

Prescribed Text.

THE BOOK  
OF THE GRADUAL SAYINGS

(*ANGUJTARA NIKĀYA*)

Honour to that Exalted One, Arhant, the Fully  
Enlightened One

THE BOOK OF THE FOURS

PART VI

(THE FIRST FIFTY SUTTAS)

CHAPTER I.—*AT BHANDAKĀMA.*

§ 1 (1). *Understanding.*

Thus have I heard: On a certain occasion the Exalted One was staying among the Vajjians, at Bhandakāma.<sup>1</sup> Then the Exalted One addressed the monks, saying: 'Monks,

'Yes, Lord,' replied those monks to the Exalted One. The Exalted One said:

'Monks, it is through not understanding, through not penetrating four things that we have thus gone on faring, thus gone on running this long time, both you and I. What four things?

It is through not understanding, through not penetrating the Ariyan virtue, monks, the Ariyan concentration, the Ariyan wisdom: it is through not understanding, not penetrating the Ariyan release that we have thus gone on faring, thus gone on running this long time, both you and I.

Now, monks, when the Ariyan virtue, the Ariyan concentration, the Ariyan wisdom and the Ariyan release are understood and penetrated, out of it is the craving for becoming,

<sup>1</sup> Cf. D. ii, 122 (*M. Purisādhana Sutta*). 'Becoming' stands at once for state, place and duration. The village seems not to be named elsewhere.



destroyed is the cord of becoming,<sup>1</sup> there is now no more again of becoming.

Thus spake the Blessed One. So saying the Wellfarer added thus further as Teacher:

' Virtue and concentration, wisdom, release  
Beyond compare,—these things by Gotama  
Of famous name were fully understood.  
Thus, fully comprehending them, the Buddha,  
Binder of Ill, Teacher with opened eyes,  
Utterly calmed,<sup>2</sup> taught Dhamma to the monks.'

§ ii (2). *Fallen away.*

' Monks, he who possesses not four qualities is said to be fallen away from this Dhamma-discipline. What four ?

He who possesses not the Aryan virtues . . . the Aryan concentration . . . the Aryan wisdom . . . the Aryan release is said to be fallen away from this Dhamma-discipline. These are the four . . .

But, monks, he who possesses these four qualities is said not to be fallen away from this Dhamma-discipline. What four ? (*repeat*).

Ceasing they fall, and, falling from one life,  
Greedy for life renewed they come again,<sup>3</sup>  
Done is the task, enjoyed th' enjoyable:  
And happiness by happiness is won.<sup>4</sup>

<sup>1</sup> *Zhane-nūti*=*ojjā*, 'by which beings are, like cattle, tied together by the neck, led on to such and such becoming.' *Comy.* In the *sūtra* at D. ii (Nidāgha) it is the penetration of the Four Truths which leads to this result, the words of the *gāthā* there being similar to those of our last §.  
<sup>2</sup> *Parinibbāna*.  
<sup>3</sup> At *Thog.* v. 63; *Brahm.* p. 64: cf. *Gotama the Man*, 87. Our *Comy.*'s interp. differs from that on *Thog.* (where birds of prey pounce, *patāki*, on fallen flesh (*caudā*) and pounce greedily again). Here, however, *Comy.* says: *Ye caudā te patāsi; ye patāsi, te caudā; caudā te patāsi, patāsi te caudā* 5 315a.

<sup>4</sup> I quote Mrs. Rupa Davida's note on *Syādh.* loc. cit.: 'i.e., says the Commentary (ascribed to Dharmapala): "By the happiness of the attainment of Fruition has Nibbāna, which is beyond happiness (or is

§ iii (3). *Uprooted (6).*

' Monks, possessed of four qualities the foolish, sinful, unworthy man carries about with him an uprooted,<sup>1</sup> lifeless self, is blameworthy, is censured by the intelligent and begs much demerit. What four ?

Without test or scrutiny he speaks in praise of what deserves not praise; likewise he speaks blaming things deserving praise. Without test or scrutiny he shows appreciation where there should be none. Likewise when appreciation should be shown he shows displeasure. These are the four qualities.<sup>2</sup>

But, monks, possessed of four qualities the wise, virtuous, worthy man carries about with him a self not uprooted, not lifeless, is not blameworthy, is not censured by the intelligent and begets much merit. What four ? (*The mystical qualities.*)

Who praises him who should be blamed,  
Or blameth who should be praised,  
He by his lips stores up ill-luck  
And by that ill-luck wins no bliss.  
Small is the ill-luck of a man  
Who gambling loseth all his wealth.  
Greater by far 's ill-luck of him  
Who, losing all and losing self,  
Gains the Wellfarer foul his mind.

exceeding great happiness, *accanta-sukhāya*), been won, and by that happiness of insight, which has become a happy mode of *prosaic*, has the bliss of Fruition, of Nibbāna, been reached." The latter interpretation, as Dr. Neumann has pointed out—winning happiness by happiness—is, in the *Majjhima-Nikāya* (I, 93 f.), contrasted with the Jain point of view: "Nay, friend Gotama, happiness is not to be got at by happiness, but by suffering"—the ascetic standpoint (cf. *Further Dialogues*, I, 68). Here our *Comy.* catches less convincingly simply desecrives a series: 'By human happiness, however happiness: by gaining-happiness, the happiness of insight: by this, gain-happiness: by gain-happiness, Fruition-happiness: by this, Nibbāna-happiness is won.'

<sup>1</sup> *Upparūpa*=*accanta-sukhāya*. Cf. *Thyāra*, text 32, § 31.

<sup>2</sup> Cf. d. i, 105 (of three things); *G.S.* i; *Thyāra*, text 84 and § 222; iii, 135 (of five things). At p. 221 *citāna* *ohāra* etc.

<sup>3</sup> As at § 83 *Thyāra*.



Whoso reviles the Wo<sup>er</sup>-y One,  
In speech and thought designing ill,  
For an hundred thousand periods,  
For six and thirty, with five more  
Such periods, to Purgatory's doomed.<sup>1</sup>

§ iv (4). *Uppoleā* (5).

'Monks, by wrong conduct towards four persons the foolish, sinful, unworthy man carries about<sup>2</sup> with him an uprooted, lifeless self, is blameworthy, is censured by the intelligent, and incurs much demerit. Who are the four ?

Monks, it is by wrong conduct towards mother, father, a Tathāgata, and a Tathāgata's followers that the foolish, sinful, unworthy man . . . begets much demerit.

But monks, by right conduct towards (these same) four . . . the wise, virtuous, worthy man carries about with him a self not uprooted, not lifeless: he is not blameworthy . . . he begets much merit.

Mother and father and the Enlightened One,  
Tathāgata, and those who follow him,  
Whoso entertaineth ill stores up much woe.  
For such ill deeds to parents, in this life  
The sages blame that man, and in the life  
That follows to the place of woe he goes.  
Mother and father and the Enlightened One,  
Tathāgata, and those who follow him,  
Whoso entertaineth well stores up much merit.  
For such good deeds to parents, in this life  
The sages praise that man, and afterwards  
In the world of heaven he wins happiness.<sup>3</sup>

§ v (5). *Viññāna* stream.<sup>4</sup>

'Monks, these four persons are found existing in the world. What four ?

The person who goes with the stream, he who goes against

<sup>1</sup> These verses are at *Sn.* vi. 667-69; *S.* i. 149; *A.* v. 171; *Nāh.* 132.

<sup>2</sup> A lit. trans. of *attama* *parivattamā*, *evam* 3; *sihpa*, § 121, etc.

<sup>3</sup> *Amudaka*. At *Pugg.*, p. 32.

the stream, he who stands fast, and he who has crossed over, has gone beyond; who stands on dry land,—a brāhmin.

And of what sort, monks, is the person who goes with the stream ?

Here in the world, monks, a certain person indulges his passions and does wrong deeds. This one is called "a person who goes with the stream."

And of what sort, monks, is the person who goes against the stream ?

Here in the world, monks, a certain person indulges not his passions, he does no wrong deed, but with suffering and dejection, with tearful face and lamentation lives the God-life, complete and utterly fulfilled. This one is called "a person who goes against the stream."

And of what sort, monks, is the person who stands fast ?

Here in the world, monks, a certain person, by destroying the five fetters that bind to the lower worlds, is reborn spontaneously, there meanwhile to pass utterly away, of a nature to return from that world no more. This one is called "a person who stands fast."

And of what sort, monks, is the person who has crossed over ? gone beyond, who stands on dry land,—a brāhmin ?

Here in this world, monks, a certain person, by the destruction of the āsavas, realizes in this very life, by himself thoroughly comprehending it, the heart's release, the release by wisdom, which is free from the āsavas, and having attained it abides therein. This one, monks, is called "a person who has crossed over, gone beyond, who stands on dry land,—a brāhmin."

These four persons, monks, are found existing in the world.

Whoso give rein to passions, in this world

Not passion-fired, in sense-desires delighting,

These oft and oft subject to birth and old,

Bondsman to craving,<sup>4</sup> down the current go.

<sup>1</sup> *Phaḍḍa* = *dhīka-ābhāvo*.

<sup>2</sup> *Tinno* = *ojhāy taritvā āhio*. *Comy.*

<sup>3</sup> Cf. *S.* i. 47, iv, 174; *Dhp.*, chap. 26 (*Brahmacariya-vagga*) = *asphā*, *stāśāso*. *Comy.* Cf. *Nāh.* 157 (*ogay* *andhā*).

<sup>4</sup> *Tanākhāḍḍāpamā* = *ojjhāhālo*, *ajjhogayhā*. *Comy.*



Therefore the sage, here fired in mindfulness,  
Not following after lusts and evil deeds,

Tho' he may suffer, should abandon<sup>1</sup> passions.  
'Tis he, men say, who 'gainst the current goes.

Who hath cast off the five depravities,<sup>2</sup>

A perfect pupil he, that cannot fail,<sup>3</sup>

Master of mind,<sup>4</sup> with faculties subdued,—

He is "the man who standeth fast," they say,<sup>5</sup>

He, comprehending all states, high and low,<sup>6</sup>

In whom all states are quenched, ended, exist not,—

He, knowing all,<sup>7</sup> the God-life having lived,  
Is called "world-ender, who hath passed beyond"<sup>8</sup> .

### § VI (6). *Of small learning.*<sup>9</sup>

'Monks, these four persons are found existing in the world.  
What four ?

One of small learning, who profits not by his learning;<sup>10</sup>  
one of small learning, who profits by his learning; one of wide  
learning, who profits not thereby; one of wide learning, who  
profits thereby.

And in what way, monks, is a person of small learning not  
profited thereby ?

In this case, monks, a certain person has small learning in  
*Sūta*, *Geṅḡa*, *Veṅḡākaraṇa*, *Gāhī*,<sup>11</sup> *Uṭṭāna*, *Ṭivullaka*, *Jāṭaka*,

<sup>1</sup> Text *paḷeyya* : *Iti*, 115 (where lines 7 and last two occur); and  
*Sinh.*, edn. *jaḷeyya*.

<sup>2</sup> Text has *hīḷaṇi paḷeyya paṇca*, but *Sinh.*, edn. *hīḷaṇi saḅḅa paḷeyya*.

<sup>3</sup> Text *apajāna-dhammo* ; *Sinh.*, edn. *nakhinich*. (*Comy.* del. this as  
*oparhina-sakāva*).

<sup>4</sup> *Ceto-vāṇṇipāṭha*, see below, text, p. 56 and § 101.

<sup>5</sup> He is *andajinī*, *Comy.*

<sup>6</sup> *Parovārd* = *udama-tamakāyasa-kusāla* ti. *Comy.*

<sup>7</sup> *Veḷogū*.

<sup>8</sup> *Lokantogū*.

<sup>9</sup> *Appasūto*, lit. 'having heard little' (there were no books). *At.*  
*Pugg.* 62.

<sup>10</sup> *Sūta anuppama* = *anuppāḷo*. *Comy.* Lit. 'arisen, come about.'  
I take it to mean 'has come to nothing.'

*Abhinādhamaṇṇa* and *Veḷalla*;<sup>1</sup> yet, as of that small learning  
he knows not the letter, knows not the meaning,<sup>2</sup> he does not  
live in accordance with Dhamma. That, monks, is how a  
person of small learning profits not thereby.

And in what way, monks, is a person of small learning  
profited thereby ?

In this case, monks, a certain person has small learning in  
*Sūta* and the rest: but, as of that small learning he knows both  
the letter and the meaning, he lives in accordance with Dhamma.  
That, monks, is how a person of small learning profits thereby.

And in what way, monks, is a person of wide learning not  
profited thereby ?

In this case, monks, a certain person has wide learning in  
*Sūta* and the rest: but, as of that wide learning he understands  
neither the letter nor the meaning, he lives not in accordance  
with Dhamma. That, monks, is how a person of wide learning  
profits not thereby.

And in what way, monks, is a person of wide learning  
profited thereby ?

In this case, monks, a certain person has wide learning in  
*Sūta* . . . and the rest: but, as of that wide learning he  
understands both the letter and the meaning, he is profited  
thereby. That, monks, is how a person of wide learning  
profits thereby.

So these are the four persons found existing in the world.

If one have little learning, and withdraws

No concentration in his doing,<sup>4</sup> men

Will blame him both in learning and in deeds.

<sup>1</sup> Cf. *Pugg.* 43: *Vin.* iii, 8: *M.* i, 133: *ifra.* §§ 102, 186. A late insertion  
of the rimfold Buddhist Scriptures, not collected at that time, classed  
according to their contents—viz.: Discourses proper; discourses mixed with  
verse, expository matter, verse proper, short stories illustrating the  
'solemn sayings,' the legends, the birth-stories, the miracles, and certain  
catechetical sūtras. *Comy.*, explains in detail.

<sup>2</sup> *Attha-dhamma*.

<sup>3</sup> These gāthas are quoted at *V. M.* i, 48 and trans. by Prof. Maung Tin  
in *Pāḷi of Pariy.* i, 54. The last two lines are at *Dhy.* 230.

<sup>4</sup> *Sīlāna asambhāva*.





If one have little learning, and withal  
Much concentration in his doing, men  
Will praise his deeds, his learning not complete.

And if one have much learning, and withal  
No concentration in his doing, men  
Will blame his deeds, his learning being complete.  
And if one have much learning, and withal  
Much concentration in his doing, men  
Will praise him both for learning and for deeds.

The Buddha's deeply learned follower,  
One who is Dhamma-bearer,<sup>1</sup> who is wise  
And like the gold of Jambu,<sup>2</sup> without blame,—  
Devas praise him, Brahmā too praiseth him.<sup>3</sup>

§ vii (7). *Illuminates<sup>3</sup> (the Order).*

'Monks, these four who are accomplished in wisdom, disciplined, confident,<sup>4</sup> deeply learned, Dhamma-bearers, who live according to Dhamma,—these four illuminate the Order. Which four?

A monk who is accomplished in wisdom . . . who lives according to Dhamma, illuminates the Order: a nun who is accomplished in wisdom . . . illuminates the Order: so also do lay-disciples, both male and female. These are the four who, being accomplished in wisdom, disciplined, confident, deeply learned, Dhamma-bearers, living in accordance with Dhamma, illuminate the Order.

<sup>1</sup> *Dhamma-dhara*.

<sup>2</sup> *Nelkay Jambudakka* (cf. *Infra*, text 20), pure gold found acc. to some in the Jambu river. Cf. *Udā*. 416. *Comy.* *jāti-sucariya* : but from the *janu-tsee* acc. to S.A. i. 125 (of an ornament or necklet of sterling gold), *dhā*, as *mahāzambhūddhaya purāṇa-sūdanāyā nibbāṇa* : *mahāzambhūddhaya* *paṭicchaya* *suvarāṇa* *anāraṇa* *vijhāṇanti* (somewhat like Vergil's Golden Bough at *Æn.* vi).

<sup>3</sup> *Sakkā* is the uddāra-dhā; cf. *Dīpā* ii. 114; S. iv. 376. *Comy.* *paṇḍita-sūdanāyā* (accomplished) *sammanāgata*.

<sup>4</sup> *Vāṇarā*.

Whoso is wise and confident,  
Of learning deep, a Dhamma-bearer,  
And lives accordingly therewith,—  
"Light of the Order" such is called.

The virtuous monk, the learned nun,  
The layman and laywoman staunch;  
These four illuminate the Order.  
"Lights of the Order" they are called.<sup>1</sup>

§ viii (8). *Confidence.<sup>2</sup>*

'Monks, these are the four confidences of a Tathāgata, possessed of which a Tathāgata knows his place as leader of the herd, utters his lion's roar in the companies and sets rolling the Brahma-wheel's<sup>3</sup> What are the four?

As to the charge made: You who claim to be perfectly enlightened are not perfectly enlightened in these things.—I see no grounds, monks, for showing that any recluse or brāhmin, that any Deva or Māra or Brahmā, that anyone in the whole world can with justice make this charge. Since I see no grounds for such a charge, I abide in the attainment of peace, of fearlessness, of confidence.

As to the charge made: You who claim to have destroyed the āsavas have not destroyed these āsavas.—I see no grounds, monks, to show that any recluse or brāhmin . . . can with justice make this charge. Since this is so, I abide in the attainment of peace, of fearlessness, of confidence.

As to the charge made: The things declared by you to be hindrances<sup>4</sup> have no power to hinder him that follows them.—I see no grounds, monks, . . . Since this is so I abide in the attainment of peace, of fearlessness, of confidence.

As to the charge made: The Dhamma preached by you fails in its aim. It does not lead him who acts in accordance

<sup>1</sup> Cf. text, § 211 for those four who define the company.

<sup>2</sup> *Vāṇarāyān*. Cf. *M.* i. 71 (*Sikāmbhā-sāra*), where the ten powers of a T. are dwelt on.

<sup>3</sup> *Dhamma-cakka* = Dhamma-c. Lit. God-wheel.

<sup>4</sup> *Antarāyika dharaṇā* M. i. 189 *g*.



therewith to the perfect destruction of Ill,—I see no grounds, monks, to show that any recluse or brāhmin, that any Deva or Māra or Brahmā, that anyone in the whole world can with justice make this charge. Since I see no grounds for such a charge, I abide in the straitment of peace, of fearlessness, of confidence.

These, monks, are the four confidences of a Tathāgata, possessed of which a Tathāgata knows his place as leader of the herd, utters his lion's roar in the companies and acts rolling the Brahma-wheel.

These widespread ways of talk whate'er they be,  
On which recluse and brāhmin take their stand,—

When they come near Tathāgata, 'tis said,  
Those utterances ere not confident.<sup>1</sup>

But he who conquering all set rolling on

The Dharmas-wheel in pity for all creatures,—

To such, the best of Devas and mankind,

All beings bow. He hath passed o'er becoming.<sup>2</sup>

#### § ix (9). *Craving.*<sup>3</sup>

'Monks, there are these four grounds for the arising of craving, whereby craving, if it does so, arises in a monk. What four? Because of robes, monks, arises craving in a monk, if it does arise: because of alms-food . . . because of lodging . . .

<sup>1</sup> The reading here is doubtful. Text:

*Tathāgatoj pavāna te bhavanti*

*Vasīviday vedopādhā hi vutāy.*

But Sinh. ed.:

*Tathāgatoj pavāna te bhavanti*

*Vasīradayo (i' vātrādā) vidopādhā hi vuttāy.*

Acc. to this latter I trans. (They are not wasteful; it is those of the B.) Comy. appears to follow the Sinh. reading, thus: *na te bhavanti*, 'they are ruined (=abhijanti, othrasanti)', but does not discuss the second of these lines.

<sup>2</sup> Text reading: v.l. *kerādo*; Comy. *kerāsi*; Sinh. *kerā*, which I follow here, *kerāyā* = *kerāyā* (cf. *sabbhikkhā* of Vin. i, 8, etc.).

<sup>3</sup> *Bhavaṃsa pāṇṇāy.*

<sup>4</sup> This sutta occurs at Jiv., p. 109, the gāthas at p. 9. Cf. *Pā. of Comy.* 69; D. iii, 223.

IV, 1, 9] because of success or failure in this or that arise craving in a monk. These are the four grounds.

Whoso hath craving as his mate—

To age-long wandering is bound.

He cannot cross saṃsāra's stream,

Existence thus or otherwise.

Knowing the danger of it all,

Knowing how craving beareth woe,

Freed from all craving let the monk,

Ungrasping, mindful, wander forth.<sup>1</sup>

#### § x (10). *Bonds.*

'Monks, there are these four bonds. What four?

The bond of passions, that of becoming,<sup>2</sup> that of view and the bond of ignorance.

And of what sort, monks, is the bond of passions?

Herein a certain one understands not, as they really are, the arising, the passing away, the satisfaction, the disadvantage of and the escape from the passions. In him who understands not these things as they really are, the passionate lust, the passionate delight, the passionate affection, the passionate greed, the passionate thirst, the passionate fever, cleaving and craving that is in the passions, which occupies his mind,—this, monks, is called "the bond of passions."

So much for the bond of passions. And how is it with the bond of becoming?

Herein, monks, a certain one understands not, as they really are, the arising of becoming . . . the escape from becoming.

<sup>1</sup> *Yānābhāre*; *infra*, § 254. Cf. D. i, 8 (*kerā*), 'talk of this or that'. Acc. to Comy. it refers to loss or gain in food, but in the latter Comy. at Sn. 6 *bhāre* is contrasted with *vibhāre* thus: 'becoming is success, not-becoming failure; becoming is eternity, not-becoming is annihilation; becoming is good, not-becoming is evil; *vibhāre* and *abhāre* are the same in meaning.' However, the corresponding word in the gāthas is *vānābhāraṇābhāraṇāy*, 'thus-state or other wise-state'.

<sup>2</sup> *Taphā-dāyogo*. Cf. S. iv, 37.

<sup>3</sup> Passionate desire for becoming in the form-and-formless worlds. Comy. *Bond = geyya*.



In him who understands not these things, as they really are, the lust for becoming, the delight in becoming, the affection for becoming, the greed for becoming, the thirst, fever, clinging, the craving for becoming that is becoming, which occupies his mind,—this, monks, is called "the bond of becoming."

So much for the bond of passions and the bond of becoming. And how is it with the bond of view? (*The same is repeated for view.*)

So much for the bonds of passions, becoming and view. And what of the bond of ignorance?

Herein, monks, a certain one understands not, as they really are, the arising of the six spheres of sense . . . and escape therefrom. In him who understands not (these things) as they really are, the ignorance, the nescience of the six spheres of sense which occupies his mind,—this, monks, is called "the bond of ignorance."

In bondage to evil, unprofitable things which defile, which lead to again-becoming, which are distressing and have sorrow for their result, which are concerned with birth and decay, he is therefore called "one who rests not from bondage."

These, monks, are the four bonds. Monks, there are these four releases from the bonds. What four?

Herein, monks, a certain one understands, as they really are, the arising . . . the passing away . . . of passions (*the rest is the reverse of the above*).

Get free from evil, unprofitable things which defile . . . which are concerned with birth and decay, therefore is he called "one who rests from bondage." These, monks, are the four releases from the bonds.

Bound by the bond of passions and becoming,<sup>1</sup>

Bound by the bond of view, by ignorance

Circled about,<sup>2</sup> to birth and death returning

Creatures go faring on saṃsāra's round.

<sup>1</sup> The first ball of those gāthas is at *Iv.* 95.

<sup>2</sup> *Puraṅkhaḍḍi = purāṇa khaḍḍi parivāṇita* vā. *Comy.*

But they who, passions fully comprehending,  
Have learned becoming's bond and have thrown off  
The bond of view and ignorance abandoned,<sup>1</sup>  
Freely from all, bonds have surely bonds transcended.<sup>2</sup>

CHAPTER II.—DEPORTMENT.<sup>2</sup>§ 1 (11). *Deportment.*

'Monks, if while he walks there arise in a monk thoughts sensual or malign or cruel, and that monk admits them, does not reject and expel them, does not make an end of them, does not drive them out of renewed existence, a monk who while walking becomes thus is called "void of zeal and unscrupulous, always and for ever sluggish and poor in energy."

If while he stands still . . . while he sits . . . while he lies awake there arise in a monk thoughts sensual, malign or cruel, and that monk admits them . . . a monk who while lying awake becomes thus is called "poor in energy."

But if, while he walks . . . stands . . . sits . . . lies awake, such thoughts arise and he does not admit them, but rejects, expels, makes an end of them, drives them out of renewed existence,—a monk who while walking . . . standing . . . sitting . . . lying awake becomes such an one is called "ardent, scrupulous, always and for ever strong in energy and resolute."

Whether he walk or stand or sit or lie,

The monk who thinks of evil, worldly things,<sup>4</sup>

Walking the wrong path, by delusion blinded,

Can never touch supreme enlightenment.

<sup>1</sup> *Vitāyaṇ* (part. of *vitāyaḍi*, where the gerund should be used: prob. for *vitāyāya*, as at *S.* i, 15, where *Comy.* expl. as *vitāyāya*) = *vitāyāna* vā. *Comy.*

<sup>2</sup> The uddāna-titile of this vāgga is derived from § 1, *caray* (really 'walking'), which embraces the four bodily postures. The sutta occurs at *Iv.* 115, where the readings of our text of ce after *caray*, *hiṇo*, *nisīnno* are rightly omitted; so also in *Sinh.* text.

<sup>3</sup> For gāthas (at *Iv.* 82) cf. *Sn.* 103; *Vd.* 61. Text should read *uda vā*.

<sup>4</sup> *Gaha-nisāyay* = *kilesa-n.* *Comy.*



Whether he walk or stand or sit or lie,  
The monk, controlling thoughts, who takes delight  
In ceasing from all thoughts,—sure such an one  
Is fit to touch supreme enlightenment.<sup>1</sup>

§ iii (12). *Virtue.*<sup>1</sup>

'Monks, do ye live perfect in virtue, do ye live perfect in the performance of the obligations,<sup>2</sup> restrained with the restraint of the obnoxious, perfect in the practice of right behaviour; seeing danger in the slightest faults, undertake and train yourselves in the training of the precepts. For him who so lives . . . so restrained . . . who undertakes the training of the precepts, what else remains to be done ?

If, as he walks, coveting-and-ill-will have vanished from a monk: if sloth-and-torpor, excitement-and-flurry, doubt-and-wavering are abandoned: if his energy be stout and unshaken: if his mindfulness be established and unperturbed: if his body be calm and tranquil, his mind composed and one-pointed,—a monk become thus as he walks is called "ardent, scrupulous, always and for ever strong in energy and resolute."<sup>3</sup>

If, as he stands . . . sits . . . lies awake, he becomes thus, he is so called.

Whether he walk or stand or sit or lie

Or stretch his limbs or draw them in again,

Let him do all these things composedly.

Above, across, and back again returning<sup>4</sup>—

Whatever be one's bourn in all the world<sup>5</sup>—

Let him be one who views<sup>6</sup> the rise and fall

Of all compounded things attentively.<sup>6</sup>

For mind's composure doing what is right,

Ever and always training,—"ever intent"—

That is the name men give to such a monk.<sup>7</sup>

<sup>1</sup> This sutta occurs at *Jiv.* 118.

<sup>2</sup> *Paṭimokkha*. *Cf. D.* i, 63; *M.* i, 33; *VM.* i, 16; *Vibh.* 244.

<sup>3</sup> *Aparināy* = back again.

<sup>4</sup> *Jagato gati* = lokassa nīpattāni. *Comy.*

<sup>5</sup> Text should read *samavakkhāti*. <sup>6</sup> Here *Jiv.* inserts a line.

§ iii (13). *Effort.*

'Monks, there are these four right efforts.<sup>1</sup> What four ?  
Herein a monk generates desire for the non-arising of evil, unprofitable states that have not yet arisen. He makes an effort, sets going energy, he lays hold of and exerts his mind (to this end). He generates desire for the abandoning of evil, unprofitable states that have arisen: he makes an effort . . . He generates desire for the arising of profitable states not yet arisen: he makes an effort . . . He generates desire for the persisting, for the non-conclusion, for the more-becoming, for the increase, cultivation and fulfilment of profitable states that have arisen: he makes an effort, sets going energy, he lays hold of and exerts his mind (to this end). These, monks, are the four right efforts.

By right exertion they have conquered Māra's realm.<sup>2</sup>

Freed, they have passed beyond the fear of birth and death:

Those happy ones have vanquished Māra and his host

And, from all power of Nāmañci escaping, are in bliss.<sup>3</sup>

§ iv (14). *Restraint.*

'Monks, there are these four efforts. What four ?

The effort to restrain, the effort to abandon, the effort to make become, and the effort to watch over.

And of what sort, monks, is the effort to restrain ?

Herein<sup>4</sup> a monk, seeing an object with the eye, is not entranced by its general features or by its details. Inasmuch as coveting and dejection, evil, unprofitable states, might flow in upon one who dwells with this eye-faculty uncontrolled, he applies himself to such control, sets a guard over the eye-faculty, wins the restraint thereof. Hearing a sound with the

<sup>1</sup> The four *sammāyakkhānāni*, described at *D.* ii, 120; *M.* ii, 11 and elsewhere (*cf. VibhA.* 291 ff.) and called 'co-factors of struggling,' *K.S.* v, 173, 239 and *infra*, vii, § 9. *Samma* = *samāna*, *vitana*, *paṅkura*, *Comy.*

<sup>2</sup> Text *Maraḍḍeygāhikāno*; *Sinh.* text *abhihāna*.

<sup>3</sup> *Comy.* compares *gāthas* at *S.* iii, 83, *sukkhino vata arāhanto*, etc. *Nāmañci*, a name for Māra. *Comy.* on *S.* v, 1 explains it as *na-nāmañci*, 'does not let one go.'

<sup>4</sup> *Cf. D.* i, 70; *Pa.* of *Comy.* 204; *K.S.* iv, 63; *Snd.* 7 ff.





ear, or with the nose smelling an odour, or with the tongue tasting a savour, or with body contacting tangibles, or with mind cognizing mental states, he is not entranced by their general features or by their details, but, inasmuch as covering . . . might flow in upon one who dwells with this mental faculty uncontrolled, he applies himself to such control . . . wins restraint thereof. This, monks, is called "the effort to restrain."

And of what sort, monks, is the effort to abandon ?

Herein a monk does not admit sensual thought that has arisen, but abandons it, expels it, makes an end of it, drives it out of renewed existence. So also with regard to malign and cruel thought that has arisen. He does not admit evil, unprofitable states that arise from time to time . . . he drives them out of renewed existence. This, monks, is called "the effort to abandon."

And of what sort is the effort to make become ?

Herein a monk makes to become the limb of wisdom<sup>1</sup> that is mindfulness, that is based on seclusion, on dispersion, on ending, that ends in self-surrender. He makes to become the limb of wisdom that is investigation of Dhamma . . . the limb of wisdom that is energy, that is so based. He makes to become the limb of wisdom that is zest . . . that is tranquillity . . . that is concentration . . . that is equanimity, based on seclusion, on dispersion, on ending, that ends in self-surrender. This, monks, is called "the effort to make become."

And of what sort, monks, is the effort to watch over ?

Herein a monk watches over the favourable concentration-mark,<sup>2</sup> the idea of the skeleton,<sup>3</sup> the idea of the worm-eaten

<sup>1</sup> Cf. *K.S.* v, 51 ff. *The limbs of wisdom* (where in my trans. the word 'zest' is by error omitted).

<sup>2</sup> *Bhaddakay sammā-nimittāy*. Cf. *A.* i, 115; *G.S.* i, 100; *V.M.* i, 123; *Compendium*, 54 (the *dasā asubhāni*). This is the reflex image of the object of his exercise. *Cony.* calls it *bhaddakay* and refers to the meditation on the repulsive things, *V.M.* i, 173. Presumably, by contracting on the unlovely, he realizes the lovely by contrast. See *Path of Purify*, ii, 147; 'To him who guards the sign there is no loss of what has been obtained. Whoso neglects to guard it loses all that he obtained.'

<sup>3</sup> *Aññika-señā*. Cf. *S.* v, 129; *K.S.* v, 110. To meditate on these ideas is said to lead to *sukha-vhāraṇṇ*.

corpse, of the discoloured corpse, of the fissured corpse, the idea of the inflated corpse. This is called "the effort to watch over."

These then, monks, are the four efforts.

Restraint, abandoning, making-become, watching over,

These are the four (best) efforts taught by him,

The Kinsman of the Sun.<sup>1</sup> Herein a monk,

Arduently striving, makes an end of Ill.<sup>2</sup>

#### § v (15). *Types*.<sup>2</sup>

Monks, there are these four chief types (of beings). What four ?

Chief of those who have personality is<sup>3</sup> Rāhu, lord of the Asuras. Chief of those who are given to the pleasures of sense is Mandhātā<sup>4</sup> the rājā. Chief of those who have lordship is Māra the Wicked One. In the world of Devas, Māras and Brahmas, together with recluses and brāhmins, devas and mankind, a Tathāgata is reckoned chief, an Arāhant, a perfectly Enlightened One. These, monks, are the four chief types.

Rāhu is chief of persons: chief of those

Enjoying sense-delights is Mandhātā:

Māra is chief of those who lordship own:

With power and glory<sup>5</sup> is he radiant.

Above, across, and back again returning,

Whatever be one's bourn in all the world,<sup>6</sup>

Of world and devas chief is held a Buddha.<sup>7</sup>

#### § vi (16). *The subtle*.<sup>7</sup>

Monks, there are these four powers over the subtle. What four ?

Herein a monk is possessed of the power to penetrate the

<sup>1</sup> *Ādika-kandhā*. Cf. *S.* i, 186, 192, iii, 142.

<sup>2</sup> *Paññādiya*.

<sup>3</sup> Cf. *J.A.* ii, 310; *Mū.* 116; *Thag.* 485.

<sup>4</sup> Text should read *yaśasā* for *yaśā*.

<sup>5</sup> *Sobhummāni*. Uddāna calls the sutta *Sukhummāy*. *Cony.*, read *sukhummāni* and dof. as 'knowledge of how to penetrate the subtle

obscurostastics.'

<sup>6</sup> *Akakhāvin*.

<sup>7</sup> Cf. *supra*, § 2.



subtlety of body, and he beholds not any other power more excellent or more refined than that one; he aspires not for any other power to penetrate the subtlety of body more excellent and refined than that. He is possessed of a like power with regard to feeling . . . to perception . . . to the activities; and he beholds not, aspires not for any power of penetrating subtlety more excellent and more refined than that. These are the four.

Knowing the subtlety of form and knowing  
How feelings come to be, and whence arises  
Perception, how it ends, knowing th' activities  
As other and as ill, but not as self?<sup>2</sup>  
(These things) if he do see aright, the monk,  
At peace, delighting in the place of peace,  
Bearth the final body (in the world),  
For he hath conquered Māra and his mount.<sup>3</sup>

§ vii (17). *No-bourn*.<sup>4</sup>

'Monks, there are these four goings to the no-bourn. What four?

One goes to the no-bourn through desire, ill-will, delusion, or fear.<sup>5</sup> These are the four.

Led by desire, ill-will, delusion, fear,  
If one transgresses Dhamma, his good name  
Fades as the moon in the dark fortnight wanes.<sup>6</sup>

§ viii (18). *Bourn*.

'Monks, there are these four goings to the bourn. What four?

<sup>1</sup> *Sankhāra*. 'Synergies' has been suggested by Mrs. Rhys Davids.  
<sup>2</sup> *Parato* . . . *dukkhato* . . . *no ca atāto*. Cf. S. i, 189, *Sankhāra parato passato, dukkhato mā ca atāto*. Cf. *K.S.* i, 239.  
<sup>3</sup> Māra is pictured as riding into battle on an elephant.  
<sup>4</sup> *Agatā*, not leading to the *gati* or bourn; sometimes taken as *Nibbāna* (for one who has reached it there is no goal further, acc. to the orthodox interpretation). Here def. by *Comy.* (as at *Y.M.* ii, 683) as wrong action done under the influence of desire, hate or delusion.  
<sup>5</sup> Quoted *Mai*, 129, 182, where it is added that the Teacher spoke these *gāthās*.

One goes not to the no-bourn through desire, ill-will, delusion, fear. These are the four.

Led by desire, ill-will, delusion, fear,  
If one transgress not Dhamma, his good name  
Waxes, as in the bright fortnight the moon.<sup>1</sup>

§ ix (19). *Bourn and no-bourn*

(A combination of vii and viii).<sup>2</sup>

§ x (20). *The food-steward*.

'Monks, possessed of four qualities a food-steward is put into Purgatory according to his deserts.<sup>3</sup> What are the four?  
He goes to the no-bourn through desire, ill-will, delusion and fear. Possessed of these four qualities a food-steward is put into Purgatory according to his deserts.

Monks, possessed of four qualities a food-steward is put into Heaven according to his deserts. What four? (*The opposite of the above.*)

Whatever folk are unrestrained in lusts,  
Not led by Dhamma or respect for Dhamma,<sup>4</sup>  
Led by desire, ill-will and fear they go.<sup>5</sup>  
"A blemish to the company" they're called.  
Thus was it said by the Samāna who knows,<sup>6</sup>  
Therefore those worthy ones and worthy praise  
Who, fixed in Dhamma, do no evil deed,  
Not going by desire, ill-will and fear,—  
"Cream of the company" such ones are called.  
Thus was it said by the Samāna who knows.<sup>7</sup>

<sup>1</sup> Cf. *D.* iii, 182 (*Sigālovāda-sūta*).

<sup>2</sup> Spoken thus, says *Comy.*, for the sake of the 'intelligent.'

<sup>3</sup> *Yathābhāgato*. Cf. *A.* i, 8; *G.S.* i, 6 n.; *infra*, Ch. VII, 4. For the food-steward or almoner (*bhāraddeśako*) cf. *Vin.* i, 58; *A.* iii, 274; *J.A.* i, 5. There were evidently 'unjust stewards' in those days.

<sup>4</sup> *Dhammika* seems to be the equivalent of 'conscientious.'

<sup>5</sup> The *gāthās* omit the third quality, *moha*.

<sup>6</sup> *Parivāhasāno*. Cf. *infra*, text 225 (*p. dāssana*) and *Dh.* v, 9. *Kāśāna* is an strident, opp. to *manjā* below; *Comy.* paraphr. by *p-kāsavāna* (dust-heap).

<sup>7</sup> Here and below text should read *samārena jānāta*.



## CHAPTER III.—URUVELĀ.

§ 1 (21). *At Uruvelā (a)*.<sup>1</sup>

On a certain occasion the Exalted One was staying near Sāvathī, at Jeta Grove in Anāthapindikā's Park. Then the Exalted One addressed the monks, saying: 'Monks.'

'Yes, lord,' replied those monks to the Exalted One.

'On a certain occasion, monks, I myself was staying at Uruvelā, on the bank of the river Nerāṅṅarā, under the Goat-herds' Banyan,<sup>2</sup> just after I had become fully enlightened. To me then occurred this thought as I was meditating alone: Ill at ease dwells the man who reverence is not, obeys not, What if? I were to dwell doing honour and paying reverence to some recluse or brāhmin, and serving him?

Then, monks, it was I who had this thought: For the perfection of the sum total of virtues<sup>3</sup> still imperfect I would dwell so doing honour, obeying, reverencing and serving a recluse or brāhmin: but not in this world with devas, Māras, Brahmās, not in the host of recluses and brāhmins, not in the world of devas and mankind do I behold any other recluse or brāhmin more perfect in virtue than myself, whom honouring I could dwell reverencing, obeying and serving him.

For the perfection of the sum total of concentration still imperfect I would dwell . . . for the perfection of the sum total of wisdom . . . for the perfection of the sum total of release still imperfect I would dwell so doing honour . . . but not in this world . . . not in the world of devas and mankind do I behold any other recluse or brāhmin more perfect in concentration, in wisdom, in release than myself, whom honouring I could dwell reverencing, obeying and serving him.

<sup>1</sup> In Magadha. Cf. *Asi*, 218; *Expos.* ii, 280; *Udd.* 26, where the name is said to mean 'sand-heap.' The well-known incidents here repeated occur at *S.* i, 138; *K.S.* i, 174.

<sup>2</sup> See *K.S.* i, 128 n.

<sup>3</sup> Text *kinu tto*; *Sinh.* text *kanu tto*.

<sup>4</sup> *Sīlā-samādhi-paññā-vimuttā-khandha*. Cf. *A.* i, 125; *G.S.* i, 107, where it is said that one should worship, revere, follow, serve and honour one superior to oneself in these qualities.

Then, monks, it was I who had this thought: Suppose this Dhamma in which I have been perfectly enlightened,—suppose I were to dwell honouring, reverencing, obeying and serving this Dhamma?

Thereupon, monks, Brahmā Sahampati, knowing the thought that was in my mind, just as a strong man might straighten out his bent arm or bend in his outstretched arm, just so did he vanish from the Brahma world and appear in front of me.

Then, monks, Brahmā Sahampati, placing his outer robe over one shoulder and with his right knee pressing the ground,<sup>1</sup> stretched out his joined palms towards me and said this:

'Even so, Exalted One! Even so, Wellfarer! Whosoever were in time past arahants, perfectly enlightened ones, lord, those reverend ones also dwell honouring, reverencing, obeying and serving Dhamma. Whosoever, lord, in future time shall be arahants . . . shall also dwell honouring . . . and serving Dhamma. So also now, lord, let the Exalted One who is arahant, a perfectly enlightened one, dwell honouring, reverencing, obeying and serving Dhamma.'" Thus spake Brahmā Sahampati. So saying he added this further:

"The Perfect Buddhas who have passed,  
The Perfect Buddhas yet to come,  
The Perfect Buddhas who is now,  
And hath for many banished woe,—  
All dwell their dhamma<sup>2</sup> honouring,  
Do dwell's and shall dwell: 'tis their way.<sup>3</sup>  
So he to whom the self is dear,<sup>4</sup>

<sup>1</sup> In the *S.* version the Bāhivā has read *attha-kāma*, 'wellfare is dear.'  
<sup>2</sup> *Saddhamma*. See below, Ch. V, 3, 4, where occur both *saddhamma* and *dhamma*. It may mean *attha-dhamma*, the standard each one follows ('the voice of conscience,' § 245 n.).

<sup>3</sup> *Cony.* pointing out that there is only one Buddha at a time quotes:  
*Na me acariyo atthi, saddho me na vijjati.*

*Saddesa-kāmyi lokāmyi n' atthi me pavāpuggalo.*  
(*Vin.* i, 8 = *M.* i, 171.)

<sup>4</sup> *Ecc* *Buddhaka-dhammata*. Cf. *M.* iii, 121.

<sup>5</sup> *Atthakāma*. Cf. *S.* i, 75 = *Ud.* v, 1 (but *VM.* 207 quoting it prefers the reading *attha-k.*). The reading at *S.* is *attha* (well).



Who longeth for the great Self—He  
Should homage unto Dhamma pay,  
Remembering the Buddha-word."<sup>2</sup>

Thus spake Brahmā Sahampati, monks. So saying he saluted me and keeping me on his right side vanished there and then.

Then, monks, seeing that it was the wish of the Brahmā and proper for myself, I dwelt honouring, reverencing, obeying and serving that very Dhamma which had been well comprehended by me. Moreover, monks, since the Order has become possessed of greatness, I hold the Order also in strict regard.<sup>3</sup>

§ ii (22). *At Urueḷā (b)*.

<sup>1</sup> On a certain occasion, monks, I myself was staying at Urueḷā on the bank of the river Nerāḷārā, under the Goat-beds' Banyan, just after I had become perfectly enlightened.

Then, monks, a great number of brāhmins, broken-down old men, aged, far gone in years, who had reached life's end, came to visit me where I was. On reaching me they greeted me courteously, and after the exchange of greetings and courtesies sat down at one side. As they sat thus, monks, those brāhmins said this to me:

"We have heard it said, master Gotama, that Gotama the recluse pays no respect to, does not rise up in presence of, does not offer a seat to brāhmins who are broken-down old men, aged, far gone in years, who have reached life's end,<sup>4</sup> Iasmuch, master Gotama, as<sup>5</sup> the worthy Gotama does none of

<sup>1</sup> *Mahākalyāṇī*, text *mahanāyā*; v.l. *mahākatīyā* = *mahānanda-ūhāṭṭvayā*. *Comy.* But cf. *O.S.* i. 227.

<sup>2</sup> *Saraj* (part. nom. by poetic licence) *Buddhāna-sarajāyā*.

<sup>3</sup> *Tibba-gīṭṭava*. This last § is not in *S.* i. It has the appearance of having been added to make up the 'Triple Gem' (*Buddha-dhamma-sangha*), a later conception. *Comy.* remarks: 'When was the Order honoured? It was when Mahāpajjāpati offered the set of robes to the Master (*M.* iii, 263), who then said: "Give them to the Order, Gotamid. If you do so, both I myself and the Order will be honoured."'

<sup>4</sup> Text should read *andayā no* for *na*. *Comy.* has *n' eḷayā* = *no eḷayā*: *Sinh.* text *n' eḷayā*.

<sup>5</sup> As at *A.* i. 67 = *O.S.* i. 63; *A.* iv, 173.

<sup>6</sup> *Yadāday* here is preferable to *inādayā* of text and *A.* iv.

these things, it is not the proper thing to do,<sup>1</sup> master Gotama."

Then, monks, I thought to myself: In truth these reverend ones understand not either the elder, or the things which make an elder.<sup>2</sup>

Though a man be old, monks, eighty or ninety or a hundred years of age, yet if he be one who speaks out of due season, who speaks things untrue and unprofitable, things contrary to Dhamma and contrary to Discipline; if he be one who utters words unworthy to be treasured in the heart,<sup>3</sup> words unseasonable and void of reason, words indiscriminating and not concerned with welfare,—then that one is reckoned just a foolish elder.

Though a man be young, monks,—a youth, a mere lad, black haired and blessed with his lucky prime, one in the first flush of life,—if he be one who speaks in due season, who speaks things true and profitable, things according to Dhamma and Discipline; if he be one who utters words worthy to be treasured in the heart, words seasonable, reasonable, discriminating and concerned with welfare,—then that one is reckoned a wise elder.

Now, monks, there are these four things which make the elder. What four?

Herein a monk is virtuous, perfect in the obligations, restrained with the restraint of the obligations, perfect in the practice of right behaviour, seeing danger in the slightest faults. He undertakes and trains himself in the training of the precepts, he has learned,<sup>4</sup> is replete with learning, is a hoard<sup>5</sup> of learning. Those doctrines which, lovely at the beginning, lovely in the middle, lovely at the end (of life)

<sup>1</sup> *Na sampannāyā* = *anannucchāṭṭvāyā*. *Comy.* (at *A.* i, *na yuttāyā*).

<sup>2</sup> *Thera* and *Uyā-karaṇe* *Uyānā*.

<sup>3</sup> As at *D.* i, 4 and with *Comy.* text should read *anūbhāvanāyā vācā bhāṣitā* for *kenidāna*. (*Comy.* *na hadāyā nūbhāṣitā-yuttāyā*.) Cf. *infra*, § 198.

<sup>4</sup> *Stā*. Cf. *KhpA.* 102. *Comy.* likens him to a full pot which does not leak.

<sup>5</sup> *Sannicayo*. Cf. *A.* i, 94.





both in the meaning and the letter of them, which preach the utterly fulfilled, the perfectly purified way of the God-life,—such doctrines are much heard by him, borne in mind, repeated aloud,<sup>1</sup> pondered over and well penetrated by his vision.<sup>2</sup> The four stages of musing which are of the clear consciousness,<sup>3</sup> which are concerned with the happy life in this very world,—these he wins easily, without effort. By the destruction of the āsavas, in this very life thoroughly understanding the heart's release, the release by wisdom, he realizes it, attains it and dwells therein.

These, monks, are the four things which make the elder.

He who with swollen mind doth utter  
Much idle talk, his purpose void  
Of all restraint, nor takes delight  
In very dhamma,<sup>4</sup> is a fool.  
Far from the rank of elder he.  
Evil his view, he lacks regard.  
He who, in virtue perfect, learned,  
Of ready wit, controlled, a sage,  
With wisdom sees the sense of things,<sup>5</sup>  
Of open heart,<sup>6</sup> of ready wit,  
He hath transcended every state.  
Who hath abandoned birth and death,  
Who in the God-life perfect is,—  
That is the man I elder call.  
By ending of the āsavas  
A monk is rightly elder called.<sup>7</sup>

<sup>1</sup> *Yacand parivāsa* = *mekhaya saṅghaya*. *Comy.*

<sup>2</sup> *Dhāṅḍiya* = *paṇḍāya*. *Comy.*

<sup>3</sup> *Abhikkhārika* = *abhikkhānta-śāradher-cittan*. *Comy.*

<sup>4</sup> *Acaddhamma-rato*. See above on § 1 of this chapter, and on § 240.

<sup>5</sup> *Paritāḍḍ'atthay*. So *Comy.* and *Sivā*, text, but our text *paṇḍāyakkha*, 'With Way-insight [for wisdom] he sees the meaning of the four truths.'

*Comy.*

<sup>6</sup> *Alābha*.

§ III (23). *The world.*

'Monks, the world is fully comprehended by a Tathāgata. From the world a Tathāgata is released. Monks, the arising of the world is fully comprehended by a Tathāgata: the arising of the world is abandoned by a Tathāgata. The ending of the world is fully comprehended by a Tathāgata: the ending of the world is realized by a Tathāgata. Monks, the practice going to the ending of the world is fully comprehended by a Tathāgata: the practice going to the ending of the world is made to become by a Tathāgata.

Monks, whatsoever in the whole world, with the world of Māras, Brahmās, together with the host of recluses and brāhmins, of devas and mankind, is seen, heard, sensed, cognized, obtained, searched into, pondered over by the mind,—all that is fully comprehended by a Tathāgata. That is why he is called "Tathāgata." Moreover, whatever a Tathāgata utters, speaks and proclaims between the days<sup>2</sup> of his enlightenment and the day on which he passes utterly away,—all that is just so<sup>3</sup> and not otherwise. Therefore is he called "Tathāgata."

Monks, as a Tathāgata speaks, so he does: as he does, so he speaks. That is why he is called "Tathāgata."

Monks, in the whole world, with the world of Devas, of Māras, of Brahmās . . . of devas and mankind, a Tathāgata is conqueror, unconquered, all-seeing,<sup>4</sup> omnipotent. Therefore is he called "Tathāgata."

By comprehending all the world  
In all the world just as it is,  
From all the world is he released,  
In all the world he clings to naught.<sup>5</sup>

<sup>1</sup> *Comy.* takes *loko* to mean *dukkha-sacca*. This § occurs at *Itiv.* 121 with slight differences. Cf. the First Utterance in *Vinaya*, i, 10; *D.* iii, 135.

<sup>2</sup> 'Night' acc. to the Indian use.

<sup>3</sup> *Añña-d-attho-dāna*, lit. 'come-what-may-seeing.'

<sup>4</sup> *Andhago* (Windisch at *Itiv.* 122 prefers *andhāgamo*); for *andhāgaya* cf. *S.* I, 181 = *andhā-gāhhi-ṅgāyehi vāraṇṇo*. *Comy.*

<sup>5</sup> *Tathā'eva*.



He is the all-victorious sage:  
 'Tis he who loosens every bond:  
 By him is reached the perfect peace  
 (Nibbāna) that is void of fear.<sup>2</sup>

The Enlightened One, the passion-free,  
 Sinless, who hath cut off all doubts,  
 Hath reached the end of every deed,  
 Freed by removal of the base.<sup>3</sup>

Exalted One, Enlightened he,  
 The lion he without compare,  
 For the deva-world and world of men  
 He caused the Brahma-wheel to roll.

Wherefore the devas and mankind  
 Who went for refuge to the Seer  
 Meeting shall pay him homage due,  
 The mighty one, of wisdom ripe.<sup>4</sup>

"Tamed, of the tamed is he the chief:  
 Calmed, of the calm is he the sage:  
 Freed, of the freed topmost is he:  
 Crossed o'er, of them that crossed the best":

So saying shall they honour him  
 The mighty one, of wisdom ripe,—  
 "In the world of devas and mankind  
 None is there who can equal thee."

§ IV (24). *Kāṭaka*.<sup>5</sup>

On a certain occasion the Exalted One was staying at Sāketā, in Kāṣṭhaka's Park. Then the Exalted One addressed the monks, saying: 'Monks.'

<sup>1</sup> Text should read *phulānasa*, 'gen. for instrumental.' *Comy.* It is, however, not gen. but dative.

<sup>2</sup> *A-kulo-dhaya*.

<sup>3</sup> *Uppatti*, *subhata*.

<sup>4</sup> *Vilāśinā*, 'free from sprouting again.' Cf. *supra* on Ch. I, § 8; *liv.* 76.

<sup>5</sup> Acc. to *Comy.* he was a rich man who gave a park to the Order. Sāketā was a town in Kosala. Cf. *Buddh. Indica*, 39.

'Yes, lord,' replied those monks to the Exalted One. The Exalted One said:

'Monks, whatsoever in the world, with its devas . . . with its host of recluses and brāhmins, of devas and mankind,— whatsoever is seen, heard, sensed, cognized, attained, searched into, pondered over by the mind,—all that do I know. Whatsoever is seen, heard . . . pondered over by the mind,—that have I fully comprehended: all that is understood by the Tathāgata, but the Tathāgata is not subject to it.'

If I were to say: "I know whatsoever in the world is seen, heard, and so forth," it would be a falsehood in me. If I were to say: "I both know it and know it not," it would be a falsehood in me. If I were to say: "I neither know it nor am ignorant of it," it would be a falsehood in me, that would be a fault in me.<sup>2</sup>

Thus, monks, a Tathāgata is a seer of what is to be seen, but he has no conceits<sup>3</sup> of what is seen: he has no conceit of what has not been seen, he has no conceit of what is to be seen, he has no conceit about the seer.

Hearing what is to be heard, he has no conceit of what has been heard or not heard or is to be heard, he has no conceit about the hearer. So also sensing what is to be sensed . . . cognizing the cognizable . . . he has no conceit of the thing cognized or to be cognized or of him who has cognition.

Thus, monks, the Tathāgata,<sup>4</sup> being such an one in things seen, heard, sensed, cognized, is "such." Moreover, than "he who is such" there is none other greater or more excellent, I declare.

<sup>1</sup> *Teṇ Tathāgato na upaṭṭhāsi*. *Comy.* has *na upaṭṭhāsi* (by way of the sense-door). This is expl. by next line of *gāthas*, *etā ajñāyānā n' abhi*. The reading at *Udd.* 130, where this passage is quoted, is *teṇ Tathāgato na upaṭṭhāsi*, 'did not occur to' (I was not invented or imagined by) the T'

<sup>2</sup> *Kaṭi=doce*. *Comy.*

<sup>3</sup> Deeming, fancy: *maññati*, as at S. iv, 22; K.S. iv, 12.

<sup>4</sup> The text is confused here. Comparing *Comy.* and S. text and punctuating, I get the reading *dharmacce tadāso yeva, tadā : kamhā ca para kāṭikāhā (abl. of tadāso) añño tadā uttarāro vd, etc. Tādā=araha, arāya.* (Cf. Sn. 622, *Nāgo tadā pavuccate labhanta*.) Full comments on *Tathāgata* will be found at *Udd.* 128, 130, where this sutta is quoted.



Whatever is seen, heard, sensed or clung to is esteemed  
 As truth by other folk. Midst those who are convinced,<sup>1</sup>  
 Not such am I, not one to claim that what they say,  
 Be it true or false, is ultimate.<sup>2</sup> I long ago<sup>3</sup>  
 Beheld this barb whereon mankind are hooked, impaled.  
 I know, I see, to that cling not Tathāgatas.<sup>4</sup>

§ v (25). *The God-life.*<sup>4</sup>

'Monks, this God-life is not lived to cheat or cajole people.  
 It is not concerned with getting gain, profit or notoriety. It  
 is not concerned with a flood of gossip nor with the idea of  
 "let folk know me as so-and-so." Nay, monks, this God-life  
 is lived for the sake of self-restraint, for the sake of abandoning,  
 for the sake of detachment from the passions, for the sake of  
 making to cease.

For self-restraint and for abandoning,  
 Heedless of what men say<sup>5</sup> of it, this God-life  
 Did that Exalted One proclaim as going  
 Unto the plunge<sup>6</sup> into Nibbāna's stream.  
 This is the Way whereon great ones, great seers  
 Have fared; and they who, as the Buddha taught,  
 Attain to that, will make an end of ill,  
 Even they who what the teacher taught perform.<sup>7</sup>

§ vi (26). *The cheat.*<sup>7</sup>

'Monks, whatsoever monks are cheats, stubborn, babblers,  
 astute,<sup>8</sup> insolent, uncontrolled, such are no followers of me.<sup>9</sup>

<sup>1</sup> *Saya-sajjvāsenā = dīghī-gāthā. Comy.*

<sup>2</sup> *Paray = uttamag katta. Comy.*, which quotes the common boast  
 'idam eva saccaṃ, mogham aññān' it.

<sup>3</sup> *Paṭiyacca.* 'Under the Bodhi tree,' says *Comy.*

<sup>4</sup> As at *Iti.* 28, which omits *itiddā* and *virāga-nirodhathān*.

<sup>5</sup> *Aññāy = ittha-parivajjāy, aparapucchāy. Comy.* (avoiding in-  
 dependence of, mere talk).

<sup>6</sup> *Opasāha. Cf. A. i.*, 168; *S. v.*, 344 = *K. S. v.*, 298 n.

<sup>7</sup> This sutta occurs at *Iti.* 113. *Cf. Thag.* 969.

<sup>8</sup> *Smṛṭi.* *Comy.* quotes the def. at *Vibh.* 361, lit. 'having a horn.'  
*Vibh. A.* 476 explains 'in the sense of piercing; a name for the degraded  
 ite of townsfolk.' *Trans.* at *Brahm.*, p. 337, 'skilled diplomats.'

<sup>9</sup> *Māmakā = mama kammā. Comy.*

Such have fallen away from this Dhamma-discipline: nor do  
 such monks win growth, increase, prosperity in this Dhamma-  
 discipline.

But, monks, whatsoever monks are no cheats, not stubborn,  
 no babblers, sages, tractable, well controlled, such indeed are  
 followers of me. Such have not fallen away from this Dhamma-  
 discipline: such monks win growth, increase and prosperity  
 therein.

Cheats, stubborn, babblers, crafty rogues,  
 Insolent and uncontrolled,—  
 They in Dhamma do not grow  
 By the all-wise One declared.  
 But honest ones, no babblers, sages,  
 Tractable and well controlled,  
 They verily in Dhamma grow  
 By the all-wise One declared.<sup>1</sup>

§ vii (27). *Contented.*<sup>1</sup>

'Monks, these four things are trifling, easily gotten and  
 blameless. What four?

Among robes, monks, rag-robes are a trifling thing, easily  
 gotten and blameless. Of food, monks, alms-food of scraps  
 is a trifling thing . . . of lodgings, monks, the roof of a tree  
 is a trifling thing . . . of medicines, monks, amoniac<sup>2</sup> is a  
 trifling thing, easily gotten and blameless too. These are the  
 four trifling things. . . .

Indeed, monks, when a monk is content with trifles that are  
 easily gotten, I declare this to be one of the factors of re-  
 cluse-ship.<sup>3</sup>

Contented with what brings no blame,  
 A trifling, easy-gotten thing,  
 His mind untroubled by the thought,<sup>4</sup>  
 Of lodging, robes, or food and drink,

<sup>1</sup> At *Iti.* 102. *Cf. Paṭi of Purīy.*, i, 78.

<sup>2</sup> *Paṭimūlaka.*

<sup>3</sup> Here text has *aññānāy sammāññey*, but *Iti.* *sammāññ' angany* (factor  
 of recluse-ship).

<sup>4</sup> To make sense with *vijhāsi cittaṃ* text should read *na* for *ca*.

