

give up bad habits in deed and make good habits become more, give up bad habits in word . . . , give up bad habits in thought and make good habits become more. Wherefore? Lest this venerable sir, on the breaking up of the body, after death, arise in the wayward way, the ill way, the abyss, hell. In this way in him ought malice to be put away.

And of him whose ways are pure both in deed and word and who obtains mental clarity, mental calm—how in him ought malice to be put away? Suppose, sirs, a man, tortured by heat, by heat forspent, wearied, craving and thirsty, were to come to a pool,¹ clear, sweet, cool, limpid, a lovely resting-place,² shaded by all manner of trees; he would plunge into that pool, bathe and drink, and coming out, would sit and lie there in the shade of the trees. Just so, sirs, of one whose ways are both pure in deed and word, who from time to time obtains mental clarity, mental calm: the ways of deeds . . . the ways of words that may be pure at that time, let him think on them then; and the mental clarity, the mental calm, that he obtains from time to time, let him verily think on that then. In this way in him ought malice to be put away. Reverend sirs, when a person comes to be calm throughout,³ the mind becomes calm.

Verily, sirs, these are the five ways of putting away malice whereby all malice arisen in a monk ought to be put away.'

§ iii (163). *Talk.*

Then said the venerable Sāriputta, addressing the monks: 'Reverend sirs.'

'Reverend sir,' they replied. (*And he repeated § 65 above.*)⁴

¹ Cf. *M.* i, 76, 283; below V, § 194; the phrases are stock; see *D.* ii, 129; *Vin.* iii, 108; *Ud.* 83.

² Our text *supatīthā*, which I follow; however, *S.e.*, *Comy.* and other texts *-tīthā*, *Skt.* *tīrtha*; our *Comy.* *sama-*, level; *DA.* ii, 569 and *UdA.* 403 *sundara-*, good; *Dial. trsl.* easy to get down into.

³ *Samantapāsādikāy* . . . *āgamma cittaṃ paśidati*; on the first word see *G.S.* i, 19 n., but here we have three derivatives of *√sad-*: *pāsādika*, *paśāda* and *paśidati*. On *āgamma* see *K.S.* i, 114, 318.

⁴ The text repeats in full.

§ iv (164). *An example.*

(*The venerable Sāriputta repeats § 66 to the monks.*)¹

§ v (165). *On asking questions.*

The venerable Sāriputta said: 'All who question another are in five states (of mind) or one of them. What five?

One being foolish and blind questions another;² one filled with evil desires and covetousness; one contemptuously; one seeking knowledge; or one questions another uncertainly,³ thinking: If questioned by me he explain rightly, it is well; but if questioned by me he explain not rightly, I will explain to him.

Reverend sirs, all who question another are in these five states or in one of them.

Reverend sirs, when I question another, verily I am thus minded: If I question another and he rightly explain, it is well; if not, I will rightly explain to him.'

§ vi (166). *Ending.*

The venerable Sāriputta said: 'Herein, sirs, a monk, who has achieved virtue, achieved concentration, achieved insight, may both completely⁴ enter the ending of perception and feeling and may emerge therefrom—this is so: if here among visible things he make⁵ not the gain of gnosis, he will surely go beyond the deva-community that feed on⁶ solid food and arise in a mind-pictured⁷ body, provided he enter and emerge from the ending of perception and feeling—this is so.'

When he had thus spoken, the venerable Udāyin said to the venerable Sāriputta: 'This is not so, venerable Sāriputta,

¹ The text repeats in full.

² Cf. above, § 93.

³ *Pakuppanto*, from *√kup*, to be agitated; cf. *M.* i, 187, of the elements; *F. Dial. trsl.*, wroth. Cf. 1 *Corinthians* ix, 26, but just in the opposite way: 'I therefore so run, not as uncertainly.'

⁴ *Sam-*.

⁵ *Ārādheti*, caus. of *√rād-*; cf. *S.* v, 285; *K.S.* v, 254.

⁶ *Kabalīṅkārdhāra-bhakkha*. *Comy.* *kāmvācāra*, as elsewhere.

⁷ *Manomayaṃ kāyaṃ*. See above, § 44.

nor happens it, that should a monk enter and emerge from the ending of perception and feeling, he will surely go beyond the deva-community that feed on solid food and arise in a mind-pictured body—it is not so !'

A second time . . . and a third time the venerable Sāriputta (spake in like manner to the monks, and a second and a third time the venerable Udāyin replied as before).¹

Then thought the venerable Sāriputta: 'Even unto a third time the venerable Udāyin² cries against me and no monk supports me; what if I were to go to the Exalted One?' And he went to where the Exalted One was and saluted him and sat down at one side. So seated, the venerable Sāriputta addressed the monks (speaking even as before). . . .

And when he had thus spoken, the venerable Udāyin replied: 'This is not so, venerable Sāriputta, nor does it happen that, if a monk enter and emerge from the ending of perception and feeling, he will surely go beyond the deva-community that feed on solid food and arise in a mind-pictured body³—it is not so !'

And a second and a third time they spake (in like manner). . . .

Then thought the venerable Sāriputta: 'Verily, before the face of the Exalted One, even unto a third time the venerable Udāyin cries against me and no monk supports me; I had best be silent.' And so the venerable Sāriputta was silent.

Then the Exalted One addressed the venerable Udāyin and said:

'But who, do you hold,⁴ Udāyin, has a mind-pictured body?'

¹ The text repeats much in full.

² *Comy.* Lāla or foolish Udāyin.

³ See the *Apaṇṇaka-sutta*, M. i, 140; there are these propositions: there are no formless conditions at all and mind-made devas have form; or, there are formless conditions and perception-made devas are formless. Then there is no ending of becoming entirely and perception-made devas are formless; or, there is ending of becoming entirely and Nibbāna here among these visible conditions (can be won). Our *Comy.* observes that Udāyin hearing 'Mind-pictured' disagreed, thinking 'It ought to be among the formless.'

⁴ *Paccesi*; see *Dial.* i, 252 n. and above, § 144.

'Those devas, lord, who are formless, perception-made.'

'Why thinkest thou, Udāyin, that the word of a witless fool like thee is just the thing to declare?'

Then the Exalted One addressed the venerable Ānanda thus:

'Is it possible,' Ānanda, that you can look on with indifference at an elder monk being vexed? Verily, Ānanda, compassion grows not from (suffering) an elder monk to be vexed.'

Then the Exalted One addressed the monks, saying:

'Herein, monks, a monk who has achieved virtue, achieved concentration, achieved insight, may both completely enter the ending of perception and feeling and may emerge therefrom—this is so: if here among visible things he make not the gain of gnosis, he will verily go beyond the deva-community that feed on solid food and arise in a mind-pictured body, provided he enter and emerge from the ending of perception and feeling—this is so.'

Thus spake the Exalted One; and when he had thus spoken, the Well-Gone arose and entered the dwelling.

Now not long after the departure of the Exalted One, the venerable Ānanda went up to the venerable Upavāna² and said to him: 'Just now, venerable Upavāna, some (monks) were vexing the elder monk and we never protested unto them. Therefore wonder not, venerable sir, should the Exalted One, after coming from seclusion, bring³ the matter up and⁴ relate the whole affair to the venerable Upavāna. Already even fearfulness⁵ is come upon us.'

And in the evening, after coming from seclusion, the Exalted One went to the service hall, and, when come, he sat down on

¹ *Atthi nāma. Comy. amariṇa' atthe nipāto. Ayaṇ h' ettha attho; Ānanda, tumhe therayaṇ bhikkhūya vihesiyamāṇaṇ ajjhupekkhattha? Na vo 'etaṇ marisāmi,' na 'adhivāseṃ' -ti. (Think not 'I suffer this man,' nor 'I bear with him.') Marisati and a-marisaṇa are rare words and not in our Pāli Dicts. The *Skt.* root must be \sqrt{mrish} . I cannot find any other derivatives used in Pāli.*

² The B.'s personal attendant; see *K.S.* i, 220; *Brethr.* 140. The *Comy.* observes that the B. addressed Ānanda because he was, as it were, the store-keeper of Dhamma.

³ *Udāhareyya*, from \sqrt{hr} .

⁴ *Yathā. Comy. kāraṇa-vacanayaṇ.*

⁵ *Sārajjaya*; see above, § 101.

the seat that was ready. So seated, he said to the venerable Upavāna:

‘Having how many qualities, Upavāna, does an elder among his fellows in the godly life become pious, loved, respected and what he ought to become?’

‘Lord, having five¹ qualities, an elder becomes what he ought to become. . . . What five?’

Lord, herein he is virtuous . . . ; is learned . . . ; has a pleasant voice, a good enunciation . . . ; at will . . . attains to the four states of musing . . . ; and by destroying the cankers . . . enters and abides in the emancipation of the heart, the emancipation of insight. . . .

Verily, lord, having these five qualities an elder among his fellows in the godly life becomes pious, loved, respected and what he ought to become.’

‘Well (said), well (said), Upavāna! It is even (as you say). . . . If these five qualities are not completely found in an elder, will his fellows in the godly life respect, honour, reverence and venerate him for his broken teeth, his grey hairs, his wrinkled skin?² But verily, Upavāna, when these five things are found in an elder, then his fellows in the godly life respect him, honour, reverence and venerate him.’

§ vii (167). *Exhortation.*

Then said the venerable Sāriputta to the monks:

‘Reverend sirs, when he that exhorteth³ wishes to exhort another, let him make five things stand up⁴ within him, then let him exhort another. What five?’

I⁵ will speak timely, not untimely; I will speak about what has happened,⁶ not what has not; I will speak with gentleness,

not harshness; I will speak about the Goal,¹ not about what is not the Goal; I will speak with mind of amity, not of ill-will.

Reverend sirs, when he that exhorteth wishes to exhort another, let him make himself make these five things stand up within him, then let him exhort another.

Maybe,² sirs, I see some monk being exhorted untimely, moved³ not timely; exhorted about what has not happened, moved not about what has happened; exhorted in a harsh way, moved not with gentleness; exhorted about what is not the Goal, not about the Goal; exhorted in ill-will, moved not in amity.

In him not exhorted according to Dhamma, on five scores no remorse ought to be set up;⁴ (let him think:) ‘This venerable sir has exhorted untimely, not timely—‘there’s no need for remorse in thee’—;⁵ has exhorted about what has not happened, not what has . . . ; has exhorted harshly, not with gentleness . . . ; has exhorted on what is not about the Goal, not on what is about the Goal . . . ; has exhorted in ill-will, not in amity—‘there’s no need for remorse in thee.’”

Reverend sirs, in him not exhorted according to Dhamma, on these five scores no remorse ought to be set up.

Reverend sirs, in him that exhorteth not according to Dhamma, on five scores ought remorse to be set up; (let him think:) Untimely is the good man exhorted by thee—‘there is need for remorse in thee’—; he is exhorted by thee about what has not happened, not what has . . . ; is harshly exhorted by thee, not gently . . . ; is exhorted by thee on what is not about the Goal, not on what is about the Goal . . . ; is exhorted by thee in ill-will, not in amity—‘there is need for remorse in thee.’

“Reverend sirs, in him that exhorteth not according to

¹ See above, § 87, for details; the text here abbreviates.

² Cf. *D.* ii, 305; *M.* i, 49; *S.* ii, 2; *DhS. trsl.* 195 n.

³ Cf. *St. Paul* to the *Romans* (xii, 8) and elsewhere.

⁴ The text *upatthāpetvā*, but *S.e.* *upatthāpetvā*; see above, § 159 n.

⁵ Cf. the whole sutta with *Vin.* ii, 249 ff. (*S.B.E.* xx, 317); the five recur at *D.* iii, 236; *M.* i, 126; *A.* v, 81. Cf. below V, § 198.

⁶ *Bhūtena*, about what has become. *Comy. tacchena, sabhāvena.*

¹ *Attha-saṅkhitena*, from *√dhā*. *Comy.* glosses: *upetena*. See ‘First Utterance,’ *Vin.* i, p. 10; Mrs. Rhys Davids’ *Manual*, p. 112.

² *idha*.

³ *Kupitay*, as in the *Acts*: ‘all the city was moved.’

⁴ *Upadāhātabbo*, also from *√dhā*, *Comy.* *upādetaḥ*.

⁵ *Lit.*: ‘enough for thee of remorse!’ an idiom characteristic of sayings recorded elsewhere as of the Founder.