



การอ่านพระไตรปิฎกภาคภาษาอังกฤษ (Reading Tipitaka in English)



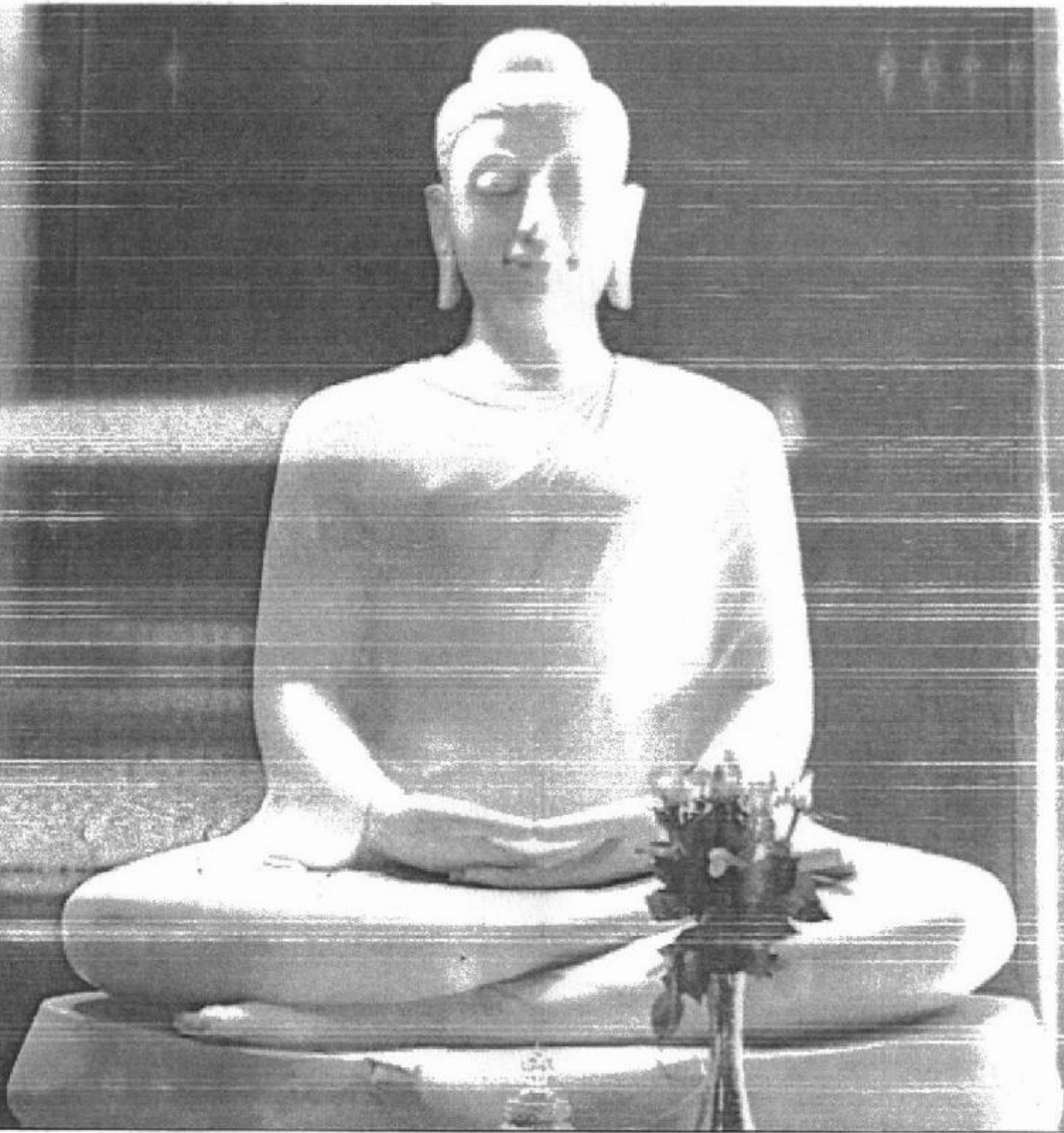
ผู้ช่วยศาสตราจารย์ ดร.สุรพงษ์ กงลัตถ์
มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย วิทยาเขตนครราชสีมา

การอ่านพระไตรปิฎกภาคภาษาอังกฤษ
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Ven. Suporn Rakkhitadhammo
Dr. Surapong Kongsat
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คำนำ

เอกสารประกอบการสอนรายวิชา การอ่านพระไตรปิฎกภาคภาษาอังกฤษ เล่มนี้ ผู้สอนได้รวบรวมเรียบเรียงโดยการคัดเลือกข้อความพระไตรปิฎกภาคภาษาอังกฤษ บางส่วนที่เห็นว่า นิสิตสามารถอ่านและตีความหมายได้ซึ่งมีคำศัพท์ที่สอดคล้องกับขอบข่าย รายวิชาที่กำหนดไว้ในหลักสูตรพุทธศาสตรบัณฑิต สาขาวิชาภาษาต่างประเทศ วิชาเอก ภาษาอังกฤษ คณะมนุษยศาสตร์ มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย

อย่างไรก็ตาม เอกสารประกอบการสอนเล่มนี้ผู้เรียบเรียงหวังเป็นอย่างยิ่งว่า การอ่านเนื้อหาสาระของพระไตรปิฎกภาคภาษาอังกฤษจะมีประโยชน์ต่อการศึกษา พระพุทธศาสนาภาคภาษาอังกฤษของนิสิตที่กำลังศึกษาอยู่ในมหาวิทยาลัยมหาจุฬาลงกรณ ราชวิทยาลัยอย่างหลากหลายมากยิ่งขึ้นและเป็นการจรโลงพระพุทธศาสนา เผยแผ่คำสอน ไปสู่ประชาชนและสังคมอื่นๆ นอกจากนั้น เพื่อให้มีความสอดคล้องกับการจัดการเรียนการ สอนในระดับอุดมศึกษาที่จะต้องมีการจัดทำเอกสารขอบข่ายรายวิชาเพื่อแสดงถึงแนว ทิศทางการจัดการเรียนการสอนของผู้สอนและผู้เรียนมีแนวทางการศึกษาที่ชัดเจน

ขอให้ผู้เรียนทุกท่านได้พยายามใช้ความสามารถในการอ่านและการ ตีความหมายให้มากยิ่งขึ้นโดยอ้างอิงหลักคำสอนทางพระพุทธศาสนาเป็นหลัก

ผู้เรียบเรียง
พระมหาสุพร รกขิตธมโม
ผู้ช่วยศาสตราจารย์ ดร.สุรพงษ์ คงสัตย์
- ตุลาคม 2557

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Kassapa.....	๔๐
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Abhidhamma Pitaka	๔๔



รายละเอียดวิชา
(เอกสาร มคอ.3 ตามมาตรฐานหลักสูตร)

ชื่อสถาบันอุดมศึกษา : มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย วิทยาเขตนครราชสีมา
คณะ/ภาควิชา : คณะมนุษยศาสตร์ ภาควิชาภาษาต่างประเทศ วิชาเอกภาษาอังกฤษ

หมวดที่ ๑ ข้อมูลโดยทั่วไป

๑.รหัสและชื่อรายวิชา ๓๐๒ ๓๐๒ การอ่านพระไตรปิฎกภาคภาษาอังกฤษ
๒.จำนวนหน่วยกิต ๒ หน่วยกิต (๒-๐-๔)
๓.หลักสูตรและประเภทของรายวิชา พุทธศาสตร์บัณฑิต หมวดวิชาเฉพาะสาขา
๔.อาจารย์ผู้รับผิดชอบรายวิชาและอาจารย์ผู้สอน ● ผศ.ดร.สุรพงษ์ คงสัตย์ น.ธ.เอก , ป.ธ. ๔, ปวศ. , Diploma in teaching English, พธ.บ. (ภาษาอังกฤษ) , M.A. (Linguistics), ปร.ด. (วัฒนธรรมศาสตร์) ● พระมหาสุพร รกชิตธมโม น.ธ.เอก , ป.ธ. ๘, พธ.บ. (ภาษาอังกฤษ) , M.A. (Linguistics)
๕.ภาคการศึกษา / ชั้นปีที่เรียน ภาคการศึกษาที่ ๒ / ชั้นปีที่ ๓
๖.รายวิชาที่ต้องเรียนมาก่อน (Pre-requisite) (ถ้ามี) ไม่มี
๗.รายวิชาที่ต้องเรียนพร้อมกัน (Co-requisites) (ถ้ามี) ไม่มี
๘.สถานที่เรียน คณะมนุษยศาสตร์ มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย วิทยาเขตนครราชสีมา จังหวัดนครราชสีมา

๙.วันที่จัดทำหรือปรับปรุงรายละเอียดของรายวิชาครั้งล่าสุด
๓๐ พฤษภาคม ๒๕๕๗

หมวดที่ ๒ จุดมุ่งหมายและวัตถุประสงค์

- ๑. จุดมุ่งหมายของรายวิชา
 - ๑. เพื่อพัฒนาการอ่านข้อความด้านพระพุทธศาสนาอย่างมีประสิทธิภาพ
 - ๒. เพื่อให้นิสิตฝึกกลวิธีการอ่านเพื่อหาข้อเท็จจริงและความคิดเห็นจากพระไตรปิฎก
 - ๓. เพื่อให้นิสิตฝึกกลวิธีการอ่านโดยสังเกตจากคำสำคัญของข้อความจากพระไตรปิฎก
 - ๔. เพื่อฝึกกลวิธีการอ่านแบบตีความคัมภีร์ทางพระพุทธศาสนา
 - ๕. เพื่อวิเคราะห์และตีความหมายภาษาอังกฤษทางพระพุทธศาสนาเกี่ยวกับพระไตรปิฎก
- ๒. วัตถุประสงค์ในการพัฒนา/ปรับปรุงรายวิชา

เพื่อพัฒนาและปรับปรุงเนื้อหาของรายวิชาให้ชัดเจนและสอดคล้องกับจุดมุ่งหมายของรายวิชา สามารถจัดการเรียนการสอนได้อย่างมีประสิทธิภาพ และเพื่อพัฒนาและปรับปรุงหลักสูตรให้เป็นไปตามมาตรฐาน สกอ.

หมวดที่ ๓ ลักษณะและการดำเนินการ

๑. คำอธิบายรายวิชา			
<ul style="list-style-type: none"> ● ศึกษาหลักการอ่านและคัดเลือกจากพระไตรปิฎก คือ พระวินัยปิฎก พระสุตตันตปิฎก และ พระอภิธรรมปิฎกภาคภาษาอังกฤษ 			
๒. จำนวนชั่วโมงที่ใช้ต่อภาคการศึกษา			
บรรยาย	สอนเสริม	การฝึกปฏิบัติ/งานภาคสนาม/การฝึกงาน	การศึกษาด้วยตนเอง
บรรยาย ๓๒ ชั่วโมงต่อภาคการศึกษา	สอนเสริมตามความต้องการของนิสิตเฉพาะราย	ไม่มีการฝึกปฏิบัติงานภาคสนาม	การศึกษาด้วยตนเอง ๔ ชั่วโมงต่อสัปดาห์
๓. จำนวนชั่วโมงต่อสัปดาห์ที่อาจารย์ให้คำปรึกษาและแนะนำทางวิชาการแก่นิสิตเป็นรายบุคคล			
<ul style="list-style-type: none"> - อาจารย์ประจำรายวิชา ประกาศเวลาให้คำปรึกษาผ่านเว็บไซต์คณะ หรือ ส่วนงาน - อาจารย์จัดเวลาให้คำปรึกษาเป็นรายบุคคล หรือ รายกลุ่มตามความต้องการ ๑ ชั่วโมงต่อสัปดาห์ (เฉพาะรายที่ต้องการ) 			

หมวดที่ ๔ การพัฒนาการเรียนรู้ของนิสิต

๑. คุณธรรม จริยธรรม (Ethics and Moral)
๑.๑ คุณธรรม จริยธรรมที่ต้องพัฒนา พัฒนาผู้เรียนให้มีคุณธรรม จริยธรรมเพื่อให้สามารถดำเนินชีวิตร่วมกับผู้อื่นในสังคมอย่างราบรื่น และเป็นประโยชน์ต่อส่วนรวม โดยผู้สอนต้องพยายามชี้ให้เห็นคุณธรรมและจริยธรรมที่สอดแทรกอยู่ในเนื้อหาวิชา เพื่อให้บัณฑิตสามารถพัฒนาและบูรณาการคุณธรรมจริยธรรมกับความรู้ในรายวิชา โดยมีคุณธรรมจริยธรรมตามคุณสมบัติหลักสูตร ดังนี้ (๑) ตระหนักในคุณค่าและคุณธรรมจริยธรรมเกี่ยวกับความเสียสละและซื่อสัตย์สุจริต (๒) ความมีวินัย ตรงต่อเวลา มีความรับผิดชอบต่อตนเอง วิชาชีพและสังคม (๓) มีภาวะความเป็นผู้นำและผู้ตาม สามารถทำงานเป็นทีมและสามารถแก้ไขข้อขัดแย้งและลำดับความสำคัญ (๔) เคารพสิทธิและรับฟังความคิดเห็นของผู้อื่น รวมทั้งเคารพในคุณค่าและศักดิ์ศรีของความเป็นมนุษย์ (๕) เคารพกฎระเบียบและข้อบังคับต่าง ๆ ขององค์กรและสังคม
๑.๒ วิธีการสอน <ul style="list-style-type: none">- มีการสอดแทรกหรือยกตัวอย่างประกอบในขณะการสอนเนื้อหา โดยสอดแทรกเรื่องคุณธรรมจริยธรรม- กำหนดหลักเกณฑ์ต่างๆ เช่น ให้เข้าห้องเรียนตรงเวลาและเข้าเรียนอย่างสม่ำเสมอ- ให้มีความรับผิดชอบในงานที่มอบหมาย และมีความซื่อสัตย์ในการสอบ- มีการแต่งกายที่เหมาะสม
๑.๓ วิธีการประเมินผล <ul style="list-style-type: none">- ประเมินผลพฤติกรรมการเข้าเรียน การให้ความร่วมมือในชั้นเรียน และส่งงานมอบหมายให้ตรงเวลา- ประเมินผลก่อนเข้าสู่บทเรียนเพื่อทราบพื้นฐานความรู้เกี่ยวกับเนื้อหาวิชา- ประเมินผลระหว่างภาคเรียน เพื่อทดสอบผลสัมฤทธิ์ของวัตถุประสงค์การเรียน- ประเมินผลด้วยการใช้แบบฝึกหัดในบทเรียน- ประเมินวัตถุประสงค์การเรียนโดยใช้ใบงาน (Work Sheet)- ประเมินผลปลายภาคเรียน เพื่อทดสอบผลสัมฤทธิ์การเรียนในภาพรวม
๒. ความรู้ (Knowledge)
๒.๑ ความรู้ที่ต้องได้รับ <ul style="list-style-type: none">- ทักษะการอ่านภาษาอังกฤษที่มีความหลากหลาย- กลวิธีการอ่านและการเขียนภาษาอังกฤษ- ได้ใช้ทักษะการคิดเชิงวิเคราะห์สำหรับการอภิปราย การอ่าน และทักษะการเขียน

<p>ภาษาอังกฤษ</p> <ul style="list-style-type: none"> - เป็นผู้ฟังและผู้พูดที่มีความกระตือรือร้น
<p>๒.๒ วิธีการสอน</p> <ul style="list-style-type: none"> - วิธีการแบบนิรนัย (Inductive Learning) บรรยายให้ความรู้เชิงทฤษฎีการใช้กลวิธีการอ่านภาษาอังกฤษ - จัดกิจกรรมแบบผู้เรียนมีส่วนร่วม (Active Learning) มอบหมายให้ทำรายงานการอ่าน (Project work) เป็นกลุ่มนำเสนอความคิดเห็นและอภิปรายในชั้นเรียน - จัดกิจกรรมการเรียนรู้แบบร่วมมือ (Cooperative Learning) - การจัดกิจกรรมเพื่อให้เกิดการค้นคว้าและใช้สื่อเทคโนโลยี (Presentation) - จัดกิจกรรมส่งเสริมการแก้ปัญหา (Problem-Based Learning) วิเคราะห์รูปแบบบทความภาษาอังกฤษประเภทต่างๆ
<p>๒.๓ วิธีการประเมินผล</p> <ul style="list-style-type: none"> - สังเกตการแสดงออกด้านพฤติกรรมและการแสดงความคิดเห็นในชั้นเรียนโดยใช้ภาษาอังกฤษเป็นสื่อ ประเมินจากการตรวจแบบฝึกหัดหลังการเรียนตามเนื้อหาทุกเรื่องที่เรียน ประเมินจากการวิเคราะห์และสรุปท้ออ่าน การประเมินการนำเสนอผลงานในชั้นเรียน และการสอบกลางภาคและปลายภาคเรียน
<p>๓. ทักษะทางปัญญา (Cognitive Skills)</p>
<p>๓.๑ ทักษะทางปัญญาที่ต้องพัฒนา</p> <ul style="list-style-type: none"> - พัฒนาคความมั่นใจในตนเองโดยการใช้ทักษะทางภาษาอังกฤษในกระบวนการคิดวิเคราะห์จากการใช้บทอ่านที่หลากหลาย - สร้างความคุ้นเคยกับคำศัพท์ รูปแบบภาษา และสำนวนภาษาที่ใช้ในทักษะภาษาอังกฤษในกระบวนการคิดวิเคราะห์ - นำกลวิธีการอ่านภาษาอังกฤษไปใช้ในการพัฒนาการเรียนภาษาอังกฤษการเรียนรู้ภาษาอังกฤษด้วยตนเอง และสร้างเสริมนิสัยการเรียนรู้ตลอดชีวิต - การใช้ภาษาอังกฤษเป็นเครื่องมือในการเรียนรู้ การศึกษาต่อหรือการประกอบอาชีพ การสร้างความร่วมมือและการสร้างเครือข่ายในสังคม รวมทั้งการอยู่ร่วมกันในสังคม
<p>๓.๒ วิธีการสอน</p> <ul style="list-style-type: none"> - บรรยายกลวิธีการอ่านแบบต่างๆที่จำเป็นสำหรับการอ่านภาษาอังกฤษ - ฝึกการอ่านโดยใช้กลวิธีการอ่านแบบต่างๆ จากบทอ่านที่หลากหลาย - มอบหมายงานให้วิเคราะห์และบูรณาการกลวิธีการอ่านผ่านบทอ่านในบทเรียนและบทอ่านภาษาอังกฤษจากแหล่งข้อมูลอื่นๆ เพื่อเชื่อมโยงการใช้กลวิธีการอ่านภาษาอังกฤษในสถานการณ์จริงทั้งในระดับบุคคลและกลุ่ม - Reading Project และการนำเสนอ

<p>๓.๓ วิธีการประเมินผล</p> <ul style="list-style-type: none"> - สังเกตการแสดงออกด้านพฤติกรรมและการแสดงความคิดเห็นในชั้นเรียน - แบบทดสอบย่อยหลังการเรียน หรือแบบฝึกหัด - ประเมินการนำเสนอผลงาน และการทำPowerPoint - สอบกลางภาคและปลายภาค
<p>๔. ทักษะความสัมพันธ์ระหว่างบุคคลและความรับผิดชอบ (Interpersonal Skills and Responsibilities)</p>
<p>๔.๑ ทักษะความสัมพันธ์ระหว่างบุคคลและความรับผิดชอบที่ต้องพัฒนา</p> <ul style="list-style-type: none"> - พัฒนาทักษะในการสร้างสัมพันธภาพระหว่างผู้เรียนด้วยกัน - พัฒนาทักษะในการสร้างสัมพันธภาพระหว่างผู้เรียนและผู้สอน - พัฒนาความเป็นผู้นำและผู้ตามในการทำงานเป็นทีม - พัฒนาการเรียนรู้ด้วยตนเอง ความมีวินัย ความรับผิดชอบในการทำงานเป็นทีม และความตรงต่อเวลา
<p>๔.๒ วิธีการสอน</p> <ul style="list-style-type: none"> - จัดกิจกรรมกลุ่มสัมพันธ์ในการเรียนรู้ - จัดกลุ่มการเรียนรู้ - ฝึกการทำงานเป็นกลุ่ม
<p>๔.๓ วิธีการประเมินผล</p> <ul style="list-style-type: none"> - ประเมินตนเองด้วยแบบที่กำหนด - ประเมินผลพฤติกรรมการทำงานเป็นทีม - ประเมินผลจากรายงานการศึกษาด้วยตนเอง
<p>๕. ทักษะการวิเคราะห์เชิงตัวเลข การสื่อสาร และการใช้เทคโนโลยีสารสนเทศ (Communication Information Technology and Numerical Skills)</p>
<p>๕.๑ ทักษะการวิเคราะห์เชิงตัวเลข การสื่อสาร และการใช้เทคโนโลยีสารสนเทศที่ต้องพัฒนา</p> <ul style="list-style-type: none"> - ทักษะการวิเคราะห์ค่าสถิติ การสำรวจ และการตีความจากผลการวิเคราะห์ - ทักษะการใช้สื่อเทคโนโลยีในการนำเสนอผลงาน - ทักษะการใช้ภาษาอังกฤษในการพูดนำเสนอผลงาน
<p>๕.๒ วิธีการสอน</p> <ul style="list-style-type: none"> - จัดการเรียนการสอนที่เน้นการฝึกทักษะการสื่อสารทั้งการพูด การฟัง การอ่านและการเขียน ในระหว่างผู้เรียน ผู้สอน และผู้เกี่ยวข้องอื่นๆ <p>จัดประสบการณ์การเรียนรู้ที่ส่งเสริมให้ผู้เรียนเลือกใช้เทคโนโลยีสารสนเทศและการสื่อสาร หลากหลายและเหมาะสมเพื่อการเรียนรู้ กำหนดให้มีการนำเสนอผลงานโดยใช้สื่อเทคโนโลยี</p>

๕.๓ วิธีการประเมินผล

- ประเมินการนำเสนอด้านการวิเคราะห์ ค้นคว้า และตีความ และการสรุปเนื้อหาจากบทอ่าน
- การใช้สื่อเทคโนโลยีโดยใช้ PowerPoint ในการนำเสนอ
- ประเมินทักษะการใช้ภาษาอังกฤษในการสื่อสารและการนำเสนอผลงาน

หมวดที่ ๕ แผนการสอนและการประเมินผล

๑. แผนการสอน

สัปดาห์ที่	หัวข้อ/รายละเอียด	จำนวน ชั่วโมง	กิจกรรมการเรียนรู้ การสอน สื่อที่ใช้ (ถ้ามี)	ผู้สอน
๑	Course Orientation and Term Assignment - Course outline - Grade breakdown -Pre-test	๒	Explain course syllabus and course requirements - Course introduction -Pre- test	ผศ.ดร.สุรพงษ์ คงสัตย์ และ พระมหาสุพร รกขิตธมโม
๒-๓	Ordering about the process of reading as scanning and skimming	๔	-Component Book -Power point -teacher -Students -Question and Answer in the classroom	ผศ.ดร.สุรพงษ์ คงสัตย์ และ พระมหาสุพร รกขิตธมโม
๓-๔	A study of structure of Tipitaka as What is Tipitaka ?	๔	-Books and power points -Teacher -Students	ผศ.ดร.สุรพงษ์ คงสัตย์ และ พระมหาสุพร รกขิตธมโม
๕-๗	Reading the basic title of Vinaya Pitaka, Sutta And Abhidhamma	๖	-Books and power points -Teacher -Students	ผศ.ดร.สุรพงษ์ คงสัตย์ และ พระมหาสุพร รกขิตธมโม

สัปดาห์ที่	หัวข้อ/รายละเอียด	จำนวน ชั่วโมง	กิจกรรมการเรียน การสอน สื่อที่ใช้ (ถ้ามี)	ผู้สอน
๘-๑๑	DN2: Samaaphala-Sutta	๘	-power points -Teacher -Students	ผศ.ดร.สุรพงษ์ คงสัจย์ และ พระมหาสุพร รกชิตธมโม
๑๒-๑๓	MN 53 : Sekha-patipada-Sutta MN54:Potaliya Sutta	๕	-Books and power points -Teacher -Students	ผศ.ดร.สุรพงษ์ คงสัจย์ และ พระมหาสุพร รกชิตธมโม
๑๔	MN 57: Bhikkhu Khantipalo	๒	-Books and power points -Teacher -Students	ผศ.ดร.สุรพงษ์ คงสัจย์ และ พระมหาสุพร รกชิตธมโม
๑๕-๑๖	Sutta-Mother 16.Kassapa SN.16.2 Anottapi Sutta- Carelessness -Abhidhamma Pitaka	๔	-Books and power points -Teacher -Students	ผศ.ดร.สุรพงษ์ คงสัจย์ และ พระมหาสุพร รกชิตธมโม
๑๖	Conclusion of Lessons	๒	-Books and power points -Teacher -Students	ผศ.ดร.สุรพงษ์ คงสัจย์ และ พระมหาสุพร รกชิตธมโม
๑๗	Final Examination	๒	-Books and power points -Teacher -Students	ผศ.ดร.สุรพงษ์ คงสัจย์ และ พระมหาสุพร รกชิตธมโม

๒. แผนการประเมินผลการเรียนรู้

ที่	วิธีการประเมิน	สัปดาห์ที่ประเมิน	สัดส่วนของการประเมินผล
๑	สอบระหว่างภาค สอบปลายภาค	๘ ๑๖	๒๐% ๕๐%
๒	การนำเสนอใบงาน การนำเสนองานในชั้นเรียน การอ่านและสรุปเนื้อความ การส่งงานตามที่มอบหมาย	ตลอดภาคการศึกษา	๒๐%
๓	การเข้าชั้นเรียน การมีส่วนร่วม	ตลอดภาคการศึกษา	๑๐%

หมวดที่ ๒ ทรัพยากรประกอบการเรียนการสอน

๑. เอกสารและตำราหลัก

ธัญญรัตน์ ปาณะกุล แล ส่องศรี โตประเสริฐ ๒๕๔๓ *การอ่านเอาความ Reading for Comprehension* สำนักพิมพ์มหาวิทยาลัยรามคำแหง

บุญชาล ทองประยูร ๒๕๔๓ *การอ่านเพื่อศึกษาข้อเท็จจริง Critical Reading* สำนักพิมพ์มหาวิทยาลัยรามคำแหง

เพ็ญศรี รังสิยากุล ๒๕๕๑ *การอ่านเพื่อศึกษาข้อเท็จจริง CRITICAL READING* สำนักพิมพ์มหาวิทยาลัยรามคำแหง

๒. เอกสารและข้อมูลสำคัญ

Shusatayasakul, N. ๒๐๑๒. *Critical & Analytic Reading*

แก้วกัลยา อภัยบัณฑิต และคณะ ๒๕๔๑ *การอ่านตีความ INTERPRETATIVE READING* สำนักพิมพ์มหาวิทยาลัยรามคำแหง

มาลีหัต พรหมทัตตเวที ๒๕๔๑ *การอ่านเพื่อความซาบซึ้ง Appreciative Reading* สำนักพิมพ์มหาวิทยาลัยรามคำแหง

๓. เอกสารและข้อมูลแนะนำ

Anderson, Neil J. ๒๐๐๗. *Active Skills for Reading, Book 1*. Canada: Herein ELT Press
Balanchard, Karen and Root, Christine. ๒๐๐๕. *Ready to Read Now*, United States of America: Pearson Education , Inc.

Suna Kunghair . ๒๐๑๑. *Reading for General Purposes*, Bangkok: Suan Dusit Rajabhat University Book Center.

Systematic Reading 1; ๒๐๐๕. Chuencheewee Chalermmpatarakul. Thammasart University. Bangkok.

หมวดที่ ๗ การประเมินและปรับปรุงการดำเนินการของรายวิชา

๑. กลยุทธ์การประเมินประสิทธิผลของรายวิชาโดยนิสิต

การประเมินประสิทธิผลในรายวิชานี้ ที่จัดทำโดยนิสิต ได้จัดกิจกรรมในการนำแนวคิดและความเห็นจากนิสิตได้ดังนี้

- แบบประเมินผู้สอน และแบบประเมินรายวิชา
- ใบงานประเมินประสิทธิผลวัตถุประสงค์รายวิชา
- การสนทนากลุ่มระหว่างผู้สอนและผู้เรียน
- การสังเกตการณ์จากพฤติกรรมของผู้เรียน
- ข้อเสนอแนะผ่านเว็บบอร์ด ที่อาจารย์ผู้สอนได้จัดทำเป็นช่องทางการสื่อสารกับนิสิต

๒. กลยุทธ์การประเมินการสอน

ในการเก็บข้อมูลเพื่อประเมินการสอน ได้มีกลยุทธ์ ดังนี้

- แบบสอบถามประเมินผลสัมฤทธิ์การสอนโดยนิสิต
- การสังเกตการสอนจากผู้ร่วมทีมการสอน
- ผลการสอบ
- การทวนสอบผลประเมินการเรียนรู้

๓. การปรับปรุงการสอน

หลังจากผลการประเมินการสอนในข้อ ๒ ได้นำผลการประเมินไปปรับปรุงการสอน ดังนี้

- แจกผลการประเมินการสอนโดยนิสิตให้ผู้สอนทราบเพื่อนำไปปรับปรุงการสอน
- สัมมนาการจัดการเรียนการสอน
- การวิจัยในและนอกชั้นเรียน

๔. การทวนสอบมาตรฐานผลสัมฤทธิ์ของนิสิตในรายวิชา

ในระหว่างกระบวนการสอนรายวิชา มีการทวนสอบผลสัมฤทธิ์ในรายหัวข้อ ตามที่คาดหวังจากการเรียนรู้ในวิชา ได้จากใบงาน แบบฝึกหัด การสอบถามนิสิต การตรวจงานมอบหมายของนิสิต และพิจารณาจากผลการทดสอบย่อย และหลังการออกผลการเรียนรายวิชา มีการทวนสอบผลสัมฤทธิ์โดยรวมในวิชาได้ดังนี้

- การทวนสอบการให้คะแนนจากการสุ่มตรวจผลงานของนิสิตโดยอาจารย์อื่น หรือผู้ทรงคุณวุฒิ ที่ไม่ใช่อาจารย์ประจำหลักสูตร
- มีการตั้งคณะกรรมการในสาขาวิชา ตรวจสอบผลการประเมินการเรียนรู้ของนิสิต โดยตรวจสอบข้อสอบ ใบงาน รายงาน วิธีการให้คะแนนสอบ และการให้คะแนนพฤติกรรม

๕. การดำเนินการทบทวนและการวางแผนปรับปรุงประสิทธิผลของรายวิชา

จากผลการประเมิน และทวนสอบผลสัมฤทธิ์ประสิทธิผลรายวิชา ได้มีการวางแผนการปรับปรุงการสอน และรายละเอียดวิชา เพื่อให้เกิดคุณภาพมากขึ้น ดังนี้

- ปรับปรุงรายวิชาทุก ๓ ปี หรือตามข้อเสนอแนะและผลการทวนสอบมาตรฐานผลสัมฤทธิ์ตามข้อ ๔

- เปลี่ยนหรือสลับอาจารย์ผู้สอน เพื่อให้นิสิตมีมุมมองในเรื่องการประยุกต์ความรู้กับปัญหาที่มาจากงานวิจัยของอาจารย์

- จัดประชุมเชิงปฏิบัติการแลกเปลี่ยนและระดมสมองพัฒนากระบวนการเรียนการสอนให้มีประสิทธิภาพยิ่งขึ้น



Skimming and Scanning¹

Easier - There are different styles of reading for different situations. The technique you choose will depend on the purpose for reading. For example, you might be reading for enjoyment, information, or to complete a task. If you are exploring or reviewing, you might skim a document. If you're searching for information, you might scan for a particular word. To get detailed information, you might use a technique such as SQ4R. You need to adjust your reading speed and technique depending on your purpose. Many people consider skimming and scanning search techniques rather than reading strategies. However when reading large volumes of information, they may be more practical than reading. For example, you might be searching for specific information, looking for clues, or reviewing information.



Harder - Web pages, novels, textbooks, manuals, magazines, newspapers, and mail are just a few of the things that people read every day. Effective and efficient readers learn to use many styles of reading for different purposes. Skimming, scanning, and critical reading are different styles of reading and information processing.

Skimming is used to quickly identify the main ideas of a text. When you read the newspaper, you're probably not reading it word-by-word, instead you're scanning the text. Skimming is done at a speed three to four times faster than normal reading. People often skim when they have lots of material to read in a limited amount of time. Use skimming when you want to see if an article may be of interest in your research.

There are many strategies that can be used when skimming. Some people read the first and last paragraphs using headings, summaries and other organizers as they move down the page or screen. You might read the title, subtitles, subheading, and illustrations. Consider reading the first sentence of each paragraph. This technique is useful when you're seeking specific information rather than reading for comprehension. Skimming works well to find dates, names, and places. It might be used to review graphs, tables, and charts.

Scanning is a technique you often use when looking up a word in the telephone book or dictionary. You search for key words or ideas. In most cases, you know what you're looking for, so you're concentrating on finding a particular answer. Scanning involves moving your eyes quickly down the page seeking specific words and phrases. Scanning is also used when you first find a resource to determine whether it will answer your questions. Once you've scanned the document, you might go back and skim it.

When scanning, look for the author's use of organizers such as numbers, letters, steps, or the words, first, second, or next. Look for words that are bold faced, italics, or in a different font size, style, or color. Sometimes the author will put key ideas in the margin. Reading off a computer screen has become a growing concern. Research shows that people have more difficulty reading off a computer screen than off paper. Although they can read and comprehend at the same rate as paper, skimming on the computer is much slower than on paper.

สรุป-การอ่านแบบ Scanning

Scanning คือการอ่านอย่างรวดเร็ว เช่นเดียวกับ **Skimming** แต่ต่างกันตรงที่ **Scan** เป็นการอ่านอย่างรวดเร็วเพื่อหาข้อมูลบางอย่างที่ต้องการ เช่น การหาชื่อคนในสมุดโทรศัพท์ เป็นตัวอย่างที่ดีของการ **Scan** และวิธี **Scan** มีประโยชน์มากในการอ่าน เพราะทำให้ได้ข้อมูลที่ต้องการภายในเวลารวดเร็ว เช่น ในเวลาอ่านเรื่องใดเรื่อง

¹ <http://www.thefreedictionary.com/scanning>, 21/11/2014

หนึ่ง นักเรียนอาจต้องหาเพียง ชื่อ วันที่ สถิติ หรือข้อเท็จจริงบางอย่างเท่านั้น นักเรียนไม่มีความจำเป็นที่จะต้องอ่านเรื่องทั้งหมด เพียงแต่กวาดสายตารวดเร็ว ทีละ 2-3 บรรทัด เพื่อหาสิ่งที่นักเรียนต้องการ แต่ที่สำคัญคือนักเรียนจะต้องรู้ยู่ตลอดเวลากว่า กำลังหาอะไร ในใจนักเรียน จะต้องกำหนดสิ่งนั้นอย่างชัดเจน เพื่อที่เวลานักเรียนอ่านนักเรียนอ่าน นักเรียนจะรู้สึกว่ามี มองหาสิ่งที่ต้องการปรากฏออกมาอย่างเด่นชัด

scan (สแกน)

v. scanned, scan-ning, scans

v. tr.

1. To examine closely.

2. To look over quickly and systematically : *scanning the horizon for signs of land.*

3. To look over or leaf through hastily : *scanned the newspaper while eating breakfast.*

4. To analyze (verse) into metrical patterns.

5. *Electronics*

a. To move a finely focused beam of light or electrons in a systematic pattern over (a surface) in order to reproduce or sense and subsequently transmit an image.

b. To move a radar beam in a systematic pattern over (a sector of sky) in search of a target.

6. *Computer Science* To search (stored data) automatically for specific data.

7. *Medicine* To examine (a body or body part) with a CAT scanner or similar scanning apparatus.

8. To digitally encode (text, for example) with an optical scanner.

v. intr.

1. To analyze verse into metrical patterns.

2. To conform to a metrical pattern.

3. *Electronics* To undergo electronic scanning.

n.

1. The act or an instance of scanning.

2. Scope or field of vision.

3. a. Examination of a body or body part by a CAT scanner or similar scanning apparatus. b. A picture or image produced by this means.

4. A single sweep of the beam of electrons across a television screen.

[Middle English *scanden*, *scannen*, to scan a verse, from Latin *scandere*, to climb, scan a verse; see *skand-* in Indo-European roots.]

scan·na·ble adj.

Word History: In the 1969 edition of *The American Heritage Dictionary* a dead issue was buried by our Usage Panel, 85 percent of whom thought it was acceptable to use *scan* in the sense "to look over quickly," though the note stated that this was less formal usage. The usage issue was raised because *scan* in an earlier sense meant "to examine closely." From a historical perspective it is easy to see how these two opposite senses of *scan* developed. The source of our word, Latin *scandere*, which meant "to climb," came to mean "to scan a verse of poetry," because one could beat the rhythm by lifting and putting down one's foot. The Middle English verb *scannen*, derived from *scandere*, came into Middle English in this sense (first recorded in a text composed before 1398). In the 16th century this highly specialized sense having to do with the close analysis of verse developed other senses, such as "to criticize, examine minutely, interpret, perceive." From these senses having to do with examination and perception, it was an easy step to the sense "to look at searchingly" (first recorded in 1798), perhaps harking back still to the careful work involved in analyzing prosody. The sense of looking something over to find a specific set of things was eventually broadened to include looking over the surface of something, with or without close scrutiny of the details. From this was born the modern usage of *scan* as a verb meaning "look over quickly."

Reference : <http://www.thefreedictionary.com/scanning> 21/11/2014

ขั้นตอนการ Scan ²

1. จดบันทึก เวลา เมื่อเริ่มทำแบบฝึกหัด
2. อ่านถามแรก ตอนต้นเรื่อง
3. Scan paragraph ต่อ ๆ ไป เพื่อหาคำตอบให้กับคำถาม ปล่ายสายตาให้เคลื่อนไปอย่างรวดเร็ว จะพบ ประโยค
ที่ให้คำตอบ แล้วอ่านประโยคนั้น
4. ชีตเส้นหรือ ทำเครื่องหมายบรรทัดที่ให้คำตอบได้ถูกต้อง
5. เมื่อนักเรียนตอบคำถามหนึ่งได้แล้ว ให้ทำต่อไปโดยทำซ้ำ ขั้นตอน 2 – 4 จนกว่าจะตอบคำถาม
อื่น ๆ ได้หมด
6. จนตลอดเวลาที่ทำเสร็จ แล้วตรวจคำตอบ
 - สรุป- Skimming เป็นวิธีการอ่านแบบหนึ่งที่แตกต่างกันไปจากการอ่านแบบธรรมดา เพราะการอ่านแบบนี้
เป็นการอ่านแบบรวดเร็วเพื่อต้องการข้อมูลโดยทั่ว ๆ ไป (general information) จะไม่อ่านทุกตัวอักษร
แต่จะอ่านข้าม ๆ แต่ก็สามารถจับใจความได้³

ขั้นตอนของการ Skimming

-อ่านหัวเรื่อง

-ดูชื่อผู้แต่ง และหนังสืออ้างอิง

-อ่านย่อหน้าแรกอย่างละเอียด

-อ่านหัวเรื่องย่อยและประโยคแรกของย่อหน้าที่เหลือ

-อ่านเรื่องทั้งหมดอย่างรวดเร็วเพื่อหา main idea ของทุกย่อหน้าพร้อมทั้ง supporting detail

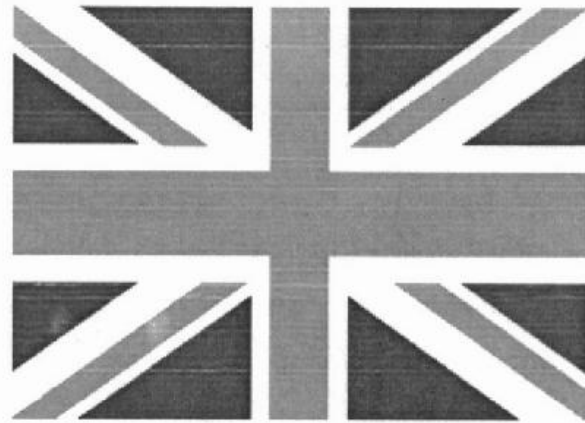
clue words เช่น ชื่อคน ชื่อวัน และ adj ที่สำคัญคำที่แสดงความคิดของผู้แต่ง เช่น เห็นด้วยหรือไม่เห็นด้วย
เครื่องหมายตัวชี้ต่าง ๆ เช่น ตัวพิมพ์เอน ตัวพิมพ์หนา ลูกศร ดาว ฯลฯ ในย่อหน้าสุดท้าย ถ้าเป็นการสรุปต้องอ่าน
ให้ละเอียดนักเรียนต้อง Skim เรื่องส่วนใหญ่ให้ได้ 1,000 คำ ต่อ วินาที อย่างไรก็ตามนักเรียนควรฝึกการ Skim ให้
บ่อยที่สุดเท่าที่จะทำได้ ทักษะในการ Skim จะดีขึ้นพยายามฝึก Skim เมื่อ

1. อ่านหนังสือพิมพ์ หรือ แมกกาซีน
2. ต้องการจับใจความสำคัญ “ gist ” ของบทความ
3. การต้องการเลือกหนังสือในห้องสมุดก่อนที่จะตัดสินใจยืมเล่มหนึ่งออกมา
4. ต้องการสรุปปริมาณความคิดเห็น และความเกี่ยวกับเรื่องใดเรื่องหนึ่งโดยเฉพาะ
5. ต้องการรวบรวมข้อมูล สำหรับการพูด หรือการเขียน paper

² อ้างอิงข้อมูลจาก http://cc.domaindlx.com/chantana/pre_read.htm

³ ข้อมูลอ้างอิง http://cc.domaindlx.com/chantana/pre_read.htm

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Tipitaka

The Pail Canon

The Tipitaka (Pali ti, "three," + pitaka, "baskets"), or Pali canon, is the collection of primary Pali language texts which form the doctrinal foundation of Theravada Buddhism. The Tipitaka and the paracanonical Pali texts (commentaries, chronicles, etc.) together constitute the complete body of classical Theravada texts.

The Pali canon is a vast body of literature: in English translation the texts add up to thousands of printed pages. Most (but not all) of the Canon has already been published in English over the years. Although only a small fraction of these texts are available on this website, this collection can be a good place to start.

The three divisions of the Tipitaka are:

Vinaya Pitaka

The collection of texts concerning the rules of conduct governing the daily affairs within the Sangha - the community of *bhikkhus* (ordained monks) and *bhikkhunis*



(ordained nuns). Far more than merely a list of rules, the Vinaya Pitaka also includes the stories behind the origin of each rule, providing a detailed account of the Buddha's solution to the question of how to maintain communal harmony within a large and diverse spiritual community.

Sutta Pitaka

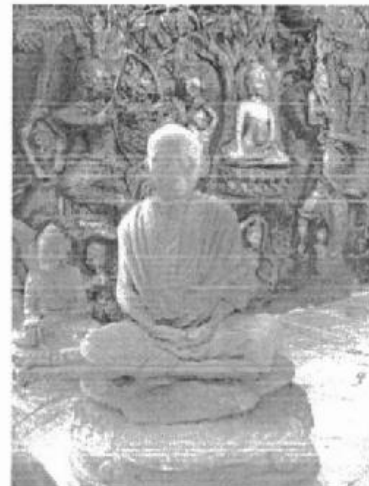
The collection of suttas, or discourses, attributed to the Buddha and a few of his closest disciples, containing all the central teachings of Theravada Buddhism. (More than nine hundred sutta translations are available on this website.) The suttas are divided among five *nikayas* (collections):

- [Digha Nikaya](#) —
the "long collection"
- [Majjhima Nikaya](#) —
the "middle-length collection"
- [Samyutta Nikaya](#) —
the "grouped collection"
- [Anguttara Nikaya](#)
— the "further-factored collection"
- [Khuddaka Nikaya](#)
— the "collection of little texts":
 - [huddakapatha](#)
 - [hammapada](#)
 - [dana](#)
 - [tivuttaka](#)
 - [utta Nipata](#)
 - [imanavatthu](#)
 - [etavatthu](#)

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- heragatha
- herigatha
- ataka
- iddesa
- atisambhidamagga
- padana
- uddhavamsa
- ariyapitaka
- ettippakarana (included only in the Burmese edition of the Tipitaka)
- etakopadesa (" ")
- ilindapañha (" ")



Abhidhamma Pitaka

The collection of texts in which the underlying doctrinal principles presented in the Sutta Pitaka are reworked and reorganized into a systematic framework that can be applied to an investigation into the nature of mind and matter.

In the centuries immediately following the Buddha's death and the First Buddhist Council, arahants and scholar-monks



began recording their own commentaries to the teachings of the Tipitaka. At first these commentaries, explanations, amplifications, meditation notes, and historical recollections were passed down orally within the monastic sangha but, like the Tipitaka itself, many began to be recorded in writing around the turn of the Common Era. Most of these early texts - primarily written in Sinhala - remained for centuries tucked away in forest monasteries and temples in Sri Lanka, accessible only to a few Sinhala scholars. It wasn't until these scattered fragments were translated into Pali and collated into coherent texts (most notably by the great Indian scholar Buddhaghosa (5th c)) that they became available to the wider Theravadan world. Since then, these texts - variously labeled "non-canonical," "extra-canonical, or "post-canonical" - have come to be regarded as essential supplements to the teachings of the Pali canon itself. So treasured, for example, is the Milindapaṭṭha that it has even been subsumed in the Burmese edition of the Tipitaka; and in some parts of the Theravadan world Buddhaghosa's monumental Visuddhimagga is regarded as a more definitive guide to Buddhist meditation practice than even the Tipitaka itself. Taken together, the Tipitaka and much of this non-canonical Pali literature (in particular the Commentaries) constitute the complete body of classical Theravada texts. For a more detailed overview, see "Beyond the Tipitaka: A Field Guide to Post-canonical Pali Literature."

At present Access to Insight offers translations of only a handful of non-canonical Pali texts. I hope to add more in the years to come.





Vinaya Pitaka

The Vinaya Pitaka, the first division of the Tipitaka, is the textual framework upon which the monastic community (Sangha) is built. It includes not only the rules governing the life of every Theravada *bhikkhu* (monk) and *bhikkhuni* (nun), but also a host of procedures and conventions of etiquette that support harmonious relations, both among the monastics themselves, and between the monastics and their lay supporters, upon whom they depend for all their material needs.

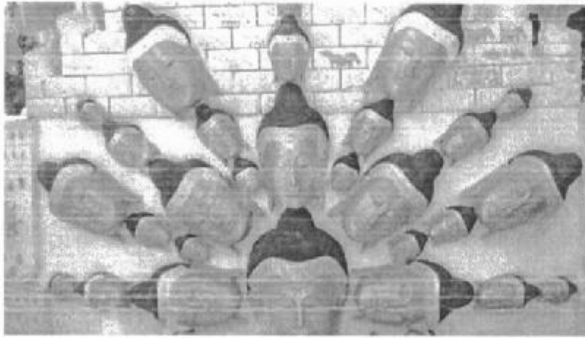
When the Buddha first established the Sangha, the community initially lived in harmony without any codified rules of conduct. As the Sangha gradually grew in number and evolved into a more complex society, occasions inevitably arose when a member would act in an unskillful way.

Whenever one of these cases was brought to the Buddha's attention, he would lay down a rule establishing a suitable punishment for the offense, as a deterrent to future misconduct. The Buddha's standard reprimand was itself a powerful corrective:

It is not fit, foolish man, it is not becoming, it is not proper, it is unworthy of a recluse, it is not lawful, it ought not to be done. How could you, foolish man, having gone forth under this Dhamma and Discipline which are well-taught, [commit such and such offense]?... It is not, foolish man, for the benefit of un-believers, nor for the increase in the number of believers, but, foolish man, it is to the detriment of both unbelievers and believers, and it causes wavering in some.

- *The Book of the Discipline, Part I*, by I.B. Horner (London: Pali Text Society, 1982), pp. 36-37.

The monastic tradition and the rules upon which it is built are



sometimes naively criticized - particularly here in the West - as irrelevant to the "modern" practice of Buddhism. Some see the Vinaya as a throwback to an archaic

patriarchy, based on a hodge-podge of ancient rules and customs - quaint cultural relics that only obscure the essence of "true" Buddhist practice. This misguided view overlooks one crucial fact: it is thanks to the unbroken lineage of monastics who have consistently upheld and protected the rules of the Vinaya for almost 2,600 years that we find ourselves today with the luxury of receiving the priceless teachings of Dhamma. Were it not for the Vinaya, and for those who continue to keep it alive to this day, there would be no Buddhism.

It helps to keep in mind that the name the Buddha gave to the spiritual path he taught was "*Dhamma-vinaya*" - the Doctrine (*Dhamma*) and Discipline (*Vinaya*) - suggesting an integrated body of wisdom and ethical training. The Vinaya is thus an indispensable facet and foundation of all the Buddha's teachings, inseparable from the Dhamma, and worthy of study by all followers - lay and ordained, alike. Lay practitioners will find in the Vinaya Pitaka many valuable lessons concerning human nature, guidance on how to establish and maintain a harmonious community or organization, and many profound teachings of the Dhamma itself. But its greatest value, perhaps, lies in its power to inspire the layperson to consider the extraordinary possibilities presented by a life of true renunciation, a life lived fully in tune with the Dhamma.



Sutta Pitaka

The Sutta Pitaka, the second division of the Tipitaka, consists of more than 10,000 suttas (discourses) delivered by the Buddha and his close disciples during and shortly after the Buddha's forty-five year teaching career, as well as many additional verses by other members of the Sangha. More than nine hundred sutta translations are available on this website.

The suttas are grouped into five *nikayas*, or collections:

Digha Nikaya

The Digha Nikaya, or "Collection of Long Discourses" (Pali *digha* = "long") is the first division of the Sutta Pitaka, and consists of thirty-four suttas, grouped into three *vaggas*, or divisions:

1. Silakkhandha-vagga - The Division Concerning Morality (13 suttas)
2. Maha-vagga - The Large Division (10 suttas)
3. Patika-vagga - The Patika Division (11 suttas)

An excellent modern translation of the complete Digha Nikaya is Maurice Walshe's *The Long Discourses of the Buddha: A Translation of the Digha Nikāya* (formerly titled: *Thus Have I Heard*) (Boston: Wisdom Publications, 1987). A fine anthology of selected suttas is *Handful of Leaves* (Vol. 1), by Thanissaro Bhikkhu (distributed by the Sati Center for Buddhist Studies).

The translator appears in the square brackets []. The braces {} contain the volume and starting page number in the PTS romanized Pali edition.

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DN 2: Samaaphala

Sutta - The Fruits of the Contemplative Life



1. Translator's Introduction

This discourse is one of the masterpieces of the Pali canon. At heart, it is a comprehensive portrait of the Buddhist path of training, illustrating each stage of the training with vivid similes. This portrait is placed in juxtaposition to the Buddhist view of the teachings of rival philosophical teachers of the time, showing how the Buddha - in contradistinction to the inflexible, party-line approach of his contemporaries - presented his teaching in a way that was pertinent and sensitive to the needs of his listeners. This larger portrait of the intellectual landscape of early Buddhist India is then presented in a moving narrative frame: the sad story of King Ajatasattu.

Ajatasattu was the son of King Bimbisara of Magadha, one of the Buddha's earliest followers. Urged on by Devadatta - the Buddha's cousin, who wished to use Ajatasattu's support in his bid to take over the Buddha's position as head of the Sangha - Ajatasattu arranged for his father's death so that he could secure his own position on the throne. As a result of this evil deed, he was destined not only to be killed by his own son - Udayibhadda (mentioned in the discourse) - but also to take immediate rebirth in one of the lowest regions of hell.



In this discourse, Ajatasattu visits the Buddha in hopes that the latter will bring some peace to his mind. The question he puts to the Buddha shows the limited level of his own understanding, so the Buddha patiently describes the steps of the training, beginning at a very basic level and gradually moving up, as a way of raising the king's spiritual horizons. At the end of the talk, Ajatasattu takes refuge in the Triple Gem. Although his earlier deeds were so heavy that this expression of faith could have only limited consequences in the immediate present, the Commentary assures us that the king's story would ultimately have a happy ending. After the Buddha's death, he sponsored the First Council, at which a congress of arahant disciples produced the first standardized account of the Buddha's teachings. As a result of the merit coming from this deed, Ajatasattu is destined - after his release from hell - to attain Awakening as a Private Buddha.

I have heard that on one occasion the Blessed One was staying at Rajagaha, in Jivaka Komarabhacca's mango grove, with a large community of monks - 1,250 monks in all. Now at that time - it being the observance day, the full-moon night of the water-lily season, the fourth month of the rains - King Ajatasattu of Magadha, the son of Queen Videha, was sitting on the roof terrace of his palace surround by his ministers. Then he felt inspired to exclaim: "How wonderful is this moonlit night! How beautiful... How lovely... How inspiring... How auspicious is this moonlit night! What priest or contemplative should we visit tonight who might enlighten and bring peace to our mind?"

When this was said, one of the ministers said to the king: "Your majesty, there is Purana Kassapa, the leader of a



community, the leader of a group, the teacher of a group, honored and famous, esteemed as holy by the mass of people. He is aged, long gone forth, advanced in years, in the last phase of life. Your majesty should visit him. Perhaps, if you visited him, he would enlighten and bring peace to your mind."

When this was said, the king remained silent.

Then another minister said to the king: "Your majesty, there is Makkhali Gosala... Your majesty, there is Ajita Kesakambalin... Your majesty, there is Pakudha Kaccayana... Your majesty, there is Saṅgaya Belatthaputta... Your majesty, there is Nigantha Nataputta, the leader of a community, the leader of a group, the teacher of a group, honored and famous, esteemed as holy by the mass of people. He is aged, long gone forth, advanced in years, in the last phase of life. Your majesty should visit him. Perhaps, if you visited him, he would enlighten and bring peace to your mind."

When this was said, the king remained silent.

All this time Jivaka Komarabhacca was sitting silently not far from the king. So the king said to him, "Friend Jivaka, why are you silent?"

"Your majesty, there is the Blessed One, worthy and rightly self-awakened, staying in my mango grove with a large community of monks - 1,250 monks in all. Concerning this Blessed One, this admirable report has been spread: 'Surely, the Blessed One is worthy and rightly self-awakened, consummate in clear knowing and conduct, well-gone, an expert with regard to the cosmos, unexcelled trainer of tamable people, teacher of beings human and divine, awakened, blessed.' Your majesty should visit him. Perhaps, if you visited him, he would enlighten and bring peace to your mind."



"Then in that case, friend Jivaka, have the riding elephants prepared."

Having replied, "As you say, your majesty," having had five hundred female elephants prepared as well as the king's personal tusker, Jivaka announced to the king: "Your majesty, your riding elephants are prepared. Do what you think it is now time to do."

Then the king, having had five hundred of his women mounted on the five hundred female elephants - one on each - and having mounted his own personal tusker, set out from the capital in full royal state, with attendants carrying torches, headed for Jivaka Komarabhacca's mango grove. But when the king was not far from the mango grove, he was gripped with fear, trepidation, his hair standing on end. Fearful, agitated, his hair standing on end, he said to Jivaka Komarabhacca: "Friend Jivaka, you aren't deceiving me, are you? You aren't betraying me, are you? You aren't turning me over to my enemies, are you? How can there be such a large community of monks - 1,250 in all - with no sound of sneezing, no sound of coughing, no voices at all?"

"Don't be afraid, great king. Don't be afraid. I'm not deceiving you or betraying you or turning you over to your enemies. Go forward, great king, go forward! Those are lamps burning in the pavilion hall."

Then the king, going as far on his tusker as the ground would permit, dismounted and approached the door of the pavilion on foot. On arrival, he asked Jivaka: "Where, friend Jivaka, is the Blessed One?"

"That is the Blessed One, great king, sitting against the middle pillar, facing east, surrounded by the community of monks."



Then the king approached the Blessed One and, on reaching him, stood to one side. As he was standing there - surveying the community of monks sitting in absolute silence, as calm as a lake - he felt inspired to exclaim: "May my son, Prince Udayibhadda, enjoy the same peace that this community of monks now enjoys!"

[The Blessed One said:] "Have you come, great king, together with your affections?"

"Lord, my son, Prince Udayibhadda, is very dear to me. May he enjoy the same peace that this community of monks now enjoys!"

Then, bowing down to the Blessed One, and saluting the community of monks with his hands palm-to-palm over his heart, he sat to one side. As he was sitting there, he said to the Blessed One: "I would like to ask the Blessed One about a certain issue, if he would give me the opportunity to explain my question."

"Ask, great king, whatever you like."

1. The King's Question

"Lord, there are these common craftsmen: elephant-trainers, horse-trainers, charioteers, archers, standard bearers, camp marshals, supply corps officers, high royal officers, commandos, military heroes, armor-clad warriors, leather-clad warriors, domestic slaves, confectioners, barbers, bath attendants, cooks, garland-makers, laundrymen, weavers,



Lord



basket-makers, potters, calculators, accountants, and any other craftsmen of a similar sort. They live off the fruits of their crafts, visible in the here and now. They give happiness and pleasure to themselves, to their parents, wives, and children, to their friends and colleagues. They put in place an excellent presentation of offerings to priests and contemplatives, leading to heaven, resulting in happiness, conducive to a heavenly rebirth. Is it possible, lord, to point out a similar fruit of the contemplative life, visible in the here and now?"

"Do you remember, great king, ever having asked this question of other priests and contemplatives?"

"Yes, I do."

"If it isn't troublesome for you, how did they answer?"

"No, it's not troublesome for me wherever the Blessed One - or someone like the Blessed One - is sitting."

"Then speak, great king."

1. Non-action

"Once, lord, I approached Purana Kassapa and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings and courtesies, I sat to one side. As I was sitting there I asked him: 'Venerable Kassapa, there are these common craftsmen... They live off the fruits of their crafts, visible in the here and now... Is it possible, venerable sir, to point out a similar fruit of the contemplative life, visible in the here and now?'

"When this was said, Purana Kassapa said to me, 'Great king, in acting or getting others to act, in mutilating or getting others to mutilate, in torturing or getting others to torture, in inflicting sorrow or in getting others to inflict sorrow, in tormenting or getting others to torment, in intimidating or



getting others to intimidate, in taking life, taking what is not given, breaking into houses, plundering wealth, committing burglary, ambushing highways, committing adultery, speaking falsehood - one does no evil. If with a razor-edged disk one were to turn all the living beings on this earth to a single heap of flesh, a single pile of flesh, there would be no evil from that cause, no coming of evil. Even if one were to go along the right bank of the Ganges, killing and getting others to kill, mutilating and getting others to mutilate, torturing and getting others to torture, there would be no evil from that cause, no coming of evil. Even if one were to go along the left bank of the Ganges, giving and getting others to give, making sacrifices and getting others to make sacrifices, there would be no merit from that cause, no coming of merit. Through generosity, self-control, restraint, and truthful speech there is no merit from that cause, no coming of merit.'

"Thus, when asked about a fruit of the contemplative life, visible here and now, Purana Kassapa answered with non-action. Just as if a person, when asked about a mango, were to answer with a breadfruit; or, when asked about a breadfruit, were to answer with a mango: In the same way, when asked about a fruit of the contemplative life, visible here and now, Purana Kassapa answered with non-action. The thought occurred to me: 'How can anyone like me think of disparaging a priest or contemplative living in his realm?' Yet I neither delighted in Purana Kassapa's words nor did I protest against them. Neither delighting nor protesting, I was dissatisfied. Without expressing dissatisfaction, without accepting his teaching, without adopting it, I got up from my seat and left.



1. Purification through Wandering-on

"Another time I approached Makkhali Gosala and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings and courtesies, I sat to one side. As I was sitting there I asked him: 'Venerable Gosala, there are these common craftsmen... They live off the fruits of their crafts, visible in the here and now... Is it possible, venerable sir, to point out a similar fruit of the contemplative life, visible in the here and now?'

"When this was said, Makkhali Gosala said to me, 'Great king, there is no cause, no requisite condition, for the defilement of beings. Beings are defiled without cause, without requisite condition. There is no cause, no requisite condition, for the purification of beings. Beings are purified without cause, without requisite condition. There is nothing self-caused, nothing other-caused, nothing human-caused. There is no strength, no effort, no human energy, no human endeavor. All living beings, all life, all beings, all souls are powerless, devoid of strength, devoid of effort. Subject to the changes of fate, serendipity, and nature, they are sensitive to pleasure and pain in the six great classes of birth.

"There are 1,406,600 principle modes of origin. There are 500 kinds of kamma, five kinds, and three kinds; full kamma and half kamma. There are 62 pathways, 62 sub-eons, six great classes of birth, eight classes of men, 4,900 modes of livelihood, 4,900 kinds of wanderers, 4,900 Naga-abodes, 2,000 faculties, 3,000 hells, 36 dust-realms, seven spheres of percipient beings, seven spheres of non-percipient beings, seven kinds of jointed plants, seven kinds of devas, seven kinds of human beings, seven kinds of demons, seven great lakes, seven major knots, seven minor knots, 700 major precipices, 700 minor precipices, 700 major dreams, 700

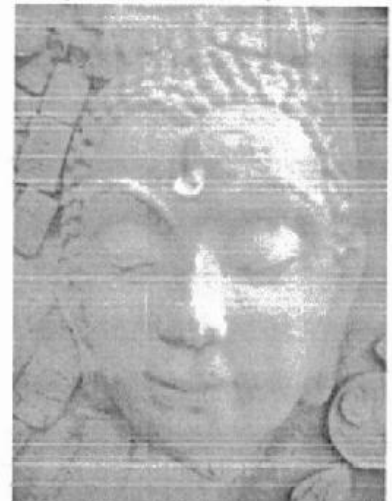


minor dreams, 84,000 great aeons. Having transmigrated and wandered on through these, the wise and the foolish alike will put an end to pain.

"Though one might think, "Through this morality, this practice, this austerity, or this holy life I will ripen unripened kamma and eliminate ripened kamma whenever touched by it" - that is impossible. Pleasure and pain are measured out, the wandering-on is fixed in its limits. There is no shortening or lengthening, no accelerating or decelerating. Just as a ball of string, when thrown, comes to its end simply by unwinding, in the same way, having transmigrated and wandered on, the wise and the foolish alike will put an end to pain.'

"Thus, when asked about a fruit of the contemplative life,

visible here and now, Makkhali Gosala answered with purification through wandering-on. Just as if a person, when asked about a mango, were to answer with a breadfruit; or, when asked about a breadfruit, were to answer with a mango. In the same way, when asked about a fruit of the contemplative life, visible here and now, Makkhali Gosala answered with purification through wandering-on. The



thought occurred to me: 'How can anyone like me think of disparaging a priest or contemplative living in his realm?' Yet I neither delighted in Makkhali Gosala's words nor did I protest against them. Neither delighting nor protesting, I was dissatisfied. Without expressing dissatisfaction, without accepting his teaching, without adopting it, I got up from my seat and left.



1. Annihilation

"Another time I approached Ajita Kesakambalin and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings and courtesies, I sat to one side. As I was sitting there I asked him: 'Venerable Ajita, there are these common craftsmen... They live off the fruits of their crafts, visible in the here and now... Is it possible, venerable sir, to point out a similar fruit of the contemplative life, visible in the here and now?'

"When this was said, Ajita Kesakambalin said to me, 'Great king, there is nothing given, nothing offered, nothing sacrificed. There is no fruit or result of good or bad actions. There is no this world, no next world, no mother, no father, no spontaneously reborn beings; no priests or contemplatives who, faring rightly and practicing rightly, proclaim this world and the next after having directly known and realized it for themselves. A person is a composite of four primary elements. At death, the earth (in the body) returns to and merges with the (external) earth-substance. The fire returns to and merges with the external fire-substance. The liquid returns to and merges with the external liquid-substance. The wind returns to and merges with the external wind-substance. The sense-faculties scatter into space. Four men, with the bier as the fifth, carry the corpse. Its eulogies are sounded only as far as the charnel ground. The bones turn pigeon-colored. The offerings end in ashes. Generosity is taught by idiots. The words of those who speak of existence after death are false, empty chatter. With the break-up of the body, the wise and the foolish alike are annihilated, destroyed. They do not exist after death.'

"Thus, when asked about a fruit of the contemplative life, visible here and now, Ajita Kesakambalin answered with

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annihilation. Just as if a person, when asked about a mango, were to answer with a breadfruit; or, when asked about a breadfruit, were to answer with a mango. In the same way, when asked about a fruit of the contemplative life, visible here and now, Ajita Kesakambalin answered with annihilation. The thought occurred to me: 'How can anyone like me think of disparaging a priest or contemplative living in his realm?' Yet I neither delighted in Ajita Kesakambalin's words nor did I protest against them. Neither delighting nor protesting, I was dissatisfied. Without expressing dissatisfaction, without accepting his teaching, without adopting it, I got up from my seat and left.

1. Non-relatedness

"Another time I approached Pakudha Kaccayana and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings and courtesies, I sat to one side. As I was sitting there I asked him: 'Venerable Kaccayana, there are these common craftsmen... They live off the fruits of their crafts, visible in the here and now... Is it possible, venerable sir, to point out a similar fruit of the contemplative life, visible in the here and now?'



"When this was said, Pakudha Kaccayana said to me, 'Great king, there are these seven substances - unmade, irreducible, uncreated, without a creator, barren, stable as a mountain-peak, standing firm like a pillar - that do not alter, do not change, do not interfere with one another, are incapable of causing one another pleasure, pain, or both pleasure and pain. Which seven? The earth-substance, the liquid-substance, the fire-substance, the wind-substance, pleasure, pain, and the soul as the seventh. These are the seven



substances - unmade, irreducible, uncreated, without a creator, barren, stable as a mountain-peak, standing firm like a pillar - that do not alter, do not change, do not interfere with one another, and are incapable of causing one another pleasure, pain, or both pleasure and pain.

"And among them there is no killer nor one who causes killing, no hearer nor one who causes hearing, no cognizer nor one who causes cognition. When one cuts off [another person's] head, there is no one taking anyone's life. It is simply between the seven substances that the sword passes.'

"Thus, when asked about a fruit of the contemplative life, visible here and now, Pakudha Kaccayana answered with non-relatedness. Just as if a person, when asked about a mango, were to answer with a breadfruit; or, when asked about a breadfruit, were to answer with a mango. In the same way, when asked about a fruit of the contemplative life, visible here and now, Pakudha Kaccayana answered with non-relatedness. The thought occurred to me: 'How can anyone like me think of disparaging a priest or contemplative living in his realm?' Yet I neither delighted in Pakudha Kaccayana's words nor did I protest against them. Neither delighting nor protesting, I was dissatisfied. Without expressing dissatisfaction, without accepting his teaching, without adopting it, I got up from my seat and left.

1. Fourfold Restraint

"Another time I approached Nigantha Nataputta and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings and courtesies, I sat to one side. As I was sitting there I asked him: 'Venerable Aggivessana, there are these common craftsmen... They live off the fruits of their crafts, visible in the here and now... Is it



possible, venerable sir, to point out a similar fruit of the contemplative life, visible in the here and now?'

"When this was said, Nigantha Nataputta said to me, 'Great king, there is the case where the Nigantha - the knotless one - is restrained with the fourfold restraint. And how is the Nigantha restrained with the fourfold restraint? There is the case where the Nigantha is obstructed by all waters, conjoined with all waters, cleansed with all waters, suffused with all waters. This is how the Nigantha is restrained with the fourfold restraint. When the Nigantha - a knotless one - is restrained with such a fourfold restraint, he is said to be a Knotless One (Nigantha), a son of Nata (Nataputta), with his self perfected, his self controlled, his self established.'

"Thus, when asked about a fruit of the contemplative life, visible here and now, Nigantha Nataputta answered with fourfold restraint. Just as if a person, when asked about a mango, were to answer with a breadfruit; or, when asked about a breadfruit, were to answer with a mango: In the same way, when asked about a fruit of the contemplative life, visible here and now, Nigantha Nataputta answered with fourfold restraint. The thought occurred to me: 'How can anyone like me think of disparaging a priest or contemplative living in his realm?' Yet I neither delighted in Nigantha Nataputta's words nor did I protest against them. Neither delighting nor protesting, I was dissatisfied. Without expressing dissatisfaction, without accepting his teaching, without adopting it, I got up from my seat and left.

1. Evasion

"Another time I approached Saṅghaya Belatthaputta and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings and courtesies, I sat to one side. As I was sitting there I asked him: 'Venerable Saṅghaya,

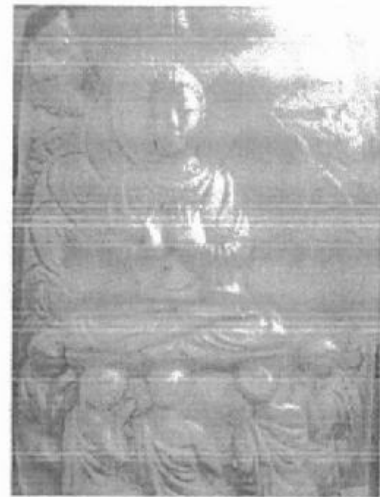


there are these common craftsmen... They live off the fruits of their crafts, visible in the here and now...

Is it possible, venerable sir, to point out a similar fruit of the contemplative life, visible in the here and now?'

"When this was said, Saṅghaya Belatthaputta said to me, 'If you ask me if there exists another world [after death], if I thought that there exists another world, would I declare that to you? I don't think so. I don't think in that way. I don't think otherwise. I don't think not. I don't think not not. If you asked me if there isn't another world... both is and isn't... neither is nor isn't... if there are beings who transmigrate... if there aren't... both are and aren't... neither are nor aren't... if the Tathagata exists after death... doesn't... both... neither exists nor exists after death, would I declare that to you? I don't think so. I don't think in that way. I don't think otherwise. I don't think not. I don't think not not.'

"Thus, when asked about a fruit of the contemplative life, visible here and now, Saṅghaya Belatthaputta answered with evasion. Just as if a person, when asked about a mango, were to answer with a breadfruit; or, when asked about a breadfruit, were to answer with a mango: In the same way, when asked about a fruit of the contemplative life, visible here and now, Saṅghaya Belatthaputta answered with evasion. The thought occurred to me: 'This - among these priests and contemplatives - is the most foolish and confused of all. How can he, when asked about a fruit of the contemplative life, visible here and now, answer with evasion?' Still the thought occurred to me: 'How can anyone like me think of disparaging a priest or contemplative living in his realm?' Yet I neither delighted in Saṅghaya Belatthaputta's





words nor did I protest against them. Neither delighting nor protesting, I was dissatisfied. Without expressing dissatisfaction, without accepting his teaching, without adopting it, I got up from my seat and left.

1. The First Visible Fruit of the Contemplative Life

"So, lord, I ask the Blessed One as well: There are these common craftsmen: elephant-trainers, horse-trainers, charioteers, archers, standard bearers, camp marshals, supply corps officers, high royal officers, commandos, military heroes, armor-clad warriors, leather-clad warriors, domestic slaves, confectioners, barbers, bath attendants, cooks, garland-makers, laundrymen, weavers, basket-makers, potters, calculators, accountants, and any other craftsmen of a similar sort. They live off the fruits of their crafts, visible in the here and now. They give happiness and pleasure to themselves, to their parents, wives, and children, to their friends and colleagues. They put in place an excellent presentation of offerings to priests and contemplatives, leading to heaven, resulting in happiness, conducive to a heavenly rebirth. Is it possible, lord, to point out a similar fruit of the contemplative life, visible in the here and now?"

"Yes, it is, great king. But first, with regard to that, I will ask you a counter-question. Answer however you please. Suppose there were a man of yours: your slave, your workman, rising in the morning before you, going to bed in the evening only after you, doing whatever you order, always acting to please you, speaking politely to you, always watching for the look on your face. The thought would occur to him: 'Isn't it amazing? Isn't it astounding? - the destination, the results, of meritorious deeds. For this King

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Ajatasattu is a human being, and I, too, am a human being, yet King Ajatasattu enjoys himself supplied and replete with the five strings of sensuality - like a deva, as it were - while I am his slave, his workman... always watching for the look on his face. I, too, should do meritorious deeds. What if I were to shave off my hair and beard, put on the ochre robes, and go forth from the household life into homelessness?'

"So after some time he shaves off his hair and beard, puts on the ochre robes, and goes forth from the household life into homelessness. Having thus gone forth he lives restrained in body, speech, and mind, content with the simplest food and shelter, delighting in solitude. Then suppose one of your men were to inform you: 'You should know, your majesty, that that man of yours - your slave, your workman... always watching for the look on your face... has gone forth from the household life into homelessness... content with the simplest food and shelter, delighting in solitude.' Would you, thus informed, say, 'Bring that man back to me. Make him again be my slave, my workman... always watching for the look on my face!'"

"Not at all, lord. Rather, I am the one who should bow down to him, rise up out of respect for him, invite him to a seat, invite him to accept gifts of robes, almsfood, lodgings, and medicinal requisites for the sick. And I would provide him with righteous safety, defense, and protection."

"So what do you think, great king. With that being the case, is there a visible fruit of the contemplative life, or is there not?"

"Yes, lord. With that being the case, there certainly is a visible fruit of the contemplative life."

"This, great king, is the first fruit of the contemplative life,

visible in the here and now, that I point out to you."



1. The Second Visible Fruit of the Contemplative Life

"But is it possible, lord, to point out yet another fruit of the contemplative life, visible in the here and now?"

"Yes, it is, great king. But first, with regard to that, I will ask you a counter-question. Answer however you please.

Suppose there were a man of yours: a farmer, a householder, a taxpayer swelling the royal treasury. The thought would occur to him: 'Isn't it amazing? Isn't it astounding? - the destination, the results, of meritorious deeds! For this King Ajatasattu is a human being, and I, too, am a human being, yet King Ajatasattu enjoys himself supplied and replete with the five strings of sensuality - like a deva, as it were - while I am a farmer, a householder, a taxpayer swelling the royal treasury. I, too, should do meritorious deeds. What if I were to shave off my hair and beard, put on the ochre robes, and go forth from the household life into homelessness?'

"So after some time he abandons his mass of wealth, large or small; leaves his circle of relatives, large or small; shaves off his hair and beard, puts on the ochre robes, and goes forth from the household life into homelessness. Having thus gone forth he lives restrained in body, speech, and mind, content with the simplest food and shelter, delighting in solitude.

Then suppose one of your men were to inform you: 'You should know, your majesty, that that man of yours - the farmer, the householder, the taxpayer swelling the royal treasury... has gone forth from the household life into homelessness... content with the simplest food and shelter, delighting in solitude.' Would you, thus informed, say, 'Bring that man back to me. Make him again be a farmer, a householder, a taxpayer swelling the royal treasury!'"

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"So after some time he abandons his mass of wealth, large or small; leaves his circle of relatives, large or small; shaves off his hair and beard, puts on the ochre robes, and goes forth from the household life into homelessness.

"When he has thus gone forth, he lives restrained by the rules of the monastic code, seeing danger in the slightest faults. Consummate in his virtue, he guards the doors of his senses, is possessed of mindfulness and alertness, and is content.

1. The Lesser Section on Virtue

"And how is a monk consummate in virtue? Abandoning the taking of life, he abstains from the taking of life. He dwells with his rod laid down, his knife laid down, scrupulous, merciful, compassionate for the welfare of all living beings. This is part of his virtue.

"Abandoning the taking of what is not given, he abstains from taking what is not given. He takes only what is given, accepts only what is given, lives not by stealth but by means of a self that has become pure. This, too, is part of his virtue.

"Abandoning uncelibacy, he lives a celibate life, aloof, refraining from the sexual act that is the villager's way. This, too, is part of his virtue.

"Abandoning false speech, he abstains from false speech. He speaks the truth, holds to the truth, is firm, reliable, no deceiver of the world. This, too, is part of his virtue.

"Abandoning divisive speech he abstains from divisive speech. What he has heard here he does not tell there to break those people apart from these people here. What he has heard there he does not tell here to break these people





apart from those people there. Thus reconciling those who have broken apart or cementing those who are united, he loves concord, delights in concord, enjoys concord, speaks things that create concord. This, too, is part of his virtue.

"Abandoning abusive speech, he abstains from abusive speech. He speaks words that are soothing to the ear, that are affectionate, that go to the heart, that are polite, appealing and pleasing to people at large. This, too, is part of his virtue.

"Abandoning idle chatter, he abstains from idle chatter. He speaks in season, speaks what is factual, what is in accordance with the goal, the Dhamma, and the Vinaya. He speaks words worth treasuring, seasonable, reasonable, circumscribed, connected with the goal. This, too, is part of his virtue.

"He abstains from damaging seed and plant life.

"He eats only once a day, refraining from the evening meal and from food at the wrong time of day.

"He abstains from dancing, singing, instrumental music, and from watching shows.

"He abstains from wearing garlands and from beautifying himself with scents and cosmetics.

"He abstains from high and luxurious beds and seats.

"He abstains from accepting gold and money.

"He abstains from accepting uncooked grain... raw meat... women and girls... male and female slaves... goats and sheep... fowl and pigs... elephants, cattle, steeds, and mares... fields and property.

"He abstains from running messages... from buying and selling... from dealing with false scales, false metals, and



false measures... from bribery, deception, and fraud.

"He abstains from mutilating, executing, imprisoning, highway robbery, plunder, and violence.

"This, too, is part of his virtue.

1. The Intermediate Section on Virtue

"Whereas some priests and contemplatives, living off food given in faith, are addicted to damaging seed and plant life such as these - plants propagated from roots, stems, joints, buddings, and seeds - he abstains from damaging seed and plant life such as these. This, too, is part of his virtue.

"Whereas some priests and contemplatives, living off food given in faith, are addicted to consuming stored-up goods such as these - stored-up food, stored-up drinks, stored-up clothing, stored-up vehicles, stored-up bedding, stored-up scents, and stored-up meat - he abstains from consuming stored-up goods such as these. This, too, is part of his virtue.

"Whereas some priests and contemplatives, living off food given in faith, are addicted to watching shows such as these - dancing, singing, instrumental music, plays, ballad ecitations, hand-clapping, cymbals and drums, magic lantern scenes, acrobatic and conjuring tricks, elephant fights, horse fights, buffalo fights, bull fights, goat fights, ram fights, cock fights, quail fights; fighting with staves, boxing, wrestling, war-games, roll calls, battle arrays, and regimental reviews - he abstains from watching shows such as these. This, too, is part of his virtue.

"Whereas some priests and contemplatives, living off food given in faith, are addicted to heedless and idle games such as these - eight-row chess, ten-row chess, chess in the air,





hopscotch, spillikins, dice, stick games, hand-pictures, ball-games, blowing through toy pipes, playing with toy plows, turning somersaults, playing with toy windmills, toy measures, toy chariots, toy bows, guessing letters drawn in the air, guessing thoughts, mimicking deformities - he abstains from heedless and idle games such as these. This, too, is part of his virtue.

"Whereas some priests and contemplatives, living off food given in faith, are addicted to high and luxurious furnishings such as these - over-sized couches, couches adorned with carved animals, long-haired coverlets, multi-colored patchwork coverlets, white woolen coverlets, woolen coverlets embroidered with flowers or animal figures, stuffed quilts, coverlets with fringe, silk coverlets embroidered with gems; large woolen carpets; elephant, horse, and chariot rugs, antelope-hide rugs, deer-hide rugs; couches with awnings; couches with red cushions for the head and feet - he abstains from using high and luxurious furnishings such as these. This, too, is part of his virtue.

"Whereas some priests and contemplatives, living off food given in faith, are addicted to scents, cosmetics, and means of beautification such as these - rubbing powders into the body, massaging with oils, bathing in perfumed water, kneading the limbs, using mirrors, ointments, garlands, scents, creams, face-powders, mascara, bracelets, head-bands, decorated walking sticks, ornamented water-bottles, swords, fancy sunshades, decorated sandals, turbans, gems, yak-tail whisks, long-fringed white robes - he abstains from using scents, cosmetics, and means of beautification such as these. This, too, is part of his virtue.

"Whereas some priests and contemplatives, living off food given in faith, are addicted to talking about lowly topics such as these - talking about kings, robbers, ministers of state;



armies, alarms, and battles; food and drink; clothing, furniture, garlands, and scents; relatives; vehicles; villages, towns, cities, the countryside; women and heroes; the gossip of the street and the well; tales of the dead; tales of diversity [philosophical discussions of the past and future], the creation of the world and of the sea, and talk of whether things exist or not - he abstains from talking about lowly topics such as these. This, too, is part of his virtue.

"Whereas some priests and contemplatives, living off food given in faith, are addicted to debates such as these - '*You understand this doctrine and discipline? I'm the one who understands this doctrine and discipline. How could you understand this doctrine and discipline? You're practicing wrongly. I'm practicing rightly. I'm being consistent. You're not. What should be said first you said last. What should be said last you said first. What you took so long to think out has been refuted. Your doctrine has been overthrown. You're defeated. Go and try to salvage your doctrine; extricate yourself if you can!*' - he abstains from debates such as these. This, too, is part of his virtue.

"Whereas some priests and contemplatives, living off food given in faith, are addicted to running messages and errands for people such as these - kings, ministers of state, noble warriors, priests, householders, or youths [who say], '*Go here, go there, take this there, fetch that here*' - he abstains from running messages and errands for people such as these. This, too, is part of his virtue.

"Whereas some priests and contemplatives, living off food given in faith, engage in scheming, persuading, hinting, belittling, and pursuing gain with gain, he abstains from forms of scheming and persuading [improper ways of trying to gain material support from donors] such as these. This, too, is part of his virtue.

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1. The Great Section on Virtue

"Whereas some priests and contemplatives, living off food given in faith, maintain themselves by wrong livelihood, by such lowly arts as: reading marks on the limbs [e.g., palmistry]; reading omens and signs; interpreting celestial events [falling stars, comets]; interpreting dreams; reading marks on the body [e.g., phrenology]; reading marks on cloth gnawed by mice; offering fire oblations, oblations from a ladle, oblations of husks, rice powder, rice grains, ghee, and oil; offering oblations from the mouth; offering blood-sacrifices; making predictions based on the fingertips; geomancy; laying demons in a cemetery; placing spells on spirits; reciting house-protection charms; snake charming, poison-lore, scorpion-lore, rat-lore, bird-lore, crow-lore; fortune-telling based on visions; giving protective charms; interpreting the calls of birds and animals - he abstains from wrong livelihood, from lowly arts such as these.

"Whereas some priests and contemplatives, living off food given in faith, maintain themselves by wrong livelihood, by such lowly arts as: determining lucky and unlucky gems, garments, staffs, swords, spears, arrows, bows, and other weapons; women, boys, girls, male slaves, female slaves; elephants, horses, buffaloes, bulls, cows, goats, rams, fowl, quails, lizards, long-eared rodents, tortoises, and other animals - he abstains from wrong livelihood, from lowly arts such as these.

"Whereas some priests and contemplatives, living off food given in faith, maintain themselves by wrong livelihood, by such lowly arts as forecasting: the rulers will march forth; the rulers will march forth and return; our rulers will attack, and their rulers will retreat; their rulers will attack, and our rulers will retreat; there will be triumph for our rulers and defeat for



their rulers; there will be triumph for their rulers and defeat for our rulers; thus there will be triumph, thus there will be defeat - he abstains from wrong livelihood, from lowly arts such as these.

"Whereas some priests and contemplatives, living off food given in faith, maintain themselves by wrong livelihood, by such lowly arts as forecasting: there will be a lunar eclipse; there will be a solar eclipse; there will be an occultation of an asterism; the sun and moon will go their normal courses; the sun and moon will go astray; the asterisms will go their normal courses; the asterisms will go astray; there will be a meteor shower; there will be a darkening of the sky; there will be an earthquake; there will be thunder coming from a clear sky; there will be a rising, a setting, a darkening, a brightening of the sun, moon, and asterisms; such will be the result of the lunar eclipse... the rising, setting, darkening, brightening of the sun, moon, and asterisms — he abstains from wrong livelihood, from lowly arts such as these.

"Whereas some priests and contemplatives, living off food given in faith, maintain themselves by wrong livelihood, by such lowly arts as forecasting: there will be abundant rain; there will be a drought; there will be plenty; there will be famine; there will be rest and security; there will be danger; there will be disease; there will be freedom from disease; or they earn their living by counting, accounting, calculation, composing poetry, or teaching hedonistic arts and doctrines - he abstains from wrong livelihood, from lowly arts such as these.

"Whereas some priests and contemplatives, living off food given in faith, maintain themselves by wrong livelihood, by such lowly arts as: calculating auspicious dates for marriages, betrothals, divorces; for collecting debts or making investments and loans; for being attractive or unattractive;



curing women who have undergone miscarriages or abortions; reciting spells to bind a man's tongue, to paralyze his jaws, to make him lose control over his hands, or to bring on deafness; getting oracular answers to questions addressed to a mirror, to a young girl, or to a spirit medium; worshipping the sun, worshipping the Great Brahma, bringing forth flames from the mouth, invoking the goddess of luck - he abstains from wrong livelihood, from lowly arts such as these.

"Whereas some priests and contemplatives, living off food given in faith, maintain themselves by wrong livelihood, by such lowly arts as:

promising gifts to devas in return for favors; fulfilling such promises;

demonology; teaching house-protection spells; inducing virility and impotence; consecrating



sites for construction; giving ceremonial mouthwashes and ceremonial bathing; offering sacrificial fires; administering emetics, purges, purges from above, purges from below, head-purges; administering ear-oil, eye-drops, treatments through the nose, ointments, and counter-ointments; practicing eye-surgery (or: extractive surgery), general surgery, pediatrics; administering root-medicines binding medicinal herbs - he abstains from wrong livelihood, from lowly arts such as these. This, too, is part of his virtue.

"A monk thus consummate in virtue sees no danger anywhere from his restraint through virtue. Just as a head-anointed noble warrior king who has defeated his enemies sees no danger anywhere from his enemies, in the same way the monk thus consummate in virtue sees no danger



anywhere from his restraint through virtue. Endowed with this noble aggregate of virtue, he is inwardly sensitive to the pleasure of being blameless. This is how a monk is consummate in virtue.

1. Sense Restraint

"And how does a monk guard the doors of his senses? On seeing a form with the eye, he does not grasp at any theme or details by which - if he were to dwell without restraint over the faculty of the eye - evil, unskillful qualities such as greed or distress might assail him. On hearing a sound with the ear... On smelling an odor with the nose... On tasting a flavor with the tongue... On touching a tactile sensation with the body... On cognizing an idea with the intellect, he does not grasp at any theme or details by which - if he were to dwell without restraint over the faculty of the intellect - evil, unskillful qualities such as greed or distress might assail him. Endowed with this noble restraint over the sense faculties, he is inwardly sensitive to the pleasure of being blameless. This is how a monk guards the doors of his senses.

1. Mindfulness & Alertness

"And how is a monk possessed of mindfulness and alertness? When going forward and returning, he acts with alertness. When looking toward and looking away... when bending and extending his limbs... when carrying his outer cloak, his upper robe, and his bowl... when eating, drinking, chewing, and tasting... when urinating and defecating... when walking, standing, sitting, falling asleep, waking up, talking, and remaining silent, he acts with alertness. This is how a monk is possessed of mindfulness and alertness.



1. Contentedness

"And how is a monk content? Just as a bird, wherever it goes, flies with its wings as its only burden; so too is he content with a set of robes to provide for his body and almsfood to provide for his hunger. Wherever he goes, he takes only his barest necessities along. This is how a monk is content.

1. Abandoning the Hindrances

"Endowed with this noble aggregate of virtue, this noble restraint over the sense faculties, this noble mindfulness and alertness, and this noble contentment, he seeks out a secluded dwelling: a forest, the shade of a tree, a mountain, a glen, a hillside cave, a charnel ground, a jungle grove, the open air, a heap of straw. After his meal, returning from his alms round, he sits down, crosses his legs, holds his body erect, and brings mindfulness to the fore.

"Abandoning covetousness with regard to the world, he dwells with an awareness devoid of covetousness. He cleanses his mind of covetousness. Abandoning ill will and anger, he dwells with an awareness devoid of ill will, sympathetic with the welfare of all living beings. He cleanses his mind of ill will and anger. Abandoning sloth and drowsiness, he dwells with an awareness devoid of sloth and drowsiness, mindful, alert, percipient of light. He cleanses his mind of sloth and drowsiness.



Abandoning restlessness and anxiety, he dwells undisturbed, his mind inwardly stilled. He cleanses his mind of restlessness and anxiety. Abandoning uncertainty, he dwells having



crossed over uncertainty, with no perplexity with regard to skillful mental qualities. He cleanses his mind of uncertainty.

"Suppose that a man, taking a loan, invests it in his business affairs. His business affairs succeed. He repays his old debts and there is extra left over for maintaining his wife. The thought would occur to him, 'Before, taking a loan, I invested it in my business affairs. Now my business affairs have succeeded. I have repaid my old debts and there is extra left over for maintaining my wife.' Because of that he would experience joy and happiness.

"Now suppose that a man falls sick — in pain and seriously ill. He does not enjoy his meals, and there is no strength in his body. As time passes, he eventually recovers from that sickness. He enjoys his meals and there is strength in his body. The thought would occur to him, 'Before, I was sick... Now I am recovered from that sickness. I enjoy my meals and there is strength in my body.' Because of that he would experience joy and happiness.

"Now suppose that a man is bound in prison. As time passes, he eventually is released from that bondage, safe and sound, with no loss of property. The thought would occur to him, 'Before, I was bound in prison. Now I am released from that bondage, safe and sound, with no loss of my property.' Because of that he would experience joy and happiness.

"Now suppose that a man is a slave, subject to others, not subject to himself, unable to go where he likes. As time passes, he eventually is released from that slavery, subject to himself, not subject to others, freed, able to go where he likes. The thought would occur to him, 'Before, I was a slave... Now I am released from that slavery, subject to myself, not subject to others, freed, able to go where I like.'



Because of that he would experience joy and happiness.

"Now suppose that a man, carrying money and goods, is traveling by a road through desolate country. As time passes, he eventually emerges from that desolate country, safe and sound, with no loss of property. The thought would occur to him, 'Before, carrying money and goods, I was traveling by a road through desolate country. Now I have emerged from that desolate country, safe and sound, with no loss of my property.' Because of that he would experience joy and happiness.

"In the same way, when these five hindrances are not abandoned in himself, the monk regards it as a debt, a sickness, a prison, slavery, a road through desolate country. But when these five hindrances are abandoned in himself, he regards it as unindebtedness, good health, release from prison, freedom, a place of security. Seeing that they have been abandoned within him, he becomes glad. Glad, he becomes enraptured. Enraptured, his body grows tranquil. His body tranquil, he is sensitive to pleasure. Feeling pleasure, his mind becomes concentrated.

1.(The Four Jhanas)

"Quite withdrawn from sensuality, withdrawn from unskillful mental qualities, he enters and remains in the first jhana: rapture and pleasure born from withdrawal, accompanied by directed thought and evaluation. He permeates and pervades, suffuses and fills this very body with the rapture and pleasure born from withdrawal. Just as if a skilled bathman or bathman's apprentice would pour bath powder into a brass basin and knead it together, sprinkling it again and again with water, so that his ball of bath powder — saturated, moisture-laden, permeated within and without — would nevertheless



not drip; even so, the monk permeates... this very body with the rapture and pleasure born of withdrawal. There is nothing of his entire body unpervaded by rapture and pleasure born from withdrawal.

"This is a fruit of the contemplative life, visible here and now, more excellent than the previous ones and more sublime.

"Furthermore, with the stilling of directed thoughts & evaluations, he enters and remains in the second jhana: rapture and pleasure born of composure, unification of awareness free from directed thought and evaluation — internal assurance. He permeates and pervades, suffuses and fills this very body with the rapture and pleasure born of composure. Just like a lake with spring-water welling up from within, having no inflow from the east, west, north, or south, and with the skies supplying abundant showers time and again, so that the cool fount of water welling up from within the lake would permeate and pervade, suffuse and fill it with cool waters, there being no part of the lake unpervaded by the cool waters; even so, the monk permeates... this very body with the rapture and pleasure born of composure. There is nothing of his entire body unpervaded by rapture and pleasure born of composure.

"This, too, is a fruit of the contemplative life, visible here and now, more excellent than the previous ones and more sublime.

"And furthermore, with the fading of rapture, he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhana, of which the Noble Ones declare, 'Equanimous & mindful, he has a pleasant





knowledge and vision. He discerns: 'This body of mine is endowed with form, composed of the four primary elements, born from mother and father, nourished with rice and porridge, subject to inconstancy, rubbing, pressing, dissolution, and dispersion. And this consciousness of mine is supported here and bound up here.' Just as if there were a beautiful beryl gem of the purest water — eight faceted, well polished, clear, limpid, consummate in all its aspects, and going through the middle of it was a blue, yellow, red, white, or brown thread — and a man with good eyesight, taking it in his hand, were to reflect on it thus: 'This is a beautiful beryl gem of the purest water, eight faceted, well polished, clear, limpid, consummate in all its aspects. And this, going through the middle of it, is a blue, yellow, red, white, or brown thread.' In the same way — with his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability — the monk directs and inclines it to knowledge and vision. He discerns: 'This body of mine is endowed with form, composed of the four primary elements, born from mother and father, nourished with rice and porridge, subject to inconstancy, rubbing, pressing, dissolution, and dispersion. And this consciousness of mine is supported here and bound up here.'

"This, too, great king, is a fruit of the contemplative life, visible here and now, more excellent than the previous ones and more sublime.

1. The Mind-made Body

"With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, he directs and inclines it to creating a mind-made body. From this body he creates



abiding.' He permeates and pervades, suffuses and fills this very body with the pleasure divested of rapture. Just as in a lotus pond, some of the lotuses, born and growing in the water, stay immersed in the water and flourish without standing up out of the water, so that they are permeated and pervaded, suffused and filled with cool water from their roots to their tips, and nothing of those lotuses would be unpervaded with cool water; even so, the monk permeates... this very body with the pleasure divested of rapture. There is nothing of his entire body unpervaded with pleasure divested of rapture.

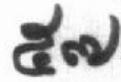
"This, too, is a fruit of the contemplative life, visible here and now, more excellent than the previous ones and more sublime.

"And furthermore, with the abandoning of pleasure and stress — as with the earlier disappearance of elation and distress — he enters and remains in the fourth jhana: purity of equanimity and mindfulness, neither-pleasure nor stress. He sits, permeating the body with a pure, bright awareness. Just as if a man were sitting covered from head to foot with a white cloth so that there would be no part of his body to which the white cloth did not extend; even so, the monk sits, permeating the body with a pure, bright awareness. There is nothing of his entire body unpervaded by pure, bright awareness.

"This, too, great king, is a fruit of the contemplative life, visible here and now, more excellent than the previous ones and more sublime.

1. Insight Knowledge

"With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, he directs and inclines it to



another body, endowed with form, made of the mind, complete in all its parts, not inferior in its faculties. Just as if a man were to draw a reed from its sheath. The thought would occur to him: 'This is the sheath, this is the reed. The sheath is one thing, the reed another, but the reed has been drawn out from the sheath.' Or as if a man were to draw a sword from its scabbard. The thought would occur to him: 'This is the sword, this is the scabbard. The sword is one thing, the scabbard another, but the sword has been drawn out from the scabbard.' Or as if a man were to pull a snake out from its slough. The thought would occur to him: 'This is the snake, this is the slough. The snake is one thing, the slough another, but the snake has been pulled out from the slough.' In the same way — with his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, the monk directs and inclines it to creating a mind-made body. From this body he creates another body, endowed with form, made of the mind, complete in all its parts, not inferior in its faculties.

"This, too, great king, is a fruit of the contemplative life, visible here and now, more excellent than the previous ones and more sublime.

1. Supranormal Powers

"With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, he directs and inclines it to the modes of supranormal powers. He wields manifold supranormal powers. Having been one he becomes many; having been many he becomes one. He appears. He vanishes. He goes unimpeded through walls, ramparts, and mountains as if through space. He dives in and out of the

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earth as if it were water. He walks on water without sinking as if it were dry land. Sitting cross-legged he flies through the air like a winged bird. With his hand he touches and strokes even the sun and moon, so mighty and powerful. He exercises influence with his body even as far as the Brahma worlds. Just as a skilled potter or his assistant could craft from well-prepared clay whatever kind of pottery vessel he likes, or as a skilled ivory-carver or his assistant could craft from well-prepared ivory any kind of ivory-work he likes, or as a skilled goldsmith or his assistant could craft from well-prepared gold any kind of gold article he likes; in the same way — with his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability — the monk directs and inclines it to the modes of supranormal powers... He exercises influence with his body even as far as the Brahma worlds.

"This, too, great king, is a fruit of the contemplative life, visible here and now, more excellent than the previous ones and more sublime.

1. Clairaudience

"With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, he directs and inclines it to the divine ear-element. He hears — by means of the divine ear-element, purified and surpassing the human — both kinds of sounds: divine and human, whether near or far. Just as if a man traveling along a highway were to hear the



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sounds of kettledrums, small drums, conchs, cymbals, and tom-toms. He would know, 'That is the sound of kettledrums, that is the sound of small drums, that is the sound of conchs, that is the sound of cymbals, and that is the sound of tom-toms.' In the same way — with his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability — the monk directs and inclines it to the divine ear-element. He hears — by means of the divine ear-element, purified and surpassing the human — both kinds of sounds: divine and human, whether near or far.

"This, too, great king, is a fruit of the contemplative life, visible here and now, more excellent than the previous ones and more sublime.

1. Mind Reading

"With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, he directs and inclines it to knowledge of the awareness of other beings. He knows the awareness of other beings, other individuals, having encompassed it with his own awareness. He discerns a mind with passion as a mind with passion, and a mind without passion as a mind without passion. He discerns a mind with aversion as a mind with aversion, and a mind without aversion as a mind without aversion. He discerns a mind with delusion as a mind with delusion, and a mind without delusion as a mind without delusion. He discerns a restricted mind as a restricted mind, and a scattered mind as a scattered mind. He discerns an enlarged mind as an enlarged mind, and an unenlarged mind as an unenlarged mind. He discerns an excelled mind [one that is not at the most excellent level] as an excelled mind, and an unexcelled mind



as an unexcelled mind. He discerns a concentrated mind as a concentrated mind, and an unconcentrated mind as an unconcentrated mind. He discerns a released mind as a released mind, and an unreleased mind as an unreleased mind. Just as if a young woman — or man — fond of ornaments, examining the reflection of her own face in a bright mirror or a bowl of clear water would know 'blemished' if it were blemished, or 'unblemished' if it were not. In the same way — with his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability — the monk directs and inclines it to knowledge of the awareness of other beings. He knows the awareness of other beings, other individuals, having encompassed it with his own awareness. He discerns a mind with passion as a mind with passion, and a mind without passion as a mind without passion... a released mind as a released mind, and an unreleased mind as an unreleased mind.

"This, too, great king, is a fruit of the contemplative life, visible here and now, more excellent than the previous ones and more sublime.

1. Recollection of Past Lives

"With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, he directs and inclines it to knowledge of the recollection of past lives (lit: previous homes). He recollects his manifold past lives, i.e., one birth, two births, three births, four, five, ten, twenty, thirty, forty, fifty, one hundred, one thousand, one





hundred thousand, many aeons of cosmic contraction, many aeons of cosmic expansion, many aeons of cosmic contraction and expansion, [recollecting], 'There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure and pain, such the end of my life. Passing away from that state, I re-arose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure and pain, such the end of my life. Passing away from that state, I re-arose here.' Thus he recollects his manifold past lives in their modes and details. Just as if a man were to go from his home village to another village, and then from that village to yet another village, and then from that village back to his home village. The thought would occur to him, 'I went from my home village to that village over there. There I stood in such a way, sat in such a way, talked in such a way, and remained silent in such a way. From that village I went to that village over there, and there I stood in such a way, sat in such a way, talked in such a way, and remained silent in such a way. From that village I came back home.' In the same way — with his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability — the monk directs and inclines it to knowledge of the recollection of past lives. He recollects his manifold past lives... in their modes and details.

"This, too, great king, is a fruit of the contemplative life, visible here and now, more excellent than the previous ones and more sublime.

1. The Passing Away & Re-appearance of Beings

"With his mind thus concentrated, purified, and bright,



unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, he directs and inclines it to knowledge of the passing away and re-appearance of beings. He sees — by means of the divine eye, purified and surpassing the human — beings passing away and re-appearing, and he discerns how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their kamma: 'These beings — who were endowed with bad conduct of body, speech, and mind, who reviled the noble ones, held wrong views and undertook actions under the influence of wrong views — with the break-up of the body, after death, have re-appeared in the plane of deprivation, the bad destination, the lower realms, in hell. But these beings — who were endowed with good conduct of body, speech, and mind, who did not revile the noble ones, who held right views and undertook actions under the influence of right views — with the break-up of the body, after death, have re-appeared in the good destinations, in the heavenly world.' Thus — by means of the divine eye, purified and surpassing the human — he sees beings passing away and re-appearing, and he discerns how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their kamma. Just as if there were a tall building in the central square [of a town], and a man with good eyesight standing on top of it were to see people entering a house, leaving it, walking along the street, and sitting in the central square. The thought would occur to him, 'These people are entering a house, leaving it, walking along the streets, and sitting in the central square.' In the same way — with his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability — the monk directs and inclines it to knowledge of the passing away and re-appearance of beings. He sees — by means of the divine eye, purified and

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surpassing the human — beings passing away and re-appearing, and he discerns how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their kamma...

"This, too, great king, is a fruit of the contemplative life, visible here and now, more excellent than the previous ones and more sublime.

1. The Ending of Mental Fermentations

"With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, the monk directs and inclines it to the knowledge of the ending of the mental fermentations. He discerns, as it has come to be, that 'This is stress... This is the origination of stress... This is the cessation of stress... This is the way leading to the cessation of stress... These are mental fermentations...



This is the origination of fermentations... This is the cessation of fermentations... This is the way leading to the cessation of fermentations.' His heart, thus knowing, thus seeing, is released from the fermentation of sensuality, the fermentation of becoming, the fermentation of ignorance. With release, there is the knowledge, 'Released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.' Just as if there were a pool of water in a mountain glen — clear, limpid, and unsullied — where a man with good eyesight standing on the bank could see shells, gravel, and pebbles, and also shoals of fish swimming about and resting, and it would occur to him, 'This pool of water is clear, limpid, and unsullied. Here are



these shells, gravel, and pebbles, and also these shoals of fish swimming about and resting.' In the same way — with his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability — the monk directs and inclines it to the knowledge of the ending of the mental fermentations. He discerns, as it has come to be, that 'This is stress... This is the origination of stress... This is the cessation of stress... This is the way leading to the cessation of stress... These are mental fermentations... This is the origination of fermentations... This is the cessation of fermentations... This is the way leading to the cessation of fermentations.' His heart, thus knowing, thus seeing, is released from the fermentation of sensuality, the fermentation of becoming, the fermentation of ignorance. With release, there is the knowledge, 'Released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'

"This, too, great king, is a fruit of the contemplative life, visible here and now, more excellent than the previous ones and more sublime. And as for another visible fruit of the contemplative life, higher and more sublime than this, there is none."

When this was said, King Ajatasattu said to the Blessed One: "Magnificent, lord! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has the Blessed One — through many lines of reasoning — made the Dhamma clear. I go to the Blessed One for refuge, to the Dhamma, and to the community of monks. May the Blessed One remember me as a lay follower who has gone to him for refuge, from this day forward, for life.



"A transgression has overcome me, lord, in that I was so foolish, so muddle-headed, and so unskilled as to kill my father — a righteous man, a righteous king — for the sake of sovereign rulership. May the Blessed One please accept this confession of my transgression as such, so that I may restrain myself in the future."

"Yes, great king, a transgression overcame you in that you were so foolish, so muddle-headed, and so unskilled as to kill your father — a righteous man, a righteous king — for the sake of sovereign rulership. But because you see your transgression as such and make amends in accordance with the Dhamma, we accept your confession. For it is a cause of growth in the Dhamma & Discipline of the noble ones when, seeing a transgression as such, one makes amends in accordance with the Dhamma and exercises restraint in the future."

When this was said, King Ajatasattu said to the Blessed One: "Well, then, lord, I am now taking leave. Many are my duties, many my responsibilities."

"Then do, great king, what you think it is now time to do."

So King Ajatasattu, delighting and rejoicing in the Blessed One's words, rose from his seat, bowed down to him, and — after circumambulating him — left. Not long after King Ajatasattu had left, the Blessed One addressed the monks: "The king is wounded, monks. The king is incapacitated. Had he not killed his father — that righteous man, that righteous king — the dustless, stainless Dhamma eye would have arisen to him as he sat in this very seat."

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words.



MN 53: Sekha-patipada Sutta - The Practice for One in Training

I have heard that on one occasion the Blessed One was staying among the Sakyans at Kapilavatthu in the Banyan Park. Now at that time a new reception hall 1 had just been built by the Kapilavatthu Sakyans, and it had not yet been dwelled in by any contemplative, priest, or anyone at all in human form. So the Kapilavatthu Sakyans went to the Blessed One and, on arrival, having bowed down, sat to one side. As they were sitting there they said to him, "Lord, a new reception hall has just been built by the Kapilavatthu Sakyans, and it has not yet been dwelled in by any contemplative, priest, or anyone at all in human form. May the Blessed One be the first to use it. When the Blessed One has used it first, the Kapilavatthu Sakyans will use it afterwards. That will be for their long-term welfare & happiness."



The Blessed One acquiesced with silence. Sensing his acquiescence, the Kapilavatthu Sakyans got up from their seats, bowed down to him, circumambulated him, and then went to the new reception hall. On arrival, they spread it all over with felt rugs, arranged seats, set out a water vessel, and raised an oil lamp. Then they went to the Blessed One and, on arrival, having bowed down, stood to one side. As they were standing there they said to him, "Lord, the reception hall has been covered all over with felt rugs, seats have been arranged, a water vessel has been set out, and an oil lamp raised. It is now time for the Blessed One to do as he sees fit."

So the Blessed One, putting on his robe and taking up his bowl & outer robe, went together with a community of monks to the reception hall. On arrival he washed his feet, entered the hall, and sat with his back to the central post, facing east. The community of monks washed their feet, entered the hall, and sat with their backs to the western wall, facing east, ranged around the Blessed One. The Kapilavatthu Sakyans washed their feet, entered the hall, and sat with their backs to the eastern wall, facing west, ranged around the Blessed One. Then the Blessed One — having spent most of the night instructing, urging, rousing, & encouraging the Kapilavatthu Sakyans with a Dhamma talk — said to Ven. Ananda, "Ananda, speak to the Kapilavatthu Sakyans about the person who follows the practice for one in training. 2 My back aches. I will rest it."

Ven. Ananda responded, "As you say, lord."

Then the Blessed One, having arranged his outer robe folded in four, lay down on his right side in the lion's sleeping posture, with one foot on top of the other, mindful & alert, having made a mental note to get up.



Then Ven. Ananda addressed Mahanama the Sakyan³: "There is the case, Mahanama, where a disciple of the noble ones is consummate in virtue, guards the doors to his sense faculties, knows moderation in eating, is devoted to wakefulness, is endowed with seven qualities, and obtains at will — without trouble or difficulty — the four jhanas that constitute heightened awareness and a pleasant abiding in the here-&-now.

"And how is the disciple of the noble ones consummate in virtue? There is the case where the disciple of the noble ones is virtuous. He dwells restrained in accordance with the Patimokkha, consummate in his behavior & sphere of activity. He trains himself, having undertaken the training rules, seeing danger in the slightest faults. This is how the disciple of the noble ones is consummate in virtue.

"And how does the disciple of the noble ones guard the doors to his sense faculties? There is the case where the disciple of the noble ones, on seeing a form with the eye, doesn't grasp at any theme or variations by which — if he were to dwell without restraint over the faculty of the eye — evil, unskillful qualities such as greed or distress might assail him. He practices for its restraint. He guards the faculty of the eye. He achieves restraint with regard to the faculty of the eye.

"On hearing a sound with the ear...

"On smelling an aroma with the nose...

"On tasting a flavor with the tongue...

"On feeling a tactile sensation with the body...

"On cognizing an idea with the intellect, he doesn't grasp at any theme or variations by which — if he were to dwell without restraint over the faculty of the intellect — evil, unskillful qualities such as greed or distress might assail him. He practices for its restraint. He guards the faculty of the



intellect. He achieves restraint with regard to the faculty of the intellect. This is how the disciple of the noble ones guards the doors to his sense faculties.

"And how does the disciple of the noble ones know moderation in eating? There is the case where the disciple of the noble ones, considering it appropriately, takes his food not playfully, nor for intoxication, nor for putting on bulk, nor for beautification, but simply for the survival & continuance of this body, for ending its afflictions, for the support of the holy life, thinking, 'I will destroy old feelings [of hunger] & not create new feelings [from overeating]. Thus I will maintain myself, be blameless, & live in comfort.' This is how the disciple of the noble ones knows moderation in eating.

"And how is the disciple of the noble ones devoted to wakefulness? There is the case where a monk during the day, sitting & pacing back & forth, cleanses his mind of any qualities that would hold the mind in check. During the first watch of the night [dusk to 10 p.m.], sitting & pacing back & forth, he cleanses his mind of any qualities that would hold the mind in check. During the second watch of the night [10 p.m. to 2 a.m.], reclining on his right side, he takes up the lion's posture, one foot placed on top of the other, mindful, alert, with his mind set on getting up [either as soon as he awakens or at a particular time]. During the last watch of the night [2 a.m. to dawn], sitting & pacing back & forth, he cleanses his mind of any qualities that would hold the mind in check. This is how the monk is devoted to wakefulness.



"And how is the disciple of the noble ones endowed with



seven qualities?

"(1) There is the case where the disciple of the noble ones has conviction, is convinced of the Tathagata's Awakening: 'Indeed, the Blessed One is worthy and rightly self-awakened, consummate in clear-knowing & conduct, well-gone, an expert with regard to the world, unexcelled as a trainer for those people fit to be tamed, the Teacher of divine & human beings, awakened, blessed.'

"(2) He feels shame at [the thought of engaging in] bodily misconduct, verbal misconduct, mental misconduct.

"(3) He feels concern for [the suffering that results from] bodily misconduct, verbal misconduct, mental misconduct.

"(4) He has heard much, has retained what he has heard, has stored what he has heard. Whatever teachings are admirable in the beginning, admirable in the middle, admirable in the end, that — in their meaning & expression — proclaim the holy life that is entirely complete & pure: those he has listened to often, retained, discussed, accumulated, examined with his mind, and well-penetrated in terms of his views.

"(5) He keeps his persistence aroused for abandoning unskillful mental qualities and taking on skillful mental qualities. He is steadfast, solid in his effort, not shirking his duties with regard to skillful mental qualities.

"(6) He is mindful, highly meticulous, remembering & able to call to mind even things that were done & said long ago.

"(7) He is discerning, endowed with discernment of arising & passing away — noble, penetrating, leading to the right ending of stress.

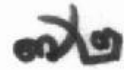
"This is how the disciple of the noble ones is endowed with seven qualities.

"And how does the disciple of the noble ones obtain at will —



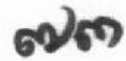
without trouble or difficulty — the four jhanas that constitute heightened awareness and a pleasant abiding in the here-&-now? There is the case where, quite withdrawn from sensuality, withdrawn from unskillful mental qualities, the disciple of the noble ones enters & remains in the first jhana: rapture & pleasure born from withdrawal, accompanied by directed thought & evaluation. With the stilling of directed thoughts & evaluations, he enters & remains in the second jhana: rapture & pleasure born of composure, unification of awareness free from directed thought & evaluation — internal assurance. With the fading of rapture, he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhana, of which the Noble Ones declare, 'Equanimous & mindful, he has a pleasant abiding.' With the abandoning of pleasure & pain — as with the earlier disappearance of elation & distress — he enters & remains in the fourth jhana: purity of equanimity & mindfulness, neither pleasure nor pain. This is how the disciple of the noble ones obtains at will — without trouble or difficulty — the four jhanas that constitute heightened awareness and a pleasant abiding in the here-&-now.

"Now, when a disciple of the noble ones is consummate in virtue in this way, guards the doors to his sense faculties in this way, knows moderation in eating in this way, is devoted to wakefulness in this way, is endowed with seven qualities in this way, and obtains at will — without trouble or difficulty — the four jhanas that constitute heightened awareness and a pleasant abiding in the here-&-now in this way, then he is called a disciple of the noble ones who follows the practice for one in training, whose eggs are unspoiled, who is capable of breaking out, capable of awakening, capable of attaining the supreme rest from the yoke. 4



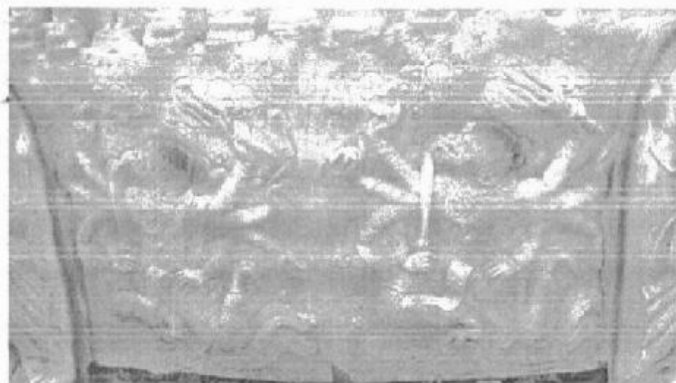
"Just as if a hen had eight, ten, or twelve eggs that she covered rightly, warmed rightly, & incubated rightly: Even though this wish did not occur to her — 'O that my chicks might break through the egg shells with their spiked claws or beaks and hatch out safely!' — still it is possible that the chicks would break through the shells with their spiked claws or beaks and hatch out safely. In the same way, when a disciple of the noble ones is consummate in virtue in this way, guards the doors to his sense faculties in this way, knows moderation in eating in this way, is devoted to wakefulness in this way, is endowed with seven qualities in this way, and obtains at will — without trouble or difficulty — the four jhanas that constitute heightened awareness and a pleasant abiding in the here-&-now in this way, then he is called a disciple of the noble ones who follows the practice for one in training, whose eggs are unspoiled, who is capable of breaking out, capable of awakening, capable of attaining the supreme rest from the yoke.

"Now when the disciple of the noble ones has arrived at this purity of equanimity & mindfulness, he recollects his manifold past lives, i.e., one birth, two... five, ten... fifty, a hundred, a thousand, a hundred thousand, many eons of cosmic contraction, many eons of cosmic expansion, many eons of cosmic contraction & expansion: 'There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure & pain, such the end of my life. Passing away from that state, I re-rose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure & pain, such the end of my life. Passing away from that state, I re-rose here.' Thus he recollects his manifold past lives in their modes & details. This is his first breaking out, like that of the hen's chicks from their shells.



"When the disciple of the noble ones has arrived at this purity of equanimity & mindfulness, he sees — by means of the divine eye, purified & surpassing the human — beings passing away & re-appearing, and he discerns how they are inferior & superior, beautiful & ugly, fortunate & unfortunate in accordance with their kamma: 'These beings — who were endowed with bad conduct of body, speech & mind, who reviled noble ones, held wrong views and undertook actions under the influence of wrong views — with the break-up of the body, after death, have re-appeared in the plane of deprivation, the bad destination, the lower realms, in hell. But these beings — who were endowed with good conduct of body, speech, & mind, who did not revile noble ones, who held right views and undertook actions under the influence of right views — with the break-up of the body, after death, have re-appeared in the good destinations, in the heavenly world.' Thus — by means of the divine eye, purified & surpassing the human — he sees beings passing away & re-appearing, and he discerns how they are inferior & superior, beautiful & ugly, fortunate & unfortunate in accordance with their kamma. This is his second breaking out, like that of the hen's chicks from their shells.

"When the disciple of the noble ones has arrived at this purity of equanimity & mindfulness, he enters & remains in the



fermentation-free awareness-release & discernment-release, having directly known & realized them for himself right in the here & now.

5 This is his third breaking out, like that of the hen's chicks from their shells.



"Now, when the disciple of the noble ones is consummate in virtue, that is a matter of his conduct. When he guards the doors to his sense faculties... knows moderation in eating... is devoted to wakefulness... is endowed with seven qualities, that that is a matter of his conduct. When he obtains at will — without trouble or difficulty — the four jhanas that constitute heightened awareness and a pleasant abiding in the here-&-now, that that is a matter of his conduct.

"When he recollects his manifold past lives... in their modes & details, that is a matter of his clear-knowing. When he sees — by means of the divine eye, purified & surpassing the human — beings passing away & re-appearing... When he enters & remains in the fermentation-free awareness-release & discernment-release, having directly known & realized them for himself right in the here & now, that is a matter of his clear-knowing.

"This, Mahanama, is called a disciple of the noble ones who is consummate in clear-knowing, consummate in conduct, consummate in clear-knowing & conduct. And by the Brahma Sanankumara this verse was said:

'The noble warrior is the best among people
when judging by clan.'

But a person consummate
in clear-knowing & conduct,
is the best of beings
human & divine.'

"This verse was well-sung by the Brahma Sanankumara, not ill-sung; well-said, not ill-said; connected with the goal, not unconnected with the goal. It was endorsed by the Blessed One."

Then the Blessed One got up and said to Ven. Ananda,



"Good, good, Ananda. What you have said to the Kapilavatthu Sakyans about the person who follows the practice for one in training is good."

That is what Ven. Ananda said, and the Teacher approved. Gratified, the Kapilavatthu Sakyans delighted in Ven. Ananda's words.

MN 54: Potaliya Sutta - **To Potaliya**

"Suppose a dog, overcome with weakness & hunger, were to come across a slaughterhouse, and there a dexterous butcher or butcher's apprentice were to fling him a chain of bones — thoroughly scraped, without any flesh, smeared with blood. What do you think: Would the dog, gnawing on that chain of bones — thoroughly scraped, without any flesh, smeared with blood — appease its weakness & hunger?"

"No, lord. And why is that? Because the chain of bones is thoroughly scraped, without any flesh, & smeared with blood. The dog would get nothing but its share of weariness & vexation."

"In the same way, householder, a disciple of the noble ones considers this point: 'The Blessed One has compared sensuality to a chain of bones, of much stress, much despair, & greater drawbacks.' Seeing this with right discernment, as it actually is, then avoiding the equanimity coming from multiplicity, dependent on multiplicity, he develops the equanimity coming from singleness, dependent on singleness,¹ where sustenance/clinging for the baits of the world ceases without trace.

"Now suppose a vulture, a kite, or a hawk, seizing a lump of

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flesh, were to take off, and other vultures, kites, or hawks — following right after it — were to tear at it with their beaks & pull at it with their claws. What do you think: If that vulture, kite, or hawk were not quickly to drop that lump of flesh, would it meet with death from that cause, or with death-like pain?"

"Yes, lord."

"In the same way, householder, a disciple of the noble ones considers this point: 'The Blessed One has compared sensuality to a lump of flesh, of much stress, much despair, & greater drawbacks.' Seeing this with right discernment, as it actually is, then avoiding the equanimity coming from multiplicity, dependent on multiplicity, he develops the equanimity coming from singleness, dependent on singleness, where sustenance/clinging for the baits of the world ceases without trace.

"Now suppose a man were to come against the wind, carrying a burning grass torch. What do you think: If he were not quickly to drop that grass torch, would he burn his hand or his arm or some other part of his body, so that he would meet with death from that cause, or with death-like pain?"

"Yes, lord."

"In the same way, householder, a disciple of the noble ones considers this point: 'The Blessed One has compared sensuality to a grass torch, of much stress, much despair, & greater drawbacks.' Seeing this with right discernment, as it actually is, then avoiding the equanimity coming from multiplicity, dependent on multiplicity, he develops the equanimity coming from singleness, dependent on singleness, where sustenance/clinging for the baits of the world ceases without trace.

"Now suppose there were a pit of glowing embers, deeper



than a man's height, full of embers that were neither flaming nor smoking, and a man were to come along — loving life, hating death, loving pleasure, abhorring pain — and two strong men, grabbing him with their arms, were to drag him to the pit of embers. What do you think: Wouldn't the man twist his body this way & that?"

"Yes, lord. And why is that? Because he would realize, 'If I fall into this pit of glowing embers, I will meet with death from that cause, or with death-like pain.'"

"In the same way, householder, a disciple of the noble ones considers this point: 'The Blessed One has compared sensuality to a pit of glowing embers, of much stress, much despair, & greater drawbacks.' Seeing this with right discernment, as it actually is, then avoiding the equanimity coming from multiplicity, dependent on multiplicity, he develops the equanimity coming from singleness, dependent on singleness, where sustenance/clinging for the baits of the world ceases without trace.



"Now suppose a man, when dreaming, were to see delightful parks, delightful forests, delightful stretches of land, & delightful lakes, and on awakening were to see nothing. In the same way, householder, a disciple of the noble ones considers this point: 'The Blessed One has compared sensuality to a dream, of much stress, much despair, & greater drawbacks.' Seeing this with right discernment, as it actually is, then avoiding the equanimity coming from multiplicity, dependent on multiplicity, he develops the equanimity coming from singleness, dependent on singleness, where sustenance/clinging for the baits of the world ceases without trace.



"Now suppose a man having borrowed some goods — a manly carriage, fine jewels, & ear ornaments — were to go into the market preceded & surrounded by his borrowed goods, and people seeing him would say, 'How wealthy this man is, for this is how the wealthy enjoy their possessions,' but the actual owners, wherever they might see him, would strip him then & there of what is theirs. What do you think: Should the man rightly be upset?"

"No, lord. And why is that? The owners are stripping him of what is theirs."

"In the same way, householder, a disciple of the noble ones considers this point: 'The Blessed One has compared sensuality to borrowed goods, of much stress, much despair, & greater drawbacks.' Seeing this with right discernment, as it actually is, then avoiding the equanimity coming from multiplicity, dependent on multiplicity, he develops the equanimity coming from singleness, dependent on singleness, where sustenance/clinging for the baits of the world ceases without trace.

"Now suppose that, not far from a village or town, there were a dense forest grove, and there in the grove was a tree with delicious fruit, abundant fruit, but with no fruit fallen to the ground. A man would come along, desiring fruit, looking for fruit, searching for fruit. Plunging into the forest grove, he would see the tree... and the thought would occur to him, 'This is a tree with delicious fruit, abundant fruit, and there is no fruit fallen to the ground, but I know how to climb a tree. Why don't I climb the tree, eat what I like, and fill my clothes with the fruit?' So, having climbed the tree, he would eat what he liked and fill his clothes with the fruit. Then a second man would come along, desiring fruit, looking for fruit, searching for fruit and carrying a sharp ax. Plunging into the forest grove, he would see the tree... and the thought would

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no



occur to him, 'This is a tree with delicious fruit, abundant fruit, and there is no fruit fallen to the ground, and I don't know how to climb a tree. Why don't I chop down this tree at the root, eat what I like, and fill my clothes with the fruit?' So he would chop the tree at the root. What do you think: If the first man who climbed the tree didn't quickly come down, wouldn't the falling tree crush his hand or foot or some other part of his body, so that he would meet with death from that cause, or with death-like pain?"

"Yes, lord."

"In the same way, householder, a disciple of the noble ones considers this point: 'The Blessed One has compared sensuality to the fruits of a tree, of much stress, much despair, & greater drawbacks.' Seeing this with right discernment, as it actually is present, then avoiding the equanimity coming from multiplicity, dependent on multiplicity, he develops the equanimity coming from singleness, dependent on singleness, where sustenance/clinging for the baits of the world ceases without trace.

"Now when the disciple of the noble ones has arrived at this purity of equanimity & mindfulness, he recollects his manifold past lives, i.e., one birth, two... five, ten... fifty, a hundred, a thousand, a hundred thousand, many eons of cosmic contraction, many eons of cosmic expansion, many eons of cosmic contraction & expansion: 'There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure & pain, such the end of my life. Passing away from that state, I re-arose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure & pain, such the end of my life. Passing away from that state, I re-arose here.' Thus he recollects his



manifold past lives in their modes & details.

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

"When the disciple of the noble ones has arrived at this purity of equanimity & mindfulness, he enters & remains in the fermentation-free awareness-release & discernment-release, having directly known & realized them for himself right in the here & now.

"It's to this extent, householder, that there is the all-around in-every-way cutting off of one's affairs in the discipline of a noble one." ...



MN 57: Kukkuravatika Sutta - The Dog-duty Ascetic

1. Introduction

1. by Bhikkhu Khantipalo

There were some strange people around in the Buddha's days believing some strange things — but that is no different from our own days when people still believe the most odd off-balance ideas. In this sutta we meet some people who believed that by imitating animals they would be saved. Maybe they're still with us too!

Belief is often one thing, action another. While beliefs sometimes influence actions, for other people their beliefs are quite separate from what they do. But the Buddha says all intentional actions, whether thoughts, speech or bodily actions, however expressed, are *kamma* and lead the doer of them to experience a result sooner or later. In this sutta the Buddha classifies kamma into four groups:

- i
dark with a dark result;
- ii
right with a bright result;
- iii
dark and bright with a dark and bright result;
- iv
either dark nor bright with a neither dark



nor bright result.

Dark (evil) kamma does not give a bright (happy) result, nor does bright (beneficial) kamma lead to dark (miserable) result. Kamma can be mixed, where an action is done with a variety of motives, some good, some evil. And that kind of kamma also exists which gives up attachment to and interest in the other three and so leads beyond the range of kamma.

1. Thus have I heard. On one occasion the Blessed One was living in the Koliyan country: there is a town of the Koliyans called Haliddavasana.

2. Then Punna, a son of the Koliyans and an ox-duty ascetic, and also Seniya a naked dog duty ascetic, went to the Blessed One, and Punna the ox duty ascetic paid homage to the Blessed One and sat down at one side, while Seniya the naked dog-duty ascetic exchanged greetings with the Blessed One, and when the courteous and amiable talk was finished, he too sat down at one side curled up like a dog. When Punna the ox-duty ascetic sat down, he asked the Blessed One: "Venerable sir, this naked dog-duty ascetic Seniya does what is hard to do: he eats his food when it is thrown on the ground. That dog duty has long been taken up and practiced



by him. What will be his destination? What will be his future course?"¹

"Enough, Punna, let that be. Do not ask me that."

A second time... A third time Punna the ox-duty

ascetic asked the Blessed One: "Venerable sir, this naked dog-duty ascetic Seniya does what is hard to do: he eats his food



when it is thrown on the ground. That dog duty has long been taken up and practiced by him. What will be his destination? What will be his future course?"

"Well, Punna, since I certainly cannot persuade you when I say 'Enough, Punna, let that be. Do not ask me that,' I shall therefore answer you.

3. "Here, Punna, someone develops the dog duty fully and unstintingly, he develops the dog-habit fully and unstintingly, he develops the dog mind fully and unstintingly, he develops dog behavior fully and unstintingly. Having done that, on the dissolution of the body, after death, he reappears in the company of dogs. But if his view is such as this: 'By this virtue or duty or asceticism or religious life I shall become a (great) god or some (lesser) god,' that is wrong view in his case. Now there are two destinations for one with wrong view, I say: hell or the animal womb. So, Punna, if his dog duty is perfected, it will lead him to the company of dogs; if it is not, it will lead him to hell."

4. When this was said, Seniya the naked dog-duty ascetic wept and shed tears. Then the Blessed One told Punna, son of the Koliyans and an ox-duty ascetic: "Punna, I could not persuade you when I said, 'Enough Punna, let that be. Do not ask me that.'"

"Venerable sir, I am not weeping that the Blessed One has spoken thus. Still, this dog duty has long been taken up and practiced by me. Venerable sir, there is this Punna, a son of the Koliyans and an ox duty ascetic: that ox duty has long been taken up and practiced by him. What will be his destination? What will be his future course?"

"Enough, Seniya, let that be. Do not ask me that." A second time... A third time Seniya the naked dog-duty ascetic asked the Blessed One: "Venerable sir, there is this Punna, a son of



the Koliyans and an ox-duty ascetic; that ox duty has long been taken up and practiced by him. What will be his destination? What will be his future course?"

"Well, Seniya, since I certainly cannot persuade you when I say 'Enough, Seniya, let that be. Do not ask me that,' I shall therefore answer you."

5. "Here, Seniya, someone develops the ox duty fully and unstintingly, he develops the ox habit fully and unstintingly, he develops the ox mind fully and unstintingly, he develops the ox behavior fully and unstintingly. Having done that, on the dissolution of the body, after death, he reappears in the company of oxen. But if his view is such as this: 'By this virtue or duty or asceticism or religious like I shall become a (great) god or some (lesser) god,' that is wrong view in his case. Now there are two destinations for one with wrong view, I say: hell or the animal womb. So, Seniya, if his ox duty is perfected, it will lead him to the company of oxen; if it is not, it will lead him to hell."

6. When this was said, Punna, a son of the Koliyans and an ox-duty ascetic, wept and shed tears. Then the Blessed One told Seniya, the naked dog duty ascetic: "Seniya, I could not persuade you when I said, 'Enough, Seniya, let that be. Do not ask me that.'"

"Venerable sir, I am not weeping that the Blessed One has spoken thus. Still, this ox duty has long been taken up and practiced by me. Venerable sir, I have confidence in the Blessed One thus: 'The Blessed One is capable of teaching me the Dhamma in such a way that I may abandon this ox duty and that this naked dog-duty ascetic Seniya may abandon that dog duty.'"

7. "Then, Punna, listen and heed well what I shall say."

"Yes, venerable sir," he replied. The Blessed One said this:



8. "Punna, there are four kinds of kamma proclaimed by me after realization myself with direct knowledge. What are the four? There is dark kamma with dark ripening, there is bright kamma with bright ripening, there is dark-and-bright kamma with dark-and-bright ripening, and there is kamma that is not dark and not bright with neither-dark-nor-bright ripening that conduces to the exhaustion of kamma.
9. "What is dark kamma with dark ripening? Here someone produces a (kammic) bodily process (bound up) with affliction,² he produces a (kammic) verbal process (bound up) with affliction, he produces a (kammic) mental process (bound up) with affliction. By so doing, he reappears in a world with affliction. When that happens, afflicting contacts³ touch him. Being touched by these, he feels afflicting feelings entirely painful as in the case of beings in hell. Thus a being's reappearance is due to a being: he reappears owing to the kammias he has performed. When he has reappeared, contacts touch him. Thus I say are beings heirs of their kammias. This is called dark kamma with dark ripening.
10. "And what is bright kamma with bright ripening? Here someone produces a (kammic) bodily process not (bound up) with affliction, he produces a (kammic) verbal process not (bound up) with affliction, he produces a (kammic) mental process not (bound up) with affliction. By doing so, he reappears in a world without affliction. When that happens, unafflicting contacts touch him. Being touched by these, he feels unafflicting feelings entirely pleasant as in the case of the Subhakinha, the gods of Refulgent Glory. Thus a being's reappearance is due to a being: he reappears owing to the kammias he has performed. When he has reappeared, contacts touch him. Thus I say are beings heirs of their kammias. This is called bright kamma with bright ripening.
11. "What is dark-and-bright kamma with dark-and-bright



ripening? Here someone produces a (kammic) bodily process both (bound up) with affliction and not (bound up) with affliction... verbal process... mental process both (bound up) with affliction and not (bound up) with affliction. By doing so, he reappears in a world both with and without affliction. When that happens, both afflicting and unafflicting contacts touch him. Being touched by these, he feels afflicting and unafflicting feelings with mingled pleasure and pain as in the case of human beings and some gods and some inhabitants of the states of deprivation. Thus a being's reappearance is due to a being: he reappears owing to the kmmas he has performed. When he has reappeared, contacts touch him. Thus I say are beings heirs of their kmmas. This is called dark-and-bright kamma with dark-and-bright ripening.

12. "What is neither-dark-nor-bright kamma with neither-dark-nor-bright ripening that leads to the exhaustion of kamma? As to these (three kinds of kamma), any volition in abandoning the kind of kamma that is dark with dark ripening; any volition in abandoning the kind of kamma that is bright with bright ripening, and any volition in abandoning the kind of kamma that is dark-and bright with dark-and-bright ripening; this is called neither-dark-nor-bright kamma with neither-dark-nor-bright ripening.

"These are the four kinds of kamma proclaimed by me after realization myself with direct knowledge."

13. When this was said, Punna, a son of the Koliyans and an ox-duty ascetic, said to the Blessed One: "Magnificent, Master Gotama! Magnificent, Master Gotama! The Dhamma has been made clear in many ways by Master Gotama as though he were turning upright what had been overthrown, revealing the hidden, showing the way to one who is lost, holding up a lamp in the darkness for those with eyesight to see forms.



14. "I go to Master Gotama for refuge and to the Dhamma and to the Sangha of bhikkhus. From today let Master Gotama remember me as a lay follower who has gone to him for refuge for life."

15. But Seniya the naked dog-duty ascetic said: "Magnificent, Master Gotama!... The Dhamma has been made clear... for those with eyesight to see forms.

16. "I go to Master Gotama for refuge and to the Dhamma and to the Sangha of bhikkhus. I would receive the going forth under Master Gotama and the full admission."⁴

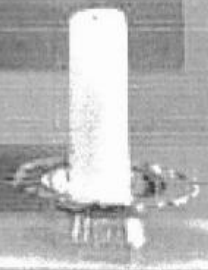
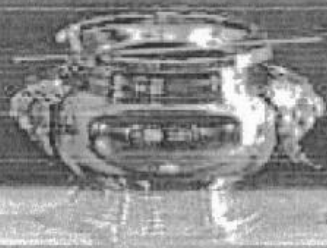
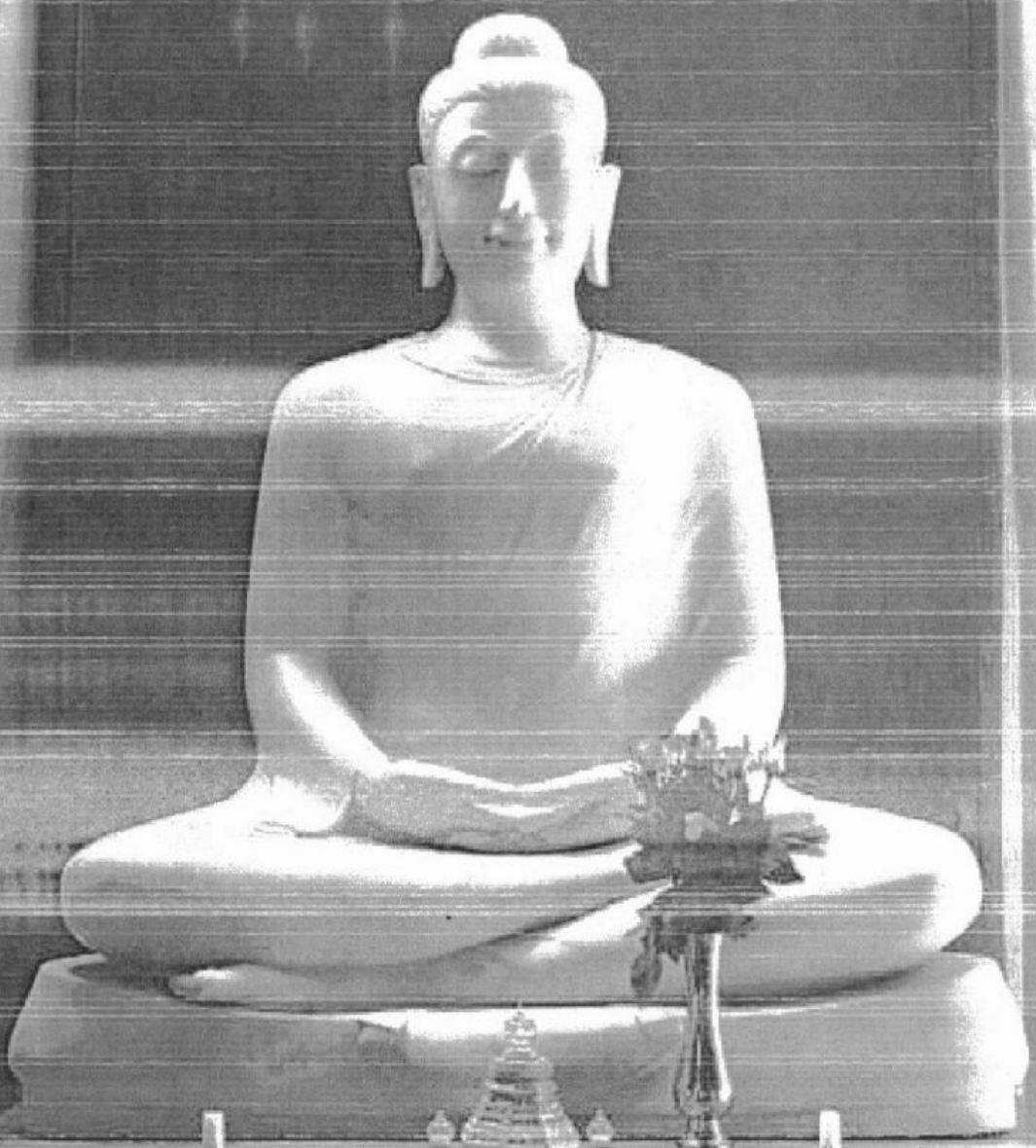
17. "Seniya, one who belonged formerly to another sect and wants the going forth and the full admission in this Dhamma and Discipline lives on probation for four months. At the end of the four months bhikkhus who are satisfied in their minds give him the going forth into homelessness and also the full admission to the bhikkhus' state. A difference in persons has become known to me in this (probation period)."

"Venerable sir, if those who belonged formerly to another sect and want the going forth and the full admission in this Dhamma and Discipline live on probation for four months and at the end of four months bhikkhus who are satisfied in their minds give them the going forth into homelessness and the full admission to the bhikkhus' state, I will live on probation for four years and at the end of the four years let bhikkhus who are satisfied in their minds give me the going forth into homelessness and the full admission to the bhikkhus' state."

18. Seniya the naked dog duty ascetic received the going forth under the Blessed One, and he received the full admission. And not long after his full admission, dwelling alone, withdrawn, diligent, ardent, and self-controlled, the venerable Seniya by realization himself with direct knowledge here and now entered upon and abode in that supreme goal

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Sutta - Mother

At Savatthi. There the Blessed One said: "From an inconstruable beginning comes transmigration. A beginning point is not evident, though beings hindered by ignorance and fettered by craving are transmigrating & wandering on. A being who has not been your mother at one time in the past is not easy to find... A being who has not been your father... your brother... your sister... your son... your daughter at one time in the past is not easy to find.

"Why is that? From an inconstruable beginning comes transmigration. A beginning point is not evident, though beings hindered by ignorance and fettered by craving are transmigrating & wandering on. Long have you thus experienced stress, experienced pain, experienced loss, swelling the cemeteries — enough to become disenchanted with all fabricated things, enough to become dispassionate, enough to be released."

16. Kassapa-samyutta -

Ven. Maha Kassapa

SN 16.1: Santuttham

Sutta - Contentment

"Monks, Kassapa¹ here is content with any old robe. He praises contentment with any robe, nor does he commit any offense of unseemliness or impropriety² on account of a robe. If he has not got a robe, he does not worry; if he has got a robe he enjoys the use of it without clinging or foolish



attachment, not committing any offense, aware of the danger and wisely avoiding it.³ Kassapa is content with whatever alms he gets... whatever lodging... whatever requisites in the way of medicines for sickness... he enjoys the use of these things without clinging or foolish attachment, not committing any offense, aware of the danger and wisely avoiding it.

"Therefore, monks, you should train yourselves thus: We will be content with whatever robe,... alms... lodging... medicines... we may get... We will enjoy the use of these things without clinging or foolish attachment, not committing any offense, aware of the danger and wisely avoiding it.

"Monks, I will exhort you by the example of Kassapa, or one like Kassapa. So exhorted, you should practice to gain the goal."⁴

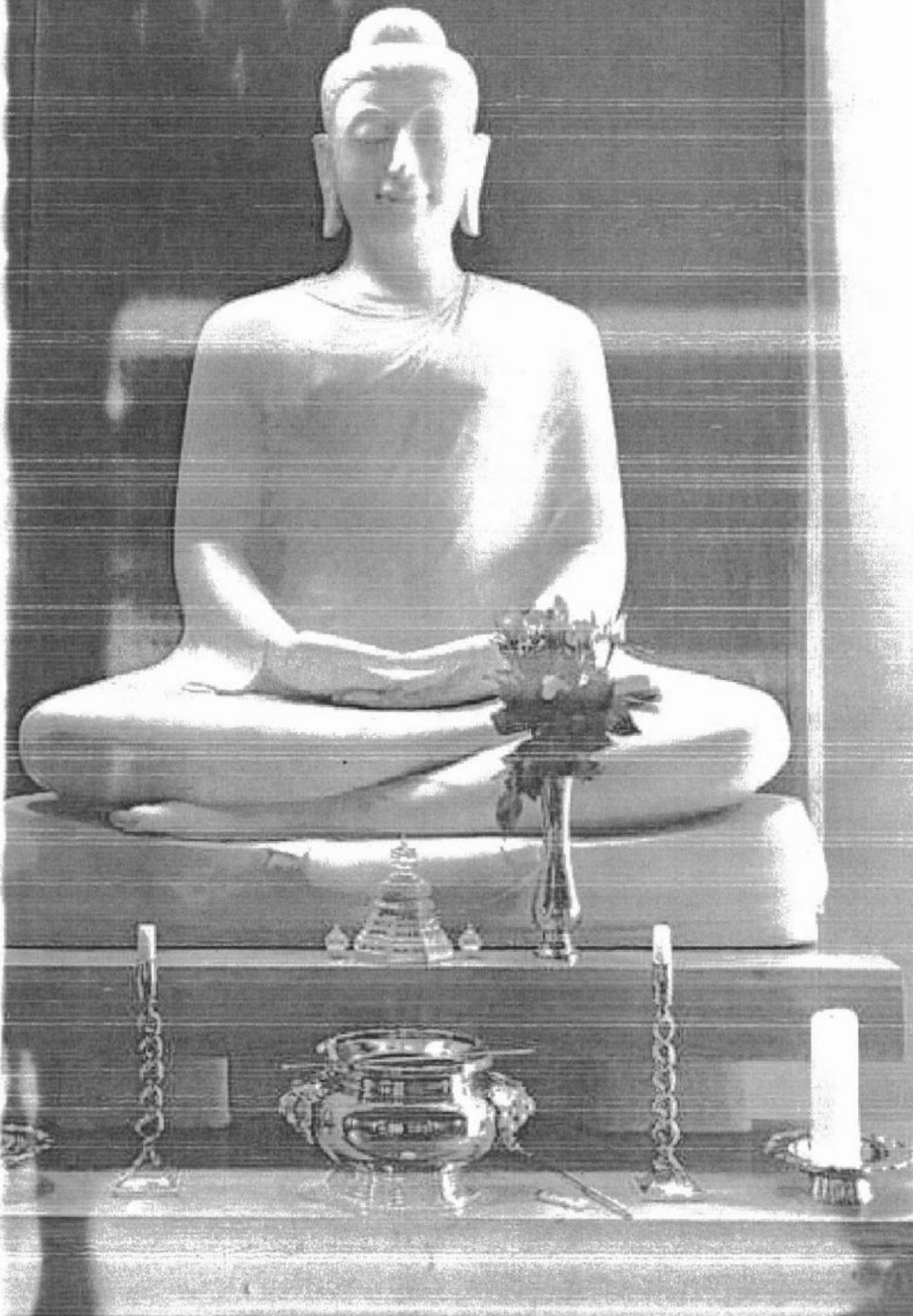
SN 16.2: Anottapi Sutta **- Carelessness**

Thus have I heard. Once the Venerable Mahaa-Kassapa and the Venerable Saariputta were staying near Benares, at Isipatana in the Deer Park. [*Saariputta said:*] "It is said, friend Kassapa, that without ardor and without taking care¹ one is unable to gain enlightenment, unable to gain Nibbaana, unable to gain relief from bondage,² but that with ardor, with taking care, enlightenment... can be gained. [*How is this?*]"

"When, friend, a monk thinks: 'Evil³ and unskilled⁴ states that have not arisen would, if they were to arise, be to my detriment,' and he does not arouse ardor; when he thinks:

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perception of not-self in what is stressful, his heart is devoid of I-making & my-making with regard to this conscious body and externally with regard to all themes, has transcended pride, is at peace, and is well-released. If, when a monk's awareness often remains steeped in the perception of not-self in what is stressful, his heart is not devoid of I-making & my-making with regard to this conscious body and externally with regard to all themes, has not transcended pride, is not at peace, and is not well-released, then he should realize, 'I have not developed the perception of not-self in what is stressful; there is no step-by-step distinction in me; I have not arrived at the fruit of [mental] development.' In that way he is alert there. But if, when a monk's awareness often remains steeped in the perception of not-self in what is stressful, his heart is devoid of I-making & my-making with regard to this conscious body and externally with regard to all themes, has transcended pride, is at peace, and is well-released, then he should realize, 'I have developed the perception of not-self in what is stressful; there is a step-by-step distinction in me; I have arrived at the fruit of [mental] development.' In that way he is alert there.

"The perception of not-self in what is stressful, when developed & pursued, is of great fruit, of great benefit. It gains a footing in the Deathless, has the Deathless as its final end': Thus was it said, and in reference to this was it said.

"Monks, these seven perceptions, when developed & pursued, are of great fruit, of great benefit. They gain a footing in the Deathless, have the Deathless as their final end."

"I will teach you a Dhamma discourse on bondage & lack of bondage. Listen & pay close attention. I will speak."

"Yes, lord," the monks responded.



Abhidhamma Pitaka

The seven books of the Abhidhamma Pitaka, the third division of the Tipitaka, offer an extraordinarily detailed analysis of the basic natural principles that govern mental and physical processes. Whereas the Sutta and Vinaya Pitakas lay out the practical aspects of the Buddhist path to Awakening, the Abhidhamma Pitaka provides a theoretical framework to explain the causal underpinnings of that very path. In Abhidhamma philosophy the familiar psycho-physical universe (our world of "trees" and "rocks," "I" and "you") is distilled to its essence: an intricate web of impersonal phenomena and processes unfolding at an inconceivably rapid pace from moment to moment, according to precisely defined natural laws.

According to tradition, the essence of the Abhidhamma was formulated by the Buddha during the fourth week after his Enlightenment.¹ Seven years later he is said to have spent three consecutive months preaching it in its entirety in one of



the deva realms, before an audience of thousands of devas (including his late mother, the former Queen Maya), each day briefly commuting back to the human realm to convey to Ven. Sariputta the essence of what he had just taught.² Sariputta mastered the Abhidhamma and codified it into roughly its present form. Although parts of the Abhidhamma were recited at the earlier Buddhist Councils, it wasn't until the Third Council (ca. 250 BCE) that it became fixed into its present form as the third and final Pitaka of the canon.³

Despite its relatively late entrance into the Canon, the Abhidhamma stands as an essential pillar of classical Theravada Buddhist thought. Its significance does, however, vary considerably across regional and cultural boundaries. In Thai Buddhism, for example, the Abhidhamma (and, for that matter, many of the Commentaries as well) play a relatively minor role in Buddhist doctrine and practice. In Sri Lanka and Myanmar (Burma), however, they hold the same venerated status as the Vinaya and Sutta Pitakas themselves. The modern Burmese approach to the teaching and practice of Satipatthana meditation, in particular, relies heavily on an Abhidhammic interpretation of meditative experience. Regardless of the Abhidhamma's position on the shelf of Buddhist canonical texts, the astonishing detail with which it methodically constructs a quasi-scientific model of mind (enough, by far, to make a modern systems theorist or cognitive scientist gasp in awe), insures its place in history as a monumental feat of intellectual genius.

The Abhidhamma Pitaka is divided into seven books, although it is the first (Dhammasangani) and last (Patthana) that together lay out the essence of Abhidhamma philosophy. The



seven books are:

I. Dhammasangani ("Enumeration of Phenomena"). This book enumerates all the paramattha dhamma (ultimate realities) to be found in the world. According to one such enumeration these amount to:

- 52 cetasikas (mental factors), which, arising together in various combination, give rise to any one of...
- ...89 different possible cittas (states of consciousness)
- 4 primary physical elements, and 23 physical phenomena derived from them
- Nibbana

Availability of English translations:

- Buddhist Psychological Ethics, translated from the Pali by C.A.F. Rhys Davids (Oxford: Pali Text Society, 1900).

II. Vibhanga ("The Book of Treatises"). This book continues the analysis of the Dhammasangani, here in the form of a catechism.

Availability of English translations:

- The Book of Analysis, translated from the Pali by Ven. U Thittila (Oxford: Pali Text Society, 1969).

III. Dhatukatha ("Discussion with Reference to the Elements"). A reiteration of the foregoing, in the form of questions and answers.

Availability of English translations:

- Discourse on Elements, translated from the Pali by Ven. U Narada (Oxford: Pali Text Society, 1962).

IV. Puggalapaññatti ("Description of Individuals").

Somewhat out of place in the Abhidhamma Pitaka, this book contains descriptions of a number of personality-



types.

Availability of English translations:

- A Designation of Human Types, translated from the Pali by B.C. Law (Oxford: Pali Text Society, 1922).

V. Kathavatthu ("Points of Controversy"). Another odd inclusion in the Abhidhamma, this book contains questions and answers that were compiled by Moggaliputta Tissa in the 3rd century BCE, in order to help clarify points of controversy that existed between the various "Hinayana" schools of Buddhism at the time.

Availability of English translations:

- Points of Controversy, translated from the Pali by S.Z. Aung and C.A.F. Rhys Davids (Oxford: Pali Text Society, 1915).

VI. Yamaka ("The Book of Pairs"). This book is a logical analysis of many concepts presented in the earlier books. In the words of Mrs. Rhys Davids, an eminent 20th century Pali scholar, the ten chapters of the Yamaka amount to little more than "ten valleys of dry bones."

Availability of English translations: None.

VII. Patthana ("The Book of Relations"). This book, by far the longest single volume in the Tipitaka (over 6,000 pages long in the Siamese edition), describes the 24 paccayas, or laws of conditionality, through which the dhammas interact. These laws, when applied in every possible permutation with the dhammas described in the Dhammasangani, give rise to all knowable experience.

Availability of English translations:

- Conditional Relations (vol I), translated from the Pali by Ven. U Narada (Oxford: Pali Text Society, 1969). Part I of the Tika-patthana section of the Patthana.



- Conditional Relations (vol II), translated from the Pali by Ven. U Narada (Oxford: Pali Text Society, 1981). Part II of the Tika-patthana section of the Patthana.
- A Guide to Conditional Relations, translated from the Pali by Ven. U Narada (Oxford: Pali Text Society, 1978). An introduction and guide to the first 12 pages (!) of the Patthana.

The Abhidhamma Pitaka has a well-deserved reputation for being dense and difficult reading. The best way to begin studying Abhidhamma is not to dive right into its two key books (Dhammasangani and Patthana), but to explore some of the more modern — and readable — commentarial texts. These will help you get oriented to the Abhidhamma's challenging terrain:

- The Abhidhamma in Practice, by N.K.G. Mendis (Kandy: Buddhist Publication Society Wheel Publication 322, 1985).
- Buddhist Philosophy of Relations, by Ven. Ledi Sayadaw (Wheel publication No. 331; Kandy: Buddhist Publication Society, 1986). An excellent introduction to the Patthana, the most difficult of the Abhidhamma books, which explains each of the 24 conditional relations by which the dhammas interact.
- Comprehensive Manual of Abhidhamma, A: The Abhidhamma Sangaha of Acariya Anuruddha, Ven. Bhikkhu Bodhi, ed. (Kandy: Buddhist Publication Society, 1993). This book, an expanded treatment of Ven. Narada's classic A Manual of Abhidhamma (see below), should be required reading for every Abhidhamma student. It gives a remarkably lucid and insightful



overview of Abhidhamma philosophy. Even if you read no further than the Introduction, your efforts will be well rewarded.

- Dhamma Theory, The: Philosophical Cornerstone of the Abhidhamma, by Y. Karunadasa (Wheel publication No. 412/413; Kandy: Buddhist Publication Society, 1996). The Dhamma Theory is the fundamental principle on which the entire Abhidhamma is based: that all empirical phenomena are made up of a number of elementary constituents — dhammas — the ultimate realities that lie behind manifest phenomena. This short book offers a good overview of the philosophical and analytical methods used in Abhidhamma.
- Guide Through the Abhidhamma Pitaka, by Ven. Nyanatiloka Mahathera (Kandy: Buddhist Publication Society, 1983).
- Manual of Abhidhamma, A: The Abhidhammattha Sangaha of Anuruddhacariya (fourth edition), translated from the Pali by Ven. Narada Maha Thera (Kuala Lumpur: Buddhist Missionary Society, 1979). Available online at [» BuddhaSasana](#). A classic work that provides an excellent introduction to the essentials of Abhidhamma study. Largely superseded by Bhikkhu Bodhi's expanded and more thoroughly annotated A Comprehensive Manual of Abhidhamma: The Abhidhamma Sangaha of Acariya Anuruddha (see above) but useful in its compactness.
- Psychology and Philosophy of Buddhism, The: An Introduction to the Abhidhamma, by Dr. W.F. Jayasuriya (Kuala Lumpur: Buddhist Missionary Society, 1988).

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