

eyesight examining the reflection of his face in it would not be able to know or see his face as it actually is. In the same way, when one remains with awareness possessed by *uncertainty*, overcome with uncertainty, and neither knows nor sees the escape, as it is actually present, from uncertainty once it has arisen, then one neither knows nor sees what is for one's own benefit, or for the benefit of others, or for the benefit of both...."

—SN XLVI.55

§ 2.6 "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 & happiness.

"Now suppose that a man falls sick—in pain & 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 & happiness.

"Now suppose that a man is bound in prison. As time passes, he eventually is released from that bondage, safe & 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 & sound, with no loss of my property.' Because of that he would experience joy & 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 & happiness.

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

—MN 39

§ 2.7 *Punnika*:

I'm a water-carrier, cold,
 always going down to the water
 from fear of my mistresses' beatings,
 harassed by their anger & words.
 But you, Brahman,
 what do you fear
 that you're always going down to the water
 with shivering limbs, feeling great cold?

The Brahman:

Punnika, surely you know.
 You're asking one doing skillful kamma
 & warding off evil.
 Whoever, young or old, does evil kamma
 is, through water abluion,
 from evil kamma set free.

Punnika:

Who taught you this
 —the ignorant to the ignorant—
 'One, through water abluion,
 is from evil kamma set free?'
 In that case, they'd all go to heaven:
 all the frogs, turtles,
 serpents, crocodiles,
 & anything else that lives in the water.
 Sheep-butchers, pork-butchers,
 fishermen, trappers,
 thieves, executioners,
 & any other evil doers,
 would, through water abluion,
 be from evil kamma set free.

If these rivers could carry off
 the evil kamma you've done in the past,
 they'd carry off your merit as well,
 and then you'd be
 completely left out.
 Whatever it is that you fear,
 that you're always going down to the water,
 don't do it.
 Don't let the cold hurt your skin."

The Brahman:

I've been following the miserable path, good lady,
and now you've brought me
back to the noble.
I give you this robe for water-ablution.

Punnika:

Let the robe be yours. I don't need it.
If you're afraid of pain,
if you dislike pain,
then don't do any evil kamma,
in open, in secret.
But if you do or will do
any evil kamma,
you'll gain no freedom from pain,
even if you fly up & hurry away.
If you're afraid of pain,
if you dislike pain,
go to the Awakened One for refuge,
go to the Dhamma & Sangha.
Take on the precepts:
That will lead to your liberation.

—*Thig XII*

§ 2.8 “These seven things—pleasing to an enemy, bringing about an enemy’s aim—come to a man or woman who is angry. Which seven?”

“There is the case where an enemy wishes of an enemy, ‘O, may this person be ugly!’ Why is that? An enemy is not pleased with an enemy’s good looks. Now, when a person is angry—overcome with anger, oppressed with anger—then even though that he may be well-bathed, well-anointed, dressed in white clothes, his hair & beard

neatly trimmed, he is ugly nevertheless, all because he is overcome with anger. This is the first thing pleasing to an enemy, bringing about an enemy's aim, that comes to a man or woman who is angry.

"Furthermore, an enemy wishes of an enemy, 'O, may this person sleep badly!' Why is that? An enemy is not pleased with an enemy's restful sleep. Now, when a person is angry—overcome with anger, oppressed with anger—then even though he sleeps on a bed spread with a white blanket, spread with a woolen coverlet, spread with a flower-embroidered bedspread, covered with a rug of deerskins, with a canopy overhead, or on a sofa with red cushions at either end, he sleeps badly nevertheless, all because he is overcome with anger. This is the second thing pleasing to an enemy, bringing about an enemy's aim, that comes to a man or woman who is angry.

"Furthermore, an enemy wishes of an enemy, 'O, may this person not profit!' Why is that? An enemy is not pleased with an enemy's profits. Now, when a person is angry—overcome with anger, oppressed with anger—then even when he suffers a loss, he thinks, 'I've gained a profit'; and even when he gains a profit, he thinks, 'I've suffered a loss.' When he has grabbed hold of these ideas that work in mutual opposition [to the truth], they lead to his long-term suffering & loss, all because he is overcome with anger. This is the third thing pleasing to an enemy, bringing about an enemy's aim, that comes to a man or woman who is angry.

"Furthermore, an enemy wishes of an enemy, 'O, may this person not have any wealth!' Why is that? An enemy is not pleased with an enemy's wealth. Now, when a person is angry—overcome with anger, oppressed with anger—then whatever his wealth, earned through his efforts & enterprise, amassed through the strength of his arm, and piled up through the sweat of his brow—righteous wealth righteously gained—the king orders it sent to the royal

treasury [in payment of fines levied for his behavior] all because he is overcome with anger. This is the fourth thing pleasing to an enemy, bringing about an enemy's aim, that comes to a man or woman who is angry.

"Furthermore, an enemy wishes of an enemy, 'O, may this person not have any reputation!' Why is that? An enemy is not pleased with an enemy's reputation. Now, when a person is angry—overcome with anger, oppressed with anger—whatever reputation he has gained from being heedful, it falls away, all because he is overcome with anger. This is the fifth thing pleasing to an enemy, bringing about an enemy's aim, that comes to a man or woman who is angry.

"Furthermore, an enemy wishes of an enemy, 'O, may this person not have any friends!' Why is that? An enemy is not pleased with an enemy's having friends. Now, when a person is angry—overcome with anger, oppressed with anger—his friends, companions, & relatives will avoid him from afar, all because he is overcome with anger. This is the sixth thing pleasing to an enemy, bringing about an enemy's aim, that comes to a man or woman who is angry.

"Furthermore, an enemy wishes of an enemy, 'O, may this person, on the break-up of the body, after death, reappear in the plane of deprivation, the bad bourn, the lower realms, in hell!' Why is that? An enemy is not pleased with an enemy's going to heaven. Now, when a person is angry—overcome with anger, oppressed with anger—he engages in misconduct with the body, misconduct with speech, misconduct with the mind. Having engaged in misconduct with the body, misconduct with speech, misconduct with the mind, then—on the break-up of the body, after death—he reappears in the plane of deprivation, the bad bourn, the lower realms, in hell, all because he was overcome with anger. This is the seventh thing pleasing to an enemy, bringing about an enemy's aim, that comes to a man or woman who is angry.

“These are the seven things—pleasing to an enemy, bringing about an enemy’s aim—that come to a man or woman who is angry.”

An angry person is ugly & sleeps poorly.
Gaining a profit, he turns it into a loss,
having done damage with word & deed.

A person overwhelmed with anger
destroys his wealth.

Maddened with anger,
he destroys his status.

Relatives, friends, & colleagues avoid him.
Anger brings loss.

Anger inflames the mind.

He doesn’t realize
that his danger is born from within.

An angry person doesn’t know
his own benefit.

An angry person doesn’t see
the Dhamma.

A man conquered by anger
is in a mass of darkness.

He takes pleasure in bad deeds
as if they were good,
but later, when his anger is gone,
he suffers as if burned with fire.

He is spoiled, blotted out,
like fire enveloped in smoke.

When anger spreads,
when a man becomes angry,
he has no shame, no fear of evil,
is not respectful in speech.
For a person overcome with anger,
nothing gives light.

I'll list the deeds that bring remorse,
that are far from the teachings.

Listen!

An angry person kills his father,
 kills his mother,
 kills Brahmans
 & people run-of-the-mill.

It's because of a mother's devotion
that one sees the world,
yet an angry run-of-the-mill person
can kill this giver of life.

Like oneself, all beings
hold themselves most dear,
yet an angry person, deranged,
can kill himself in many ways:
with a sword, taking poison,
hanging himself by a rope
in a mountain glen.

Doing these deeds
that kill beings and do violence to himself,
the angry person doesn't realize that he's ruined.
This snare of Mara, in the form of anger,
dwelling in the cave of the heart:
cut it out with self-control,
discernment, persistence, right view.
The wise man would cut out
each & every form of unskillfulness.

Train yourselves:

'May we not be blotted out.'

Free from anger & untroubled,
free from greed, without longing,
tamed, your anger abandoned,
free from fermentation,
you will be unbound.

§ 2.9 I have heard that on one occasion the Blessed One was staying near Rajagaha in the Bamboo Grove, the Squirrels' Sanctuary. Then the brahman Akkosaka ("Insulter") Bharadvaja heard that a brahman of the Bharadvaja clan had gone forth from the home life into homelessness in the presence of the Blessed One. Angered & displeased, he went to the Blessed One and, on arrival, insulted & cursed him with rude, harsh words.

When this was said, the Blessed One said to him: "What do you think, brahman: Do friends & colleagues, relatives & kinsmen come to you as guests?"

"Yes, Master Gotama, sometimes friends & colleagues, relatives & kinsmen come to me as guests."

"And what do you think: Do you serve them with staple & non-staple foods & delicacies?"

"Yes, sometimes I serve them with staple & non-staple foods & delicacies."

"And if they don't accept them, to whom do those foods belong?"

"If they don't accept them, Master Gotama, those foods are all mine."

"In the same way, brahman, that with which you have insulted me, who is not insulting; that with which you have taunted me, who is not taunting; that with which you have berated me, who is not berating: that I don't accept from you. It's all yours, brahman. It's all yours.

"Whoever returns insult to one who is insulting, returns taunts to one who is taunting, returns a berating to one who is berating, is said to be eating together, sharing company, with that person. But I am neither eating together nor sharing your company, brahman. It's all yours. It's all yours."

"The king together with his court know this of Master Gotama—'Gotama the contemplative is an arahant'—and yet still Master Gotama gets angry."

[The Buddha:]

Whence is there anger
 for one free from anger,
 tamed,
 living in tune —
 one released through right knowing,
 calmed
 & Such.

You make things worse
 when you flare up
 at someone who's angry.
 Whoever doesn't flare up
 at someone who's angry
 wins a battle
 hard to win.

You live for the good of both
 — your own, the other's —
 when, knowing the other's provoked,
 you mindfully grow calm.

When you work the cure of both
 — your own, the other's —
 those who think you a fool
 know nothing of Dhamma.

When this was said, the brahman Akkosaka Bharadvaja said to the Blessed One, "Magnificent, Master Gotama! Magnificent! Just as if he were to place upright what had been overturned, were to reveal what was hidden, were to show the way to one who was lost, or were to hold up a lamp in the dark so that those with eyes could see forms, in the same way Master Gotama has—through many lines of

reasoning—made the Dhamma clear. I go to the Blessed One for refuge, to the Dhamma, & to the community of monks. Let me obtain the going forth in Master Gotama's presence, let me obtain admission."

Then the brahman Akkosaka Bharadvaja received the going forth & the admission in the Blessed One's presence. And not long after his admission—dwelling alone, secluded, heedful, ardent, & resolute — he in no long time reached & remained in the supreme goal of the holy life, for which clansmen rightly go forth from home into homelessness, knowing & realizing it for himself in the here & now. He knew: "Birth is ended, the holy life fulfilled, the task done. There is nothing further for the sake of this world." And so Ven. Bharadvaja became another one of the arahants.

—SN VII.2

§ 2.10 "Once, monks, in this same Savatthi, there was a lady of a household named Vedehika. This good report about Lady Vedehika had circulated: 'Lady Vedehika is gentle. Lady Vedehika is even-tempered. Lady Vedehika is calm.' Now, Lady Vedehika had a slave named Kali who was diligent, deft, & neat in her work. The thought occurred to Kali the slave: 'This good report about my Lady Vedehika has circulated: "Lady Vedehika is even-tempered. Lady Vedehika is gentle. Lady Vedehika is calm." Now, is anger present in my lady without showing, or is it absent? Or is it just because I'm diligent, deft, & neat in my work that the anger present in my lady doesn't show? Why don't I test her?'

"So Kali the slave got up after daybreak. Then Lady Vedehika said to her: 'Hey, Kali!'

"'Yes, madam?'

"'Why did you get up after daybreak?'

"'No reason, madam.'

“No reason, you wicked slave, and yet you get up after daybreak?’ Angered & displeased, she scowled.

Then the thought occurred to Kali the slave: ‘Anger *is* present in my lady without showing, and not absent. And it’s just because I’m diligent, deft, & neat in my work that the anger present in my lady doesn’t show. Why don’t I test her some more?’

“So Kali the slave got up later in the day. Then Lady Vedehika said to her: ‘Hey, Kali!’

“‘Yes, madam?’

“‘Why did you get up later in the day?’

“‘No reason, madam.’

“‘No reason, you wicked slave, and yet you get up later in the day?’ Angered & displeased, she grumbled.

Then the thought occurred to Kali the slave: ‘Anger *is* present in my lady without showing, and not absent. And it’s just because I’m diligent, deft, & neat in my work that the anger present in my lady doesn’t show. Why don’t I test her some more?’

“So Kali the slave got up even later in the day. Then Lady Vedehika said to her: ‘Hey, Kali!’

“‘Yes, madam?’

“‘Why did you get up even later in the day?’

“‘No reason, madam.’

“‘No reason, you wicked slave, and yet you get up even later in the day?’ Angered & displeased, she grabbed hold of a rolling pin and gave her a whack over the head, cutting it open.

Then Kali the slave, with blood streaming from her cut-open head, went and denounced her mistress to the neighbors: ‘See, ladies, the gentle one’s handiwork? See the even-tempered one’s handiwork? See the calm one’s handiwork? How could she, angered & displeased with her only slave for getting up after daybreak, grab hold of a rolling pin and give her a whack over the head, cutting it open?’

“After that this evil report about Lady Vedehika circulated: ‘Lady Vedehika is vicious. Lady Vedehika is foul-tempered. Lady Vedehika is violent.’

“In the same way, monks, a monk may be ever so gentle, ever so even-tempered, ever so calm, as long as he is not touched by disagreeable aspects of speech. But it is only when disagreeable aspects of speech touch him that he can truly be known as gentle, even-tempered, & calm. I don’t call a monk easy to admonish if he is easy to admonish and makes himself easy to admonish only by reason of robes, almsfood, lodging, & medicinal requisites for curing the sick. Why is that? Because if he doesn’t get robes, almsfood, lodging, & medicinal requisites for curing the sick, then he isn’t easy to admonish and doesn’t make himself easy to admonish. But if a monk is easy to admonish and makes himself easy to admonish purely out of esteem for the Dhamma, respect for the Dhamma, reverence for the Dhamma, then I call him easy to admonish. Thus, monks, you should train yourselves: ‘We will be easy to admonish and make ourselves easy to admonish purely out of esteem for the Dhamma, respect for the Dhamma, reverence for the Dhamma.’ That’s how you should train yourselves.

“Monks, there are these five aspects of speech by which others may address you: timely or untimely, true or false, affectionate or harsh, beneficial or unbeneficial, with a mind of good-will or with inner hate. Others may address you in a timely way or an untimely way. They may address you with what is true or what is false. They may address you in an affectionate way or a harsh way. They may address you in a beneficial way or an unbeneficial way. They may address you with a mind of good-will or with inner hate. In any event, you should train yourselves: ‘Our minds will be unaffected and we will say no evil words. We will remain sympathetic to that person’s welfare, with a mind of good will, and with no inner hate. We will keep pervading him

with an awareness imbued with good will and, beginning with him, we will keep pervading the all-encompassing world with an awareness imbued with good will—abundant, expansive, immeasurable, free from hostility, free from ill will.’ That’s how you should train yourselves.

“Suppose that a man were to come along carrying a hoe & a basket, saying, ‘I will make this great earth be without earth.’ He would dig here & there, scatter soil here & there, spit here & there, urinate here & there, saying, ‘Be without earth. Be without earth.’ Now, what do you think—would he make this great earth be without earth?”

“No, lord. Why is that? Because this great earth is deep & enormous. It can’t easily be made to be without earth. The man would reap only a share of weariness & disappointment.”

“In the same way, monks, there are these five aspects of speech by which others may address you: timely or untimely, true or false, affectionate or harsh, beneficial or unbeneficial, with a mind of good-will or with inner hate. Others may address you in a timely way or an untimely way. They may address you with what is true or what is false. They may address you in an affectionate way or a harsh way. They may address you in a beneficial way or an unbeneficial way. They may address you with a mind of good-will or with inner hate. In any event, you should train yourselves: ‘Our minds will be unaffected and we will say no evil words. We will remain sympathetic to that person’s welfare, with a mind of good will, and with no inner hate. We will keep pervading him with an awareness imbued with good will and, beginning with him, we will keep pervading the all-encompassing world with an awareness imbued with good will equal to the great earth—abundant, expansive, immeasurable, free from hostility, free from ill will.’ That’s how you should train yourselves.

“Suppose that a man were to come along carrying lac, yellow orpiment, indigo, or crimson, saying, ‘I will draw

pictures in space, I will make pictures appear.' Now, what do you think—would he draw pictures in space & make pictures appear?"

"No, lord. Why is that? Because space is formless & featureless. It's not easy to draw pictures there and to make them appear. The man would reap only a share of weariness & disappointment."

"In the same way, monks, there are these five aspects of speech by which others may address you: timely or untimely, true or false, affectionate or harsh, beneficial or unbeneficial, with a mind of good-will or with inner hate. Others may address you in a timely way or an untimely way. They may address you with what is true or what is false. They may address you in an affectionate way or a harsh way. They may address you in a beneficial way or an unbeneficial way. They may address you with a mind of good-will or with inner hate. In any event, you should train yourselves: 'Our minds will be unaffected and we will say no evil words. We will remain sympathetic to that person's welfare, with a mind of good will, and with no inner hate. We will keep pervading him with an awareness imbued with good will and, beginning with him, we will keep pervading the all-encompassing world with an awareness imbued with good will equal to space—abundant, expansive, immeasurable, free from hostility, free from ill will.' That's how you should train yourselves.

"Suppose that a man were to come along carrying a burning grass torch and saying, 'With this burning grass torch I will heat up the river Ganges and make it boil.' Now, what do you think—would he, with that burning grass torch, heat up the river Ganges and make it boil?"

"No, lord. Why is that? Because the river Ganges is deep & enormous. It's not easy to heat it up and make it boil with a burning grass torch. The man would reap only a share of weariness & disappointment."

“In the same way, monks, there are these five aspects of speech by which others may address you: timely or untimely, true or false, affectionate or harsh, beneficial or unbeneficial, with a mind of good-will or with inner hate. Others may address you in a timely way or an untimely way. They may address you with what is true or what is false. They may address you in an affectionate way or a harsh way. They may address you in a beneficial way or an unbeneficial way. They may address you with a mind of good-will or with inner hate. In any event, you should train yourselves: ‘Our minds will be unaffected and we will say no evil words. We will remain sympathetic to that person’s welfare, with a mind of good will, and with no inner hate. We will keep pervading him with an awareness imbued with good will and, beginning with him, we will keep pervading the all-encompassing world with an awareness imbued with good will equal to the river Ganges—abundant, expansive, immeasurable, free from hostility, free from ill will.’ That’s how you should train yourselves.

“Suppose there were a catskin bag—beaten, well-beaten, beaten through & through, soft, silky, free of rustling & crackling—and a man were to come along carrying a stick or shard and saying, ‘With this stick or shard I will take this catskin bag—beaten, well-beaten, beaten through & through, soft, silky, free of rustling & crackling—and I will make it rustle & crackle.’ Now, what do you think—would he, with that stick or shard, take that catskin bag—beaten, well-beaten, beaten through & through, soft, silky, free of rustling & crackling—and make it rustle & crackle?”

“No, lord. Why is that? Because the catskin bag is beaten, well-beaten, beaten through & through, soft, silky, free of rustling & crackling. It’s not easy to make it rustle & crackle with a stick or shard. The man would reap only a share of weariness & disappointment.”

“In the same way, monks, there are these five aspects of speech by which others may address you: timely or untimely, true or false, affectionate or harsh, beneficial or unbeneficial, with a mind of good-will or with inner hate. Others may address you in a timely way or an untimely way. They may address you with what is true or what is false. They may address you in an affectionate way or a harsh way. They may address you in a beneficial way or an unbeneficial way. They may address you with a mind of good-will or with inner hate. In any event, you should train yourselves: ‘Our minds will be unaffected and we will say no evil words. We will remain sympathetic to that person’s welfare, with a mind of good will, and with no inner hate. We will keep pervading him with an awareness imbued with good will and, beginning with him, we will keep pervading the all-encompassing world with an awareness imbued with good will equal to a catskin bag—abundant, expansive, immeasurable, free from hostility, free from ill will.’ That’s how you should train yourselves.

“Monks, even if bandits were to carve you up savagely, limb by limb, with a two-handled saw, he among you who let his heart get angered even at that would not be doing my bidding. Even then you should train yourselves: ‘Our minds will be unaffected and we will say no evil words. We will remain sympathetic, with a mind of good will, and with no inner hate. We will keep pervading these people with an awareness imbued with good will and, beginning with them, we will keep pervading the all-encompassing world with an awareness imbued with good will—abundant, expansive, immeasurable, free from hostility, free from ill will.’ That’s how you should train yourselves.

“Monks, if you attend constantly to this admonition on the simile of the saw, do you see any aspects of speech, slight or gross, that you could not endure?”

“No, lord.”

“Then attend constantly to this admonition on the simile of the saw. That will be for your long-term welfare & happiness.”

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

—MN 21

§ 2.11 On one occasion a large number of senior monks were living near Macchikasanda in the Wild Mango Grove. Then Citta the householder ¹ went to them and, on arrival, having bowed down to them, sat to one side. As he was sitting there, he said to them: “Venerable sirs, may the senior monks acquiesce to tomorrow’s meal from me.”

The senior monks acquiesced by silence. Then Citta the householder, sensing the senior monks’ acquiescence, got up from his seat and, having bowed down to them, circumambulated them—keeping them to his right—and left.

When the night had passed, the senior monks put on their robes in the early morning and—taking their bowls & outer robes—went to Citta’s residence. There they sat down on the appointed seats. Citta the householder went to them and, having bowed down to them, sat to one side. As he was sitting there, he said to the most senior monk:

“Venerable sir, concerning the various views that arise in the world—‘The cosmos is eternal’ or ‘The cosmos isn’t eternal’; ‘The cosmos is finite’ or ‘The cosmos is infinite’; ‘The soul and the body are the same’ or ‘The soul is one thing, the body another’; ‘A Tathagata exists after death’ or ‘A Tathagata doesn’t exist after death’ or ‘A Tathagata both exists & doesn’t exist after death’ or ‘A Tathagata neither exists nor doesn’t exist after death’; these along with the sixty-two views mentioned in the Brahmajala [DN 1]—when what is present do these views come into being, and when what is absent do they not come into being?”

When this was said, the senior monk was silent. A second time ... A third time Citta the householder asked, "Concerning the various views that arise in the world ... when what is present do they come into being, and what is absent do they not come into being?" A third time the senior monk was silent.

Now on that occasion Ven. Isidatta was the most junior of all the monks in that Community. Then he said to the senior monk: "Allow me, venerable sir, to answer Citta the householder's question."

"Go ahead & answer it, friend Isidatta."

"Now, householder, are you asking this: 'Concerning the various views that arise in the world ... when what is present do they come into being, and what is absent do they not come into being?'"

"Yes, venerable sir."

"Concerning the various views that arise in the world, householder ... when self-identity view is present, these views come into being; when self-identity view is absent, they don't come into being."

"But, venerable sir, how does self-identity view come into being?"

"There is the case, householder, where an uninstructed, run-of-the-mill person—who has no regard for noble ones, is not well-versed or disciplined in their Dhamma; who has no regard for men of integrity, is not well-versed or disciplined in their Dhamma—assumes form (the body) to be the self, or the self as possessing form, or form as in the self, or the self as in form. He assumes feeling to be the self, or the self as possessing feeling, or feeling as in the self, or the self as in feeling. He assumes apperception to be the self, or the self as possessing apperception, or apperception as in the self, or the self as in apperception. He assumes (mental) fabrications to be the self, or the self as possessing fabrications, or fabrications as in the self, or the self as in

fabrications. He assumes consciousness to be the self, or the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness. This is how self-identity view comes into being."

"And, venerable sir, how does self-identity view not come into being?"

"There is the case, householder, where a well-instructed disciple of the noble ones—who has regard for noble ones, is well-versed & disciplined in their Dhamma; who has regard for men of integrity, is well-versed & disciplined in their Dhamma—does not assume form to be the self, or the self as possessing form, or form as in the self, or the self as in form. He does not assume feeling to be the self He does not assume apperception to be the self He does not assume fabrications to be the self He does not assume consciousness to be the self, or the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness. This is how self-identity view does not come into being."

"Venerable sir, where does Master Isidatta come from?"

"I come from Avanti, householder."

"There is, venerable sir, a clansman from Avanti named Isidatta, an unseen friend of mine, who has gone forth. Have you ever seen him?"

"Yes, householder."

"Where is he living now, venerable sir?"

When this was said, the Venerable Isidatta was silent.

"Are you my Isidatta?"

"Yes, householder."

"Then may Master Isidatta delight in the charming Wild Mango Grove at Macchikasanda. I will be responsible for your robes, almsfood, lodgings, & medicinal requisites."

"That is admirably said, householder."

Then Citta the householder—having delighted & rejoiced in the Venerable Isidatta's words—with his own hand served & satisfied the senior monks with choice

staple & non-staple foods. When the senior monks had finished eating and had removed their hands from their bowls, they got up from their seats and left.

Then the most senior monk said to the Venerable Isidatta: "It was excellent, friend Isidatta, the way that question inspired you to answer. It didn't inspire an answer in me at all. Whenever a similar question comes up again, may it inspire you to answer as you did just now."

Then Ven. Isidatta—having set his lodging in order and taking his bowl & robes—left Macchikasanda. And in leaving Macchikasanda, he was gone for good and never returned.

NOTE

1. Citta the householder was a lay non-returner who had a fondness for posing difficult questions to monks.

—SN XLI.3

§ 2.12 When dwelling on views
as "supreme,"

a person makes them
the utmost thing
in the world,
&, from that, calls
all others inferior
and so he's not free
from disputes.

When he sees his advantage
in what's seen, heard, sensed,
or in precepts & practices,
seizing it there
he sees all else

as inferior.

That, too, say the skilled,
 is a binding knot: that
 in dependence on which
 you regard another
 as inferior.

So a monk shouldn't be dependent
 on what's seen, heard, or sensed,
 or on precepts & practices;
 nor should he conjure a view in the world
 in connection with knowledge
 or precepts & practices;
 shouldn't take himself
 to be "equal";
 shouldn't think himself
 inferior or superlative.

—*Sn IV.5*

§ 2.13 Whoever construes

 'equal,'
 'superior,' or
 'inferior,'

by that he'd dispute;
 whereas to one unaffected
 by these three,
 'equal,'
 'superior,'
 do not occur.

Of what would the brahman say 'true'
 or 'false,'

disputing with whom:
 he in whom 'equal,' 'unequal' are not.

Having abandoned home,
 living free from society,
 the sage

in villages
creates no intimacies.
Rid of sensual passions, free
from yearning,
he wouldn't engage with people
in quarrelsome debate.

Those things
aloof from which
he should go about in the world:
the great one
wouldn't take them up
& argue for them.

As the prickly lotus
is unsmear'd by water & mud,
so the sage,
 an exponent of peace,
 without greed,
is unsmear'd by sensuality &
 the world.

An attainer-of-wisdom isn't measured
 made proud
 by views or
 by what is thought,
 for he isn't affected by them.

He wouldn't be led
by action, learning;
doesn't reach a conclusion
 in any entrenchments.

For one dispassionate toward perception
 there are no ties;
for one released by discernment,
 no
delusions.

Those who grasp at perceptions & views
go about butting their heads
in the world.

—*Sn IV.9*

§ 2.14 Ven. Sariputta said, “Friends, just now as I was withdrawn in seclusion, this train of thought arose to my awareness: ‘Is there anything in the world with whose change or alteration there would arise within me sorrow, lamentation, pain, distress, & despair?’ Then the thought occurred to me: ‘There is nothing in the world with whose change or alteration there would arise within me sorrow, lamentation, pain, distress, & despair.’”

When this was said, Ven. Ananda said to Ven. Sariputta, “Sariputta my friend, even if there were change & alteration in the Teacher would there arise within you no sorrow, lamentation, pain, distress, or despair?”

“Even if there were change & alteration in the Teacher, my friend, there would arise within me no sorrow, lamentation, pain, distress, or despair. Still, I would have this thought: ‘What a great being, of great might, of great prowess, has disappeared! For if the Blessed One were to remain for a long time, that would be for the benefit of many people, for the happiness of many people, out of sympathy for the world; for the welfare, benefit, & happiness of human & divine beings.’”

“Surely,” [said Ven. Ananda,] “it’s because Ven. Sariputta’s I-making & mine-making and latent tendencies to conceit have long been well uprooted that even if there were change & alteration in the Teacher, there would arise within him no sorrow, lamentation, pain, distress, or despair.”

—*SN XXI.2*

§ 2.15 Then Ven. Anuruddha went to where Ven. Sariputta was staying and, on arrival, greeted him courteously. After an exchange of friendly greetings & courtesies, he sat down to one side. As he was sitting there, he said to Ven. Sariputta: By means of the divine eye, purified & surpassing the human, I see the thousand-fold cosmos. My persistence is aroused & unsluggish. My mindfulness is established & unshaken. My body is calm & unaroused. My mind is concentrated into singleness. And yet my mind is not released from the effluents through lack of clinging/sustenance.

Sariputta: My friend, when the thought occurs to you, 'By means of the divine eye, purified & surpassing the human, I see the thousand-fold cosmos,' that is related to your conceit. When the thought occurs to you, 'My persistence is aroused & unsluggish. My mindfulness is established & unshaken. My body is calm & unperturbed. My mind is concentrated into singleness,' that is related to your restlessness. When the thought occurs to you, 'And yet my mind is not released from the effluents through lack of clinging/sustenance,' that is related to your anxiety. It would be well if—abandoning these three qualities, not attending to these three qualities—you directed your mind to the Deathless property.'

So after that, Ven. Anuruddha—abandoning those three qualities, not attending to those three qualities—directed his mind to the Deathless property. Dwelling alone, secluded, heedful, ardent, & resolute, he in no long time reached & remained in the supreme goal of the holy life for which clansmen rightly go forth from home into homelessness, knowing & realizing it for himself in the here & now. He knew: 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for the sake of this world.' And thus Ven. Anuruddha became another one of the arahants.

§ 2.16 “And what is *ignorance*? Not knowing stress, not knowing the origination of stress, not knowing the cessation of stress, not knowing the way of practice leading to the cessation of stress: This is called ignorance.”

—SN XII.2

§ 2.17 “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 is actually present, 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.”

—DN 2