," that is, to the future Buddha. We can then see the whole sentence as affirming that the dream was indicative of his imminent awakening.

foretoken] that he would receive robes, almsfood, dwellings, and medicinal requisites and [other] supports for the sick, and he would use them without being tied to them, infatuated with them, and blindly absorbed in them, seeing the danger and knowing the escape. This fifth great dream appeared to him [as a sign] that his awakening [was imminent].

"These, bhikkhus, were the five great dreams that appeared to the Tathāgata, the Arahant, the Perfectly Enlightened One, before his enlightenment, while he was just a bodhisatta, not fully enlightened." [243]

197 (7) Rain

"Bhikkhus, there are these five obstacles to rain that the forecasters do not know about, where their eyes do not tread.²²⁹ What five?

(1) "Bhikkhus, the heat element in the upper regions of the sky becomes disturbed. Because of this, the clouds that have arisen are scattered. This is the first obstacle to rain that the forecasters do not know about, where their eyes do not tread.

(2) "Again, the air element in the upper regions of the sky becomes disturbed. Because of this, the clouds that have arisen are scattered. This is the second obstacle to rain....

(3) " Again, Rāhu the asura king receives the water with his hand and discards it into the ocean. This is the third obstacle to rain....

(4) "Again, the rain-cloud devas become heedless. This is the fourth obstacle to rain....

(5) "Again, human beings become unrighteous. This is the fifth obstacle to rain....

"These are the five obstacles to rain that the forecasters do not know about, where their eyes do not tread."

198 (8) Speech

²²⁹ Ce, Be *yattha nemittānaṃ cakkhu na kamati* (Ee na *kkhamati*). The Pāli itself mixes metaphors.

"Bhikkhus, possessing five factors, speech is well spoken, not badly spoken; it is blameless and beyond reproach by the wise. What five? [244] It is spoken at the proper time; what is said is true; it is spoken gently; what is said is beneficial; it is spoken with a mind of loving-kindness. Possessing these five factors, speech is well spoken, not badly spoken; it is blameless and beyond reproach by the wise."

199 (9) Families

"Bhikkhus, whenever virtuous monastics²³⁰ come to a home, the people there generate much merit on five grounds. What five? (1) When people see virtuous monastics come to their home and they arouse hearts of confidence [toward them], on that occasion that family is practicing the way conducive to heaven. (2) When people rise, pay homage, and offer a seat to virtuous monastics who come to their home, on that occasion that family is practicing the way conducive to birth in high families. (3) When people remove the stain of miserliness toward virtuous monastics who come to their home, on that occasion that family is practicing the way conducive to great influence. (4) When, according to their means, people share what they have with virtuous monastics who come to their home, on that occasion that family is practicing the way conducive to great wealth. (5) When people question virtuous monastics who come to their home, make inquiries about the teachings, and listen to the Dhamma, on that occasion that family is practicing the way conducive to great wisdom. [245] Bhikkhus, whenever virtuous monastics come to a home, the people there generate much merit on these five grounds."

200 (10) Escape

²³⁰ *Pabbajitā*. Elsewhere I have usually rendered *pabbajita* as "one who has gone forth," and occasionally as "monk." Here, to avoid an unwieldy "virtuous ones who have gone forth," and to keep the rendering gender-neutral, I use "monastics." "Home" renders *kula*, lit. "family," but in this context the former better conveys the sense.

"Bhikkhus, there are these five elements of escape.²³¹ What five?

(1) "Here, when a bhikkhu is attending to sensual pleasures,²³² his mind does not launch out upon them, and become placid, settled, and focused on them.²³³ But when he is attending to renunciation, his mind launches out upon it, and becomes placid, settled, and focused on it. His mind is well departed,²³⁴ well developed, well emerged, well liberated, and well detached from sensual pleasures. And he is freed from those taints, distressful and feverish, that arise with sensual pleasures as condition. He does not feel that kind of feeling.²³⁵ This is declared to be the escape from sensual pleasures.

(2) "Again, when a bhikkhu is attending to ill will, his mind does not launch out upon it, and become placid, settled, and focused on it. But when he is attending to benevolence, his mind launches out upon it, and becomes placid, settled, and focused on it. His mind is well departed, well developed, well emerged, well liberated, and well detached from ill will. And he is freed from those taints, distressful and feverish, that arise with ill will as condition. He does not feel that kind of feeling. This is declared to be the escape from ill will.

(3) "Again, when a bhikkhu is attending to harming, his mind does not launch out upon it, and become placid, settled, and focused on it. But when he is attending to non-harming, his mind launches out upon it, and becomes placid, settled, and focused on it.

²³¹ *Nissāraṇīyā dhātuyo*. Mp glosses *nissāraṇīya* with *visaṃyutta*, "detached, disconnected," and *dhātuyo* with *attasuññasabhāvā*, "a nature empty of self."

²³² Mp: "Having emerged from jhāna on an unattractive object, he sends his mind in the direction of sensual pleasures for the purpose of investigating them, just as one might take an antidote for the purpose of investigating a poison." Mp-ṭ: "Such a bhikkhu does not attend to sensual pleasures in the sense [that he is overcome] by the defilement. Rather, he investigates: 'My mind is now fixed in renunciation. Why do sensual thoughts arise?'"

²³³ Though all three eds. here read *vimuccati*, Mp glosses the word with *adhimuccati*. The latter makes better sense to me. The manuscript traditions, as well as printed eds., show irregular variations between these two readings throughout the Nikāyas.

²³⁴ I read with Ce, Be *sugatam* as against Ee *sukatam*. The former has the support of Mp, which glosses "well departed because it has gone into the object" (*gocare gatattā suṭṭhu gatam*). I believe, however, that the sense of *sugatam* is that the mind has *gone away* from the defilement, which ties up better with the notion of escape (*nissarāṇa*).

²³⁵ *Na so tam vedanam vediyati*. Mp: "He does not feel that sensual feeling or that distressful and feverish feeling."

His mind is well departed, well developed, well emerged, well liberated, and well detached from harming. And he is freed from those taints, distressful and feverish, that arise with harming as condition. He does not feel that kind of feeling. This is declared to be the escape from harming. [246]

(4) "Again, when a bhikkhu is attending to form, his mind does not launch out upon it, and become placid, settled, and focused on it. But when he is attending to the formless, his mind launches out upon it, and becomes placid, settled, and focused on it. His mind is well departed, well developed, well emerged, well liberated, and well detached from form. And he is freed from those taints, distressful and feverish, that arise with form as condition. He does not feel that kind of feeling. This is declared to be the escape from form.

(5) "Again, when a bhikkhu is attending to personal existence, his mind does not launch out upon it, and become placid, settled, and focused on it. But when he is attending to the cessation of personal existence, his mind launches out upon it, and becomes placid, settled, and focused on it. His mind is well departed, well developed, well emerged, well liberated, and well detached from personal existence. And he is freed from those taints, distressful and feverish, that arise with personal existence as condition. He does not feel that feeling. This is declared to be the escape from personal existence.

"Delight in sensual pleasures does not lie within him; delight in ill will does not lie within him; delight in harming does not lie within him; delight in form does not lie within him; delight in personal existence does not lie within him. Because he is without the underlying tendencies toward delight in sensual pleasures, delight in ill will, delight in harming, delight in form, and delight in personal existence, he is called a bhikkhu devoid of underlying tendencies. He has cut off craving, stripped off the fetter, and by completely breaking through conceit, he has made an end of suffering. These, bhikkhus, are the five elements of escape." [247]

The Fifth Fifty

I. Kimbila

201 (1) Kimbila

On one occasion the Blessed One was dwelling at Kimbilā in a *nicula* grove.²³⁶ Then the Venerable Kimbila approached the Blessed One, paid homage to him, sat down to one side, and said:

"What is the cause and reason why, bhante, the good Dhamma does not continue long after a Tathāgata has attained final nibbāna?"²³⁷

"(1) Here, Kimbila, after a Tathāgata has attained final nibbāna, the bhikkhus, bhikkhunīs, male lay followers, and female lay followers dwell without reverence and deference toward the Teacher. (2) They dwell without reverence and deference toward the Dhamma. (3) They dwell without reverence and deference toward the Saṅgha. (4) They dwell without reverence and deference toward the training. (5) They dwell without reverence and deference toward each other. This is the cause and reason why the good Dhamma does not continue long after a Tathāgata has attained final nibbāna.

"What is the cause and reason why, bhante, the good Dhamma continues long after a Tathāgata has attained final nibbāna?"

"(1) Here, Kimbila, after a Tathāgata has attained final nibbāna, the bhikkhus, bhikkhunīs, male lay followers, and female lay followers dwell with reverence and

²³⁶ Be and Ee read *veḷuvane*, Ce *niceluvane*. Mp (Be) has *niculavane* in the lemma, glossed as *mucalindavane*. Both PED and SED list *nicula* as a kind of tree, identified as *Barringtonia acutangula*.

²³⁷ It cannot be determined from the language of the text whether Kimbila's questions and the Buddha's replies refer to the general conditions under which the teaching of a Buddha disappears, or to the conditions under which the Buddha Gotama's teaching will disappear. Mp seems to support the former interpretation. It explains that Kimbila had become a monk in the time of the past Buddha Kassapa, during an era when the latter's teaching was in decline. He now recollected this past life and wanted to inquire from the present Buddha about the cause for the decline of the Dhamma. Brahmāli disagrees with me about this and writes: "This [translation] seems to assume that Kimbila is thinking in cosmic terms, about Tathāgatas as a type of being. But it seems more likely to me that he was concerned specifically with what would happen after Gotama Buddha passed away."

deference toward the Teacher. (2) They dwell with reverence and deference toward the Dhamma. (3) They dwell with reverence and deference toward the Saṅgha. (4) They dwell with reverence and deference toward the training. (5) They dwell with reverence and deference toward each other. This is the cause and reason why the good Dhamma continues long after a Tathāgata has attained final nibbāna." [248]

202 (2) Listening to the Dhamma

"Bhikkhus, there are these five benefits in listening to the Dhamma. What five? One hears what one has not heard; one clarifies what has been heard; one emerges from perplexity; one straightens out one's view; one's mind becomes placid. These are the five benefits in listening to the Dhamma."

203 (3) Thoroughbred²³⁸

"Bhikkhus, possessing five factors, a king's excellent thoroughbred horse is worthy of a king, an accessory of a king, and reckoned as a factor of kingship. What five? Rectitude, speed, gentleness, patience, and mildness. Possessing these five factors, a king's excellent thoroughbred horse is ... reckoned as a factor of kingship.

"So too, possessing five qualities, a bhikkhu is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, an unsurpassed field of merit for the world. What five? Rectitude, speed, gentleness, patience, and mildness. Possessing these five qualities, a bhikkhu is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, an unsurpassed field of merit for the world."

204 (4) Powers

²³⁸ An expanded parallel of **4:112**.

"Bhikkhus, there are these five powers. What five? The power of faith, the power of moral shame, the power of moral dread, the power of energy, and the power of wisdom. These are the five powers."

205 (5) Barrenness²³⁹

"Bhikkhus, there are these five kinds of mental barrenness.²⁴⁰ What five?

(1) "Here, a bhikkhu is perplexed about the Teacher, doubts him, [249] is not convinced about him and does not place confidence in him. When a bhikkhu is perplexed about the Teacher, doubts him, is not convinced about him and does not place confidence in him, his mind does not incline to ardor, effort, perseverance, and striving. Since his mind does not incline to ardor ... and striving, this is the first kind of mental barrenness.

(2) "Again, a bhikkhu is perplexed about the Dhamma, doubts it, is not convinced about it and does not place confidence in it. When a bhikkhu is perplexed about the Dhamma, doubts it, is not convinced about it and does not place confidence in it, his mind does not incline to ardor, effort, perseverance, and striving. Since his mind does not incline to ardor ... and striving, this is the second kind of mental barrenness.

(3) "Again, a bhikkhu is perplexed about the Saṅgha, doubts it, is not convinced about it and does not place confidence in it. When a bhikkhu is perplexed about the Saṅgha, doubts it, is not convinced about it and does not place confidence in it, his mind does not incline to ardor, effort, perseverance, and striving. Since his mind does not incline to ardor ... and striving, this is the third kind of mental barrenness.

(4) "Again, a bhikkhu is perplexed about the training, doubts it, is not convinced about it and does not place confidence in it. When a bhikkhu is perplexed about the training, doubts it, is not convinced about it and does not place confidence in it, his

²³⁹ As at **MN 16.2–7, I 101.**

²⁴⁰ *Cetokhila*. In MLDB *cetokhila* was translated "wilderness of the heart," which is not satisfactory. According to DOP, *khila* means "barren land; hard, arid soil," and "(as a fault of one's thinking) barrenness, sterility; stiffness, rigidity; hostility, resistance." Mp glosses: "Rigidity, waste, stumps of the mind" (*cittassa thaddhabhāvā kacavarabhāvā khāṇukabhāvā*).

mind does not incline to ardor, effort, perseverance, and striving. Since his mind does not incline to ardor ... and striving, this is the fourth kind of mental barrenness.

(5) "Again, a bhikkhu is irritated by his fellow monks, displeased with them, resentful toward them, ill disposed toward them. When a bhikkhu is irritated by his fellow monks, displeased with them, resentful toward them, ill disposed toward them, his mind does not incline to ardor, effort, perseverance, and striving. Since his mind does not incline to ardor ... and striving, this is the fifth kind of mental barrenness.

"These, bhikkhus, are the five kinds of mental barrenness."

206 (6) Bondages²⁴¹

"Bhikkhus, there are these five bondages of the mind.²⁴² What five?

(1) "Here, a bhikkhu is not devoid of lust for sensual pleasures, not devoid of desire, affection, thirst, passion, and craving for them. When a bhikkhu is not devoid of lust for sensual pleasures, not devoid of desire, affection, thirst, passion, and craving for them, his mind does not incline to ardor, effort, perseverance, and striving. Since his mind does not incline to ardor ... and striving, this is the first bondage of the mind.

(2) "Again, a bhikkhu is not devoid of lust for the body, not devoid of desire, affection, thirst, passion, and craving for it. When a bhikkhu is not devoid of lust for the body, not devoid of desire, affection, thirst, passion, and craving for it, his mind does not incline to ardor, effort, perseverance, and striving. Since his mind does not incline to ardor ... and striving, this is the second bondage of the mind.

(3) "Again, a bhikkhu is not devoid of lust for form, not devoid of desire, affection, thirst, passion, and craving for it. When a bhikkhu is not devoid of lust for form, not devoid of desire, affection, thirst, passion, and craving for it, his mind does not incline to ardor, effort, perseverance, and striving. Since his mind does not incline to ardor ... and striving, this is the third bondage of the mind.

²⁴¹ As at MN 16.8–12, I 101–2.

²⁴² *Cetaso vinibandhā*. Mp: "They grasp the mind, having shackled it as if in a fist, therefore they are called 'bondages of the mind'" (*cittam vinibandhitvā muṭṭhiyaṃ katvā viya gaṇhantī ti cetaso vinibandhā*).

(4) "Again, having eaten as much as he wants until his belly is full, a bhikkhu yields to the pleasure of rest, the pleasure of sloth, the pleasure of sleep. When a bhikkhu ... yields to the pleasure of rest, the pleasure of sloth, the pleasure of sleep, his mind does not incline to ardor, effort, perseverance, and striving. Since his mind does not incline to ardor ... and striving, this is the fourth bondage of the mind.

(5) "Again, a bhikkhu lives the spiritual life aspiring for [rebirth in] a certain order of devas, [250] thinking: 'By this virtuous behavior, observance, austerity, or spiritual life I will be a deva or one [in the retinue] of the devas.' When he lives the spiritual life aspiring for [rebirth in] a certain order of devas ... his mind does not incline to ardor, effort, perseverance, and striving. Since his mind does not incline to ardor ... and striving, this is the fifth bondage of the mind.

"These, bhikkhus, are the five bondages of the mind."

207 (7) Rice Porridge

"Bhikkhus, there are these five benefits in rice porridge. What five? It stills hunger; it dispels thirst; it settles wind; it cleans out the bladder; it promotes the digestion of the remnants of undigested food. These are the five benefits in rice porridge."

208 (8) Brushing

"Bhikkhus, there are these five dangers in not brushing one's teeth.²⁴³ What five? It is bad for one's eyes; one's breath stinks; one's taste buds are not purified; bile and phlegm envelop one's food; one's food does not agree with one. These are the five dangers in not brushing one's teeth.

²⁴³ *Dantakaṭṭhassa akhādane*, lit. "in not chewing on toothwood." In the Buddha's time people cleaned their teeth by brushing them with sticks of medicinal wood such as *neem*, sharpened at one end and made brush-like at the base. This practice is still observed in rural India as well as in monasteries in southern Asia.

"Bhikkhus, there are these five benefits in brushing one's teeth. What five? It is good for one's eyes; one's breath does not stink; one's taste buds are purified; bile and phlegm do not envelop one's food; one's food agrees with one. These are the five benefits in brushing one's teeth." [251]

209 (9) Intonation

"Bhikkhus, there are these five dangers in reciting the Dhamma with a drawn-out, song-like intonation.²⁴⁴ What five? (1) One becomes infatuated with one's own intonation. (2) Others become infatuated with one's intonation. (3) Householders complain: 'Just as we sing, so, too, do these ascetics who follow the son of the Sakyans.' (4) There is a disruption of concentration for one wanting to refine the intonation. (5) [Those in] the next generation follow one's example. These are the five dangers in reciting the Dhamma with a drawn-out, song-like intonation."

210 (10) With a Muddled Mind

"Bhikkhus, there are these five dangers for one who falls asleep with a muddled mind, lacking clear comprehension.²⁴⁵ What five? He sleeps badly; he awakens miserably; he has bad dreams; the deities do not protect him; and semen is emitted. These are the five dangers for one who falls asleep with a muddled mind, lacking clear comprehension.

"Bhikkhus, there are these five benefits for one who falls asleep mindfully and with clear comprehension. What five? He sleeps well; he awakens happily; he does not have bad dreams; deities protect him; and semen is not emitted. These are the five benefits for one who falls asleep mindfully and with clear comprehension." [252]

²⁴⁴ *Āyatakena gītassarena dhammaṃ bhaṇantassa.* Vin II 108,5–25, tells the origin story that leads to the laying down of the rule.

²⁴⁵ *Muṭṭhassatissa asampajānassa niddaṃ okkamayato.* Also at Vin I 295,14–24.

II. One Who Insults

211 (1) One Who Insults

"Bhikkhus, when a bhikkhu is one who insults and disparages his fellow monks, a reviler of the noble ones, five dangers can be expected for him. What five? (1) He either commits a *pārājika* and cuts off the outlet,²⁴⁶ or (2) commits a certain defiled offense,²⁴⁷ or (3) contracts a severe illness. (4) He dies confused. (5) With the breakup of the body, after death, he is reborn in the plane of misery, in a bad destination, in the lower world, in hell. When a bhikkhu is one who insults and disparages his fellow monks, a reviler of the noble ones, these five dangers can be expected for him."

212 (2) Arguments

"Bhikkhus, when a bhikkhu is a maker of arguments, quarrels, disputes, contentious talk, and disciplinary issues in the Saṅgha, five dangers can be expected for him. What five? (1) He does not achieve what he has not yet achieved; (2) he falls away from what he has achieved; (3) a bad report circulates about him; (4) he dies confused; and (5) with the breakup of the body, after death, he is reborn in the plane of misery, in a bad destination, in the lower world, in hell. When a bhikkhu is a maker of arguments, quarrels, disputes, contentious talk, and disciplinary issues in the Saṅgha, these five dangers can be expected for him."

213 (3) Virtuous Behavior

²⁴⁶ *Chinnaparipantho*. Mp explains that he has cut off the world-transcending outlet (*lokuttara-paripanthassa chinnattā chinnaparipantho*), but possibly what is meant is that, having committed a *pārājika*, which requires expulsion from the Saṅgha, he has no way to preserve his status as a bhikkhu.

²⁴⁷ *Aññataraṃ saṅkiliṭṭhaṃ āpattiṃ āpajjati*. This sometimes means that he commits a *pārājika* or a *saṅghādisesa* offense, but since a *pārājika* was just mentioned, it must refer to a *saṅghādisesa*. See above, <n. 114>, where either of these two major offenses could be intended.

"Bhikkhus, there are these five dangers for an immoral person because of his deficiency in virtuous behavior. What five?

(1) "Here, an immoral person deficient in virtuous behavior loses much wealth because of heedlessness. This is the first danger for an immoral person because of his deficiency in virtuous behavior.

(2) "Again, a bad report circulates about an immoral person deficient in virtuous behavior. This is the second danger ... [253]

(3) "Again, whatever assembly an immoral person deficient in virtuous behavior approaches—whether of khattiyas, brahmins, householders, or ascetics—he approaches it timid and disconcerted. This is the third danger ...

(4) "Again, an immoral person deficient in virtuous behavior dies confused. This is the fourth danger ...

(5) "Again, with the breakup of the body, after death, an immoral person deficient in virtuous behavior is reborn in the plane of misery, in a bad destination, in the lower world, in hell. This is the fifth danger ...

"These are the five dangers for an immoral person because of his deficiency in virtuous behavior.

"Bhikkhus, there are these five benefits for a virtuous person because of his accomplishment in virtuous behavior. What five?

(1) "Here, a virtuous person accomplished in virtuous behavior accumulates much wealth because of heedfulness. This is the first benefit for a virtuous person because of his accomplishment in virtuous behavior.

(2) "Again, a virtuous person accomplished in virtuous behavior acquires a good reputation. This is the second benefit ...

(3) "Again, whatever assembly a virtuous person accomplished in virtuous behavior approaches—whether of khattiyas, brahmins, householders, or ascetics—he approaches it confidently and composed. This is the third benefit ...

(4) "Again, a virtuous person accomplished in virtuous behavior dies unconfused. This is the fourth benefit ...

(5) "Again, with the breakup of the body, after death, a virtuous person accomplished in virtuous behavior is reborn in a good destination, in a heavenly world. This is the fifth benefit ... [254]

"These are the five benefits for a virtuous person because of his accomplishment in virtuous behavior."

214 (4) Speaking Much

"Bhikkhus, there are these five dangers for a person who speaks much. What five? He speaks falsely; he speaks divisively; he speaks harshly; he speaks idle chatter; with the breakup of the body, after death, he is reborn in the plane of misery, in a bad destination, in the lower world, in hell. These are the five dangers for a person who speaks much.

"Bhikkhus, there are these five benefits for a person of judicious speech. What five? He does not speak falsely; he does not speak divisively; he does not speak harshly; he does not speak idle chatter; with the breakup of the body, after death, he is reborn in a good destination, in a heavenly world. These are the five benefits for a person of judicious speech."

215 (5) Impatience (1)

"Bhikkhus, there are these five dangers in impatience. What five? One is displeasing and disagreeable to many people; one has an abundance of enmity;²⁴⁸ one has an abundance of faults; one dies confused; with the breakup of the body, after death, one is reborn in the plane of misery, in a bad destination, in the lower world, in hell. These are the five dangers in impatience.

²⁴⁸ *Verabahulo*. Mp: "One has much enmity, both in the form of people who are enemies and as unwholesome [mental] enmity" (*puggalaverenapi akusalaverenapi bahuvero*).

"Bhikkhus, there are these five benefits in patience. What five? One is pleasing and agreeable to many people; one does not have an abundance of enmity; one does not have an abundance of faults; one dies unconfused; with the breakup of the body, after death, one is reborn in a good destination, in a heavenly world. These are the five benefits in patience." [255]

216 (6) Impatience (2)

"Bhikkhus, there are these five dangers in impatience. What five? One is displeasing and disagreeable to many people; one is violent; one is remorseful; one dies confused; with the breakup of the body, after death, one is reborn in the plane of misery, in a bad destination, in the lower world, in hell. These are the five dangers in impatience.

"Bhikkhus, there are these five benefits in patience. What five? One is pleasing and agreeable to many people; one is not violent; one is without remorse; one dies unconfused; with the breakup of the body, after death, one is reborn in a good destination, in a heavenly world. These are the five benefits in patience."

217 (7) Not Inspiring Confidence (1)

"Bhikkhus, there are these five dangers in conduct that does not inspire confidence. What five? One blames oneself; the wise, having investigated, censure one; one acquires a bad reputation; one dies confused; with the breakup of the body, after death, one is reborn in the plane of misery, in a bad destination, in the lower world, in hell. These are the five dangers in conduct that does not inspire confidence.

"Bhikkhus, there are these five benefits in conduct that inspires confidence. What five? One does not blame oneself; the wise, having investigated, praise one; one acquires a good reputation; one dies unconfused; with the breakup of the body, after

death, one is reborn in a good destination, in a heavenly world. These are the five benefits in conduct that inspires confidence."

218 (8) Not Inspiring Confidence (2)

"Bhikkhus, there are these five dangers in conduct that does not inspire confidence. What five? [256] Those without confidence do not gain confidence; some of those with confidence change their minds; the teaching of the Teacher is not carried out; [those in] the next generation follow one's example; one's own mind does not become placid.²⁴⁹ These are the five dangers in conduct that does not inspire confidence.

"Bhikkhus, there are these five benefits in conduct that inspires confidence. What five? Those without confidence gain confidence; those with confidence increase [in their confidence]; the teaching of the Teacher is carried out; [those in] the next generation follow one's example; one's own mind becomes placid. These are the five benefits in conduct that inspires confidence."

219 (9) Fire

"Bhikkhus, there are these five dangers in fire. What five? It is not good for the eyes; it causes a bad complexion; it causes weakness; it promotes fondness of company; it conduces to pointless talk. These are the five dangers in fire."

²⁴⁹ The exact meaning of *pasīdati* cannot easily be captured by a single English word. "To be confident" normally suggests to be poised and self-confident, which is not what is meant. SED gives as meanings of Skt *pra-sad*, *pra-sīdati*, "to settle down, grow clear and bright, become placid or tranquil; ... to become satisfied or pleased or glad." SED renders the causative *pra-sādayati*: "to make clear, purify; to make serene, gladden (the heart); to render calm, sooth, appease." Of these meanings, "to gladden, to please" partly captures the impact that *pāsādika* conduct has on others; becoming "gladdened" or "pleased" is how an observer might favorably respond to such conduct. But such conduct also awakens in others *trust* in oneself as a spiritually refined person and inspires *confidence* in the teaching one follows. Thus such conduct "inspires confidence" in others. When one's behavior or attitudes act reflexively upon oneself, one "becomes serene (or placid)," which is the best way to render the sense of the verb *pasīdati*.

220 (10) Madhurā

"Bhikkhus, there are these five dangers in Madhurā.²⁵⁰ What five? It is uneven; it is dusty; its dogs are fierce; it has wild spirits; it is difficult to gain almsfood there. These are the five dangers in Madhurā." [257]

III. Lengthy Wandering

221 (1) Lengthy Wandering (1)

"Bhikkhus, there are these five dangers for one who engages in lengthy and unsettled wandering.²⁵¹ What five? One does not hear what one has not heard; one does not clarify what one has heard; one is not confident about the portion that one has heard; one contracts a severe illness; and one has no friends. These are the five dangers for one who engages in lengthy and unsettled wandering.

"Bhikkhus, there are these five benefits in periodic wandering. What five? One gets to hear what one has not heard; one clarifies what one has heard; one is confident about some things one has heard; one does not contract a severe illness; and one has friends. These are the five benefits in periodic wandering."

222 (2) Lengthy Wandering (2)

"Bhikkhus, there are these five dangers for one who engages in lengthy and unsettled wandering. What five? One does not achieve what one has not yet achieved;

²⁵⁰ The capital of the state of Surasena, situated on the Yamunā River in northern India. It later became an important center for the Mūlasarvāstivādins. Though the text makes the Buddha say he did not like the place, one wonders whether this sutta might be an interpolation inserted by the Vibhajjavādins to denigrate the headquarters of their rival Buddhist school.

²⁵¹ *Dīghacārikaṃ anavatthacārikaṃ*. Mp glosses the latter with *avavatthitacārikaṃ*, perhaps "undetermined (or purposeless) wandering." The contrast is with *samavatthacāre* just below, glossed *samavatthitacāre*, "evenly determined wandering."

one falls away from what one has already achieved; one is timid about some things one has achieved; one contracts a severe illness; and one has no friends. These are the five dangers for one who engages in lengthy and unsettled wandering.

"Bhikkhus, there are these five benefits in periodic wandering. What five? One achieves what one has not yet achieved; one does not fall away from what one has already achieved; one is confident about the portion that one has achieved; one does not contract a severe illness; and one has friends. These are the five benefits in periodic wandering." [258]

223 (3) Residing Too Long

"Bhikkhus, there are these five dangers in residing too long [in the same place]. What five? (1) One comes to own and accumulate many goods; (2) one comes to own and accumulate many medicines; (3) one takes on many tasks and duties and becomes competent in the various things to be done; (4) one forms bonds with householders and monastics in an unsuitable way typical of laypeople; and (5) when one departs from that monastery, one departs full of concern. These are the five dangers in residing too long [in the same place].

"Bhikkhus, there are these five benefits in residing for a balanced period [in the same place]. What five? (1) One does not come to own and accumulate many goods; (2) one does not come to own and accumulate many medicines; (3) one does not take on many tasks and duties and become competent in the various things to be done; (4) one does not form bonds with householders and monastics in an unsuitable way typical of laypeople; and (5) when one departs from that monastery, one departs without concern. These are the five benefits in residing for a balanced period [in the same place]."

224 (4) Miserly

"Bhikkhus, there are these five dangers in residing too long [in the same place]. What five? One becomes miserly with dwelling places, miserly with families, miserly with gains, miserly with praise, and miserly with the Dhamma. These are the five dangers in residing too long [in the same place].

"Bhikkhus, there are these five benefits in residing for a balanced period [in the same place]. What five? One does not become miserly with dwelling places, miserly with families, miserly with gains, miserly with praise, and miserly with the Dhamma. These are the five benefits in residing for a balanced period [in the same place]."

225 (5) One Who Visits Families (1)

"Bhikkhus, there are these five dangers for one who visits families. What five? [259] (1) One commits the offense of going to visit [families] without taking leave [of another bhikkhu]. (2) One commits the offense of sitting privately [with a woman]. (3) One commits the offense of sitting on a concealed seat [with a woman]. (4) One commits the offense of teaching the Dhamma to a woman in more than five or six sentences. (5) One is infested by sensual thoughts. These are the five dangers for one who visits families."²⁵²

226 (6) One Who Visits Families (2)

"Bhikkhus, there are these five dangers when a bhikkhu who visits families bonds too closely with them. What five? (1) He often gets to see women. (2) When he often gets to see them, he bonds with them. (3) When he bonds with them, they become intimate. (4) When they become intimate, lust finds an opening. (5) When his mind is in the grip of lust, it can be expected that he will lead the spiritual life dissatisfied, commit

²⁵²

The first four are violations, respectively, of Pācittiyas 46, 45, 44, and 7.

a certain defiled offense, or give up the training and return to the lower life.²⁵³ These are the five dangers when a bhikkhu who visits families bonds too closely with them."

227 (7) Wealth

"Bhikkhus, there are these five dangers in wealth. What five? It is shared by fire, water, kings, thieves, and displeasing heirs. These are the five dangers in wealth.

"Bhikkhus, there are these five benefits in wealth. What five? By means of wealth, (1) one makes oneself happy and pleased and properly maintains oneself in happiness; (2) one makes one's parents happy and pleased and properly maintains them in happiness; (3) one makes one's wife and children, slaves, workers, and servants happy and pleased and properly maintains them in happiness; (4) one makes one's friends and companions happy and pleased and properly maintains them in happiness; (5) one establishes for ascetics and brahmins an uplifting offering of alms that is heavenly, resulting in happiness, and conducive to heaven. These are the five benefits in wealth." [260]

228 (8) A Meal

"Bhikkhus, there are these five dangers for a family that prepares their meal late in the day.²⁵⁴ What five? (1) Guests who are visiting are not served on time. (2) The deities that receive oblations are not served on time. (3) Ascetics and brahmins who eat once a day and refrain from eating at night, abstaining from meals outside the proper time, are not served on time. (4) Slaves, workers, and servants grimace when they do their work. (5) Much of a poorly timed meal is not nutritious. These are the five dangers for a family that prepares their meal late in the day.

²⁵³ On the defiled offense, see Fives <n. 115>.

²⁵⁴ *Ussārabhatte kule*. *Ussūra* is from Skt *utsūra* (SED: "the time when the sun sets, the evening"). Mp glosses "a meal cooked late in the day" (*atidivāpacanabhatte*).

"Bhikkhus, there are these five benefits for a family that prepares their meal at the proper time.²⁵⁵ What five? (1) Guests who are visiting are served on time. (2) The deities that receive oblations are served on time. (3) Ascetics and brahmins who eat once a day and refrain from eating at night, abstaining from meals outside the proper time, are served on time. (4) Slaves, workers, and servants do their work without grimacing. (5) Much of a properly timed meal is nutritious. These are the five benefits for a family that prepares their meal at the proper time."

229 (9) Snake (1)

"Bhikkhus, there are these five dangers in a black snake. What five? It is impure, foul-smelling, frightening, dangerous, and it betrays friends. These are the five dangers in a black snake. So too, there are these five dangers in women. What five? They are impure, foul-smelling, frightening, dangerous, and they betray friends. These are the five dangers in women."²⁵⁶

230 (10) Snake (2)

"Bhikkhus, there are these five dangers in a black snake. What five? It is wrathful, hostile, of virulent venom, double-tongued, and it betrays friends. [261] These are the five dangers in a black snake. So too, there are these five dangers in women. What five? They are wrathful, hostile, of virulent venom, double-tongued, and they betray friends.

"Bhikkhus, this is how women are of virulent venom: for the most part they have strong lust. This is how women are double-tongued: for the most part they utter divisive

²⁵⁵ *Samayabhatte kule*. To suit ascetics and brahmins who "abstain from meals outside the proper time," the food would need to be ready well before midday.

²⁵⁶ See [Introduction, pp. ??](#), for a discussion of misogynistic passages in AN.

speech. This is how women betray friends: for the most part they are adulterous. These are the five dangers in women."²⁵⁷

IV. Resident

231 (1) Not to be Esteemed

"Bhikkhus, possessing five qualities, a resident bhikkhu is not to be esteemed. What five? (1) He is not accomplished in manners and duties; (2) he is not learned or an expert in learning; (3) he is not given to effacement nor is he one who delights in seclusion; (4) he is not a good speaker and he lacks a good delivery; (5) he is unwise, stupid, and obtuse. Possessing these five qualities, a resident bhikkhu is not to be esteemed.

"Bhikkhus, possessing five qualities, a resident bhikkhu is to be esteemed. What five? [262] (1) He is accomplished in manners and duties; (2) he is learned and an expert in learning; (3) he is given to effacement and delights in seclusion; (4) he is a good speaker with a good delivery; (5) he is wise, intelligent, and astute. Possessing these five qualities, a resident bhikkhu is to be esteemed."

232 (2) Pleasing

"Bhikkhus, possessing five qualities, a resident bhikkhu is pleasing and agreeable to his fellow monks and is respected and esteemed by them. What five? (1) He is virtuous; he dwells restrained by the Pātimokkha, possessed of good conduct and resort, seeing danger in minute faults. Having undertaken the training rules, he trains in them. (2) He has learned much, remembers what he has learned, and accumulates what he has learned. Those teachings that are good in the beginning, good in the middle, and good in the end, with the right meaning and phrasing, which proclaim the perfectly

²⁵⁷ The first two "dangers" are evidently taken to be self-explanatory.

complete and pure spiritual life—such teachings as these he has learned much of, retained in mind, recited verbally, mentally investigated, and penetrated well by view. (3) He is a good speaker with a good delivery; he is gifted with speech that is polished, clear, articulate, expressive of the meaning. (4) He gains at will, without trouble or difficulty, the four jhānas that constitute the higher mind and are pleasant dwellings in this very life. (5) With the destruction of the taints, he has realized for himself with direct knowledge, in this very life, the taintless liberation of mind, liberation by wisdom; and having entered upon it, he dwells in it. Possessing these five qualities, a resident bhikkhu is pleasing and agreeable to his fellow monks and is respected and esteemed by them."

233 (3) Beautifying

"Bhikkhus, possessing five qualities, a resident bhikkhu beautifies a monastery. What five? [263] (1) He is virtuous; he dwells restrained by the Pātimokkha ... he trains in them. (2) He has learned much ... and penetrated well by view. (3) He is a good speaker with a good delivery; he is gifted with speech that is polished, clear, articulate, expressive of the meaning. (4) He is able to instruct, encourage, inspire, and gladden with a Dhamma talk those who approach him. (5) He gains at will, without trouble or difficulty, the four jhānas that constitute the higher mind and are pleasant dwellings in this very life. Possessing these five qualities, a resident bhikkhu beautifies a monastery."

234 (4) Very Helpful

"Bhikkhus, possessing five qualities, a resident bhikkhu is very helpful to a monastery. What five? (1) He is virtuous; he dwells restrained by the Pātimokkha ... he trains in them. (2) He has learned much ... and penetrated well by view. (3) He repairs what is broken and split. (4) When a large Saṅgha of bhikkhus has arrived including bhikkhus from various states, he approaches laypeople and informs them: 'Friends, a

large Saṅgha of bhikkhus has arrived including bhikkhus from various states. Make merit. It is an occasion to make merit.' (5) He gains at will, without trouble or difficulty, the four jhānas that constitute the higher mind and are pleasant dwellings in this very life. Possessing these five qualities, a resident bhikkhu is very helpful to a monastery."

235 (5) Compassionate

"Bhikkhus, possessing five qualities, a resident bhikkhu shows compassion to laypeople. What five? (1) He encourages them in regard to virtuous behavior. (2) He settles them in the vision of the Dhamma.²⁵⁸ (3) When they are ill he approaches them and arouses mindfulness in them, saying: [264] 'Let the honorable ones establish mindfulness on that which is worthy.'²⁵⁹ (4) When a large Saṅgha of bhikkhus has arrived, including bhikkhus from various states, he approaches laypeople and informs them: 'Friends, a large Saṅgha of bhikkhus has arrived including bhikkhus from various states. Make merit. It is an occasion to make merit.' (5) He himself eats whatever food they give him, whether coarse or excellent; he does not squander what has been given out of faith. Possessing these five qualities, a resident bhikkhu shows compassion to laypeople."

236 (6) One Who Deserves Dispraise (1)

"Bhikkhus, possessing five qualities, a resident bhikkhu is deposited in hell as if brought there. What five? (1) Without investigating and scrutinizing, he speaks praise of one who deserves dispraise. (2) Without investigating and scrutinizing, he speaks dispraise of one who deserves praise. (3) Without investigating and scrutinizing, he

²⁵⁸ *Dhammadassane niveseti*. Mp: "He establishes them in the seeing of the Dhamma of the four [noble] truths."

²⁵⁹ *Arahaggataṃ āyasmanto satim upaṭṭhāpetha*. Mp: "Establish respect for the three bases [of faith], gone [for refuge] only to the Triple Gem, which is worthy of all honors." The texts occasionally use *āyasmanto* as an address of monks to laypeople. Apparently the word could be used to address anyone considered worthy of esteem and was not solely an honorific for monks.

believes a matter that merits suspicion. (4) Without investigating and scrutinizing, he is suspicious about a matter that merits belief. (5) He squanders what has been given out of faith. Possessing these five qualities, a resident bhikkhu is deposited in hell as if brought there.

"Bhikkhus, possessing five qualities, a resident bhikkhu is deposited in heaven as if brought there. What five? (1) Having investigated and scrutinized, he speaks dispraise of one who deserves dispraise. (2) Having investigated and scrutinized, he speaks praise of one who deserves praise. (3) Having investigated and scrutinized, he is suspicious about a matter that merits suspicion. (4) Having investigated and scrutinized, he believes a matter that merits belief. (5) He does not squander what has been given out of faith. Possessing these five qualities, a resident bhikkhu is deposited in heaven as if brought there." [265]

237 (7) One Who Deserves Dispraise (2)

"Bhikkhus, possessing five qualities, a resident bhikkhu is deposited in hell as if brought there. What five? (1) Without investigating and scrutinizing, he speaks praise of one who deserves dispraise. (2) Without investigating and scrutinizing, he speaks dispraise of one who deserves praise. (3) He is miserly and greedy with regard to dwellings. (4) He is miserly and greedy with regard to families. (5) He squanders what has been given out of faith. Possessing these five qualities, a resident bhikkhu is deposited in hell as if brought there.

"Bhikkhus, possessing five qualities, a resident bhikkhu is deposited in heaven as if brought there. What five? (1) Having investigated and scrutinized, he speaks dispraise of one who deserves dispraise. (2) Having investigated and scrutinized, he speaks praise of one who deserves praise. (3) He is not miserly and greedy with regard to dwellings. (4) He is not miserly and greedy with regard to families. (5) He does not squander what has been given out of faith. Possessing these five qualities, a resident bhikkhu is deposited in heaven as if brought there."

238 (8) One Who Deserves Dispraise (3)

"Bhikkhus, possessing five qualities, a resident bhikkhu is deposited in hell as if brought there. What five? (1) Without investigating and scrutinizing, he speaks praise of one who deserves dispraise. (2) Without investigating and scrutinizing, he speaks dispraise of one who deserves praise. (3) He is miserly with regard to dwellings. (4) He is miserly with regard to families. (5) He is miserly with regard to gains. Possessing these five qualities, a resident bhikkhu is deposited in hell as if brought there.

"Bhikkhus, possessing five qualities, a resident bhikkhu is deposited in heaven as if brought there. What five? (1) Having investigated and scrutinized, he speaks dispraise of one who deserves dispraise. (2) Having investigated and scrutinized, he speaks praise of one who deserves praise. [266] (3) He is not miserly with regard to dwellings. (4) He is not miserly with regard to families. (5) He is not miserly with regard to gains. Possessing these five qualities, a resident bhikkhu is deposited in heaven as if brought there."

239 (9) Miserliness (1)

"Bhikkhus, possessing five qualities, a resident bhikkhu is deposited in hell as if brought there. What five? (1) He is miserly with regard to dwellings. (2) He is miserly with regard to families. (3) He is miserly with regard to gains. (4) He is miserly with regard to praise. (5) He squanders what has been given out of faith. Possessing these five qualities, a resident bhikkhu is deposited in hell as if brought there.

"Bhikkhus, possessing five qualities, a resident bhikkhu is deposited in heaven as if brought there. What five? (1) He is not miserly with regard to dwellings. (2) He is not miserly with regard to families. (3) He is not miserly with regard to gains. (4) He is not miserly with regard to praise. (5) He does not squander what has been given out of faith. Possessing these five qualities, a resident bhikkhu is deposited in heaven as if brought there."

240 (10) Miserliness (2)

"Bhikkhus, possessing five qualities, a resident bhikkhu is deposited in hell as if brought there. What five? (1) He is miserly with regard to dwellings. (2) He is miserly with regard to families. (3) He is miserly with regard to gains. (4) He is miserly with regard to praise. (5) He is miserly with regard to the Dhamma. Possessing these five qualities, a resident bhikkhu is deposited in hell as if brought there.

"Bhikkhus, possessing five qualities, a resident bhikkhu is deposited in heaven as if brought there. What five? (1) He is not miserly with regard to dwellings. (2) He is not miserly with regard to families. (3) He is not [267] miserly with regard to gains. (4) He is not miserly with regard to praise. (5) He is not miserly with regard to the Dhamma. Possessing these five qualities, a resident bhikkhu is deposited in heaven as if brought there."

V. Misconduct

241 (1) Misconduct

"Bhikkhus, there are these five dangers in misconduct. What five? (1) One blames oneself. (2) The wise, having investigated, censure one. (3) One acquires a bad reputation. (4) One dies confused. (5) With the breakup of the body, after death, one is reborn in the plane of misery, in a bad destination, in the lower world, in hell. These are the five dangers in misconduct.

"Bhikkhus, there are these five benefits in good conduct. What five? (1) One does not censure oneself. (2) The wise, having investigated, praise one. (3) One acquires a good reputation. (4) One dies unconfused. (5) With the breakup of the body, after death, one is reborn in a good destination, in a heavenly world. These are the five benefits in good conduct."

242 (2) Bodily Misconduct

"Bhikkhus, there are these five dangers in bodily misconduct. What five? ... [as in 5:241] ... These are the five dangers in bodily misconduct.

"Bhikkhus, there are these five benefits in bodily good conduct. What five? ... [as in 5:241] ... These are the five benefits in bodily good conduct."

243 (3) Verbal Misconduct

"Bhikkhus, there are these five dangers in verbal misconduct. What five? ... [as in 5:241] ... These are the five dangers in verbal misconduct.

"Bhikkhus, there are these five benefits in verbal good conduct. What five? ... [as in 5:241] ... These are the five benefits in verbal good conduct."

244 (4) Mental Misconduct

"Bhikkhus, there are these five dangers in mental misconduct. What five? ... [as in 5:241] ... These are the five dangers in mental misconduct.

"Bhikkhus, there are these five benefits in mental good conduct. What five? [268] ... [as in 5:241] ... These are the five benefits in mental good conduct."

245 (5) Another on Misconduct

"Bhikkhus, there are these five dangers in misconduct. What five? (1) One blames oneself. (2) The wise, having investigated, censure one. (3) One acquires a bad reputation. (4) One departs from the good Dhamma. (5) One becomes established in a bad Dhamma. These are the five dangers in misconduct.

"Bhikkhus, there are these five benefits in good conduct. What five? (1) One does not blame oneself. (2) The wise, having investigated, praise one. (3) One acquires a

good reputation. (4) One departs from a bad Dhamma. (5) One becomes established in the good Dhamma. These are the five benefits in good conduct."

246 (6) Another on Bodily Misconduct

"Bhikkhus, there are these five dangers in bodily misconduct. What five? ... [as in 5:245] ... These are the five dangers in bodily misconduct.

"Bhikkhus, there are these five benefits in bodily good conduct. What five? ... [as in 5:245] ... These are the five benefits in bodily good conduct."

247 (7) Another on Verbal Misconduct

"Bhikkhus, there are these five dangers in verbal misconduct. What five? ... [as in 5:245] ... These are the five dangers in verbal misconduct.

"Bhikkhus, there are these five benefits in verbal good conduct. What five? ... [as in 5:245] ... These are the five benefits in verbal good conduct."

248 (8) Another on Mental Misconduct

"Bhikkhus, there are these five dangers in mental misconduct. What five? ... [as in 5:245] ... These are the five dangers in mental misconduct.

"Bhikkhus, there are these five benefits in mental good conduct. What five? ... [as in 5:245] ... These are the five benefits in mental good conduct."

249 (9) A Charnel Ground

"Bhikkhus, there are these five dangers in a charnel ground. What five? It is impure, foul-smelling, dangerous, the abode of wild spirits, [a place where] many people

weep. These are the five dangers in a charnel ground. So too, there are these five dangers in a person who is similar to a charnel ground. What five? [269]

(1) "Here, some person engages in impure bodily, verbal, and mental action. This, I say, is how he is impure. Just as that charnel ground is impure, I say this person is similarly so.

(2) "Since he engages in impure bodily, verbal, and mental action, he acquires a bad reputation. This, I say, is how he is foul-smelling. Just as that charnel ground is foul-smelling, I say this person is similarly so.

(3) "Since he engages in impure bodily, verbal, and mental action, his well-behaved fellow monks avoid him from afar. This, I say, is how he is [regarded as] dangerous. Just as that charnel ground is [regarded as] dangerous, I say this person is similarly so.

(4) "Engaging in impure bodily, verbal, and mental action, he dwells together with persons similar to himself. This, I say, is how he is an abode of wild creatures. Just as that charnel ground is an abode of wild spirits, I say this person is similarly so.

(5) "Having seen him engaging in impure bodily, verbal, and mental action, his well-behaved fellow monks lodge complaints about him, saying: 'Oh, what misery it is for us to live together with such persons!' This, I say, is how there is weeping over him. Just as that charnel ground is [a place where] many people weep, I say this person is similarly so.

"These, bhikkhus, are the five dangers in a person who is like a charnel ground."
[270]

250 (10) Confidence in a Person

"Bhikkhus, there are these five dangers in basing one's confidence on a person. What five?

(1) "The person in whom another has complete confidence may commit an offense because of which the Saṅgha suspends him. It occurs to the one [who had such

confidence in him]: 'The person who is pleasing and agreeable to me has been suspended by the Saṅgha.' He then loses much of his confidence in bhikkhus. Since he has lost much of his confidence in them, he does not associate with other bhikkhus. Since he does not associate with other bhikkhus, he does not get to hear the good Dhamma. Since he does not get to hear the good Dhamma, he falls away from the good Dhamma. This is the first danger in basing one's confidence on a person.

(2) "Again, the person in whom another has complete confidence may commit an offense because of which the Saṅgha makes him sit at the end.²⁶⁰ It occurs to the one [who had such confidence in him]: 'The Saṅgha has made the person who is pleasing and agreeable to me sit at the end.' He then loses much of his confidence in bhikkhus ... Since he does not get to hear the good Dhamma, he falls away from the good Dhamma. This is the second danger in basing one's confidence on a person.

(3) "Again, the person in whom another has complete confidence may depart for some other quarter ... (4) ... may disrobe ... (5) ... may pass away. It occurs to the one [who had such confidence in him]: 'The person who was pleasing and agreeable to me [has departed for some other quarter ... has disrobed ...] has passed away.'²⁶¹ He does not associate with other bhikkhus. Since he does not associate with other bhikkhus, he does not get to hear the good Dhamma. Since he does not get to hear the good Dhamma, he falls away from the good Dhamma. This is the fifth danger in basing one's confidence on a person.

"These, bhikkhus, are the five dangers in basing one's confidence on a person."

[271]

²⁶⁰ This is one of the penalties to be observed by those who have committed a *saṅghādisesa* offense.

²⁶¹ The ellipsis points in the Pāli may give the impression that in §3 and §4 the devoted person loses confidence in bhikkhus. However, since the person in whom he had confidence was not penalized in any way by other bhikkhus, it is clear that the statement about the devoted person losing his confidence in bhikkhus does not pertain to these two sections. That is, the continuation of §5 should be applied retroactively to §3 and §4 as well. He does not associate with other bhikkhus, not out of resentment toward them, but simply because of the exclusivity of his trust.

The Sixth Fifty

I. Full Ordination²⁶²

251 (1) Who May Give Full Ordination

"Bhikkhus, possessing five qualities, a bhikkhu may give full ordination.²⁶³ What five? Here, a bhikkhu possesses the aggregate of virtuous behavior of one beyond training; he possesses the aggregate of concentration of one beyond training; he possesses the aggregate of wisdom of one beyond training; he possesses the aggregate of liberation of one beyond training; he possesses the aggregate of the knowledge and vision of liberation of one beyond training. Possessing these five qualities, a bhikkhu may give full ordination."

252 (2) Dependence

"Bhikkhus, possessing five qualities, a bhikkhu may give dependence.²⁶⁴ What five? Here, a bhikkhu possesses the aggregate of virtuous behavior ... the aggregate of concentration ... the aggregate of wisdom ... the aggregate of liberation ... the aggregate of the knowledge and vision of liberation of one beyond training. Possessing these five qualities, a bhikkhu may give dependence."

253 (3) Novice

²⁶² From this *vagga* on, the text no longer includes *uddāna* verses. I thus translate the sutta titles at the head of each sutta in Ce.

²⁶³ For various sets of five qualities that entitle a monk to give full ordination, to give dependence, and to have a novice attend on him, see Vin I 62–65.

²⁶⁴ On *nissaya*, see Fives <n. 112>.

"Bhikkhus, possessing five qualities, a bhikkhu may be attended upon by a novice. What five? Here, a bhikkhu possesses the aggregate of virtuous behavior ... the aggregate of concentration ... the aggregate of wisdom ... the aggregate of liberation ... the aggregate of the knowledge and vision of liberation of one beyond training. Possessing these five qualities, a bhikkhu may be attended upon by a novice." [272]

254 (4) Miserliness

"Bhikkhus, there are these five kinds of miserliness. What five? Miserliness with regard to dwellings, miserliness with regard to families, miserliness with regard to gains, miserliness with regard to praise, and miserliness with regard to the Dhamma. These are the five kinds of miserliness. Of these five kinds of miserliness, the vilest²⁶⁵ is miserliness with regard to the Dhamma."

255 (5) Abandoning Miserliness

"Bhikkhus, the spiritual life is lived for the abandoning and eradication of five kinds of miserliness. What five? Miserliness with regard to dwellings, miserliness with regard to families, miserliness with regard to gains, miserliness with regard to praise, and miserliness with regard to the Dhamma. The spiritual life is lived for the abandoning and eradication of these five kinds of miserliness."

256 (6) First Jhāna

"Bhikkhus, without having abandoned these five things one is incapable of entering and dwelling in the first jhāna. What five? Miserliness with regard to dwellings, miserliness with regard to families, miserliness with regard to gains, miserliness with

²⁶⁵ Ce, Ee *patikiṭṭham*. Be *paṭikuṭṭham*, past participle of *paṭikkosati*.

regard to praise, and miserliness with regard to the Dhamma. Without having abandoned these five things, one is incapable of entering and dwelling in the first jhāna.

"Bhikkhus, having abandoned these five things, one is capable of entering and dwelling in the first jhāna. What five? Miserliness with regard to dwellings ... miserliness with regard to the Dhamma. Having abandoned these five things, one is capable of entering and dwelling in the first jhāna."

257 (7)–263 (13) Second Jhāna, Etc.²⁶⁶

"Bhikkhus, without having abandoned these five things one is incapable of entering and dwelling in the second jhāna ... the third jhāna ... the fourth jhāna ... one is incapable of realizing the fruit of stream-entry ... the fruit of once-returning ... the fruit of non-returning ... the fruit of arahantship. What five? [273] Miserliness with regard to dwellings ... miserliness with regard to the Dhamma. Without having abandoned these five things, one is incapable of realizing the fruit of arahantship.

"Bhikkhus, having abandoned these five things, one is capable of entering and dwelling in the second jhāna ... the third jhāna ... the fourth jhāna ... one is capable of realizing the fruit of stream-entry ... the fruit of once-returning ... the fruit of non-returning ... the fruit of arahantship. What five? Miserliness with regard to dwellings ... miserliness with regard to the Dhamma. Having abandoned these five things, one is capable of realizing the fruit of arahantship."

264 (14) Another on the First Jhāna

"Bhikkhus, without having abandoned these five things one is incapable of entering and dwelling in the first jhāna. What five? Miserliness with regard to dwellings, miserliness with regard to families, miserliness with regard to gains, miserliness with

²⁶⁶ I follow the arrangement of Be and Ee. Ce places the two versions on the jhānas *before* the two versions on the four fruits.

regard to praise, and ingratitude or unthankfulness. Without having abandoned these five things, one is incapable of entering and dwelling in the first jhāna.

"Bhikkhus, having abandoned these five things, one is capable of entering and dwelling in the first jhāna. What five? Miserliness with regard to dwellings, miserliness with regard to families, miserliness with regard to gains, miserliness with regard to praise, and ingratitude or unthankfulness. Having abandoned these five things, one is capable of entering and dwelling in the first jhāna."

265 (15)–271 (21) Another on the Second Jhāna, Etc.

"Bhikkhus, without having abandoned these five things one is incapable of entering and dwelling in the second jhāna ... the third jhāna ... the fourth jhāna ... one is incapable of realizing the fruit of stream-entry ... the fruit of once-returning ... the fruit of non-returning ... the fruit of arahantship. What five? Miserliness with regard to dwellings ... ingratitude or unthankfulness. Without having abandoned these five things, one is incapable of realizing the fruit of arahantship.

"Bhikkhus, having abandoned these five things, one is capable of entering and dwelling in the second jhāna ... the third jhāna ... the fourth jhāna ... one is capable of realizing the fruit of stream-entry ... the fruit of once-returning ... the fruit of non-returning ... the fruit of arahantship. What five? Miserliness with regard to dwellings ... ingratitude or unthankfulness. Having abandoned these five things, one is capable of realizing the fruit of arahantship." [274]

I. Agreed Upon Repetition Series

272 (1) An Assigner of Meals

(1) "Bhikkhus, one possessing five qualities should not be appointed an assigner of meals. What five? He enters upon a wrong course because of desire; he enters upon a wrong course because of hatred; he enters upon a wrong course because of delusion; he enters upon a wrong course because of fear; he does not know which [meal] has been assigned and which has not been assigned. One possessing these five qualities should not be appointed an assigner of meals.

"Bhikkhus, one possessing five qualities may be appointed an assigner of meals.²⁶⁸ What five? He does not enter upon a wrong course because of desire; he does not enter upon a wrong course because of hatred; he does not enter upon a wrong course because of delusion; he does not enter upon a wrong course because of fear; he knows which [meal] has been assigned and which has not been assigned. One possessing these five qualities may be appointed an assigner of meals."

(2) "Bhikkhus, if one who possesses five qualities is appointed an assigner of meals, he should not be sent.²⁶⁹ What five? He enters upon a wrong course because of desire ... he does not know which [meal] has been assigned and which has not been assigned. If one who possesses these five qualities is appointed an assigner of meals, he should not be sent.

²⁶⁷ *Vaggāṭirekasuttāni*. This is the title Ce assigns to this entire concluding section. Be does not assign a general title but classifies these extra suttas into three "repetition series" (*peyyāla*), numbered 1, 2, and 3. The first, referring to the first sutta in each set, is called *Sammutippeyyālaṃ*, "Agreed Upon Repetition Series." I use both the general title of Ce and the separate series titles of Be. Ee does not give any separate title to this section, whether to the whole or to its separate series.

²⁶⁸ *Bhattuddesaka*. See Vin II 175,36–76. The procedures for appointing officials of the Saṅgha, and their respective tasks, are discussed in detail in Ṭhānissaro 2007b:323–57.

²⁶⁹ I translate in accordance with Be and Ee. A translation from Ce would read: "Bhikkhus, one possessing five qualities should not be appointed an assigner of meals. If he is appointed, he should not be sent."

"Bhikkhus, one who possesses five qualities, if appointed an assigner of meals, should be sent. What five? He does not enter upon a wrong course because of desire ... he knows which [meal] has been assigned and which has not been assigned. One who possesses these five qualities, if appointed an assigner of meals, should be sent."

(3) "Bhikkhus, an assigner of meals who possesses five qualities should be understood as foolish. What five? He enters upon a wrong course because of desire ... he does not know which [meal] has been assigned and which has not been assigned. An assigner of meals who possesses these five qualities should be understood as foolish.

"Bhikkhus, an assigner of meals who possesses five qualities should be understood as wise. What five? He does not enter upon a wrong course because of desire ... he knows which [meal] has been assigned and which has not been assigned. An assigner of meals who possesses these five qualities should be understood as wise."

(4) "Bhikkhus, an assigner of meals who possesses five qualities maintains himself in a maimed and injured condition. What five? He enters upon a wrong course because of desire ... he does not know which [meal] has been assigned and which has not been assigned. An assigner of meals who possesses these five qualities maintains himself in a maimed and injured condition.

"Bhikkhus, an assigner of meals who possesses five qualities preserves himself unmaimed and uninjured. What five? He does not enter upon a wrong course because of desire ... he knows which [meal] has been assigned and which has not been assigned. An assigner of meals who possesses these five qualities preserves himself unmaimed and uninjured."

(5) "Bhikkhus, an assigner of meals who possesses five qualities is deposited in hell as if brought there. What five? He enters upon a wrong course because of desire ... he does not know which [meal] has been assigned and which has not been assigned. An assigner of meals who possesses these five qualities is deposited in hell as if brought there.

"Bhikkhus, an assigner of meals who possesses five qualities is deposited in heaven as if brought there. What five? He does not enter upon a wrong course because

of desire ... he knows which [meal] has been assigned and which has not been assigned. An assigner of meals who possesses these five qualities is deposited in heaven as if brought there."

273 (2)–284 (13) An Appointer of Lodgings, Etc.

273. "Bhikkhus, one who possesses five qualities should not be appointed an appointer of lodgings.²⁷⁰ He enters upon a wrong course because of desire ... he does not know which [lodging] has been appointed and which has not been appointed ... Bhikkhus, one who possesses five qualities may be appointed an appointer of lodgings. He does not enter upon a wrong course because of desire ... he knows which [lodging] has been appointed and which [lodging] has not been appointed ..."

274. "Bhikkhus, one who possesses five qualities should not be appointed an allocator of lodgings²⁷¹ ... he does not know which [lodging] has been allocated and which [lodging] has not been allocated ... Bhikkhus, one who possesses five qualities may be appointed an allocator of lodgings ... he knows which [lodging] has been allocated and which [lodging] has not been allocated ..."

275. "Bhikkhus, one who possesses five qualities should not be appointed a guardian of the storeroom ... he does not know which [goods] are being protected and which are not being protected ... Bhikkhus, one who possesses five qualities may be appointed a guardian of the storeroom ... he knows which [goods] are being protected and which are not being protected ..."

276. "Bhikkhus, one who possesses five qualities should not be appointed a receiver of robe-material ... he does not know which [robe-material] has been received

²⁷⁰ *Senāsanapaññāpaka*. On his qualifications, see [Vin II 176,9–14](#). Dabba Mallaputta's duties as *senāsanapaññāpaka* are described at [Vin III 158–60](#). The qualifications of the officers to follow here, except the next, are described at [Vin II 176–77](#).

²⁷¹ *Senāsanaggāhāpaka*. This official is missing in Ee. It is unclear to me how the *senāsanag-gāhāpaka* differs from the *senāsanapaññāpaka*. Ṭhānissaro, too, observes (2007b:340): "The Canon allows for two officials related to lodgings: the lodging bestower (*senāsana-gāhāpaka*) and the lodging assignor (*senāsana-paññapanaka*). Neither the Canon nor Commentary clearly distinguishes between the duties of the two."

and which has not been received ... Bhikkhus, one who possesses five qualities may be appointed a receiver of robe-material [275] ... he knows which [robe-material] has been received and which has not been received ..."

277. "Bhikkhus, one who possesses five qualities should not be appointed a distributor of robe-material ... he does not know which [robe-material] has been distributed and which has not been distributed ... Bhikkhus, one who possesses five qualities may be appointed a distributor of robe-material ... he knows which [robe-material] has been distributed and which has not been distributed ..."

278. "Bhikkhus, one who possesses five qualities should not be appointed a distributor of rice porridge ... he does not know which [rice porridge] has been distributed and which has not been distributed ... Bhikkhus, one who possesses five qualities may be appointed a distributor of rice porridge ... he knows which [rice porridge] has been distributed and which has not been distributed ..."

279. "Bhikkhus, one who possesses five qualities should not be appointed a distributor of fruit ... he does not know which [fruit] has been distributed and which has not been distributed ... Bhikkhus, one who possesses five qualities may be appointed a distributor of fruit ... he knows which [fruit] has been distributed and which] has not been distributed ..."

280. "Bhikkhus, one who possesses five qualities should not be appointed a distributor of cakes ... he does not know which [cakes] have been distributed and which have not been distributed ... Bhikkhus, one who possesses five qualities may be appointed a distributor of cakes ... he knows which [cakes] have been distributed and which have not been distributed ..."

281. "Bhikkhus, one who possesses five qualities should not be appointed a dispenser of small accessories ... he does not know which [small accessories] have been dispensed and which have not been dispensed ... Bhikkhus, one who possesses five qualities may be appointed a dispenser of small accessories ... he knows which [small accessories] have been dispensed and which have not been dispensed ..."

282. "Bhikkhus, one who possesses five qualities should not be appointed an allocator of rains cloth ... he does not know which [rains cloth] has been allocated and which has not been allocated ... Bhikkhus, one who possesses five qualities may be appointed an allocator of rains cloth ... he knows which [rains cloth] has been allocated and which has not been allocated ..."

283. "Bhikkhus, one who possesses five qualities should not be appointed an allocator of bowls ... he does not know which [bowls] have been allocated and which have not been allocated ... Bhikkhus, one who possesses five qualities may be appointed an allocator of bowls ... he knows which [bowls] have been allocated and which have not been allocated ..."

284. "Bhikkhus, one who possesses five qualities should not be appointed a supervisor of monastery attendants ... he does not know which [monastery attendant] has been supervised and which has not been supervised ... Bhikkhus, one who possesses five qualities may be appointed a supervisor of monastery attendants ... he knows which [monastery attendant] has been supervised and which has not been supervised ..."

285 (14) A Supervisor of Novices

(1) "Bhikkhus, one who possesses five qualities should not be appointed a supervisor of novices. What five? He enters upon a wrong course because of desire ... he does not know which [novices] have been supervised and which have not been supervised. One who possesses these five qualities should not be appointed a supervisor of novices.

"Bhikkhus, one who possesses five qualities may be appointed a supervisor of novices. What five? He does not enter upon a wrong course because of desire ... he knows which [novices] have been supervised and which have not been supervised. One who possesses these five qualities may be appointed a supervisor of novices."

(2) "Bhikkhus, one who possesses five qualities, if appointed a supervisor of novices, should not be sent. What five? He enters upon a wrong course because of

desire ... he does not know which [novices] have been supervised and which have not been supervised. One who possesses these five qualities, if appointed a supervisor of novices, should not be sent.

"Bhikkhus, one who possesses five qualities, if appointed a supervisor of novices, should be sent. What five? He does not enter upon a wrong course because of desire ... he knows which [novices] have been supervised and which have not been supervised. One who possesses these five qualities, if appointed a supervisor of novices, should be sent."

(3) "Bhikkhus, a supervisor of novices who possesses five qualities should be understood as foolish. What five? He enters upon a wrong course because of desire ... he does not know which [novices] have been supervised and which have not been supervised. A supervisor of novices who possesses these five qualities should be understood as foolish.

"Bhikkhus, a supervisor of novices who possesses five qualities should be understood as wise. What five? He does not enter upon a wrong course because of desire ... he knows which [novices] have been supervised and which have not been supervised. A supervisor of novices who possesses these five qualities should be understood as wise."

(4) "Bhikkhus, a supervisor of novices who possesses five qualities maintains himself in a maimed and injured condition. What five? He enters upon a wrong course because of desire ... he does not know which [novices] have been supervised and which have not been supervised. A supervisor of novices who possesses these five qualities maintains himself in a maimed and injured condition.

"Bhikkhus, a supervisor of novices who possesses five qualities preserves himself unmaimed and uninjured. What five? He does not enter upon a wrong course because of desire ... he knows which [novices] have been supervised and which have not been supervised. A supervisor of novices who possesses these five qualities preserves himself unmaimed and uninjured."

(5) "Bhikkhus, a supervisor of novices who possesses five qualities is deposited in hell as if brought there. What five? He enters upon a wrong course because of desire ... he does not know which [novices] have been supervised and which have not been supervised. A supervisor of novices who possesses these five qualities is deposited in hell as if brought there.

"Bhikkhus, a supervisor of novices who possesses five qualities is deposited in heaven as if brought there. What five? He does not enter upon a wrong course because of desire ... he knows which [novices] have been supervised and which have not been supervised. A supervisor of novices who possesses these five qualities is deposited in heaven as if brought there."

II. Training Rules Repetition Series

286 (1) A Bhikkhu

"Bhikkhus, possessing five qualities, a bhikkhu is deposited in hell as if brought there. What five? He is one who destroys life, takes what is not given, does not observe celibacy,²⁷² speaks falsely, and indulges in liquor, wine, and intoxicants, the basis for heedlessness. [276] Possessing these five qualities, a bhikkhu is deposited in hell as if brought there.

"Bhikkhus, possessing five qualities, a bhikkhu is deposited in heaven as if brought there. What five? He is one who abstains from the destruction of life, from taking what is not given, from sexual activity,²⁷³ from false speech, and from liquor, wine, and intoxicants, the basis for heedlessness. Possessing these five qualities, a bhikkhu is deposited in heaven as if brought there."

287 (2)–290 (5) A Bhikkhunī, Etc.

²⁷² *Abrahmacārī hoti*. Though modeled after the five lay precepts, the third item in this list lays down the more stringent requirement of celibacy for male and female monastics.

²⁷³ *Abrahmacariyā paṭivirato hoti*.

"Bhikkhus, possessing five qualities, a bhikkhunī ... a female probationer ... a male novice ... a female novice is deposited in hell as if brought there. What five? She destroys life ... and indulges in liquor, wine, and intoxicants.... Possessing these five qualities, a bhikkhunī ... a female probationer ... a male novice ... a female novice is deposited in hell as if brought there.

"Bhikkhus, possessing five qualities, a bhikkhunī ... a female probationer ... a male novice ... a female novice is deposited in heaven as if brought there. What five? She abstains from the destruction of life ... from liquor, wine, and intoxicants.... Possessing these five qualities, a bhikkhunī ... a female probationer ... a male novice ... a female novice is deposited in heaven as if brought there."

291 (6)–292 (7) A Male and Female Lay Follower

"Bhikkhus, possessing five qualities, a male lay follower ... a female lay follower is deposited in hell as if brought there. What five? She destroys life, takes what is not given, engages in sexual misconduct,²⁷⁴ speaks falsely, and indulges in liquor, wine, and intoxicants, the basis for heedlessness. Possessing these five qualities, a male lay follower ... a female lay follower is deposited in hell as if brought there.

"Bhikkhus, possessing five qualities, a male lay follower ... a female lay follower is deposited in heaven as if brought there. What five? She abstains from the destruction of life, abstains from taking what is not given, abstains from sexual misconduct, abstains from false speech, abstains from liquor, wine, and intoxicants, the basis for heedlessness. Possessing these five qualities, a male lay follower ... a female lay follower is deposited in heaven as if brought there."

293 (8) An Ājīvaka

²⁷⁴ *Kāmesu micchācārinī*. For the lay Buddhist the rule of celibacy incumbent on monastics is changed to abstaining from sexual misconduct; its violation is changed from incelibacy to engaging in sexual misconduct (*kāmesu micchācāra*).

"Bhikkhus, possessing five qualities, an Ājīvaka is deposited in hell as if brought there.²⁷⁵ What five? He destroys life, takes what is not given, does not observe celibacy, speaks falsely, and indulges in liquor, wine, and intoxicants, the basis for heedlessness. Possessing these five qualities, an Ājīvaka is deposited in hell as if brought there."

294 (9)–302 (17) A Nigaṇṭha, Etc.

"Bhikkhus, possessing five qualities, a Nigaṇṭha ... a shaven-headed disciple ... a matted-hair ascetic ... a wanderer ... a *māgandika* ... a *tedaṇḍika* ... an *āruddhaka* ... a *gotamaka* [277] ... a *devadhammika* is deposited in hell as if brought there.²⁷⁶ What five? He destroys life, takes what is not given, does not observe celibacy, speaks falsely, and indulges in liquor, wine, and intoxicants, the basis for heedlessness. Possessing these five qualities, a *devadhammika* is deposited in hell as if brought there."

III. Lust, Etc., Repetition Series

303 (1)

"Bhikkhus, for direct knowledge of lust, five things are to be developed. What five? The perception of unattractiveness, the perception of death, the perception of danger, the perception of the repulsiveness of food, and the perception of non-delight in the entire world. For direct knowledge of lust, these five things are to be developed."

304 (2)

²⁷⁵ A sect of ascetics contemporary with the Buddha. Makkhali Gosāla is regarded as their founder, or perhaps simply one of their prominent teachers. While the text stipulates conditions for the non-Buddhist ascetics to go to hell, it mentions none that will enable them to be reborn in heaven.

²⁷⁶ In regard to the *māgandika* and the following, Mp says only that they are types of sectarians (*titthiyā*). I am uncertain which of these terms designates a specific religious school and which designate only a mode of practice. Hence I use initial capitals only for those that are known to designate religious schools contemporary with the Buddha.

"Bhikkhus, for direct knowledge of lust, five things are to be developed. What five? The perception of impermanence, the perception of non-self, the perception of death, the perception of the repulsiveness of food, and the perception of non-delight in the entire world. For direct knowledge of lust, these five things are to be developed."

305 (3)

"Bhikkhus, for direct knowledge of lust, five things are to be developed. What five? The perception of impermanence, the perception of suffering in what is impermanent, the perception of non-self in what is suffering, the perception of abandoning, and the perception of dispassion. For direct knowledge of lust, these five things are to be developed."

306 (4)

"Bhikkhus, for direct knowledge of lust, five things are to be developed. What five? The faculty of faith, the faculty of energy, the faculty of mindfulness, the faculty of concentration, and the faculty of wisdom. For direct knowledge of lust, these five things are to be developed." [278]

307 (5)

"Bhikkhus, for direct knowledge of lust, five things are to be developed. What five? The power of faith, the power of energy, the power of mindfulness, the power of concentration, and the power of wisdom. For direct knowledge of lust, these five things are to be developed."

308 (6)–316 (14)

"Bhikkhus, for full understanding of lust ... for the utter destruction ... for the abandoning ... for the destruction ... for the vanishing ... for the fading away ... for the cessation ... for the giving up ... for the relinquishment of lust, five things are to be developed. What five? The perception of unattractiveness ... [all five sets of five as above, down to] ... The power of faith, the power of energy, the power of mindfulness, the power of concentration, and the power of wisdom. For the relinquishment of lust, these five things are to be developed."

317 (15)–1152 (850)²⁷⁷

"Bhikkhus, for direct knowledge ... for full understanding ... for the utter destruction ... for the abandoning ... for the destruction ... for the vanishing ... for the fading away ... for the cessation ... for the giving up ... for the relinquishment of hatred ... of delusion ... of anger ... of hostility ... of denigration ... of insolence ... of envy ... of miserliness ... of deceitfulness ... of craftiness ... of obstinacy ... of rivalry ... of conceit ... of arrogance ... of intoxication ... of heedlessness, five things are to be developed. What five? The perception of unattractiveness ... [all five sets of five as above, down to] ... The power of faith, the power of energy, the power of mindfulness, the power of concentration, and the power of wisdom. For the relinquishment of heedlessness, these five things are to be developed."

This is what the Blessed One said. Elated, those bhikkhus delighted in the Blessed One's statement.

The Book of the Fives is finished.

²⁷⁷ Be gives the final number as 1151, but the sum total of suttas in this *peyyāla* should be 850: five major sections, taken by ten modes of treatment (direct knowledge, full understanding, etc.) in relation to seventeen defilements (lust, hatred, etc.). Thus, starting at 303, the final number should be 1152.