

GREAT CHAPTER OF THE SUTTA NIPATA

MAHAVAGGA

CONTENTS

Page	Subject
------	---------

1-8	History of the Sutta Nipata and the oral tradition
6-12	The Buddha's personal communication to individuals
12-13	Samatha, vipassana
13-14	Sila, samadhi, prajna.

Section 1 THE GOING FORTH

14-16	Going forth
17-26	A general picture of going forth, historic and practical
24-26	"Cleansed his way of life"
26-28	Ancient Indian geography and history of Magadhan, the Buddha's birthplace
28-32	Bimbisara and the Noble signs
31-32	The pars I Apollo - physical development
33-34	"Sense warded" - guarding the gates of the senses
35-36	Building up a picture of the Buddha
37-38	The Buddha and Bim-bisara
41-43	Etymology of bhikkhu
44-53	Bimbisara meets the Buddha
46-50	The Buddha tells his lineage
51- 53	Indian attitude to spiritual life

Section 2 THE STRIVING

53-54	Beginning of the text.
54-57	Mara tempts the Buddha before his Enlightenment to follow the ethnic religion
57-59	Family centred religion. A micchaditthi within the friends
59-69	Bhante' s view on Buddhist marriages
63-64	St Simeon Stylites
64-65	Is Mara real? The gravitational pull
66-67	Tendency of Buddhism towards the ethnic in terms of weddings and births etc.
69-72	The Buddha's reply to Mara, Hare's and Chalmers translations discussed
72	The faith, energy and wisdom of the Buddha
73-74	Concentration rises above physical problems

75-84	The Buddha's traditional conquest of Mara
79-84	Sasana and the natural authority of power
82-84	Modern problems of those without real power taking positions of authority
84-85	Mara's reply and retreat
86-88	The Middle way in comparison with the extremes of Indian asceticism

Section 3 GOODLY WORDS - SUBHASITA SUTTA

90	Beginning of the text. Etymology of Subhasita
91-96	The development of the Buddha's teachings into prose and ballads
94	The ease of speaking verse in Indian
95-96	Parables and similes
97-104	"When a word has four qualities it is not blamed by the wise". Who are the wise?
99-104	Having respect for the intelligent within the Sangha. Hiri.
104-	The four qualities of the well spoken word
104	1. "goodly words"
105-107	2. "speaks Dharma", as ap-p--osed to speaking about Dharma
107-111	3. "speaks kindly", affectionate s-peech
111- 118	4. "speaks truth"
113-115	Bhante muzzled by the media!
115-118	Speaking the truth as you see it
118	"The calm and the peaceful man proclaim goodly speech supreme"
118-122	The importance of real communication
120-122	The personality people project as themselves
122-123	Vangisa rephrases the Buddha's words
123-124	The traditional act of respect - the robe
124-126	Tormenting oneself with speech - self depreciation
127	Communication is transmission of energy
128-133	"Truth is the deathless word" Etymology of Nirvana
131-133	Poetic truth
134-135	Vangisa's inspiring poetry
136-140	"The axe in the mouth" Satire and cynicism
138	Etymology of cynicism

Section 4 BHARADVAJA

141	Beginning of the text
141-143	The Vedic fire cult
143-145	Sramanas and Brahmins
145-148	Caste and labels
147-154	"The man of nought" The Buddha denies all caste labels
149-150	The Buddha describes the true Brahmin
155-156	Shaving customs

157	Buddha rejects the whole conditioned attitude
158	Brahman attempts to reply
158-159	The Savitri - a hymn of the Brahmins
160-166	The true meaning of sacrifices
166-270	The Buddha gives an account of the ideal person.
166-176	Self control, suppression or repression
172-176	Guilt
168-171	Use of positive and neurotic energies
176-179	Oughts and wants in the spiritual life.
179-184	Importance of enjoyment in the spiritual life
185-188	Positive not negative aspect of passionlessness.
188-195	Equilibrium of the faculties - Indrayas
195-196	Problems of words conveying attachment and non-attachment
197-199	Mindfulness and dreams
199-207	Seeing things as mine and not mine
205-211	Pleasures without attachment
212-216	Pleasure and greed
217	Etymology of Tathagata - Man this come
218-221	Peers and communication
223-224	Purity as a spiritual ideal
224-226	Boundless wisdom
226-227	The negative approach
228-230	Guile and pride
230-232	Hope
232-235	The negative side of grief
235-241	The public's negative view of Buddhism
241-244	"He has razed all harbours of the mind"
244-246	Unified energy
246-253	The three or four cankers - asavas
254-256	Suffering
257-259	Without external support
261-266	The Athakavagga
267	The Yakkha
267-270	Brief recap of the chapter
270-275	The Buddha rejects the brahmins offering, implications of sacrifice.
275-276	Brahmins request for advice
276-293	Buddha again describes the enlightened one
277-287	The five hindrances, nirvaranas
277- 280	Kamacchanda - sensuous craving
280-281	Vyapada - anger and hatred
281-284	Thina-middha - sloth and torpor
284	Uddhacca-kukkucca - restlessness and anxiety
284-287	Vicikiccha - doubt and indecision
287-291	Being on the brink
287-288	Milarepa and Shantideva
289-290	Meditation on death and the disciples suicide
291	Kovida
292	Muni; maha muni; Sakyamuni

292-293	The tradition of joining hands in salutation
294-301	Hare and Chalmers translation compared
295-296	The Four Vipariyasas
297	Pravitti - the deepest revolution
301-312	summing up section four
301-304	Anagarika and Lama
304-306	Going for Refuge
306-311	Psychiatrists.

Section 5 Maghasutta

313-316	Magha asks about giving
317-328	The Buddha gives a list of gift worthy persons
323-327	Anxiety
329-341	The Four Brahma viharas
329-333	Metta
333-338	Karuna
334-335	Mudita
337-341	Equanimity
336-341	Near and far enemies of the Brahma viharas
341-348	Cultivation of positive emotions alone versus with others
348	Magha asks the way to the Brahma loka
349-350	Buddha answers - by generosity
350-357	Summing up Section five
351	Taking the refuges to the next life
356	Brahma, Brahman, Brahmins

Section 6 Sabhiya

358-387	Introduction
361-371	Questions and looking for answers
372-375	The myth of age and spiritual wisdom
376-386	The Four Dhyanas
387-389	Sabhiya's requests and the Buddha's reply
390-391	Sabhiya's first question on the spiritual ideal
391-400	Buddha's answer - the self made path
395-399	The degradation of ideals and the devaluation of terms
400-411	Equanimity, egolessness and metta
404-406	The five knowledges. Especially knowledge of sameness and distinguishing vision
411-414	Growth and being in control
414-417	Seeing the rise and fall of things
418-425	Definitions of Brahmana and sramana
423-425	Conventional and natural morality
424-425	Zen master's "grandmotherly kindness"?
425-426	Buddha's definition of 'washen'.
426-427	" " " 'sinless'.
427-429	The tradition of using puns in India
430	Sabhiya asks for clarification of more terms

430-431	Khettajinam - field conqueror
431-435	Kusalam - expert
431-435	The Upanishadic tradition of body sheaths - kosas
435-441	History of the Upanishads
441-442	Pundita - the wise
443-447	Muni - the silent sage
444-448	Problems of God and Buddhism
446-447	The Brahminical neutralisation of Buddhism
449-456	Sabhiya asks further questions
448-450	Vedagu - lore adept
450-451	Anuvidatam - visioned
451-454	Virayava - vigorous
454-457	Ajaniyo - thoroughbred
457-461	Keeping energy in study.
461-469	More questions from Sabhiya
461-463	Sottiya - listener
463-466	Ariyan - noble
467	Caranava - wayfarer
468-469	Paribbajako - mendicant
470	Sabhiya's salutation to the Buddha
473-474	Sabhiya's request to go forth

Section 7 Sela

478-481	Introduction
481-483	Standard descriptions of the Buddha
483-486	Teaching, advising, arousing and gladdening.
486	Matt Hared Keniya's invitation.
488-501	Brahman Sela and the 32 signs
492-493	Mahapurisa - the choice of great ruler or great teacher
502-505	Sabhya's praise of the Buddha's body, speech and mind
505-512	The symbol of the wheel-turner
510-512	The wheel of dharma cannot be turned back.
513-527	Sela's salutation continued
519-522	Ethnic prejudices amongst Brahmins. Lack of ethnic representation in the FWBO.
527-530	Why was the Brahmin life a good background for the Buddha's teaching?
530-533	Summary

Section 8 The Dart

533	Chalmers' translation
534	Hare's translation
535-548	People's existential situation and the creative or reactive response.
541-543	The Micchaditthi of exploring one's negative states
543-545	Present day lack of positive ideals
545-548	Positive emotion the whole of the spiritual life.

Section 9 Vasettha

- 549-553 The sutta
553-568 Brahmin by deed not birth
558 No inheritance of spirituality
558-562 Buddhist by deed not birth.
562-565 Transmission or not of the Dharma. Speaking off rather than giving.

Section 10 The Kokalikan

- 569-571 The sutta
572-574 Slander
574-575 Rejoicing in merit
575-578 Appreciating beauty; metta and beauty
578-580 Balance of metta and discriminating wisdom
583 Boils and the mental state
584 Hell as a mental state
585-586 Metta leads to Sukhavati
587-589 Expressing one's appreciation
590-595 Jealousy
596 Rejoicing in demerits. The current fad
597-599 Blind faith - projection
600-604 Authority figures, father figures and positive ideals
604-607 Britain's lack of energy and vigour/ America's vigour.

Section 11 Nalaka

- 608-611 The Sutta
612-613 The legend of the Buddha's
615-621 Subjective states correlated with objective worlds.
Myth/Fact
618-620 Sudhavasas, the pure abodes: Sukhavati
622-623 The Bodhisattva ideal
623-624 'Something happening' in the Universe.
624-627 Bracing oneself for the Dharma
627-631 Lead the simple life. Ideas for then and now.
631-633 The story of the monk and the Kulpin.
(How the means can become the end!)
- 634-635 Cultivation of talents
636-638 The silence of wisdom. Silence

Section 12 Of Dual Viewpoints

- 641 The sutta
642-647 'Uposatha days.
643-644 Ajatasattu meets the Buddha
648-649 Migara' S mother - Visaka
649-652 The Buddha and the Sangha

653-665	The dual teachings and principles, cyclical and spiral order of existence, Reactive and creative.
666	GraspIng
667	No 'h~oly fool' in Buddhism. Ignorance
668-673	The intellectual element in the spiritual life
674-679	"The moulders cause the ill" The samsakaras. Especially Sankharas.
680-683	Discriminative awareness - vijnana The subject/object type of consciousness
683	Touch, contact
684	Feeling
685	Craving
686	A cosmic principle - purusa versus prakrti
687	Attachment, zest-to-do
688-694	Nutriment - you are what you absorb
695-697	Turmoil
698-699	The cessation of the conditioned. . "The better is the enemy of the best"
699-701	The transcendental in opposition to the mundane
701-703	What is considered bliss
704-705	The importance of the twin principles of reactive and creative mind.

Conclusion of Seminar

700-754	General discussion of points from the whole of the Great Chapter
707-718	Alternative texts that may be relevant for the FWBO to study.
711-712	The Mahasanghikas
713-715	Responsibilities in the context of going forth
716-718	Parasitism in society
719-721	Equal opportunities for all?
723-724	Pali is not a language
725-728	Relevant text for study, continued
730-731	Sukhavati
731-734	The four reliances.
734-748	Defining contemporary going forth and the ideal situation for the movement.
748-754	About studying