THE EARLY ORDER

THE FIRST DISCIPLES

Now the venerable Annata-Kondanna, having seen the Norm, reached the Norm, understood the Norm, plunged into the Norm; having crossed beyond doubt, having banished questioning of this and that, having reached certainty, depending on no other in his knowledge of the Master's Message, thus spake unto the Exalted One: 'Lord, may I receive ordination and full orders from the Exalted One?'

'Come then, brother!' said the Exalted One. Well taught is the Norm. Live the holy life for the utter destruction of Suffering!

Such was the manner of taking orders for that brother.

Then the Exalted One exhorted and taught the remaining (four) brethren with pious talk. (And they also won the Insight of the Norm and received ordination and full orders in like manner.)

And the Exalted One, living on food brought to him by the brethren, exhorted and taught the remaining brethren with pious talk. Thus did the Band of Six live on food begged and brought to them by the three.

Vinaya Pitaka, i. 6.

FIRST TEACHINGS

Then the Exalted One thus spake unto the Band of Five Brethren:—

'Body, brethren, is without the Self. If body, brethren, were the Self, body would not be involved in sickness, and one would be able to say of body: "Thus let my body be: thus let my body not be."

But, brethren, inasmuch as body is not the Self, that is why body is involved in sickness, and one can say of body: "Thus let my body be: thus let my body not be."

So also with regard to feelings, consciousness . . . they are not the Self.

For if consciousness, brethren, were not to be involved in sickness, and one would say of consciousness: Thus let my consciousness be: thus let my consciousness not be. But inasmuch as consciousness is involved in sickness, that consciousness: "Thus let my consciousness be: thus let my consciousness not be."

Now what think ye, brethren? Is it so?

'Impermanent, Lord.'

'And what is impermanent, is that ever:

'Woe, Lord.'

'Then what is impermanent, woeful, pestilential to regard it thus: "This is mine: I am it"?'

'Surely not, Lord.'

'So also is it with feeling, perception, consciousness. Therefore, brethren, every body present: be it inward or outward, gross or subtle, low or high, far or near—every body should be thus regarded, sight: "This is not mine: this am I not I."

Every feeling whatever, every perception, whatsoever (must be so regarded).

Every consciousness whatever, be it inward or outward, gross or subtle, low or high, far or near—every consciousness should be thus regarded, as it really is, by right of "This is not mine: this am I not I."

So seeing, brethren, the well-taught for body, feels disgust for feeling, feels disgust for consciousness, feels disgust for consciousness, feeling repelled: being repelled, he is freed: he who is freed is the freed thing: so that he lived is the righteous life: done is my these there is no hereafter.'

Vinaya Pitaka, i. 6.
is involved in sickness, and one cannot say of body: "Thus let my body be: thus let my body not be."

So also* with regard to feelings, perception, the activities and consciousness . . . they are not the Self.

For if consciousness, brethren, were the Self, then consciousness would not be involved in sickness, and one could say of consciousness: "Thus let my consciousness be: thus let my consciousness not be." But inasmuch as consciousness is not the Self, that is why consciousness is involved in sickness. That is why one cannot say of this consciousness: "Thus let my consciousness be: thus let my consciousness not be."

Now what think ye, brethren? Is body permanent or impermanent?'

'Impermanent, Lord.'

'And what is impermanent, is that weal or woe?'

'Woe, Lord.'

'Then what is impermanent, woeful, unstable by nature, is it fitting to regard it thus: "This is mine: I am this: this is the Self of me"?'

'Surely not, Lord.'

'So also is it with feeling, perception, the activities and consciousness. Therefore, brethren, every body whatever, be it past, future, or present: be it inward or outward, gross or subtle, low or high, far or near—every body should be thus regarded, as it really is, by right insight,—"This is not mine: this am not I: this is not the Self of me."

Every feeling whatever, every perception whatever, all activities whatsoever (must be so regarded).

Every consciousness whatever, be it past, future or present, gross or subtle, low or high, far or near—every consciousness, I say, must be thus regarded, as it really is, by right insight: "This is not mine: this am not I: this is not the Self of me."

So seeing, brethren, the well-taught Ariyan disciple feels disgust for body, feels disgust for feeling, feels disgust for perception, for the activities, feels disgust for consciousness. So feeling disgust he is repelled: being repelled, he is freed: knowledge arises that "in the freed is the freed thing": so that he knows: "Destroyed is rebirth: lived is the righteous life: done is my task: for life in terms like these there is no hereafter."

2. I.e. the fivefold mass or panca-kkhandha, the attabhava or person.
Thus spake the Exalted One, and the Band of Five Brethren were pleased thereat and welcomed what was said by the Exalted One. Moreover, by this teaching thus uttered the hearts of those five brethren were freed from the asavas without grasping.

V.P. i. 6, repeated at S.N. iii. 66, etc.

THE FIRST MISSIONARIES

Now at that time there were sixty-one Arahants in the world.

Then the Exalted One said to the brethren: 'I am released, brethren, from all bonds, those that are divine and those that are human. Ye also, brethren, are released from all bonds, those that are divine and those that are human. Go ye forth, brethren, on your journey, for the profit of the many, for the bliss of the many, out of compassion for the world, for the welfare, the profit, the bliss of devas and mankind!

Go not any two together. Proclaim, brethren, the Norm, goodly in its beginning, goodly in its middle, goodly in its ending. Both in the spirit and in the letter do ye make known the all-perfected, utterly pure righteous life. There are beings with but little dust of passion on their eyes. They are perishing through not hearing the Norm. There will be some who will understand. I myself, brethren, will go to Uruvela, to the suburb of the Captain of the Host, to proclaim the Norm.'

Then Mara, the Evil One, drew near to the Exalted One, and coming to him addressed him in verse:

'Thou art bound with every bond, bondage human and divine. Bound with mighty bonds art thou. Thou shalt not escape from me!'

(The Exalted One)

'Freed from every bond am I, bondage human and divine. Freed from every bond am I. Thou art vanquished, End of All!'

(Mara)

'In the very air is bondage, where the mind runs to and fro. With that, O recluse, I'll bind thee. Thou shalt not escape from me!'

3. Asavas, a word hard to render: lit. 'floods, fluxes, intoxicants.' There are four, viz.: kama (sensuality), bhava (lust to live), ditthi (view or speculation), avijja (ignorance). To be freed from these makes one an Arahant, Saint, or Superman.

4. Antaka, 'end-maker,' a name for Mara, the personification of all perishable things, also the Tempter of passion, Death and the Principle of Destruction.

THE EARLY ORDER

(The Exalted One)

'Shapes and sounds and scents are sense,
Wish and will are gone from me. The
Then Mara, the Evil One, (saying) The Wellfarer knows me' departed right away.

THE LIGHT OF THE

(The Exalted One said:)

'So long, brethren, as moon and sun just so long is there no shining forth of great radiance. But gross darkness prevails. Neither night nor day is discerned the half-month nor the seasons of the year.

But, brethren, when moon and sun shining forth of a great light, of great the darkness of bewilderment, is no more night and the day, then are discerned and the seasons of the year.

Just so, brethren, so long as a Tatha Buddha Supreme, there is no shining radiance, but gross darkness, the darkness and there is no proclaiming, no teaching up, no opening up, no analysis, Ariyan Truths.

But, brethren, so soon as a Tatha place, and then there is a proclaiming, setting up, an opening up, an analysis, Ariyan Truths.

What Four? The Ariyan Truth of Ill of Ill, and the approach to the ceasing of Ill.

Wherefore, brethren, do ye exert ye this is the arising of Ill, this is the ceasing to the ceasing of Ill.'
and eaten it, he sits down setting mindfulness before that is in the world, he abides free from sloth and torpor. Abandoning sloth and torpor, he cleanses his heart of wavering. By the ceasing of grasping ceases grasping. By the ceasing of grasping ceases coming to be . . . and so is the ceasing of all this mass of ill.

This release by the destruction of craving, brethren, which I have thus succinctly given you, do ye bear it in mind.

M.N. i. 265–71.

MAN AND HIS BODIES

The Exalted One said:

There are these three ways of getting a self, Potthapada, namely: the getting of a physical-body self, the getting of a mind-made self, and the getting of a formless self.

And what, Potthapada, is the getting of a physical-body self? It is that which has a form, is composed of the four great elements, and is fed on material food. That is the physical-body self.

And what, Potthapada, is the getting of a mind-made self? It also has a form and is made of mind, complete in all its limbs, possessed of the super sense-organs. That is the mind-made self.

And what, Potthapada, is the getting of the formless self? It is that which has no form, but is made of consciousness. That is the getting of the formless self.

Now I, Potthapada, teach you a teaching for the rejection of the getting of any self: a way by practising which impure conditions can be put away by you and pure conditions brought to increase, and by which one, even in this very life, may attain unto the fulfillment and perfect growth of the wisdom, realizing it by his own abnormal powers, so as to abide therein.

Now it may well be, Potthapada, that this thought might come to you: "Yes, impure conditions may be put away: pure conditions may be brought to increase and one may even in this life attain these things and abide therein. But yet one remains sorrowful!"

But that, Potthapada, is not the way to look at it. For when these things are done . . . there will be, as result, Joy, Zest, Calm, Mindfulness, Self-possession, and the Happy Life.

(And the same may be said of the getting of the mind-made self and of the formless self.)

And if, Potthapada, others should ask us this question: "But what, friend, is that getting of a physical-body self, a mind-made self, and a formless self, (about which you say all this)?" then we should thus reply:
"It is this same self of which we speak. . . . for at the time when any one of these three modes of self is going on, it is not reckoned as one of the other two. It is only reckoned by the name of that particular personality that prevails. . . ."

For all these are merely names, Potthapada, terms, ways of speaking, definitions of every-day use. . . . These the Tathagata uses (when he speaks), but he is not deceived by them.'

D.N. i. 194-202 (repetitions omitted).

THE PARABLE OF THE LOG

Once the Exalted One was staying at Kosambi, on the bank of the River Ganges.

Now the Exalted One saw a great log being carried down Ganges' stream, and on seeing it he called to the brethren, saying: 'Brethren, do ye see yonder great log being carried downstream?' 'Yes, Lord.'

'Now, brethren, if a log does not ground on this bank or the further bank, does not sink in midstream, does not fall into human or non-human hands, is not caught in an eddy, does not rot inwardly,—that log, brethren, will float down to ocean, will slide down to ocean, will tend towards ocean. And why? Because, brethren, Ganges' stream floats down to ocean, slides down to ocean, tends towards ocean.

In like manner, brethren, if ye do not ground on this shore or that shore, if ye sink not in midstream, if ye stick not fast on a shoal, if ye fall not a prey to beings human and non-human, if ye be not caught in an eddy, if ye rot not inwardly,—then, brethren, ye shall float down to Nibbana, ye shall slide down to Nibbana, ye shall tend towards Nibbana. And why? Because, brethren, perfect view floats, slides, tends toward Nibbana.'

At these words a certain brother said to the Exalted One:

'What, Lord, is this bank, what is the other bank, what is sinking in midstream? What is sticking fast on a shoal? What is falling a prey to beings human and non-human? What is being caught in an eddy? What is rotting inwardly?'

"This bank," brother, is a name for the six personal spheres of sense-action.

9. Ayam va sO, that is, the attabhava, or pana-kkhandhaka, or fivefold personality, consisting of body, feelings, perception, activities and consciousness . . . all of which are impermanent.
Such, Ananda, is the Path, the Approach to the abandoning of the Five Fetters that bind to the lower world.

If this, Lord, be the Path, the Approach . . . how, then, are some brethren released by emancipation of heart, others by the release of wisdom?

That, Ananda, I declare to be due to a difference of faculties.

Thus spake the Exalted One. And the venerable Ananda was delighted by his words.

THE SELF

Then Vacchagotta the Wanderer came to the Exalted One and greeted him in friendly wise, and after the exchange of mutual courtesies sat down at one side. So seated he said to the Exalted One:

Master Gotama, what have you to say about the existence of the Self?

At these words the Exalted One was silent.

How now, Master Gotama? Is there no such thing as the Self?

At these words the Exalted One was silent.

Then Vacchagotta the Wanderer (in disgust) rose up from his seat and went away. Not long after he was gone the venerable Ananda said to the Exalted One:

How is it, Lord, that the Exalted One made no reply to the question asked by Vacchagotta the Wanderer?

If, Ananda, when asked, "Does the Self exist?" I had replied to him, "The Self exists," then, Ananda, that would be to side with all those recluses and brahmins who are eternalists.

But if, Ananda, when asked the question, "Does the Self not exist, then?" I had replied, "No! The Self does not exist," that would be to side with those recluses and brahmins who are annihilationists.

Again, Ananda, if when asked by Vacchagotta the Wanderer "Does the Self exist?" I had replied, "The Self does exist," would that reply be consistent with my knowledge that all things are impermanent?

No, Lord, it would not.

'Again, Ananda, when asked "Then does not the Self exist?" if I had replied "No! it does not exist," it would have added to the be-
Once the Exalted One was dwelling near Savatthi, in Jeta Grove, in the Park of Anathapindika, the Feeder of the Poor.

Now at that time one Rohitassa, who was son to a deva, when the night was far spent, lit up the whole circuit of Jeta Grove with a wondrous radiance, and came to the Exalted One and, greeting him, stood at one side.

So standing, Rohitassa, son to a deva, thus spoke: 'Is there, O Lord, anywhere, whither going one can reach to where there is no birth, no ageing, no decaying, no falling away to rise up elsewhere in rebirth? Can one, O Lord, by going thither know the end or see the end or reach the end of the world?'

'No, friend! I declare that there is nowhere whither going one would find no birth, no ageing, no decay, no falling away to rise up elsewhere in rebirth. By going I declare one cannot know the end, see the end, reach the end of the world.'

'Wonderful, O Lord! A marvel, O Lord! How well said is this saying that is uttered by the Exalted One! In former days, Lord, I was a sage, called Rohitassa. Son of Bhoja I was. I had the magic power of flying through the air. Such speed I had— it was even as when a mighty archer, well trained and skilled in archery, with a light arrow and slight effort, speeds a shaft far beyond the limits of the shadow cast by a palm-tree. So mighty was the stride of my feet that it was even as the stretch between the Eastern and the Western Oceans. To me, Lord, possessed of such speed and of such a mighty stride, there came this longing: "By going I will reach the end of the world."

And so, Lord, even as I was, unfed by food or drink, without resting or even performing nature's needs, without waiting to dispel my weariness by sleep— though in those days man's span of life was a hundred years— yet a hundred years I journeyed on. But I never reached it. I never came to the end. I died before I reached world's end!

1. About two hundred yards at sunrise and sunset.

THE PATH OF HOLINESS

Wondrous it is, O Lord, that he Exalted One, to wit: "Thou canst not wherein there is no birth, no ageing, no rising up elsewhere in rebirth. Thou canst not such a place!"

'Even so. Nevertheless, my friend, I doing the world's end an end of woe cannot it here and now). For, my friend, in the length, with its sense-impressions and its declare to you are the world, and the ceasing of the world, and likewise the Waying thereof.'

'So saying the Master summed up verses:"

Not to be reached by going is world. Yet is there no release for man unless ye reach world's end. Yet He that is wise and lives the holy He knows the world. He goeth to Calmed is he, for he knows. He neither for this world nor for an

CONSCIOUSNESS (1)

(Owing to two things, brethren, conscious two things? Owing to eye and shape alike transient, changeable, becoming other. So this duality transient, changeable, becoming other, and the nature.

Whatever the condition and whatsoever rising of eye-consciousness, that condition transient, changeable, becoming other. The transient relation, is eye-consciousness. Paring?

Now, brethren, that collision, coincided things (eye, shape, eye-consciousness)