

**Pali Text Society**

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**THE**  
**AṄGUTTARA-NIKĀYA**

**Analytical Table of Contents**

**EDITED BY**

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# APPENDIX I.

## ANALYTICAL TABLE

OF THE

ELEVEN NIPĀTAS OF THE ĀṄGUTTARA-NIKĀYA<sup>1</sup>.

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### I. EKA-NIPĀTA (part I, p. 1—46).

#### I. Rūpa-Vagga (p. 1—2) 10 Suttas: —

Woman is man's proper cittapariyādāna (1—5), and so is man woman's (6—10).

#### II. Nivaraṇapahāna-Vagga (p. 3—5) 10 Suttas: —

Both for the arising of each of the five nivaraṇas (1—5) and for the freeing oneself from them (6—10) there exists a proper cause.

#### III. Akammaniya-Vagga (p. 5—6) 10 Suttas: —

On the mind, as untrained and as trained, in its different aspects.

#### IV. Adanta-Vagga (p. 6—7) 10 Suttas: —

On the same, as untamed and as tamed, and the like.

#### V. Paṇihita-Vagga (p. 8—10) 10 Suttas: —

Results to be derived from (1) micchā paṇihittā cittassa, (2) sammā paṇi<sup>o</sup> c<sup>o</sup>, (3) cetopadosa, (4) cetopasāda, (5) āvilattā cittassa, (6) anāvilattā c<sup>o</sup>; besides (7—10) some other peculiarities of mind are indicated.

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<sup>1</sup> The reader is asked to take the translation of Pāli words into English as a merely provisional one, and to be indulgent, considering the double difficulty of rendering into a European language and this not German, my own natural instrument of interpretation.

- VI. *Accharāsaṅghāta-Vagga* (p. 10—11) 10 Suttas: —  
 1—2. Reasons for the non-existence or existence, of *cittabhāvanā*; 3—5. on the value of friendliness to every true *Bhikkhu*; 6—7. on the priority of *manas* to all *akusalā* and *kusalā dhammā*; 8—10. on the relation in which *pamāda*, *appamāda*, *kosajja*, and likewise
- VII. *Viriyārambhādi-Vagga* (p. 12—13) 10 Suttas: —  
 1—10. *viriyārambha*, *mahicchatā*, *appi°*, *asantuṭṭhitā*, *sant°*, *ayonisomanasikāra*, *yoniso°*, *asampajañña*, *samp°*, *pāpamittatā*, and further
- VIII. *Kalyāṇamittādi-Vagga* (p. 14—15) 10 Suttas: —  
 1—3. *kalyāṇamittatā*, *anuyoga*, and *ananuyoga* stand to the *akusalā* and the *kusalā dhammā*; 4—5. the *bojjhaṅgā* are said to depend upon *ayonisomanasikāra* and *yoniso°*; 6—10. *paññāparihāni* and *paññāvuddhi* are set over against some other species of *parihāni* and *vuddhi*.
- IX. *Pamādādi-Vagga* (p. 15—16) 17 Suttas: —  
 On *pamāda*, as giving rise to great disadvantages, and on *appamāda*, as giving rise to great advantages; in like manner down to *anuyoga* and *ananuyoga*.
- X. *Adhammādi-Vagga* (p. 16—19) 42 Suttas: —  
 First comes (1—32) a so-called *catukoṭikaṃ* i. e. four-pointed, the four points (or heads) being, of course, *ajjhattikaṃ āṅgaṃ*, *bāhiraṃ āṅgaṃ*, *sammoso*, and *asammoso*, towards which the above (IX) named terms point. Then follow (33—42) ten modes of bringing the 'Good Law' to nought by untrue statements on the part of the *Bhikkhus*.
- XI. *Ekādasama-Vagga* (p. 19—20) 10 Suttas: —  
 Ten modes of establishing the 'Good Law' by true statements on the part of the *Bhikkhus*.
- XII. *Anāpattādi-Vagga* (p. 20—21) 20 Suttas: —  
 The subject-matter of the two preceding *Vaggas* is continued.
- XIII. *Ekapuggala-Vagga* (p. 22—23) 7 Suttas: —  
 On the *Tathāgata* (1—6) and *Sāriputta* (7).

XIV. Etadagga-Vagga (p. 23—26) 80 Suttas: —

The names of the chief Sāvakas, and Sāvikās, each distinguished by some special virtue, are given.

XV. Aṭṭhāna-Vagga (p. 26—30) 28 Suttas:

On things that will never happen (aṭṭhāna, anavakāsa), and on such things as will do so (ṭhāna).

XVI. Ekadhamma-Vagga (p. 30) 10 Suttas: —

Ten subjects to be recollected (anussatis) are pointed to as being conducive to inner emancipation.

XVII. Bija-Vagga (p. 30—32) 10 Suttas: —

On the influence which micchādīṭṭhi and sammā° exercise on the akusalā and ku° dhammā, (1—4) and likewise ayonisomanasikāra and yoniso° on micchā° and sammā° (5—6), and the latter again on the 'Hereafter' of man (7—8). — Dīṭṭhi is to man what the seed is to the plant: everything goes on accordingly (9—10).

XVIII. Makkhali-Vagga (p. 33—35) 17 Suttas: —

Micchādīṭṭhi is censured (1—3), moreover it is illustrated by Makkhali 'the foolish man' (4); various sayings on durakkhātattā and svākkhātattā dhammassa, the former being, in every respect, the very reverse of the latter (5—12); existence, however short it may be, is condemned (13—17).

XIX. Appamattaka-Vagga (p. 35—38) 25 Suttas<sup>1</sup>: —

In the Spiritual World, by analogy with Nature, only a few are selected out of many who will be lost.

XX. Jhāna-Vagga (p. 38—46) 262 Suttas: —

In the first part, comprising about 200 short Suttas, many spiritual exercises are enumerated and recommended to the Bhikkhus who deserve this name. In the second part, beginning with No. XXI of the Edition, kāyagatā sati is extolled and spoken of in such terms as to connect it with the supreme goal of holiness (amata).

Sum total of the Suttas: — 608.

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<sup>1</sup> The Edition has divided this Vagga into two parts only.

## II. DUKA-NIPĀTA (part I, p. 47—100).

### I. Kammakāraṇa-Vagga (p. 47—52) 10 Suttas: —

1. That which should be avoided (vajja) here and hereafter; 2. on worldly and spiritual striving; 3. what is tormenting to man; 4. what is not tormenting; 5. exhortation to the Bhikkhus concerning relentless mental struggle (appaṭivānitā padhānasmim); 6. on the enjoyment of, or the disgust with things involving attachment; 7. on two dark things; 8. on two bright things; 9. on two guardians of the world (hiri, ottappa); 10. on two terms for entrance upon Vassa.

### II. Adhikaraṇa-Vagga (p. 52—59) 10 Suttas: —

1—3. On two balas (paṭisaṅkhāna°, bhāvanā°); 4. on two forms of instruction; 5. on the duties of a Bhikkhu who has fallen into sin and of another who has to rebuke him; 6—7. how does it come that some beings go to hell and others to heaven? 8. on the consequences of doing that which should not be done and that which should be done; 9. it is possible to avoid sin and to practise virtue; 10. the very letter of the holy writ is of importance.

### III. Bāla-Vagga (p. 59—61) 10 Suttas: —

1. Foolish and 2. wise men; 3—6. slanderers of the Tathāgata, and their opposite; 7. future state of one who conceals his deeds; 8. the same of one who holds false doctrines, and of one who holds true doctrines, and of one who is of evil life; 9. two reasons for life in the forest; 10. two ingredients of vijjā.

### IV. Samacitta-Vagga (p. 61—69) 10 Suttas: —

1. The bad are *au fond* ungrateful, and the good are grateful; 2. on filial piety; 3. on kiriyavāda and akiriyavāda; 4. it is stated to whom offerings are to be made; 5. one who bears the fetters (of existence) within and another who bears them without; much stress is to be laid upon calmness of senses and mind; 6. the Buddha is free from every passion of lust and (philosophical) views; 7. those who have no sensual desires are to be

reckoned as old, even if they are in their first youth; 8. all will go on well when good monks preponderate; 9. verdict on laymen and ascetics according to their conduct; 10. the attitude of the Bhikkhus as to the meaning and text of the Suttantas is of great moment.

V. *Parisā-Vagga* (p. 70—76) 10 Suttas: —

Ten statements are made about two different assemblages (of Bhikkhus).

VI. *Puggala-Vagga* (p. 76—80) 12 Suttas: —

1—4. Statements about the Tathāgata and the universal monarch are made; 5. on two sorts of Buddhas; 6—8. on two beings that are not terrified; 9. in two circumstances the kimpurisas utter no human speech; 10. concerning two things women are never to be satisfied; 11. on two forms of life in community (*asanta-sannivāsa, santa*°); 12. matters of dispute will be settled, in a friendly way if the disputants are themselves pacified.

VII. *Sukha-Vagga* (p. 80—82) 13 Suttas: —

Thirteen statements are made about two different kinds of comfort.

VIII. *Nimitta-Vagga* (p. 82—83) 10 Suttas: —

Ten conditions are enumerated, under which the *pāpakā akusalā dhammā* originate.

IX. *Dhamma-Vagga* (p. 83—84) 11 Suttas: —

In every Sutta two coordinate notions are named.

X. *Bāla-Vagga* (p. 84—86) 20 Suttas: —

1—10. Two foolish and two wise men are alternately dealt with; 11—20. the same with two other men, in whom there is increase or decrease of the *āsavas*.

XI. *Āsā-Vagga* (p. 86—88) 12 Suttas: —

1. On two longings difficult to get rid of; 2—3. on two individuals difficult to meet with; 4—5. on two individuals difficult to satisfy and on two others easy to satisfy; 6—9. on two causes of *rāga, dosa, micchā-diṭṭhi*, and *sammā*°; 10—12. on two kinds of offences.

XII. *Āyācana-Vagga* (p. 88—91) 11 Suttas: —

1—4. Wishes recommended to a faithful Bhikkhu, Bhikkhunī, Upāsaka, and Upāsikā; 5—8. on mental

dispositions and modes of conduct, by which man eradicates or holds on to self; 9—11. two dhammas are placed in coordination one with another.

**XIII. Dāna-Vagga** (p. 91—92) 10 Suttas: —

Material gifts as opposed to religious gifts.

**XIV. Santhāra-Vagga** (p. 93—94) 12 Suttas: —

The same distinction between a material and religious meaning is further applied to a series of otherwise incoherent notions.

**XV. Samāpatti-Vagga** (p. 94—95) 17 Suttas: —

On seventeen couples of coordinate dhammas, beginning with samāpattikusalatā and samāpattivuṭṭhāna°

**XVI. Kodha-Vagga** (p. 95—98) 100 Suttas: —

1—10. On ten couples of coordinate dhammas, beginning with kodha and upanāha; 11—20. by five of them one incurs trouble, and by five others one gains ease; 21—30. five of them produce loss, and five others effect gain to one still under training (sekha); 31—50. they lead to hell or to heaven; 51—60. the same dhammas are marked as akusalā and kusalā; 61—70. as sāvajjā and anavajjā; 71—80. as dukkhudrayā and sukhu°; 81—90. as dukkhavipākā and sukha°; 91—100. as savyāpajjhā and avy°

**XVII. Atthavasa-Vagga** (p. 98—100) 33 Suttas: —

1—30. Thirty commands are laid by the Tathāgata on his disciples in respect of two matters; [31—33] supplements dealing with the practice of samatha and vipassanā, to be employed as remedies against lust and all that follows on it.—These supplements recur with some amplifications at the concluding parts of the following Nipātas.

Sum total of the Suttas: — 311.

### III. TIKA-NIPĀTA (part I, p. 101—299).

**I. Bāla-Vagga** (p. 101—105) 10 Suttas: —

1. Fear, danger, and distress arise in fools, not in the wise; 2—8. three signs of both classes of men;

9. by bad conduct in deed, word, and thought fools eradicate self and earn blame and dismerit; wise men do the contrary by their right conduct; 10. he that does not give up bad habits, jealousy, and avarice, goes to hell, but he that gives them up, goes to heaven.

II. Rathakāra-Vagga (p. 106—118) 10 Suttas: —

1. Due order is to be observed in deeds, words, and mental conditions (dhammā); 2. three occurrences are always to be called to mind by a universal monarch as well as by a Bhikkhu; 3. both among ordinary men as well as among Bhikkhus there are some without any longing, some having it in part, and some who are free from it (nirāso, āsaṃso, vigatāso); 4. dhamma is the king of the 'king of justice' in his twofold aspect, as universal monarch and Tathāgata; 5. Buddha was once (in his former birth) a clever coachmaker (rathakāra) of king Pacetana; 6. holiness originates in keeping well the door of the senses, in moderation in eating, and in watchfulness; 7. on deeds, words and thoughts, which are harmful or profitable to ourselves and others; 8. a Bhikkhu should dislike sin more than any other thing; 9. three times in the day, he should devote himself to meditation just as a tradesman devotes himself to his trade; 10. like a tradesman he should be circumspect, always having some deficiency, and enjoying the assistance of others.

III. Puggala-Vagga (p. 118—131) 10 Suttas: —

1. On three persons (kāyasakkhī, diṭṭhippatto, saddhāvimutto), none of whom may be spoken of as being more accomplished than the other two; 2. on three sick persons differing from one another and three who resemble one another; 3. on three persons as considered in their different modes of effecting kāyasāṅkhāra, vacī°, and mano°; 4. on three persons most helpful to others; 5. on three persons said to have a wound-like, a knowledge-like, and a thunderbolt-like mind; 6—7. on the respect and disrespect to be shown towards three different persons; 8. on three persons said to be



excrement-talking, flower-talking, and honey-talking; 9. moreover on three persons styled blind, one-eyed, and two-eyed; 10. furthermore styled upside-down-wise, hip-wise, and broad-wise.

IV. Devadūta-Vagga (p. 132—150) 10 Suttas: —

1. On filial piety; 2. on a threefold way to the suppression of selfishness and the like; 3. on three causes for the rise of kamma, and their extinction; 4. how the Buddha lives at ease; 5. on the three messengers from the gods (old age, sickness, and death); on some punishments of the bad; Yama's wish to convert himself to the doctrine of the Buddha is spoken of; 6. how great an interest the angels (*Tāvātimsā devā*) take in the observance of Uposatha on the 8th, 14th, and 15th day of the lunar fortnight; 7. only those that are free from lust, hatred, and delusion and are released from birth and the like can declare themselves models for others; 8. how the future Buddha, although he had been delicately nurtured, abandoned the pride of youth, of health, and of life; 9. on the threefold pride; 10. on the influence of self, of the world, and of the Dhamma of the Blessed-One.

V. Cūḷa-Vagga (p. 150—155) 10 Suttas: —

1. If faith, offerings, and men worthy of them are present with him, a noble man produces much merit; 2. on three things in which a faithful man rejoices; 3. on the conditions under which one is fit for preaching the truth to others, or 4. a (religious) speech may take place; 5. three enactments made by the wise and good; 6. the presence of virtuous ascetics gives men many opportunities of merit by deed, word, and thought; 7. on three properties of aggregated and non-aggregated things; 8. through a faithful head of the family all around him increase in faith, moral conduct, and wisdom; 9. exertions to be made against bad dispositions, towards good dispositions, and with the intention to endure bodily pains; 10. a bad Bhikkhu is to be compared with a robber that lives in an inaccessible place, haunts jungles, and is under the protection of mighty persons.

## VI. Brāhmaṇa-Vagga (p. 155—173) 10 Suttas: —

1—2. By threefold restraint one gets comfort after having departed from this life; 3—5. on three immediate results of the Dhamma; 6. on three reasons by which death now rules on earth; 7. he that prevents men from making offerings to ascetics of the opposite party, falls into three dangers, he must, however, fulfil five conditions in order to render his almsgiving highly meritorious; 8—9. on the three vijjās in the buddhistic sense of the word; 10. on three miracles, one of them being more excellent than the other two.

## VII. Mahā-Vagga (p. 173—215) 10 Suttas: —

1. Three equally enervating doctrines on the actual individual experiences of men, as propounded by some ascetics and brahmins, are refuted and Buddha's own doctrines taught *in extenso*; 2. there is an outlet from the threefold fear of old age, of sickness, and of death; 3. on three classes of high seats, styled divine, great, and noble; 4. on Sarabha, the braggart and vain imitator of the Buddha; 5. there needs no official tradition nor subtile reasoning and the like, in order to ascertain the true doctrine; four consolations arrived at by one whose mind is pure; 6. on the same subject-matter as before with slight differences in tenor and wording; 7. on three subjects of discourse; on those that are versed in it, or not; strictly speaking, there is only one object for discourse and deliberation; 8. on the difference between rāga, dosa, moha; on the special causes for the rise and development of these dhammās as well as for the getting free from them; 9. on the three roots of sin and of goodness, considered, besides, in their consequences; 10. on three forms of the Uposatha, viz. gopālakūposatha, nigaṇṭhū°, and ariyū°; the lastnamed again is subdivided into brahmū°, dhammū°, saṅghū°, sīlū°, and devatū°; the eightfold Uposatha is exalted, reference being made to the saying: — human royalty, if brought near divine bliss, appears to be miserable.

## VIII. Ānanda-Vagga (p. 215--228) 10 Suttas: —

1. On *rāga*, *dosa*, *moha*, and on the way to get rid of them; 2. a simple method to solve the question of the real possession of truth, and so on, when laid claim to by various teachers; 3. on *silā*, *samādhi*, and *paññā*, styled here *sekha*; 4. on three 'Purities', as contrasted with those which were taught by Nātaputta; 5. the four elements undergo alterations sooner than does a disciple having faith in the Buddha, Dhamma, and Saṅgha; 6—7. on the three *bhavas*, how they appear and perpetuate themselves; 8. not every religious life bears fruits of holiness; 9. on the perfume of righteousness; 10. the Tathāgata is able to cause his voice to be heard through the whole universe; prophecy about Ānanda.

## IX. Samaṇa-Vagga (p. 229—239) 10 Suttas: —

1. There are ascetics by mere imagination and in reality; 2. the three *sikkhās* (*adhisīla*, *adhicitta*, and *adhipaññā*) are indispensable to a Bhikkhu; 3. and these three suffice; 4. thence a Bhikkhu is called *sekha*; 5—7. further explanation of the three *sikkhās*, in which everything coincides; 8. the three *sikkhās* defined; 9. as in 8, the third *sikkhā*, however, is defined differently; 10. only those that are fond of *sikkhā* and urge it on others, deserve praise.

## X. Loṇaphala-Vagga (p. 239—258) 10 Suttas: —

1. Mind is released not by supernatural power, but by a threefold training; 2. on heretical modes of renouncing all ease in dress, food, and couch, and the opposite of these in the 'Doctrine and Discipline' of the Buddha; 3. on three *parisās*, styled *aggavati*, *vaggā*, and *samaggā*; 4—6. the Bhikkhu is likened to a wellbred horse; 7. he should not be like a rough cloth, but 8. like a fine one; 9. reason, why for the same trifling sin one goes to hell, and another suffers pain in this world; 10. on the gradual progress in ecstatic meditation, the first step of which is the extermination of gross sins.

XI. Sambodhi-Vagga (p. 258—265) 10 Suttas: —

1—2. On the perfect Enlightenment, and its consequences; 3. Bhikkhus are allowed only to smile moderately, if they are rejoiced by the Dhamma; 4. in indulging in three things there is no satiety; 5. how important it is to guard one's mind; 6. to have a benevolent mind; 7—8. on three causes of kamma, viz. lobha, dosa, moha, and their negative counterparts; 9—10. also on three causes of kamma, viz. an object, past, future, and present, from which chanda arises or does not arise.

XII. Āpāyika-Vagga (p. 265—273) 10 Suttas: —

1. On three future inhabitants of hell; 2. on three persons difficult to meet with; 3. on three persons widely differing from each other; 4. on three other persons; 5—6. on three failures and successes; 7. on three other failures and successes; 8. on three 'Purifications'; 9. as in 8, the third Purification, however, is explained differently and more in detail; 10. on the three 'Silences' (partly identical with 8).

XIII. Kusināra-Vagga (p. 274—284) 10 Suttas: —

1. Offerings bring no great reward to a Bhikkhu, if he is slothful, on the contrary they bring great reward to him, if he is strenuous; 2. reasons why, in company of Bhikkhus who are contentious, one cannot attain perfection, but one can certainly do so in company of Bhikkhus who live together in concord; 3. the Bhikkhus are fully entitled to be joyful; 4. on three teachers; 5. in three things in which one will never believe, when dying, that he has done enough; 6. simile illustrating covetousness, malevolence, and sinful thoughts; 7. women go to hell for three reasons; 8. pride, vanity, and indecision are obstacles to complete salvation; 9. three beings prosper secretly, and three others shine in the open air; 10. men in their anger are likened to lines drawn in stone, ground or water.

XIV. Yodhājīva-Vagga (p. 284—292) 10 Suttas: —

1. A Bhikkhu is like one whose profession is the art of war; 2. three parisās are named; 3. what friend one

should resort to; 4. all saṅkhāras are impermanent, painful, and unreal; 5. Gotama Buddha *versus* Makkhali as regards kamma, kiriya, viriya; 6. three kinds of success and increase are named; 7—9. on three sorts of horses and Bhikkhus; 10. by perfect sīla, samādhi, and paññā a Bhikkhu is accomplished in every respect.

XV. Maṅgala-Vagga (p. 292—294) 10 Suttas: —

1—4. By reason of three things one goes to hell or heaven and, 5—8. one eradicates or holds on to self and produces much demerit or merit; 9. three modes of paying reverence; 10. by good conduct in deed, word, and thought every part of the day is lucky.

XVI. Acelaka-Vagga (p. 295—299) 13 Suttas: —

1. Details of certain bodily tortures practised by the Acelakas; 2. details of certain mental exercises in conformity with the doctrine of the Buddha; 3—12. by reason of three things one goes to hell or heaven; [13.] supplement on the practice of three kinds of samādhi (suññata, animitta, appaṇihita) against lust, and so on.

Sum total of the Suttas: — 163.

#### IV. CATUKKA-NIPĀTA (part II).

I. Bhaṇḍagāma-Vagga (p. 1—12) 10 Suttas: —

1. An outlet from existence has been found, viz. sīla, samādhi, paññā, vimutti; 2. who are backsliders and who are not? 3. on abusive speech and its opposite; 4. on wrong and right conduct towards four persons; 5. on four persons, more or less distant from or near to the final end of man; 6. not learning alone, but living according to our learning is what we need most; 7. on those who illumine the Saṅgha; 8. on the four subjects of confidence (vesārajjas) to a Tathāgata; 9. the four sources of desire in a Bhikkhu; 10. on the four attachments (yogas) and their abandonment.

II. Cara-Vagga (p. 13—19) 10 Suttas: —

1. In every posture one must strive against lustful,

malevolent, and injuring thoughts; 2. one must have a tranquil mind; 3. on the four right exertions; 4. on the four exertions in detail; 5. four beings said to be the principal; 6. on the four kinds of knowledge which prepare one to penetrate or comprehend the subtile properties (sokhummāni = sukhumalakkhaṇapaṭivijjhana-kāni ñāṇāni, Com.) i. e. of rūpa, vedanā, saññā, and the saṅkhāras; 7. the four evil states; 8. their opposite; 9. the two states together; 10. the same with reference to an official of the Order.

III. Uruvelā-Vagga (p. 20—31) 10 Suttas: —

1—2. The Buddha relates what has happened once when he was seated under the Ajapāla-fig-tree (differently from M. I, 5); 3. on the meaning of the name 'Tathāgata'; 4. there is no superior to the Tathāgata in knowledge; 5. to what end a holy life is lived; 6. on false and true Bhikkhus; 7. the Bhikkhu should be content with little; 8. on the four noble families (ariya-vamsas); 9. on the four dhammapadas; 10. on the same subject, but at great length.

IV. Cakka-Vagga (p. 32—44) 10 Suttas: —

1. The four happy states (cakkas); 2. the four elements of popularity; 3. how the Devas have been terrified by the preaching of the Tathāgata; 4. on the fourfold highest joy; 5. on the man born to wisdom and greatness; 6. 'I am the Buddha'; 7. on him who is not liable to fall away from holiness; 8. on four qualities of a perfect Bhikkhu; 9—10. on two kinds of sacrifices.

V. Rohitassa-Vagga (p. 44—54) 10 Suttas: —

1. On four sorts of samādhibhāvanā; 2. four modes of answering questions; 3. two pairs of four persons; 4. of evil states; 5—6. on the world's end; 7. four things very distant from each other; 8. praise of religious discourse; 9. four perversions of saññā, citta, diṭṭhi, and four non-perversions of them; 10. on four stains of the sun and moon and likewise of some ascetics and brahmins.

VI. Puññābhisanda-Vagga (p. 54—65) 10 Suttas: —

1—2. On four modes of producing a superabundance

of merit; 3—4. on the living together of married people, if both are vile or both are noble, or one is vile and one is noble; 5—6. on likeness of husband and wife in spiritual things; 7. a faithful wife who offers food partakes of four things; 8. the same with a faithful husband; 9. with every benefactor; 10. when does a householder live in discharge of his duties, receive honour and heavenly bliss?

VII. *Pattakamma-Vagga* (p. 65—76) 10 Suttas: —

1. The four wishes of a householder are fulfilled, if he lives in conformity with the doctrine of the Buddha; 2. on four kinds of comfort to be acquired from time to time by a householder; 3. on families where filial piety prevails; 4. four persons going to hell; 5. four persons distinguished by their mode of measuring things; 6. four persons, as distinguished by *rāga*, *dosa*, *moha*, and *māna*; 7. on friendliness, against the four chief classes of snakes (a snake-charm); 8. on the son of perdition (*Devadatta*); 9. on the four exertions (*padhānas*); 10. happy the kingdom which is governed by a religious king!

VIII. *Apaṇṇaka-Vagga* (p. 76—83) 10 Suttas: —

1—2. On four things rendering a *Bhikkhu* sure of his salvation; 3. characteristics of the bad man and the good one; 4. intimacy expels modesty; 5. two pairs of four *aṅgas*; 6. one of the last discourses of the Buddha (= *M. P. S. VI*, § 5—9); 7. on four things beyond the reach of thought; 8. offerings are made pure sometimes by the giver and sometimes by the receiver, sometimes by neither and sometimes by both; 9. why it comes that trade sometimes leads to loss, sometimes is not according to one's wish, sometimes according to it, and sometimes beyond it; 10. reasons why women are excluded from public assemblages and serious business.

IX. *Macala-Vagga* (p. 83—91) 10 Suttas: —

1—4. Four things that bring man to hell and four others that bring him to heaven; 5. there are persons who are darkness and attached to darkness, others who

are darkness and attached to light, others again who are light and attached to darkness and others who are light and attached to light; 6. the same persons, but designated by other names; 7—10. on four persons metaphorically named after four different sorts of lotuses.

X. Asura-Vagga (p. 91—101) 10 Suttas: —

Classifications of four individuals followed by more or less detailed descriptions.

XI. Valāhaka-Vagga (p. 102—111) 10 Suttas: —

Four individuals are by turns compared with four clouds (1—2), four waterpots (3), four water-pools (4—5), four mango fruits (6), four mice (7), four oxen (8), four trees (9), four snakes (10).

XII. Kesi-Vagga (p. 112—121) 10 Suttas: —

1. The Buddha as trainer of the human steer, his manner of doing so; 2. the Bhikkhu is likened to a horse of good breed; 3. on four kinds of such horses and of Bhikkhus who are like them; 4. on four properties of a royal elephant and of a Bhikkhu; 5. on four conditions, and how to act accordingly; 6. with regard to four states one should be zealous; 7. against four states one should stand upon one's guard; 8. four places, which the believing man should visit with emotion; 9. the fourfold fear; 10. another fourfold fear.

XIII. Bhaya-Vagga (p. 121—133) 10 Suttas: —

1. On the fear of blame by oneself and by others, of punishment, and of suffering in hell; 2. on four dangers which a young man of good family has to expect, when he has given up the world; 3—6. on four individuals practising the same mystic meditations and yet differing, as to their future state, because the one is an unconverted man and the others are walking in one of the Four Paths; 7—8. on four wonderful and marvellous things occurring at the manifestation of the Tathāgata; 9—10. on four wonderful and marvellous qualities in Ānanda.



**XIV. Puggala-Vagga (133—139) 10 Suttas: —**

1—8. Further classifications of four individuals; 9. on four kinds of preachers; 10. on four speakers.

**XV. Ābhā-Vagga (p. 139—141) 10 Suttas: —**

1—5. Four splendours and the like, the first of them always being wisdom; 6—7. on four due seasons; 8—9. four sins and four virtues of speech; 10. four choicest parts (*sāras*).

**XVI. Indriya-Vagga (p. 141—149) 10 Suttas: —**

1. Four indriyas; 2—5. four *balas*; 6. that which cannot be exactly counted of a *kalpa*; 7. on four diseases of one who has become an ascetic; 8. four things which indicate with certainty spiritual loss or gain; 9. Ānanda converts a *Bhikkhunī* who has sent for him, using illness as a pretext; 10. who the *Sugata* is and the Discipline taught by the S.; on four causes by which the 'Good Law' is brought to nought or not.

**XVII. Paṭipadā-Vagga (p. 149—157) 10 Suttas: —**

1. Four practices (*paṭipadās*); 2—3. explained differently in each of both Suttas; 4—5. on four other practices, with different explanations for the two former; 6. an estimation of the four practices, named *sub* 1, is made; 7—8. two of these practices are conducive to emancipation, one to incomplete and one to complete emancipation; 9. on four individuals, two enjoying *Nirvāṇa* during this life and two after the dissolution of the body; 10. Ānanda makes four statements about those who declare their attainment of Arhatship.

**XVIII. Sañcetanika-Vagga (p. 157—170) 10 Suttas: —**

1. Origin and end of pleasure and pain; 2. on four sorts of *attabhāvapaṭilābha*; reasons why some beings return to this world after death and others do not return; 3. on a special practice of the four *paṭisambhīdās*; 4. the world of delusion stands or falls with the six Objects of Contact; 5. only he who is endowed with good conduct comprehends rightly and, therefore, succeeds in putting an end (to sorrow); 6. wishes that are to be recommended to a faithful *Bhikkhu*, *Bhikkhunī*, *Upāsaka*,

and Upāsikā; 7. there is no reality whatever in the four elements, be they considered from within or from without; 8. on four individuals, for two of whom true salvation cannot be expected, while, on the other hand, it may be so with the others; 9. why some beings do not attain Nirvāṇa in this life, and some others attain it; 10. on four criterions (mahāpadesā) to ascertain the word of the Buddha.

**XIX. Yodhajīva-Vagga** (p. 170—184) 10 Suttas: —

1. A Bhikkhu is like one whose profession is the art of war (Cf. III, xiv, 1); 2. against old age, sickness, death, and the result of bad actions there is no surety; 3. one should not speak before judiciously discriminating the effects of speech; 4. on those who fear death and on those who have no fear of it; 5. the Buddha maintains that he has proclaimed four truths, styled truths of the brahmins; 6. the Buddha answers some questions, saying *inter alia* that he who understands the Dhamma by the Gāthā having four Pādas is versed in the Scriptures; 7. no one but the good man is able to perceive who is the good and who is the bad man; 8. the layman Maṇḍikāputta plans to lay hands upon the Buddha; 9. four means by which certain states are to be realised; 10. four terms are explained, viz. devapatta, brahma°, ānejjā°, and ariya°.

**XX. Mahā-Vagga** (p. 185—216) 10 Suttas: —

1. On four blessings which are to be expected for those who have well mastered the Dhamma; 2. how righteousness is appropriate to living together, candour to bargains and selling, firmness to misfortune, and wisdom to conversation; 3. blessed is the magic art by which the Buddha draws men over to him; 4. on four Purities to be striven after (pārisuddhipadhāniyaṅgas); 5. after hearing the quintessence of the doctrine of the Buddha, a disciple of the Nigaṇṭhas confesses that till now he has been like one standing in water and yet being thirsty; 6. those ascetics and brahmins who abhor tapas as a means to escape from the flood are refuted,

purity of conduct in every respect is needed by him who aspires to the supreme knowledge; simile of the yodhājīva (Cf. XIX, 1); 7. on the reason why some women are ugly and poor, some ugly and rich, some beautiful and poor, and some other women beautiful and rich; 8. on four individuals, some of whom being austere towards themselves, some towards others, some both towards themselves and others, some neither towards themselves nor others; 9. doctrines about desire (taṇhā); 10. on the way to complete extinction of the pride that says 'I am'.

**XXI. Sappurisa-Vagga** (p. 217—225) 10 Suttas: —

On the bad man and on him who is worse than the bad man, and likewise on the good man and on him who is better than the good man.

**XXII. Sobhaṇa-Vagga** (p. 225—228) 10 Suttas: —

1. Four persons defile an assemblage and four give splendour to it; 2—10. four things lead to hell and four to heaven.

**XXIII. Sucarita-Vagga** (p. 228—230) 10 Suttas: —

1. The four sins of speech and the four virtues of it; 2—10. four things by which man eradicates or holds on to self.

**XXIV. Kamma-Vagga** (p. 230—239) 10 Suttas: —

1. Four deeds; 2—6. the same explained; 7—8. four kinds of deeds lead to hell, and four other kinds to heaven; 9. four degrees of ascetics; 10. four blessings to be expected for a good man.

**XXV. Āpatti-Vagga** (p. 239—246) 10 Suttas: —

1. On four reasons why a bad Bhikkhu is pleased to cause divisions among the Saṅgha; 2. on the fear of sin in its fourfold aspect as bringing about Defeat, as requiring formal meeting of the Order, or repentance and confession, respectively; 3. on four aims with which a religious life is lived; 4. on four modes of lying; 5. four persons are worthy of a dāgaba; 6. four things conducing to the increase of wisdom, are most helpful to

human beings; 7. four dishonourable practices; 8. four honourable ones; 9—10. on the same subject.

**XXVI. Abhiññā-Vagga** (p. 246—253) 10 Suttas: —

1. On four classes of dhammas; 2. on four ignoble and noble searches; 3. the four elements of popularity; 4. the four sources of desire and the checking of them; 5. why some families do not last long and others do; 6—7. the Bhikkhu is likened to a well-bred horse (Cf III, x, 4—6); 8. four Forces (balas); 9. four reasons why a Bhikkhu is unable to live a retired life in the forest, and four reasons why another Bhikkhu is able to do so; 10. four conditions by which man eradicates or holds on to self.

**XXVII.** (p. 253—257) 11 Suttas: —

1—10. By four things one goes to hell and by four others to heaven; [11.] supplement on four things to be practised, for the sake of the knowledge which causes the abandoning of lust and all that follows on it.

Sum total of the Suttas: — 271.

**V. PAÑCAKA-NIPĀTA** (part III, p. 1—278).

**I. Sekhabala-Vagga** (p. 1—9) 10 Suttas: —

1. The (5) sekhabalas enumerated; 2.—described; 3.—lead to both pleasures, earthly and 4. heavenly; 5.—secure a holy life; 6.—protect against sin; 7.—make a man independent of external guard and 8—9. steadfast in the 'Good Law'; 10.—give him increase in the 'Doctrine and Discipline'.

**II. Bala-Vagga** (p. 9—14) 10 Suttas: —

1. The (5) balas (= sekha°); 2. the foremost amongst the sekhabalas is pannā°; 3. a partly different list is given; 4.—described; 5. where each of them is to be seen; 6. = 2.; 7—10. four modes of practising sila, samādhī, paññā, vimutti, and vimuttiñāṇadassana.

**III. Pañcaṅgika-Vagga** (p. 14—32) 10 Suttas: —

1—2. No spiritual welfare without compliance to those living with us in the same community; 3. a mind

not depraved by the (5) depravities easily realizes the (5) abhiññās; 4. where is sila, there is sammāsamādhi (up to vimuttiñānadassana); 5. sammādiṭṭhi bears fruits of salvation only when favoured by five things; 6. the (5) vimuttāyatanas described; 7. the (5) nāṇas arising from the practice of appamāṇa samādhi; 8. methods of practising the fivefold samādhi, and powers attained by doing so; 9. blessings of caṅkama; 10. on some (5) nissandas.

#### IV. Sumanā-Vagga (p. 32—44) 10 Suttas: —

1. On the meritoriousness of almsgiving; 2. in the first place donations are to be made to the Order of the Enlightened-One; 3. on the duties of women; 4. on the reward of almsgiving in this world and in the next; 5. blessings of almsgiving; 6. gifts made at due season; 7. how alms consisting in food are duly returned to the giver; 8. advantages bestowed upon him who has faith; 9. reasons for parents to wish for a son; 10. everybody reaches prosperity through one who has faith.

#### V. Muṇḍarāja-Vagga (p. 45—62) 10 Suttas: —

1. On five modes of appropriating wealth, approved of by the Buddha; 2. a good man is a benefactor in five respects; 3. on five rare boons which are not to be obtained by prayers or aspirations; 4. he who gives pleasant things receives also pleasant things; 5. on a fivefold superabundance of merits; 6. five blessings are named; 7. on five treasures; 8—9. on five states not to be obtained by anybody in the world; 10. how the venerable Nārada calmed king Muṇḍa at the death of queen Bhaddā.

#### VI. Nīvaraṇa-Vagga (p. 63—79) 10 Suttas: —

1. On five obstructions to reasoning; 2. these are a store of evil; 3. five qualities to be striven after; 4. five wrong times for spiritual exertion; 5. womankind is throughout a snare of Māra; 6. how to secure religious life; 7. everybody should consider repeatedly five matters; 8. on five reasons of worldly prosperity; 9—10. five

qualities are difficult to meet with in one who has left the world when he was aged.

VII. Saññā-Vagga (p. 79—83) 10 Suttas: —

1—2. Five ideas, if developed, end in Nirvāṇa; 3—4. the fivefold noble growth; 5—6. how a Bhikkhu may be fit for conversing with and living with his fellow-students; 7. what result is to be expected for a Bhikkhu or Bhikkhunī who practises five conditions; 8. the Buddha himself has practised them before attaining Buddhahood; 9—10. five exercises conducive to the highest perfection.

VIII. Yodhājīva-Vagga (p. 84—110) 10 Suttas: —

1—2. Five epithets of a Bhikkhu released in mind, released by wisdom; 3—4. on the Bhikkhu who has his dwelling in the Law (dhammavihārin); 5—6. on five individuals, resembling five warriors by profession; 7—10. on five disasters to come (anāgatabhayāni).

IX. Thera-Vagga (p. 110—118) 10 Suttas: —

1—5. On five qualities which make an Elder disagreeable to his fellows in the Brotherhood; 6—7. on five qualities which make an Elder agreeable to his fellows in the Brotherhood; 8. on five qualities by which an Elder is unprofitable, and on five by which he is profitable to everyone; 9. five qualities of a Bhikkhu still under training are enumerated, which bring about loss or gain, respectively; 10. the same are explained.

X. Kakudha-Vagga (p. 118—126) 10 Suttas: —

1—2. Five blessings named; 3. five modes of declaring one's own knowledge; 4. five pleasant states of life; 5. by five qualities a Bhikkhu will soon attain the immovable State; 6—8. the same, but adding, as further condition, the exercise which consists in fixing the attention on the inspiration and expiration; 9. the Tathāgata is likened to the lion, king of animals; 10. on five spurious teachers and the one true teacher, i. e. the Blessed-One.

XI. Phāsuvihāra-Vagga (p. 127—136) 10 Suttas: —

1. On five conditions of confidence for a Bhikkhu still under training; 2. what makes a Bhikkhu ill-famed?

3. a bad Bhikkhu is like a bandit full of tricks for escaping; 4. what gives a Bhikkhu the dignity of a tender ascetic (*samaṇasukhumāla*)? 5. five other pleasant states of life (Cf. X, 4); 6. how far can the Order live a pleasant life? 7—8. by five qualities a Bhikkhu deserves worship and gifts; 9. by five qualities a Bhikkhu rules the four quarters; 10. by five qualities he is fit for a solitary life in the forest.

**XII. Andhakavinda-Vagga** (p. 136—142) 10 Suttas: —

1. Five qualities make a Bhikkhu disagreeable and five others make him agreeable to families; 2. five conditions under which an ascetic is unfit for attendance and five others under which he is fit for it; 3. also, unfit or fit for right meditation; 4. the junior Bhikkhus are to be instructed and established in five rules of life; 5—10. five qualities drag a Bhikkhunī down to hell and five others lead her up to heaven.

**XIII. Gilāna-Vagga** (p. 142—147) 10 Suttas: —

1. If a Bhikkhu in illness is not deprived of five qualities, he may hope to find perfect release; 2. what result is to be expected for a Bhikkhu or Bhikkhunī who practises five conditions (Cf. VII, 7); 3. five conditions under which a sick man is hard to tend, and five others, under which he is easy to tend; 4. five qualities which make a person unfit to tend a sick man, and five others which make him fit for such services; 5—6. five things do not bestow long life and five things do so; 7. five conditions under which a Bhikkhu is unfit to live alone, when he is gone away from the Order, and five other conditions under which he is fit to do so (*saṅghamhāvapakāsītun ti saṅghato nikkhamitvā ekato vasitum*, Com.); 8. five troubles and five comforts of an ascetic; 9. five unpardonable sins; 10. five losses and five blessings.

**XIV. Rāja-Vagga** (p. 147—164) 10 Suttas: —

1. The Tathāgata, when founding the kingdom of righteousness, has his counterpart in the universal monarch; 2. and Sāriputta his in the eldest son of the

universal monarch, who succeeds his father on the throne; 3. both the universal monarch and the Tathāgata are subject to the Dhamma, their king (Cf. III, II, 4); 4. as an anointed king, wherever he abides, is in his own realm, even so a Bhikkhu, wherever he abides, has his mind released; 5—6. as the eldest son of a king aspires to royalty, or viceroyalty, respectively, even so does a Bhikkhu with regard to the destruction of sin; 7. five persons who sleep little in the night; 8. a Bhikkhu who deserves this name is likened to a true royal elephant; 9—10. five conditions under which an elephant of State does not deserve this name, or deserves it, respectively, and likewise five conditions under which a Bhikkhu does not deserve worship and gifts, or deserves them, respectively.

**XV. Tikaṇḍaki-Vagga (164—174) 10 Suttas: —**

1—2. On five individuals, each having some noteworthy characteristics; 3. five jewels, the appearance of which is rare on earth; 4. on five modes of arriving at indifference of mind; 5. by five one goes to hell and by five others to heaven; 6. five conditions under which a friend is not to be resorted to, and five others under which he is to be resorted to; 7. how a bad man gives alms, and how a good man does so; 8. on the manner of almsgiving by a good man; 9—10. five conditions bring about deterioration in a Bhikkhu, said to be samayavimutta, but not so their opposite.

**XVI. Saddhamma-Vagga (p. 174—185) 10 Suttas: —**

1—3. On the spirit in which the 'Good Law' must be heard, in order to bring fruit to the hearer; 4—6. the decline of the 'Good Law', as well as its duration, depends upon the wrong or right behaviour of the Bhikkhus; 7. on speeches styled ill placed and well placed, respectively; 8. five reasons for a Bhikkhu to be diffident, and five others for him to be confident; 9. one who is about to instruct others should call to mind five things; 10. five things difficult to remove.



**XVII. Āghāta-Vagga** (p. 185—202) 10 Suttas: —

1—2. On five repressions of ill-will; 3. = VII, 5—6; 5. five reasons why one puts a question to another person; 6. in the first part a dispute between Sāriputta and Udāyi is related, and in the second the Buddha shows how an Elder is agreeable to his fellows in the Order; 7. precepts for him who likes to pronounce an exhortation, and for him who receives it; on those who are not susceptible of exhortation and those who are so; 8. man is compared to a tree the growth of which is stopped or left unchecked; 9. how far a Bhikkhu apprehends quickly and does not forget what he has learnt; 10. what is the best sight, hearing, comfort, perception, and existence?

**XVIII. Upāsaka-Vagga** (p. 203—218) 10 Suttas: —

1—2. Five reasons for a layman to be diffident, and five others for him to be confident; 3. five reasons for going to hell or to heaven; 4. five dangers for a layman; 5. by five qualities one is an outcast, and by five others one is a jewel among laymen; 6. five reasons for a layman to retire into solitude, from time to time; 7. five forbidden trades; 8. one who observes the five Commandments need not be afraid of penalties; 9. a householder too is destined to the supreme Insight (sambodhi); 10. story of the pious Gavesī who, under the supreme Buddha Kassapa, has realized the highest salvation, together with 500 laymen who have become ascetics.

**XIX. Arañña-Vagga** (p. 219—221) 10 Suttas: —

1—10. Ten classes of men, each excelling by a special kind of ascetism, are described, and in every class one is named, as being the best among five who devote themselves to the same life, but from different motives.

**XX. Brāhmaṇa-Vagga** (p. 221—246) 10 Suttas: —

1. On five ancient brahmanic customs, which at present only occur among dogs; 2. on five classes of Brahmins; 3. the Buddha answers a Brahmin asking him the reason why the sacred texts sometimes cannot be

recalled, and sometimes can; 4. a Brahmin praises the Dhamma of the Buddha, extolling it by five exquisite similes; 5. the same Brahmin is allowed to praise the Buddha in the presence of 500 Licchavis; 6. on the five great dreams of the Bodhisat; 7. on five obstacles of the Vassa, unknown to ordinary soothsayers; 8. a word is well spoken, if endowed with five qualities; 9. when virtuous ascetics visit a family, there are five occasions for this to produce merit; 10. on the five elements of deliverance.

**XXI. Kimbila-Vagga** (p. 247—251) 10 Suttas: —

1. Reasons why, after the Parinirvāṇa of the Tathāgata, the 'Good Law' will not endure, and why it will endure; 2. five blessings in hearing the Dhamma; 3. a Bhikkhu is likened to a well-bred horse; 4. the five Forces (balas); 5. the five Cetokhilas; 6. five bondages of heart; 7. five blessings in gruel (yāgu); 8. also in cleaning one's teeth with a toothstick; 9. five evil consequences of reciting the Dhamma with a drawling, singing voice; 10. how one receives in sleep the reward of one's thoughtlessness and thoughtfulness, respectively.

**XXII. Akkosaka-Vagga** (p. 252—256) 10 Suttas: —

Five evil results springing from (1) reviling (2) contentiousness (3) breach of morality (4) talkativeness (5—6) ill-will (7—8) unamiability (9) fire (10) sojourn at Madhurā. [From 3—8 the good results of the opposite good conduct are also named.]

**XXIII. Dīghacārika-Vagga** (p. 257—261) 10 Suttas: —

Five evil results springing from (1—2) roving about (3—4) exceedingly protracted residence (5) living as a family friend (6) too intimate contact with families (7) wealth (8) a family taking its meal at the wrong time (9—10) black snakes, a counterpart of which are women. [At 1—4 and 7—8 the opposite blessings are named.]

**XXIV. Āvāsika-Vagga** (p. 261—267) 10 Suttas: —

1. By five qualities a resident Bhikkhu is unworthy or worthy of honour; 2. he is disagreeable or agreeable

to his fellow-students; 3. he illumines his residence; 4. he is very useful to his residence; 5. he has compassion on householders; 6—10. he goes to hell or heaven.

**XXV. Duccarita-Vagga** (p. 267—270) 10 Suttas: —

1—8. Five evil and good results springing from bad or good conduct, respectively; 9. five evils i. e. those of a charnel-house and those likened to them, in a man; 10. five evil results to one who is in love with another.

**XXVI. [Upasampadā-Vagga]** (p. 271—278) 21 Suttas: —

1. Qualities to be sought for in the Bhikkhu who confers the Upasampadā; 2. those in him who gives Nissaya or institutes a novice; 3—8. five sorts of selfishness, for the destruction of which one lives a religious life. After having given them up, one is able to practise the four Jhānas and so on, up to Arhatship; 9—11. qualities necessary to anyone of the (13) officials in the Order; 12—15. the observance or non-observance of the five Commandments decides the heaven or hell for each one, be he Bhikkhu or layman, man or woman, orthodox or sectarian; [16—21.] supplement corresponding with III, xxvii, 11, differing only in number and kind of things to be practised.

Sum total of the Suttas: 271 or about 300, if we count a separate Sutta for each of the different persons mentioned *sub* XXVI, 9—11 and 12—15.

**CHAKKA-NIPĀTA** (part III, p. 279—452).

**I. Āhuneyya-Vagga** (p. 279—288) 10 Suttas: —

1—4. Various reasons, in number six, why a Bhikkhu is qualified to receive homage and presents; 5—7. a Bhikkhu thus qualified is likened to a well-bred royal horse; 8. six Anuttariyas; 9. six subjects to be recollected; 10. the same in detail.

**II. Sārāṇiya-Vagga** (p. 288—308) 10 Suttas: —

1—2. On six matters that should be remembered; 3. on six principles or elements of Deliverance; 4—5. on

the unhappy and happy death; 6. a wife endeavours to lead her husband, who is ill, to complete indifference of mind; 7. the Buddha exhorts his disciples to spiritual strenuousness; 8. on the sinfulness of hurting any species of living beings; 9. how to dwell on the thought of death; 10. reasons for doing so.

### III. Anuttariya-Vagga (p. 309—329) 10 Suttas: —

1. Three conditions connected with spiritual decay; three further reasons; 2. six conditions, the very reverse of the former; 3. on six denominations of sensual pleasures; 4. a Bhikkhu, if endowed with six qualities, is able to cleave mount Himavat; 5. on six subjects to be recollected (dealt with differently from I, 10); 6. = 5. (only slightly varied); 7. on six seasons for a Bhikkhu to approach another endowed with mental energy, for the sake of being instructed in the Dhamma; 8. dispute among the Elders about the due season for doing the aforesaid (7.); Mahākaccāna repeats what he had heard from the Buddha himself (= 7.); 9. on five subjects to be recollected, propounded by Ānanda, while the sixth is added by the Buddha (differently from I, 9; 10; III, 5; 6); 10. the six Anuttariyas are explained in full.

### IV. Devatā-Vagga (p. 329—344) 12 Suttas: —

1. Six conditions of spiritual decay and their opposite; 2. six conditions of spiritual progress; 3. the same, only 5—6 are given differently; 4. without faith in the Buddha, the Dhamma, and the Saṅgha, and observance of the Commandments nobody, not even the highest angel and archangel, can enter supreme knowledge; 5. six ingredients of vijjā; 6. on six roots of contention; 7. on the almsgiving which has six attributes; 8. a Brahmin who denies action is refuted; 9. three causes of the rise of kamma; three further causes; 10. reasons why the 'Good Law' will be of short or long duration after the Parinirvāṇa; 11. whatever he shall desire, nothing is impossible to a Bhikkhu having his mind under control; 12. what the Buddha likes most.

V. Dhammika-Vagga (p. 344—373) 12 Suttas: —

1. Who is the true Nāga? 2. how did it come that Migasālā, a lay-woman, was unable to understand how two men, one living in celibacy and one in the married state, could attain the same lot after death; 3. on poverty in a twofold meaning; 4. Bhikkhus who devote themselves to Jhāna should be praised; 5—6. how far the Dhamma of the Buddha is attended with advantages even in this world; 7. it is enough to know oneself free from āsavas; 8. without subjugation of senses there is no final release, just as a tree deprived of branches and leaves is destined to ruin; 9. Ānanda answers a question addressed to him by Sāriputta who in turn says that Ā. himself is a true pattern of a Bhikkhu; 10. on six different ends of life; 11. on appamāda depends both the temporal and the spiritual end of life; 12. the story of the venerable Dhammika who, on account of his quarrelsome disposition, had been banished by native people from seven different abodes, and was gone to the Buddha, who, in his turn, receives him in friendly way, and converts him from his roughness.

VI. Mahā-Vagga (p. 375—420) 10 Suttas: —

1. A lute with strings too loose or too strained gives no tone, and such is man, when striving after holiness; the Arhat is intent upon six matters; 2. on the occasion of the death of the venerable Phaggunā the Buddha expounds six blessings of hearing the Dhamma and investigating its sense, in due season; 3. Pūraṇa Kassapa divided mankind into six classes, according to the colour they have by nature, but the Buddha alone knows what is the nature of men, and propounds, therefore, another division of mankind; 4. on six conditions under which a Bhikkhu is worthy of homage and presents, also on six different modes of getting rid of the āsavas; 5. the Buddha exhorts a worker in wood to give alms to the Order; 6. the story of Citta son of Hatthisāri who, after having become a Bhikkhu and attained high spiritual states, returned to the world, but again left the world

and attained Arhatship; 7. whereas the Elders try to guess the meaning of an enigmatical sentence, the true meaning of it is set forth by the Buddha; 8. the Tathāgata possesses full knowledge of the hearts of men; 9. doctrines on sensual pleasures (kāmas), their origin, difference, fruit, cessation, and the way leading to this last; the same doctrines on vedanā, saññā, āsava, kamma, and dukkha; 10. on the six Balas or Forces of the Tathāgata, and how he, therefore, is able to answer every question.

VII. Devatā-Vagga (p. 421—429) 10 Suttas: —

1—2. Without having abandoned six dhammas one is unable to realize the fruition of the State of Anāgāmin and Arhat, respectively; 3. on some consequences of cultivating friendship with sinners and with virtuous men; 4. of delighting in society and of not delighting in it; 5. on six conditions of spiritual gain, concisely and at length; 6. without concentration of mind the various kinds of Iddhi will not arise, with it they will arise; 7—10. six qualities are needed by a Bhikkhu, if he wishes to arrive at readiness in realizing everywhere anything he likes, at strength in contemplation, and at the first stage of trance.

VIII. Arahatta-Vagga (p. 429—434) 10 Suttas: —

1. Six qualities in a Bhikkhu decide his present and future state; 2. six are indispensable for realizing Arhatship; 3. and full knowledge of supreme wisdom; 4. by six a Bhikkhu lives in complete ease, when he has also set about the destruction of āsavas; 5. what is needed to acquire and augment virtue; 6. a Bhikkhu makes swift progress in virtue, if he abides in six conditions; 7—8. he goes to hell or heaven, if he is endowed with six habits; 9. six requisites for a Bhikkhu who will realize Arhatship; 10. under six conditions spiritual loss or gain, respectively, are to be expected.

IX. Sīti-Vagga (p. 435—440) 11 Suttas: —

1. Six conditions under which a Bhikkhu is unable or able to realize the highest calmness of mind;

2—4. to conform his life to the 'Good Law'; 5. to attain truth; 6—7. one who adheres to right views is no longer able to produce six mental states; 8—11. six points of non-liability (abhabbatthānas).

X. Ānisamsa-Vagga (p. 441—445) 11 Suttas: —

1. Six rare appearances; 2. six blessings of seeing face to face the Fruition of Sotāpatti; 3—6. unless a Bhikkhu regards saṅkhāras, dhammas, and nibbāna as they ought to be regarded, he cannot reach his goal; 7—9. a Bhikkhu is able to call up in his mind the idea of impermanence, of suffering, and of non-individuality, if he reflects upon six blessings and neglects all existing things; 10. the three bhavas are to be given up, and one should be trained in the three sikkhās; 11. the three taṇhās and the three mānas are to be given up.

XI. Tika-Vagga (p. 445—449) 10 Suttas: —

Ten groups of dhammas each are enumerated.

XII. (p. 449—452) 8 Suttas: —

1. Under six conditions one is unable or able to meditate on the impurity of the body; 2. the same as regards meditation on the evils of sensations, and so on; 3—4. how, on account of six qualities, celebrated householders, beginning with Tapussa, attained the highest consummation; 5—8. supplements.

Sum total of the Suttas: — 124, or about 150 if we count a separate Sutta for each of the Satipaṭṭhānas (XII, 2) and likewise for each householder (XII, 4).

SATTAKA-NIPĀTA (p. IV, p. 1—149).

I. Dhana-Vagga (p. 1—8) 10 Suttas: —

1—2. Seven conditions under which a Bhikkhu is either not dear or dear to his fellow-students; 3. seven Balas; 4. the same explained; 5. seven Dhanas; 6. the same explained; 7. seven kinds of wealth not shared (with the owner) by others; 8. seven Samyojanas; 9. how in order to get rid of them a holy life is lived; 10. also seven S. (the same as *sub* 8 exc. 6 and 7, which are different).

## II. Anusaya-Vagga (p. 9—15) 8 Suttas: —

1. Seven Anusayas; 2. how these are to be abandoned;
3. which families are to be visited; 4. seven individuals are worthy of homage and presents; 5. simile of the water applied to seven individuals; 6—7. on seven individuals, each of whom is worthy of homage and presents;
8. seven constituent parts of a niddasa (= khīṇāsava).

## III. Vajji-Vagga (p. 16—27) 12 Suttas: —

1. Seven conditions of welfare taught to the Licchavis about the Vajjians (sermon referred to *sub* 2 § 3);
2. on the same subject (= M.P.S. I, 1—5); 3. (= M.P.S. I, 6); 4—7. on the same subject with some variations;
- 8—9. seven conditions of loss or welfare for a Bhikkhu under training, and for a lay-disciple; 10—12. seven kinds of failure, success, loss, and gain of a lay-disciple.

## IV. Devatā-Vagga (p. 27—39) 10 Suttas: —

- 1—4. On seven conditions of welfare for a Bhikkhu (in each Sutta with slight variations); 5—6. what Bhikkhu is to be resorted to as a friend; 7. on seven qualities required by a Bhikkhu who will realize the four Paṭi-sambhidās; 8. seven required by him who wishes to get the mind under control (the same with regard to Sāri-putta); 9. the Buddha points to the seven constituent parts of a niddasa (Cf. III, 8) as made known by him;
10. = 9 (only the niddasavatthus are differently given).

## V. Mahāyañña-Vagga (p. 39—67) 10 Suttas: —

1. The seven Viññāṇaṭṭhitis; 2. seven requisites for the attainment of samādhi; 3. seven fires; 4. on the occasion of a great sacrifice the Buddha delivers a speech full of moral instruction; 5. seven ideas to be developed;
6. the same in detail; 7. without complete chastity there is no complete knowledge; 8. on union and separation with regard to both sexes; 9. reasons why the same offerings have, in one case, no great reward, while, in another case, they have a great reward; 10. what a lay-woman called the greatest wonder among seven.

## VI. Apyākata-Vagga (p. 67—98) 10 Suttas: —

1. Why there is no uncertainty about things not



manifested in a holy disciple of the Buddha, learned in the Scriptures? 2. on seven states of man (*purisagatis*) and the so-called *anupādā parinibbāna*; 3. *Moggallāna* receives instruction on the knowledge possessed by the inhabitants of the *Brahma-world*, concerning *sa-upādisesa* and *anupādisesa*, from the mouth of one of them, and the Buddha supplements it; 4. on the immediate fruits of almsgiving; 5. on four matters which a *Tathāgata* need not guard against, and on three in which he is blameless; 6. reasons why the 'Good Law' will have no long duration, and why it will last long; 7. seven qualities in a *Bhikkhu* who wishes to effect the destruction of *āsavas*; 8. rules to overcome somnolence, and some other miscellaneous subjects are dealt with; 9. on seven wives, each of them likened to a murderer, a robber and so on; 10. doctrines on anger.

## VII. *Mahā-Vagga* (p. 99—139) 10 Suttas: —

1. Simile of a tree without or with branches and leaves applied to the spiritual order; 2. on the theme 'impermanent are all component things', with copious illustrations taken from the general dissolution in future times; the example of a former teacher named *Sunetta*; 3. under which conditions *Māra* cannot attack a holy disciple; 4. on seven qualities by which a *Bhikkhu* becomes worthy of homage and presents; 5. on the high dignity of one who is styled *khīṇāsava*; 6. reverence for the Teacher implies also reverence for the *Dhamma* and so on, and the same with irreverence; 7. practice of the *satipaṭṭhānas* and the like is indispensable for arriving at final emancipation; 8. the sermon called *aggikkhandhopama*, on the preaching of which a hot stream of blood gushed from the mouth of sixty *Bhikkhus*, and sixty others returned to the world saying 'difficult is this O Blessed-One, difficult is this O Blessed-One', while sixty others reached salvation; 9. on forbearance towards our fellows in religious life; 10. life is short, let us cultivate earnestness!

## VIII. Vinaya-Vagga (p. 140—144) 10 Suttas: —

1—8. Seven qualities of a vinayadhara; 9. on a sure criterion for discerning what is the Dhamma, the Vinaya, and the doctrine of the Buddha; 10. seven rules for settling questions.

## IX. [Vaggasaṅgahitā Suttantā] (p. 144—149) 10 Suttas: —

On some miscellaneous matters, each of which is discussed as comprising seven parts.

Sum total of the Suttas: — 90 or a little more, if we here also count the last Suttas separately.

## AṬṬHAKA-NIPĀTA (part IV, p. 150—350).

## I. Mettā-Vagga (p. 150—172) 10 Suttas: —

1. Eight advantages to be expected from the practice of benevolence; 2. eight reasons and causes which strengthen elementary wisdom (ādi<sup>1</sup>brahmacariyikā paññā); 3—4. eight qualities which make a Bhikkhu unpleasant or pleasant to his fellow-students; 5. eight conditions inseparable from the 'world'; 6. the same at greater length; 7—8. whosoever will not be subdued by those (worldly) inclinations which have ruined Devadatta must subdue them; 9. on certain practices of Nanda which are conducive to religious life; 10. why it is necessary to remove bad Bhikkhus, in order to save the rest.

## II. Mahā-Vagga (p. 172—208) 10 Suttas: —

1. Some brahmanical statements about the ascetic Gotama put in a true light; 2. Sīha, the general, visits the Blessed-One who, in his turn, overcomes the scruples of the former (= M. VI, 31); 3. a Bhikkhu is likened to a well-bred royal horse; 4. difference between horses and men, in respect of their behaviour; 5. eight defects; 6. eight qualities by which a Bhikkhu (and Sāriputta) is suitable for a messenger; 7—8. woman fascinates man, and man woman by reason of eight things; 9—10. on eight wonders of the ocean and on eight of the Doctrine and Discipline.

### III. Gahapati-Vagga (p. 208—235) 10 Suttas: —

1. Ugga of Vesālī, a householder, narrates eight marvellous events which have happened to him, and is proclaimed by the Buddha to be endowed with eight marvels; 2. the same is related of Ugga of Hatthigāma; 3. Hatthaka Ālavaka, another householder, is praised by the Buddha, chiefly on account of his wish that others might not gain knowledge of the good qualities he had; 4. once he gave the reasons of his great popularity to the Buddha, who declared him to be possessed of eight marvels; 5—6. on the Upāsaka as he should be; 7. eight Forces, each being proper to a special kind of man; 8. on eight Forces by which an Arhat is sure to be an Arhat; 9. there are eight wrong times and seasons and only one right time and season for leading a life of holiness; 10. instructions given by the Buddha to the venerable Anuruddha on the value and practice of eight thoughts fitting for eminent men (*mahāpurisavitakkā*).

### IV. Dāna-Vagga (p. 236—248) 10 Suttas: —

1. Eight kinds of gifts; 2. a strophe on the divine way to the world of gods; 3. eight motives for almsgiving; 4. the image of the field and seed is interpreted and applied to the ascetics and the presents made to them; 5. on eight modes of rebirth of an almsgiver, according to his wish; 6. the three opportunities of acquiring merit considered in the eight different results produced by those who take them; 7. eight gifts dealt out by the good man living in the world; 8. encomium upon him; 9. on eight fountain-heads of merit; 10. the eight mortal sins leading to rebirth in hell, among animals and ghosts.

### V. Uposatha-Vagga (p. 248—273) 10 Suttas: —

1. On the observance of the Uposatha with eight constituent parts; 2—3. how does it come, that such an Up° will bring about great blessings to him who observes it? — 4. all men are equally concerned with it; 5. — 2—3; 6. the Buddha answers the question concerning

the qualities women must possess, in order to be reborn to companionship of the charming angels (*manāpayikā devā*); 7—8. on the same subject-matter; 9—10. by four mental dispositions women are declared to have won this world, and by four others they are declared to have won the next world.

VI. *Sa-ādhāna-Vagga* (p. 274—293) 10 Suttas: —

1. How the Blessed-One permitted women to enter the Order (= C. X, 1); 2. eight requisites needed by a Bhikkhu who is to become instructor of another Bhikkhu; 3. a rule distinguishing what the doctrine of the Buddha is from what it is not; 4—5. there are four conditions of temporal welfare and four other conditions of spiritual welfare for a man living in the world; 6. eight designations of sensual pleasures are explained; 7—10. by eight qualities a Bhikkhu is worthy of worship and offerings.

VII. *Bhūmicāla-Vagga* (p. 293—313) 10 Suttas: —

1. A Bhikkhu, living in solitude and free from dependence, may possibly show eight different attitudes of mind towards those wishes for material gifts which have sprung up in him; 2. under which conditions a Bhikkhu may be said to please himself and others, or himself and not others, or others and not himself; 3. instruction as to the way to attain a state of mind where there is but one thought, that of holiness; 4. the Buddha relates what has happened to him, when he dwelt at Gayā on the Gayāsīsa, before attaining the supreme Buddhahood; 5. on the eight positions of mastery; 6. on the eight stages of deliverance; 7. on the eight unworthy practices; 8. on the eight worthy practices; 9. on the eight assemblies; 10. how Ānanda was incapable of comprehending a suggestion of his Master, and how Māra approached the Buddha; eight causes of earthquake.

VIII. *Yamaka-Vagga* (p. 314—335) 10 Suttas: —

1—2. Eight qualities needed by a Bhikkhu in order to be completely pleasant and pure; 3. how a Bhikkhu

is to dwell on the thought of death; 4. and how this thought will finally lead to Nirvāṇa; 5. on eight blessings; 6. on the same, each single blessing being described; 7. = VII, 1; 8. = VII, 2; 9. eight conditions are conducive to a Bhikkhu still under training, and eight others are not so; 10. on the eight occasions for indolence and on the eight occasions for energy.

**IX. Sati-Vagga** (p. 336—350) 10 Suttas: —

1. Simile of a tree without or with branches and leaves applied to the spiritual order (Cf. VIII, vii, 1); 2. under which conditions a sermon presents itself to the mind of the Tathāgata; 3. what answer the followers of the Buddha have to give, if asked about the origin, the end, and the essence of all dhammas; 4. under eight conditions a bandit will soon be seized, and under eight others he will be undisturbed at his profession; 5. on eight different denominations of the Tathāgata; 6. what the Buddha likes most (Cf. VI, iv, 12); 7. the Order is entitled to overturn the begging-bowl or to set it up again before a layman on account of eight reasons; 8. the laymen are entitled to manifest dissatisfaction or satisfaction against a Bhikkhu on account of eight reasons; 9. likewise the Order is entitled to proceed with censures against a Bhikkhu of such habits; 10. there are eight kinds of disqualification which a Bhikkhu incurs, who is under the censure called *tassa-pāpiyyasikā*.

Here follow first a number of names of female followers of the Buddha, then the ordinary concluding chapter.

Sum total of the Suttas: — about 100.

**NAVAKA-NIPĀTA** (part IV, p. 351—466)

**I. Sambodha-Vagga** (p. 351—373) 10 Suttas: —

1. How to answer questions about those mental dispositions which foster all that belongs to the supreme knowledge; 2. how far a Bhikkhu is to be styled

nissayasampanna; 3. the Buddha teaches the venerable Meghiya, who has been tempted in the solitude, the means by which one might attain Nirvāṇa, even in this world; 4. instruction given by the Buddha to the venerable Nandaka on four things needed by a Bhikkhu, in order to reach perfection; and instruction given by Nandaka to his fellow Bhikkhus on five advantages springing from hearing the Law, preached in due course, and from religious conversation; 5. on four Forces and five reasons for fear; 6. things to resort to or not to resort to; 7—8. what an Arhat is not able to perform; 9. nine individuals; 10. nine individuals are worthy of worship and offerings.

II. *Sīhanāda-Vagga* (p. 373—396) 10 Suttas: —

1. Sāriputta makes known to the Buddha how much he is established in the meditation called *kāyagatā sati*, and forgives a Bhikkhu who had defamed him; 2. on nine individuals who are released from hell and similar evil states, though they have the Skandhas remaining (*sa-upādisesā*) when dying; but the Buddha himself is afraid this doctrine may bring about carelessness in the hearers; 3. on the only true reason why a holy life is lived, that abides in the Blessed-One; 4. Sāriputta examines Samiddhi on some cardinal points of the Doctrine; 5. why we should become disgusted with this body; 6. nine *Saññās* are to be developed; 7. under which conditions one should not visit families or visit them, why one should not sit down in their houses or should sit down there; 8. on the observance of the *Uposatha* with nine constituent parts; 9. a number of *Devatās* announce what had caused them after-remorse; 10. the Buddha narrates how, in a former birth, he gave many and great presents, when he was the Brahmin *Velāma*, but he declares that benevolence and the feeling of impermanence surpass all other gifts.

III. *Sattāvāsa-Vagga* (p. 396—409) 11 Suttas: —

1. The *Uttarakurus*, the inhabitants of *Jambudīpa* and the *Tāvātimsa-Gods* are spoken of as outdoing

one another, every time in three things; 2. on three times three different horses and men; 3. nine dhammas, each having its root in craving; 4. on nine abodes of beings (sattāvāsā); 5. in what manner the mind of a Bhikkhu is well stored with wisdom; 6. on the same subject, but more diffusively and substituting 'thoughts' for wisdom; 7—8. if the five sorts of fear are calmed and the four elements of Sotāpattiship are present, a man may declare himself to have overcome hell and so on and to have entered the stream leading to Sambodhi; 9. on the nine occasions of ill-will; 10. on the nine repressions of ill-will; 11. on the nine successive destructions.

IV. Mahā-Vagga (p. 410—448) 10 Suttas: —

1. On the nine successive states; 2. the means and ways of attaining them; 3. happiness originating in the five pleasures of sense is the reverse of the happiness called Nirvāṇa, which consists of nine states of trance one higher than the other; 4. without being well acquainted with the whole system of contemplation nobody is able to make progress in it; 5. the destruction of the āsavas is the result of every step made in the sphere of contemplation; 6. an intricate question about consciousness is answered; 7. the doctrine of the Buddha on the world's end expounded; 8. the struggle of the devas and asuras is typical of the struggle of the Bhikkhus with Māra; 9. when a Bhikkhu should resort to solitude, and how he there gets rid of all āsavas; 10. the Buddha relates to Ānanda how he had attained the Buddhahood by going through the nine successive states, and describes them *in extenso*.

V. Pañcāla-Vagga (p. 449—454) 10 Suttas: —

1. A discourse to the same effect as in IV, 3, with reference to a stanza attributed to a devaputta; 2. who is rightly to be called 'witness in the body' (kāyasakkhi)? 3. — 'emancipated by wisdom'? 4. — 'emancipated in two ways'? 5—10. on the meaning of a series of terms or notions.

VI. Khema-Vagga (p. 455—456) 11 Suttas: —

1—10. as in V, 5—10; 11. holiness cannot be realized without putting away nine dhammas.

VII. Satipatthāna-Vagga (p. 457—461) 10 Suttas: —

The four Satipatthānas are to be practised in order to get rid of (1) the five weaknesses of moral training (2) the five obstacles to a religious life (3) the five pleasures of sense (4) the five Skandhas springing from Upādāna (5) the five bonds belonging to the lower part (6) the five states of existence (7) the five kinds of niggardliness (8) the five bonds belonging to the upper part (9) the five kinds of stubbornness (10) the five bondages of heart.

VIII. Sammappadhāna-Vagga (p. 462—463)

10 Suttas: —

The four Sammappadhānas are enjoined here in the same manner as the four Sati<sup>o</sup> before.

IX. Iddhipāda-Vagga (p. 463—464) 10 Suttas: —

So also the four Iddhipādas.

Then follows some additional matter.

Sum total of the Suttas: — 100.

DASAKA-NIPĀTA (part V, p. 1—310).

I. Ānisaṃsa-Vagga (p. 1—14) 10 Suttas: —

1. How good conduct gradually nears a summit (of righteousness); 2. in a Bhikkhu possessed of good conduct spiritual life goes on spontaneously, not intentionally; 3—5. and according to an internal law of causation; 6—7. how far it is possible to be without any (distinct) perception, and yet to have perception; 8—10. how a Bhikkhu can acquire thorough brightness and purity.

II. Nātha-Vagga (p. 15—32) 10 Suttas: —

1. A Bhikkhu who is endowed with five qualities, and who resorts to a dwelling-place likewise endowed with five qualities, will soon attain complete emancipation; 2. a Bhikkhu who is deprived of five and endowed with



five qualities is styled 'the accomplished one', 'the perfect one', 'the excellent man'; 3. the ten bonds; 4. there is no progress in holy life without abandoning the five kinds of stubbornness and the five bondages of heart; 5. ten are deemed chief of all of the same class; 6. ten individuals worthy of homage and presents; 7—8. on the ten conditions granting protection (*nāthakaraṇā dhammā*); 9. the ten noble states (*ariyāvāsas*); 10. the same are explained.

### III. Mahā-Vagga (p. 32—69) 10 Suttas: —

1—2. On the ten Forces of a Tathāgata; 3. how we are to abandon something by deed, something by word and something by insight; 4. some marks are given, by which it is possible to distinguish true statements which a Bhikkhu makes about himself from false; 5. the ten Kasiṇāyatanas; 6. a stanza quoted from S. I, 126 is interpreted and proved to be conformable to the doctrine of the ten Kasiṇas; 7—8. the ten great questions, an epitome of the Doctrine of the Buddha; 9. instability is everywhere, and change; therefore the wise loathe all, having a mind only to attain in this life the *anupādā-parinibbāna*; 10. the king Pasenadi states what had most impressed him in the Blessed-One.

### IV. Upāli-Vagga (p. 70—77) 10 Suttas: —

1. Ten reasons why the Tathāgata has prescribed the moral precepts and the Pātimokkha to his disciples; ten reasons for establishing the Pātimokkha (*pātimokkhatṭhapaṇa*); 2. a Bhikkhu possessed of ten qualities should be selected for settling difficulties within the Order; 3. — should confer the Upasampadā; 4. — give the Nissaya, attend upon a novice; 5. how far we are right in saying that there is dissension, or 6. concord within the Order; 7. = 5; 8. on the punishment of him who causes dissensions in the Order; 9. = 6; 10. on the reward of him who restores the Order to concord.

### V. Akkosa-Vagga (p. 77—91) 10 Suttas: —

1. Why quarrels and disputes arise in the Order; 2—3. ten roots of contention; 4. a Bhikkhu who wants

to rebuke another Bhikkhu should consider five things and recall to his mind five other things; 5. on ten evils of entering the royal harem; 6. the Blessed-One persuades the Sakkas to keep the eightfold Uposatha; 7. whence it comes that there is good conduct and bad conduct, the one distinct from the other; 8. ten matters are to be considered repeatedly by an ascetic; 9. ten things dependent upon the body; 10. on ten things which are conducive to kindness, peace, and concord.

**VI. Sacitta-Vagga** (p. 92—112) 10 Suttas: —

1—2. In which manner a Bhikkhu is expert in indicating his own thoughts; 3. on backsliding, standing still, and progress in good conditions; the same as in 1—2; 4. = 1—2; § 7 sqq. are nearly identical with IX, vi, 3 sqq.; 5. = 1—2; 6—7. ten ideas will be a great blessing if developed; 8. Cf. VIII, LXXXIII; 9. a certain mode of mental training recommended; 10. the ten ideas are expounded in detail (the idea of suffering-*ādīnavasāññā* is exemplified by a long list of diseases).

**VII. Yamaka-Vagga** (p. 113—131) 10 Suttas: —

1. Both ignorance and emancipation by knowledge are nourished and fulfilled by something, and this may finally be reduced to association with the bad and the good, respectively; 2. the same is said with regard to craving and emancipation by knowledge; 3—4. five states are consummated in this life and five after this life; 5. rebirth is sorrow, no rebirth happiness; 6. not delighting is sorrow, delighting happiness; 7—8. on the necessity of faith as the condition of every other moral quality; 9. the ten topics worthy of the followers of the Buddha; 10. on the ten subjects of praise.

**VIII. Ākaṅkha-Vagga** (p. 131—151) 10 Suttas: —

1. Exhortation to a life of uprightness, addressed to the seeker of various things specified under ten heads, each beginning with 'if he should desire' (Cf. M. N. I, 33 sqq.); 2. on the ten thorns, ending with an exhortation to a thornless life; 3. there are ten obstacles to, and ten aids to ten desired things, difficult to meet with

in this world; 4. the tenfold noble gain; 5. the lay-woman Migasālā did not comprehend how two men, the one living a worldly life and the other living in celibacy, could reach the same future state, and this leads the Buddha to speak of the future state of ten individuals; 6. birth, old age, and death are the three conditions which cannot be overcome but by overcoming all that is involved in them; 7. a bad Bhikkhu is likened to a crow, in ten points; 8. the Niganthas are possessed of ten evil qualities; 9—10. ten occasions and ten repressions of ill-will.

**IX. Thera-Vagga** (p. 151—176) 10 Suttas: —

1. The Tathāgata is released and emancipated from ten conditions; 2. only if endowed with ten qualities a Bhikkhu is able to increase and prosper; 3. under which conditions a sermon occurs to the Tathāgata; 4—6. ten other qualities are named which, if extant in a Bhikkhu, make him increase and prosper; 7. on ten dispositions which do not conduce to his being loved, respected, apt to meditate, to live an ascetic and lonely life, and on ten others which conduce to his being loved, and so on; 8. ten losses which a Bhikkhu incurs who abuses his fellow-students; 9. the story of Kokālika, who had sinned by abusive talk against Sāriputta and Moggallāna; on the duration of the punishments in hell; 10. on the ten Forces of an Arhat, by which he knows that his āsavas have come to an end.

**X. Upāsaka-Vagga** (p. 176—206) 10 Suttas: —

1. On ten classes of wealthy men, considered so far as they deserve praise or blame; 2. he who is calmed as regards the five kinds of fear, and possesses the four elements of Sotāpattiship, and, moreover, understands well the noble Method (ariyo nāyo) may fairly declare himself to be freed from all evil states, and to have his final goal in Perfect Knowledge; 3. Anāthapiṇḍika confutes the confessors of other tenets by propounding to them the tenets of the Buddha, so far as they are opposed to the former; 4. so does also Vajjiyamāhita

with other teachers, by wisely distinguishing between what is really the doctrine of the Buddha, and what is not; 5. why the Blessed-One did not answer a question of Uttiya, a wandering ascetic; 6. a dialogue between Ānanda and Kokanuda on the eternity of the world and the like; 7. a Bhikkhu deserves homage and presents, if he is endowed with ten dispositions; 8. an Elder lives easily, wherever he dwells, if possessed of ten qualities; 9. Upāli, who wants to retire into solitude, is persuaded by the Buddha to live in the community, as more suitable for him; 10. one cannot reach Arhatship without getting rid of ten evil conditions.

**XI. Samaṇasaññā-Vagga** (p. 210—222) 12 Suttas: —

1. Three ideas, if developed, bring seven conditions to perfection; 2. the seven Bojjhaṅgas, if developed, bring three Vijjās to perfection; 3. where wrong, in its tenfold aspect, exists, there is failing, non-success; 4. bad views and good views are the reason why, in one case, sorrow results, and happiness in the other case; 5. what occurs, if ignorance or knowledge be the leader? 6. the ten things which have been brought to nought (nijjavatthu); 7. on the noble washing away; 8. on the noble purging; 9. on the noble vomiting; 10. the ten conditions which are to be removed; 11. how far a Bhikkhu is no longer under training; 12. the ten attributes of one who is no longer under training.

**XII. Paccorohaṇi-Vagga** (p. 222—237) 10 Suttas: —

1—4. On the meaning of the two couples of notions, viz. adhamma and anatta, dhamma and attha, each Sutta varying the theme, or repeating it, with some modifications and amplifications; 5—6. what is meant by 'this side and the other side of the river'? 7—8. on the spiritual 'Coming down again' (Paccorohaṇi); 9. right views are the dawn of every good condition; 10. ten conditions are to be developed.

**XIII. Parisuddha-Vagga** (p. 237—240) 11 Suttas: —

1—9. Right views and their whole train of consequences, in number ten, are considered under different

aspects, and are said to be found nowhere but in the Discipline taught by the Buddha; 10—11. wrong views and right views and their train of consequences are identified with wrong and right in general.

**XIV. Sādhū-Vagga** (p. 240—244) 11 Suttas: —

Wrong views and right views and their train of consequences are differently set forth.

**XV. Ariyamagga-Vagga** (p. 244—247) 10 Suttas: —

On the same subject.

**XVI. Puggala-Vagga** (p. 247—249) 12 Suttas: —

Different consequences following the circumstance that an individual is possessed of wrong views or right views, and so on.

**XVII. Jāṇussoṇi-Vagga** (p. 249—273) 11 Suttas: —

1—2. = XII, 7—8 with some modifications; 3—4. = XII, 5—6 with the same modifications; 5—7. = XII, 1—4 also modified in the same manner as before; 8. according to the three causes of Karma, viz. covetousness, hatred, and delusion, each of the ten transgressions has its threefold cause; 9. how the Dhamma is approached; 10. on the threefold defilement and purification of the body, the fourfold defilement and purification of the speech, and the threefold defilement and purification of the mind; 11. the question, if the departed kinsmen enjoy the gifts offered to them, is solved, and every difficulty in this problem is touched upon.

**XVIII. Sādhū-Vagga** (p. 273—277) 11 Suttas: —

Identical with XIV, only substituting the ten transgressions and the abstinence from them for the wrong and right views, and so on.

**XIX. Ariyamagga-Vagga** (p. 278—281) 10 Suttas: —

On the same subject.

**XX. Puggala-Vagga** (p. 281—282)

As in XV with the same difference, as mentioned *sub* XVIII.

**XXI. Karajakāya-Vagga** (p. 283—303) 10 Suttas: —

1—4. Ten evil conditions lead man (womankind, female

hearers) to hell, and ten good conditions lead men (womankind, female hearers) to heaven; 5. a lay-woman dwells with diffidence in her house, if she is not endowed with ten qualities, on the contrary, she dwells there with confidence, if she is endowed with them; 6. the doctrine on the 'creeping along' is expounded; 7—8. on the threefold ruin and prosperity of deeds committed with the body, on the fourfold ruin and prosperity of deeds committed with the speech, and on the threefold ruin and prosperity of deeds committed with the mind; 9. on certain exercises recommended to every man and woman, in order to avoid sin and sorrow; 10. on the threefold bad and good conduct depending upon body, on the fourfold bad and good conduct depending upon speech, and on the threefold bad and good conduct depending upon the mind.

**XXII.** [no title] (p. 303—310) 10 Suttas: —

1. One goes to hell or heaven, if endowed with ten tendencies; 2. — with twenty tendencies; 3. — with thirty tendencies; 4. — with forty tendencies; 5—7. the same, only with different wording; 8—10. supplementary matters, as usually at the end of a Nipāta.

Sum total of the Suttas: — about 220.

**EKĀDASAKA-NIPĀTA** (part V, p. 311—361).

**I.** Nissaya-Vagga (p. 311—328) 11 Suttas: —

1—5. Cf. X, I, 1—5; 6. Cf. X, IX, 8; 7. Cf. X, I, 6; 8—9. on the same question, how far it is possible to be without any (distinct) perception and apperception, and yet to have perception and apperception; 10. it behoves us to think noble thoughts (*ājāṇiyajjhāyitaṃ jhāyatha!*); 11. on the qualities needed in order to reach the 'Endless' (Nirvāna) and to become the highest and best among gods and men.

**II.** Anussati-Vagga (p. 328—358) 11 Suttas: —

1—2. On the most convenient state of life, consisting in the culture of eleven mental habits; 3. on the same

subject, with some variations in the second half of the habits to be cultivated; 4. on the eleven characteristic properties of one who may be called believing; 5. eleven blessings to be expected from the exercise of benevolence; 6. on the eleven gates leading to Nirvāṇa, by each of which one may save oneself; 7. comparison of a Bhikkhu with a cow-herd in so far as both are not endowed or are endowed with eleven qualities; 8—11. on the same subject as above in I, 7sq., with some variations in the introduction.

III. [no title] (p. 359—361) 20 Suttas: —

1. The tenets of II, 7 are recapitulated; 2. one should develop eleven conditions for the knowledge of human passion; 3—20. the same subject is treated variously.

Sum total of the Suttas: — about 50.

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