

lines he repeats, his performance is not equal to the repetition of one sentence well understood, which is able when heard to control thought. To repeat a thousand words without understanding, what profit is there in this? But to understand one truth, and hearing it, to act accordingly, this is to find deliverance.



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33. “A man may be able to repeat many books but if he cannot explain them what profit is there in this? But to explain one sentence of the law and to walk accordingly, this is the way to find supreme wisdom.”

34. On hearing these words, the two hundred bhikkhus, the king and his ministers were filled with joy.

§ 8. *Belief in the Infallibility of Books of Dhamma is Not—Dhamma*

1. The Brahmins had declared that the Vedas were not only sacred but in point of authority they were final.

2. Not only were the Vedas declared by the Brahmins to be final but they were declared by them to be infallible.

3. The Buddha was totally opposed to the Brahmins on this point.

4. He denied that the Vedas were sacred. He denied that whatever the Vedas said was final. He denied that the Vedas were infallible.

5. There were many teachers who had taken the same position as he had done. However, later on they or their followers all gave in order to win respect and goodwill from the Brahmins for their systems of philosophy. But the Buddha never yielded on this issue.

6. In the *Tvijja Sutta* the Buddha declared that the Vedas were a waterless desert, a pathless jungle, in fact perdition. No man with intellectual and moral thirst can go to the Vedas and hope to satisfy his thirst.

7. As to infallibility of the Vedas, he said nothing



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is infallible, not even the Vedas. Everything, he said, must be subject to examination and re-examination.

8. This he made clear in his sermon to the Kalamas.

9. Once the Blessed One, while passing through the land of the Kosalas accompanied by a large following of disciples, came to the town of Kesaputta which was inhabited by the Kalamas.

10. When the Kalamas came to know of his arrival they be took themselves thither where the Blessed One was and sat down on one side. So seated, the Kalamas of Kesaputta spoke thus to the Blessed One:

11. "There are, Lord, some ascetics and recluses who come to Kesaputta and who elucidate and exalt their own views, but they break up, crush down, revile and oppose the views of others. And there be other ascetics and recluses, Lord, who come to Kesaputta, and they too expound and magnify their own beliefs, but destroy, suppress, despise and set themselves against the beliefs of others.

12. "And so, Lord, we are in uncertainty and doubt, knowing not which among these venerable ascetics speaks truth and which falsehood."

13. "Good cause, indeed, have you Kalamas to be uncertain ; good cause have you to doubt," said the Blessed One. "Truly, upon just occasion has uncertainty and doubt arisen in you."

14. "Come, O you Kalamas," continued the Lord, "do not go merely by what you hear ; do not go merely by what has been handed down from one to another ; do not go by what is commonly reported ; do not go merely by what is found written in the scriptures ; do not go by subtleties of reasoning, do not go by subtleties of logic ; do not go merely by considerations based upon mere appearances ; do not go merely by agreeable beliefs and views ; do not go merely by what looks to be genuine ; do not go merely by word of some ascetic or superior."

15. "What, then, should we do? What test should we apply?" asked the Kalamas.

16. "The tests are these," replied the Blessed One ; "ask yourselves, do we know whether : 'These things are insalutary ; these things are blameworthy ; these things are reprehended by the wise ; these things being done or attempted lead to ill-being and to suffering.'"



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17. "Kalamas, you should go further and ask whether the doctrine taught promotes craving, hatred, delusion, and violence.

18. "This is not enough, Kalamas, you should go further and see whether the doctrine is not likely to make a man captive of his passions, and is not likely to lead him to kill living creatures ; take what has not been given to him ; go after another's wife ; utter falsehood, and cause others to practise like deeds ?

19. "And finally you should ask : 'Whether all this does not tend to his ill-being and suffering.'

20. "Now, Kalamas, what think you ?

21. "Do these things tend to man's ill-being or well-being ?"

22. "To his ill-being, Lord," replied the Kalamas.

23. "What think you, Kalamas,—are these things salutary or insalutary ?"

24. "They are insalutary, Lord."

25. "Are these things blameworthy ?"

26. "Blameworthy, Lord," replied the Kalamas.

27. "Reprehended by the wise or approved by the wise ?"

28. "Reprehended by the wise," replied the Kalamas.

29. "Being done or attempted, do they lead to ill-being and to suffering ?"

30. "Done or attempted, Lord, they lead to ill-being and to suffering."

31. "A scripture which teaches this cannot be accepted as final or infallible ?"

32. "No, Lord," said the Kalamas.

33. "But this, O Kalamas, is just what I have said. What I have said is "do not go merely by what you hear; do not go merely by what



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has been handed down from one to another; do not go merely by subtleties of reasoning; do not go by subtleties of logic; do not go by considerations based upon mere appearances; do not go merely by agreeable beliefs and views; do not go merely by the word of some ascetic or superior.

34. “Only when of yourselves you indeed know : ‘These things are insalutary; these things are blameworthy; these things are reprehended by the wise; these things being done or attempted lead to ill-being and to suffering’—then, Kalamas, you should put them away.”

35. “Wonderful, Lord, most wonderful ! We go to Lord, the Blessed One, for refuge, and to his Teachings. As followers, Lord, may the Blessed One accept us, from this day henceforth long as life shall last, we take our refuge in you.”

36. The substance of the argument is plain. Before you accept anybody’s teachings as authoritative, do not go by the fact that it is contained in the scriptures, do not go by the subtleties of logic; do not go by considerations based upon mere appearances; do not go merely by the fact that beliefs and views preached are agreeable; do not go merely because they look to be genuine; do not go merely by the fact that the beliefs and views are those of some ascetic or superior.

37. But consider whether the beliefs and views sought to be inculcated are salutary or insalutary, blameworthy or blameless, lead to well-being or ill-being.

38. It is only on these grounds that one can accept the teachings of anybody.

PART V

What is Saddhamma

Section I—*The Functions of Saddhamma.*

1. To cleanse the Mind of its impurities.
2. To make the world a Kingdom of Righteousness.

Section II—*Dhamma to be Saddhamma must promote Pradnya.*

1. Dhamma is Saddhamma when it makes learning open to all.
2. Dhamma is Saddhamma when it teaches that mere learning is not enough. It may lead to pedantry.
3. Dhamma is Saddhamma when it teaches that what is needed is Pradnya.

Section III—*Dhamma to be Saddhamma must promote Maitri.*

1. Dhamma is Saddhamma only when it teaches that mere Pradnya is not enough. It must be accompanied by Sila.
2. Dhamma is Saddhamma only when it teaches that besides Pradnya and Sila what is necessary is Karuna.
3. Dhamma is Saddhamma only when it teaches that more than Karuna what is necessary is Maitri.

Section IV—*Dhamma to be Saddhamma must pull down all social barriers.*

1. Dhamma to be Saddhamma must break down barriers between man and man.
2. Dhamma to be Saddhamma must teach that worth and not birth is the measure of man.
3. Dhamma to be Saddhamma must promote equality between man and man.

SECTION I

THE FUNCTIONS OF SADDHAMMA

§ 1. *To Cleanse the Mind of its Impurities*

1. Once when the Blessed Lord was residing at Shravasti, Prasenjit, the king of the Kosalas, came to the place where he was staying and descending from his chariot, approached the Teacher with the deepest reverence.

2. And invited him on the morrow to enter the city and partake of his hospitality, with a view to exhibit to the people the excellence of his person and doctrine, that they might believe in him.

3. The Buddha having consented, on the morrow entered the city with all his disciples, and having passed through the four cross streets of the town, he came to the place appointed and sat down.

4. After finishing the meal, he began, on the request of the king, to preach in the midst of the four highways, whilst his auditors were very many.

5. At this time there were two merchants listening to him.

6. One of them reflected, "What excellent wisdom on the part of the king to have such doctrines as these publicly preached ! How wide their application, how searching their character !"

7. The other reflected thus, "What folly is this on the part of the king, bringing this man here to preach !"

8. "Like the calf that follows the cow, here and there, fastened to a vehicle she draws, bleating as it goes, so is this Buddha following the king." The two merchants having departed from the city came to an inn where they put up.

9. In taking some wine the good merchant was restrained and protected by the four guardian spirits that watch over the world.

10. The other, on the contrary, was incited by an



evil spirit to drink on, till he was overpowered by sleep, and lay down in the road near the inn.

11. Early in the morning, the merchants' wagons leaving the place, the drivers not perceiving the man lying in the road, crushed him to death by the wagon wheels.

12. The other merchant, having come to a distant country, was selected by the genuflection of a sacred horse to succeed the king; and he accordingly was appointed to the throne.

13. After this, considering the strange turn, events had taken, he returned and invited the Buddha to visit him, and preach to his people.

14. On which occasion the World-honoured One declared the reason of the death of the evil-minded merchant, and the prosperity of him who thought wisely, and then added these lines :

15. *"The mind is the origin of all this is; the mind is the master, the mind is the cause.*

16. *"If in the midst of the mind there are evil thoughts, then the words are evil, the deeds are evil, and the sorrow which results from sin follows that man, as the chariot wheel follows him (or it) who draws it.*

17. *"The mind is the origin of all that is ; it is the mind that commands, it is the mind that contrives.*

18. *"If in the mind there are good thoughts, then the words are good and the deeds good, and the happiness which results from such conduct follows that man, as the shadow accompanies the substance."*

19. On hearing these words, the king and his ministers, with countless others, were converted, and became disciples.

§ 2. To Make the World a Kingdom of Righteousness

1. What is the purpose of Religion ?
2. Different religions have given different answers.
3. To make man seek after God and to teach

him the importance of saving his soul is the commonest answer one gets to this question.

4. Most religions speak of three kingdoms.

5. One is called the kingdom of heaven. The second is called the kingdom of earth and the third is called the kingdom of hell.

6. This kingdom of heaven is said to be ruled by God. The kingdom of hell is described to be a place where the supremacy of the Evil One is undisputed. The kingdom of earth is a disputed field. It is not under the dominance of the Evil One. At the same time God's sovereignty does not extend to it. It is hoped that one day it will.

7. In some religions the kingdom of heaven is said to be a kingdom in which Righteousness prevails no doubt because it is directly ruled by God.

8. In other religions the kingdom of heaven is not on earth. It is another name for heaven. It can be reached by one who believes in God and his Prophet. When he reaches heaven all the carnal pleasures of life are placed within the reach of all those who are faithful.

9. All religions preach that to reach this kingdom of heaven should be the aim of man and how to reach it is the end of all.

10. To the question "What is the purpose of religion?" the Buddha's answer is very different.

11. He did not tell people that their aim in life should be to reach some imaginary heaven. The kingdom of righteousness lies on earth and is to be reached by man by righteous conduct.

12. What he did was to tell people that to remove their misery each one must learn to be righteous in his conduct in relation to others and thereby make the earth the kingdom of righteousness.

13. It is this which distinguishes his religion from all other religions.

14. His religion emphasizes Panch Sila, the Ashtanga Marga and the Paramitas.

15. Why did the Buddha make them the basis





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of his religion ? Because they constitute a way of life which alone can make man righteous.

16. Man's misery is the result of man's inequity to man.

17. Only righteousness can remove this inequity and the resultant misery.

18. That is why he said that religion must not only preach but must inculcate upon the mind of man the supreme necessity for being righteous in his conduct.

19. For the purpose of inculcating righteousness religion, he said, had certain other functions to undertake.

20. Religion must teach man to know what is right and to follow what is right.

21. Religion must teach man to know what is wrong and not to follow what is wrong.

22. Besides these purposes of religion he emphasized two other purposes which he regarded as of supreme importance.

23. The first is training of man's instincts and dispositions as distinguished from offering prayers or performing observances or doing sacrifices.

24. This the Buddha has made clear in his exposition of Jainism in the Devadaha Sutta.

25. What Mahavira, the founder of Jainism, affirmed was that whatsoever the individual experiences—be it pleasant or unpleasant, all comes from acts done in former births.

26. That being so, by expiration and purge of former misdeeds and by not committing fresh misdeeds, nothing accrues for the future: as nothing accrues for the future, the misdeeds die away ; as misdeeds die away, misery dies away : as misery dies away, feelings die away : and as feelings die away, all misery will wear out and pass.

27. This is what Jainism affirmed.

28. On this the Buddha asked this question: "Do you know that, here and now, wrong dispositions have been got rid of and right dispositions acquired?"

29. The answer was “No.”

30. “What is the use,” asked the Buddha, “of a purge for former misdeeds, what is the use of not committing fresh misdeeds, if there is no training of the mind to turn bad disposition into good disposition.”

31. This was in his opinion a very serious defect in religion. *A good disposition is the only permanent foundation of and guarantee of permanent goodness.*

32. That is why the Buddha gave the first place to the training of the mind which is the same as the training of a man’s disposition.

33. The second thing to which he gave great importance is courage to stand by what is right even if one is alone.

34. In the Sallekha-Sutta the Buddha has emphasized this point.

35. This is what he has said :

36. “You are to expunge by resolving that, though others may be harmful, you will be harmless.

37. “That though others may kill, you will never kill.

38. “That though others may steal, you will not.

39. “That though others may not lead the higher life, you will.

40. “That though others may lie, traduce, denounce, or prattle, you will not.

41. “That though others may be covetous, you will covet not.

42. “That though others may be malignant, you will not be malignant.

43. “That though others may be given over to wrong views, wrong aims, wrong speech, wrong actions, and wrong concentration, you must follow (the Noble Eightfold Path in) right outlook, right aims, right speech, right actions, right mode of livelihood, right effort, right mindfulness and right concentration.

44. “That though others are wrong about the truth and wrong about Deliverance, you will be right about truth and right about Deliverance.





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45. "That though others may be possessed by sloth and torpor, you will free yourselves therefrom.

46. "That though others may be puffed up, you will be humble-minded.

47. "That though others may be perplexed by doubts, you will be free from them.

48. "That though others may harbour wrath, malevolence, envy, jealousy, niggardliness, avarice, hypocrisy, deceit, imperviousness, arrogance, forwardness, association with bad friends, slackness, unbelief, shamelessness, unscrupulousness, lack of instruction, inertness, bewilderment, and unwisdom, you will be the reverse of all these things.

49. "That though others may clutch at and hug the temporal nor loose their hold thereon, you will clutch and hug the things that are not temporal, and will ensue Renunciation.

50. "I say it is the development of the will which is so efficacious for right states of consciousness, not to speak of act and speech. And therefore, Cunda, there must be developed the will to all the foregoing resolves I have detailed."

51. Such is the purpose of religion as conceived by the Buddha.

SECTION II
DHAMMA TO BE SADDHAMMA MUST
PROMOTE PRADNYA



§ 1. *Dhamma is Saddhamma when it*
Makes Learning Open to All

1. The Brahminic doctrine was that acquisition of knowledge cannot be thrown open to all. It must necessarily be limited to a few.

2. They permitted acquisition of knowledge only to the Brahmins, Kshatriyas and Vaishyas. But it was only to the male sex of these three classes.

3. All women, no matter whether they belonged to the Brahmin, Kshatriya and Vaishyas, and all Shudras, both males and females, were prohibited from acquiring knowledge, even from acquiring literacy.

4. The Buddha raised a revolt against this atrocious doctrine of the Brahmins.

5. He preached that the road to knowledge must be open to all—to males as well as to females.

6. Many Brahmins tried to controvert his views. His controversy with the Brahmin Lohikka throws great light on his views.

7. The Exalted One, when once passing on a tour through the Kosala districts with a multitude of the members of the Order, arrived at Salavatika, a village surrounded by a row of sala trees.

8. Now at the time, Lohikka the Brahmin was living at Salavatika, a spot teeming with life, with much grassland and woodland and corn, on a royal domain granted him by King Pasenadi of Kosala, as a royal gift, with power over it as if he were the king.

9. Lohikka the Brahmin was of opinion that if a Samana or a Brahmana acquired knowledge, he should not communicate it to the women or to the Shudras.

10. Then the Brahmin Lohikka heard that the Blessed Lord was staying in Salavatika.

11. Having heard of this he said to Bhesika the barber : “Come now, good Bhesika, go where the



Samana Gotama is staying, and, on your arrival, ask in my name as to whether his sickness and indisposition has abated, as to his health and vigour and condition of ease ; and speak thus : “May the venerable Gotama, and with him the brethren of the Order, accept tomorrow’s meal from Lohikka the Brahmin.”

12. “Very well, sir,” said the barber.

13. Acquiescing in the word of Lohikka the Brahmin, he did so even as he had been enjoined. And the Exalted One consented, by silence, to his request.

14. Early next morning, the Exalted One went robed, and carrying his bowl with him, with the brethren of the Order, towards Salavatika.

15. Bhesika, the barber, who had been sent by Lohikka to fetch the Blessed One, walked step by step, behind the Exalted One. On the way he told the Blessed One that Lohikka the Brahmin held the wicked opinion that a Samana or a Brahmana shall not communicate any knowledge or learning to women and the Shudras.

16. “That may well be, Bhesika, that may well be,” replied the Blessed One.

17. And the Exalted One went on to the dwelling place of Lohikka the Brahmin, and sat down on the seat prepared for him.

18. And Lohikka the Brahmin served the Order, with the Buddha at its head, with his own hand, with sweet food both hard and soft, until they refused any more.

19. And when the Exalted One had finished his meal, and had cleansed the bowl and his hands, Lohikka the Brahmin, brought a low seat and sat down beside him.

20. And to him, thus seated, the Exalted One said : “Is it true, what they say, Lohikka, that you hold the view that a Samana or a Brahmana should not communicate any knowledge or learning to women and Shudras ? ”

21. “That is so, Gotama,” replied Lohikka.

22. “Now what think you, Lohikka? Are you

not established at Salavatika ?” “Yes, that is so, Gotama.”

23. “Then suppose, Lohikka, one were to speak thus : ‘Lohikka the Brahmin has a domain at Salavatika. Let him alone enjoy all the revenue and all the produce of Salavatika, allowing nothing to anybody else!’ Would the utterer of that speech be a danger-maker as touching the men who live in dependence upon you or not ? ”

24. “He would be a danger-maker, Gotama.”

25. “And making that danger, would he be regarded as a person who sympathised with their welfare?”

26. “No. He would not be considering their welfare, Gotama,” replied Lohikka.

27. “And not considering their welfare, would his heart stand fast in love towards them or in enmity ?”

28. “In enmity, Gotama.”

29. “But when one’s heart stands fast in enmity, is that unsound doctrine, or sound ? ”

30. “It is an unsound doctrine, Gotama.”

31. “Now what think you, Lohikka? Is not King Pasenadi of Kosala in possession of Kasi and Kosala?”

32. “Yes, that is so, Gotama.”

33. “Then suppose, Lohikka, one were to speak thus : ‘King Pasenadi of Kosala is in possession of Kasi and Kosala. Let him enjoy all the revenue and all the produce of Kasi and Kosala, allowing nothing to anybody else.’ Would the utterer of that speech be a danger-maker as touching the men who live in dependence on King Pasenadi of Kosala—both you yourself and others—or not ?”

34. “He would be a danger-maker, Gotama.”

35. “And making that danger, would he be a person who sympathised with their welfare?”

36. “He would not be considering their welfare, Gotama.”

37. “And not considering their welfare, would his heart stand fast in love towards them, or in enmity ?”

38. “In enmity, Gotama.”





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39. "But when one's heart stands fast in enmity, is that unsound doctrine, or sound?"

40. "It is an unsound doctrine, Gotama."

41. "So then, Lohikka, you admit that he who should say that you, being in occupation of Salavatika, should therefore yourself enjoy all the revenue and produce thereof, bestowing nothing on anyone else ; and he who should say that King Pasenadi of Kosala, being in power over Kasi and Kosala, should therefore himself enjoy all the produce thereof, bestowing nothing on anyone else, would be making danger for those living in dependence on you ; or for those, you and others, living in dependence upon the king. And that those who thus make danger for others, must be wanting in sympathy and have their hearts set fast in enmity. And that to have one's heart set fast in enmity is unsound doctrine.

42. "Then just so, Lohikka, is he who should say that a Samana or a Brahmin should not communicate his knowledge and learning to women and Shudras.

43. "Just so, he who should say thus, would be putting obstacles in the way of others and would be out of sympathy for their welfare.

44. "Being out of sympathy for their welfare his heart would become established in enmity ; and when one's heart is established in enmity, that is unsound doctrine."

§ 2. *Dhamma is Saddhamma when it Teaches that Mere Learning is Not Enough: it may Lead to Pedantry*

1. Once when the Buddha was residing in the country of Kausambi, in a certain Vihara called the "Beautiful Voice," preaching to the people assembled there was a certain Brahmacharin.

2. The Brahmacharin felt that he was unrivalled for knowledge of scriptures and being unable to find anyone equal to himself in argument, was accustomed to carry, wherever he went, a lighted torch in his hand.

3. One day a man in the market place of a certain town, seeing him thus, asked him the reason of his strange conduct, on which he replied :

4. “The world is so dark, and men so deluded, that I carry this torch to light it up so far as I can.”

5. Seeing this the Buddha forthwith called out to the Brahmacharin, “What ho there ! What are you about with that Torch ?”

6. The Brahmacharin replied, “All men are so wrapped in ignorance and gloom, that I carry this torch to illumine them.”

7. Then the Blessed Lord asked him again, “And are you so learned as to be acquainted with the four treatises (Vidyas) which occur in the midst of the Sacred Books, to wit, the treatise on ‘Literature’ (Sabdavidya) ; the treatise on the ‘Heavenly Bodies and their Paths’; the treatise on ‘Government’ and the treatise on ‘Military Art’?”

8. On the Brahmacharin being forced to confess he was unacquainted with these things, he flung away his torch, and the Buddha added these words :

9. “If any man, whether he be learned or not, considers himself so great as to despise other men he is like a blind man holding a candle—blind himself, he illumines others.”

§ 3, Dhamma is Saddhamma when it Teaches that what is Needed is Pradnya

1. The Brahmins regarded Vidya (Knowledge, Learning) as in itself a thing of value. A man of mere learning and knowledge was to them an object of veneration irrespective of the question whether or not he was a man of virtue.

2. Indeed they said that a king is honoured in his own country but a man of learning is honoured all over the world, suggesting thereby that a man of learning is greater than the king.

3. The Buddha made a distinction between Vidya and Pradnya, i.e., between knowledge and insight,





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4. It may be said that the Brahmins also made a distinction between Pradnya and Vidya.

5. That may be true. But there is a vast difference between the Pradnya of the Buddha and the Pradnya of the Brahmins.

6. This distinction has been well brought out by the Buddha in his sermon reported in Anguttara Nikaya.

7. On a certain occasion the Exalted One was staying near Rajagraha, in the bamboo grove at the squirrels' feeding ground.

8. Now on that occasion Vassakara the Brahmin, a great official of Magadha, came to visit the Exalted One, and on coming to him greeted him courteously, and after exchange of greetings and courtesies sat down at one side. As he sat thus Vassakara the Brahmin said this to the Exalted One :

9. "Master Gotama, we Brahmins proclaim a man, if he possesses four qualities, as one of great wisdom, as a great man. What are the four qualities ?

10. "Herein, Master Gotama, he is learned. Of whatsoever he hears he understands the meaning as soon as it is uttered, saying: 'This is the meaning of that saying !' Moreover, he has a good memory, he can remember and recall a thing done long ago, and said long ago.

11. "Again, in all the business of a householder he is skilled and diligent, and therein he is resourceful and capable of investigating what is proper to be done, what should be arranged.

12. "Now, master Gotama, if a man possesses these qualities, we proclaim him as one of great wisdom, as a great man. If the worthy Gotama thinks me worthy of commendation herein, let him commend me. On the contrary, if he thinks me blameworthy, let him blame me therefor."

13. "Well, Brahmin I neither commend you nor blame you herein. I myself proclaim a man to be one of great wisdom, if he possesses the following four qualities which are quite different from those mentioned by you,

14. "Herein, Brahmin, we have a man given to the welfare of many folk, to the happiness of many folk. By him are many folk established in the Ariyan Method, to wit : in what is of a lovely nature, in what is of a profitable nature.



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15. "To whatsoever train of thought he wishes to apply himself, to that train of thought he applies himself: to whatever train of thought he desires not to apply himself, to that train of thought he applies not himself.

16. "Whatever intention he wishes to intend, he does so or not if he so wishes. Thus is he master of the mind in the ways of thought.

17. "Also he is one who attains at will, without difficulty and without trouble the four musings which belong to the higher thought, which even in this very life are blissful to abide in.

18. "Also by destruction of the asavas (fettters) in this very life thoroughly comprehending it by himself, he realizes the heart's release, the release by wisdom, and attaining it abides therein.

19. "No Brahmin, I neither commend nor blame you herein, but I myself proclaim a man possessed of these four different qualities to be one of great wisdom, to be a great man."

20. "It is wonderful, Master Gotama ! It is marvellous, Master Gotama, how well this has been said by the worthy Gotama !

21. "I myself do hold the worthy Gotama to be possessed of these same four qualities. Indeed, the worthy Gotama is given to the welfare of many folk, to the happiness of many folk. By him are many folk established in the Ariyan Method, to wit : in what is of a lovely nature, in what is of a profitable nature.

22. "Indeed, the worthy Gotama, to whatever train of thought he wishes to apply himself, to that train of thought applies himself. Surely the worthy Gotama is master of the mind in the ways of thought.

23. "Surely the worthy Gotama is one who attains at will . . . the four musings . . . Surely the



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worthy Gotama by destruction of the asavas . . . realizes the heart's release, the release by wisdom . . . and attaining it abides therein."

24. Herein is stated in the clearest terms the difference between Pradnya according to the Buddha and Pradnya, according to the Brahmins.

25. Herein is set out his case why the Buddha regarded Pradnya as more important than *Vidya*.