

Cha-ḷ-ābhijāti Sutta

The Discourse on the Six Classes by Births

[We can rise above our own karma]

(Aṅguttara Nikāya 6.57/3:383-387)

Translated & annotated by Piya Tan ©2008

Introduction

1.1 PŪRAṆA KASSAPA (Skt, Pūraṇa Kāśyapa, died ca 484 or 503 BCE) held an antinomian view (*akiriyā, vāda*), that is, he taught a doctrine of non-action and amoralism. He was an Ājīvika or naked ascetic.¹

In the **Sāmañña,phala Sutta** (D 2), Pūraṇa Kassapa's views are represented as follows:

When one does or makes another do, such deeds as cutting others, burning others, or hurting others, tormenting others, intimidating others, killing, stealing, breaking into houses, plundering, burgling, ambushing, committing adultery, lying, one does no evil.

If with a razor-disc (*cakka*), one were to turn all the living beings on this earth to a single mountain of flesh, no evil would come from it. If one were to go along the south bank of the Ganges, killing and making others kill, mutilating and making others mutilate, torturing and making others torture, **there is no evil**, no source of evil.

Or, if one were to go along the north bank of the Ganges, giving and making others give, sacrificing and making others sacrifice, there is no merit, no source of merit.

In generosity, self-taming, self-restraint, and truthful speech, there is no merit, no source of merit.² (D 2.16-17/1:52 f) = SD 8.10³

Pūraṇa Kassapa's views are further discussed in the **Apaṇṇaka Sutta** (M 60) where they are rebutted.⁴ The **Deva,daha Sutta** (M 101) mentions *abhijāti* in connection with the Nirgranthas.⁵ The Cha-ḷ-ābhijāti Sutta here attributes the “six classes by birth” (*cha ābhijāti*) to Pūraṇa Kassapa, but in the **Sāmañña,phala Sutta** (D 2), mentions “the six classes by birth” (*cha...ābhijāti*), albeit by name only, attributing the view to Makkhali Gosāla, the Ājīvika founder.⁶ Buddhaghosa, in his commentary to the Sāmañña,phala Sutta, explains the view following Cha-ḷ-ābhijāti Sutta almost verbatim, and understandably attributes it to Makkhali Gosāla (DA 1:162). It is likely that, since both Pūraṇa Kassapa and Makkhali Gosāla were Ājīvikas, they must have shared the same view regarding the six classes.⁷

¹ See, eg, V 1:291; D 1:53 f; M 1:238; S 1:66. The Ājīvikas, founded and led by **Makkhali Gosāla**, were an anti-brahmanical community whose pessimistic doctrines were related to those of Jainism. Gosāla was believed to be a friend of Mahāvīra, the founder of Jainism. Gosāla denied that a man's actions could influence rebirth, which occurred according to a rigid pattern, controlled in every way by “destiny” (*niyati*). After a period of prosperity under Asoka, the sect rapidly declined and only retained local importance in SE India, where it survived until the 14th cent. The name *ājīvika*, given to the sect by their opponents, is derived from *ājīva*, here meaning livelihood appropriate to one's class. Gosāla, however, held that a mendicant's *ājīva* was not affected by karma. Furthermore, since Gosāla was an ascetic not for reasons of salvation, but as a livelihood (*ājīva*)—they were professionals—the name was clearly opprobrious. See AL Basham, *History and Doctrines of the Ājīvikas* (London, 1951:chs 12-13); D:W 544 nn102-109; Bodhi, 1989:69 f. Makkhali's view is answered in **Apaṇṇaka S** (M 60.21-28 = 1:407-411). See DPPN: Ājīvakā; also Jayatilleke, 1963:143-145 (see index) & Jaini (1970) 2001:57-61. See §2(3) (gloss) n.

² See **Apaṇṇaka S** (M 60.13-20 = 1:404-407) where this view is refuted.

³ See Bodhi, *Discourse on the Fruits of Recluseship*, 1989:73-75.

⁴ M 60.13-20 = 1:404-407.

⁵ M 101.22(4)/2:222 = SD 18.4.

⁶ D 2.19-21/1:53 f = SD 8.10.

⁷ See Basham 1951:23 f; on Makkhali Gosāla, see 1951:224-239.

1.2 The Cha-ḷ-ābhijāti Sutta list six possible scenarios of the human situation in terms of spiritual progress. Basically, whether a person is born into good or into bad circumstances can either continue or degenerate in such a circumstance, or they could progress into a brighter spiritual state, even to attain nirvana itself. The Sutta, in fact, expands on the typology of **the (Tamo,joti) Puggala Sutta** (S 3.21 = A 4.85):⁸

Puggala Sutta (S 3.21 = A 4.85)

One in darkness faring into darkness
One in darkness faring into light

One in light faring into darkness
One in light faring into light

Cha-ḷ-ābhijāti Sutta (A 6.57)

One of a dark class, reborn dark
One of a dark class, reborn bright
One of a dark class, reborn neither dark nor bright
One of a bright class, reborn dark
One of a bright class, reborn bright
One of a bright class, reborn neither dark nor bright

The Cha-ḷ-ābhijāti Sutta (A 6.57), in its typology of the four persons of a dark or a bright class, reborn into either into dark or into bright circumstances, is almost a verbatim restatement of the four types of persons of **the (Tamo,joti) Puggala Sutta** (S 3.21).⁹ Here, “dark” or “black” (*kaṇha*) signifies unfortunate circumstances due to past bad karma, and “bright” or “bright” (*sukka*) refers to fortunate circumstances due to past good karma. Both the Suttas teaches that no matter what circumstances we may be born into, or no matter what our past karma may bring upon us, if we assert ourselves hard enough, we can rise above them.¹⁰

The Cha-ḷ-ābhijāti Sutta departs from Puggala Sutta in stating that in either case—whether we are born in dark or in bright circumstances—we can still work for awakening in this life itself. That is, if we renounce the world for the purpose of spiritual development, thus:

- Training ourselves so that the mind is clear of the mental hindrances;
- Practising the four focusses of mindfulness (*satipaṭṭhāna*), that is, attaining dhyana;
- Cultivating the seven awakening-factors (*bojjhaṅga*), that is, cultivating wisdom; and
- Attaining nirvana as a result.

1.3 **What if we do not wish to or is unable to renounce the world?** The Cha-ḷ-ābhijāti Sutta advises us that no matter what our karmic circumstances—whether it is “dark” (we are facing negative karmic fruits) or “bright” (we are facing positive karmic fruits)—we should “well-conducted in body, well-conducted in speech, well-conducted in mind” [§§6, 9]. As a result of such a conduct, we will be reborn in a happy state or even heavenly realm.

However, discourses such as **the Sāleyyaka Sutta** (M 41)¹¹ and **the Saṅkhār’upapatti Sutta** (M 120),¹² reminds us that even the heavenly births are unsatisfactory, as they are still rooted in impermanence and delusion. The main spiritual training for the laity, as given in such discourses as **the (Anicca) Cakkhu Sutta** (S 25.1) is the perception of impermanence, which, when regularly practised, is guaranteed to bring us at least streamwinning in this life itself, which is the beginning of the path to sainthood.¹³

In fact, this is exactly what the Buddha declares in his rebuttal to Pūraṇa Kassapa’s notion of the six classes by birth, as recorded in **the Hetu Sutta** (S 24.7).¹⁴

HOW WRONG VIEW ARISES. “When there is form, bhikshus, through clinging to form, through adhering to form, such a view as this [the antinomianism of Pūraṇa Kassapa or of Makkhali Gosāla] arises, that

⁸ S 3.21/1:93-96 = A 4.85/2:85 f (SD 18.6).

⁹ S 3.21/1:93-96 = SD18.6; abr in A 4.85/2:85 f & Pug 4.19/51 f.

¹⁰ See **Sabb’āsava S** (M 2) = SD 30.3 (2.7.2).

¹¹ M 41/1:285-290) = SD 5.7.

¹² M 120/3:99-103 = SD 3.4, see Intro.

¹³ S 25.1/3:225 = SD 16.7.

¹⁴ **Karota S** (S 24.6/3:208 f) = SD 23.10 also refutes Pūraṇa Kassapa’s non-causalist (*ahetuka, vāda*) views.

‘There is no cause or condition for the defilement of beings...they experience pleasure and pain in the six classes by birth...’

When there is feeling, through clinging to feeling, through adhering to feeling...

When there is perception, through clinging to perception, through adhering to perception...

When there is volitional formations, through clinging to volitional formations, through adhering to volitional formations...

When there is consciousness, through clinging to consciousness, through adhering to consciousness, such a view as this [the antinomianism of Pūraṇa Kassapa or of Makkhali Gosāla] arises, that

‘There is no cause or condition for the defilement of beings...they experience pleasure and pain in the six classes by birth...’

IMPERMANENCE AND UNSATISFACTORINESS. Bhikshus, is (form...feeling...perception... formations...consciousness) permanent or impermanent?”

“Impermanent, bhante.”

“Is what is impermanent unsatisfactory [painful] or satisfactory [pleasurable]?”¹⁵

“Unsatisfactory [suffering], bhante.”

“But without clinging to what is impermanent, unsatisfactory, and subject to change, could such a view as this arise?”¹⁶

“No, bhante.”

“Regarding whatever is seen, or heard, or sensed, or cognized,¹⁷ that is found, sought after, mentally pursued,¹⁸ too—is it permanent or impermanent?”

“Impermanent, bhante.”

“And regarding whatever is impermanent, suffering, subject to change, could such a view as this arise, that

‘There is no cause or condition for the defilement of beings...they experience pleasure and pain in the six classes by birth...’

“No, bhante.”

“Bhikhus, when a noble disciple has abandoned doubt regarding these six cases,¹⁹ and when further he has abandoned

doubt regarding suffering,

doubt regarding the arising of suffering,

doubt regarding the ending of suffering, and

doubt regarding the path leading to the end of suffering,

then he is called a noble disciple who is a streamwinner, not bound for the lower world, sure of liberation, destined for awakening, with awakening as his destination.” (S 24.7/3:210) = SD 23.6

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¹⁵ *Dukkhaṃ vā sukhaṃ vā.*

¹⁶ This whole section, except for this closing para, closely parallels **Anatta.lakkhaṇa S** (S 22.59.12-16/3:67 f) = SD 1.2, where the latter has: “Is what is impermanent, unsatisfactory and subject to change fit to be regarded thus: ‘This is mine, this I am, this is my self.’?” “No, bhante.”

¹⁷ *Diṭṭha suta muta viññāta.* This “tetrad of sense-objects” refers to the aggregate of consciousness by way of its objects: the “seen” (*diṭṭha*) refers to the form-base (*rūp’āyatana*), the “heard” (*suta*) to sound-base (*sadd’āyatana*), the “sensed” (*muta*) to nose-object, tongue-object, and body-object, to the other respective three object-bases, and the “cognized” (*viññāta*) to dharma-base (*dhamm’āyatana*) and the remaining 6 internal sense-bases (*ajjhātika āyatana*): eye-base, etc.

¹⁸ Comy: “found,” ie whether sought after or not; “sought,” ie whether finding them or not; “mentally pursued” (or pondered), resorted to by consciousness, ie whether found or not without being sought after. (MA 2:110)

¹⁹ Be *imesu ca ṭhānesu*; Se Ee *imesu chasu ṭhānesu*. Comy is silent. Bodhi: “...it seems that the six cases are the five aggregates and the tetrad of sense objects taken collectively as one” (S:B 1095 n251). Cf **Alagaddūpama S** (M 22) where *diṭṭha suta muta viññāta* (the tetrad of sense-objects) replaces *viññāna* as the bases for the bases of views (*diṭṭhi-ṭ,ṭhāna*) (M 22.15/1:135,34-36) = SD 3.13. See also M:ÑB 1210 n258.

The Discourse on the Six Classes by Births

(A 6.57/3:383-387)

1a At one time the Blessed One was staying on Mount Vulture Peak near Rājagaha.

Pūraṇa Kassapa's six classes

1b Then the venerable Ānanda approached the Blessed One, saluted him, and then sat down at one side. Seated thus at one side, the venerable Ānanda said this to the Blessed One:

2 “Bhante, six classes by births have been declared by Pūraṇa Kassapa, namely,

- | | |
|---|---------------------------------|
| (1) the dark [black] class by birth | (<i>kaṇhābhijāti</i>); |
| (2) the blue class by birth | (<i>nīlābhijāti</i>); |
| (3) the red class by birth | (<i>lohitābhijāti</i>); |
| (4) the yellow class by birth | (<i>haliddābhijāti</i>); |
| (5) the bright [white] class by birth | (<i>sukkābhijāti</i>); and |
| (6) the perfectly bright [white] class by birth | (<i>parama,sukkābhijāti</i>). |

(1) Here, bhante, the dark class by birth has been declared by Pūraṇa Kassapa, that is, as comprising mutton butchers, pork butchers, fowlers, game hunters, trappers, fishermen, executioners, jailors, and any others following such bloody livelihoods;²⁰

(2) Here, bhante, the blue class by birth has been declared by Pūraṇa Kassapa that is, as comprising monks who live like thorns,²¹ and any others holding the doctrine of karma and action.²²

(3) Here, bhante, the red class by birth has been declared by Pūraṇa Kassapa that is, as comprising the single-robe [loin-clothed] nirgranthas.²³

(4) Here, bhante, the yellow class by birth has been declared by Pūraṇa Kassapa that is, as comprising the white-clad house-holder disciples of the naked ascetics.²⁴

(5) Here, bhante, the bright class by birth has been declared by Pūraṇa Kassapa that is, as comprising male and female ajvikas.²⁵

(6) Here, bhante, the perfectly bright class by birth has been declared by Pūraṇa Kassapa that is, as comprising Nanda Vaccha, Kisa Saṅkicca and Makkhali Gosāla.²⁶

These, bhante, are the six classes by births that have been declared by Pūraṇa Kassapa.

²⁰ *Orabhikā sūkarikā sākuṇikā māgavikā luddā maccha,ghātakā corā cor,ghātakā bandhan'āgārikā, ye vā pan'aññe pi keci kurūra,kammantā.*

²¹ “Monks who live like thorns,” *bhikkhū kaṇṭaka,vuttikā* [Ee *kaṇḍaka-*; Se *kaṇhādhimuttikā*]: Comy: “This is a name for the monks” (*samaṇā nām'ete*, SA 3:394). Comy to **Hetu S** (S 24.7): “it is just a name for renunciants” (*eva nāma eke*) (SA 2:343): see S 24.7/3:210 f = SD 23.6.

²² Be Ce: *Bhikkhū kaṇṭaka,vuttikā* [Ee *kaṇḍaka-*; Se *kaṇhādhimuttikā*], *ye vā pan'aññe pi keci kamma,vādā kiriya,vādā*. Comys: **Bhikkhū ~ā ti samaṇā nām'ete** (AA 3:394); *Bhikkhū nīlābhijāti ti vadati, te kira catusu pac-cayesu kaṇṭake pakkhipitvā khādanti, bhikkhū ca ~ā ti ayam hi 'ssa pāḷi y'eva, atha vā ~ā eva nāma eke pabbajitā ti vadati* (DA 162); *Eke pabbajitā ye savisesam'atta,kilamathānuyogam'anuyuttā, tathā hi te kaṇṭake vattantā viya hontī ti vuttā* (DAT 1:290).

²³ *Nigaṇṭhā eka,sātaka*. Comys: “They are those who cover their front with just a piece of rag” (*eken'eva pilotika,khaṇḍena purato paṭicchādanakā*, SA 3:394 = AA 3:394); “the single-robed nirgranthas, who, having tied a single piece of rag onto their hand, roam about concealing the front part of their body with this, too” (*ekasātaka,-nigaṇṭhā...ekam'pilotika,khaṇḍam'hatthe bandhitvā tenāpi sarīrassa purima,bhāgam'paṭicchādetvā vicaraṇakā*, UA 330 ad U 6.2/65); also DA 1:162; MA 3:121; SA 2:342. See **Satta Jaṭila S** (S 3.11/1:77-79 = U 6.2/64-66) = SD 14.11. See B 1:78 = U 65; CPD: *eka-sātaka*; & also AL Basham, *History and Doctrines of the Ājvikas*, 1951:109, 139, 243. See Intro (1.1) above.

²⁴ *Gihī odāta,vasanā acelaka,sāvaka*. I render *acelaka* as “naked ascetic,” and use the anglicized “ajvika” for *ājivika* or *ājivaka*, which also translates “naked ascetic.”

²⁵ *Ājivikā ājivikiniyo*, vī *ājiivakā ājivakiniyo*. They are the naked ascetics belonging to the community founded by Makkhali Gosāla: see AL Basham, *History of the Ājvikas*, 1951). See V 1:8; M 1L483; Sn 381; J 2:384, 6:225; Ap 358; DhA 2:55; UA 340. See prec n.

²⁶ *Nando vaccho kiso saṅkicco makkhali,gosālo*.

The Buddha's response

3a “But, Ānanda, does the whole world agree with Pūraṇa Kassapa in this declaration of the six classes by birth?”

“No, bhante.”

“Ānanda, just as a poor, needy, penniless person, might apportion his morsel [ration] of meat to someone who does not want it, saying, ‘Here, my good man, eat this meat, and pay for it—²⁷

even so, Ānanda, is this claim of the six classes by birth declared by Pūraṇa Kassapa to the ascetics and brahmins like that made by one foolish, unintelligent, lacking common sense [not knowing the field], unskillful [unwholesome].²⁸

Now, Ānanda, I shall declare the six classes by birth. Listen, pay close attention, I shall speak.”

“Yes, bhante,” the venerable Ānanda replied to the Blessed One in assent.

The Blessed One said this:

The Buddha's explanation of the six classes by birth

3b “And what, Ānanda, are the six classes by birth?”

- 4 (1) Now here, Ānanda, there is a certain person, existing in a *dark* class by birth, reborn into a *dark* state.
- (2) Now here, Ānanda, there is a certain person, existing in a *dark* class by birth, reborn into a *bright* state.
- (3) Now here, Ānanda, there is a certain person, existing in a *dark* class by birth, reborn into what is *neither dark nor bright, which is nirvana*.
- (4) Now here, Ānanda, there is a certain person, **[385]** existing in a *bright* class by birth, reborn into a *dark* state.
- (5) Now here, Ānanda, there is a certain person, existing in a *bright* class by birth, reborn into a *bright* state.
- (6) Now here, Ānanda, there is a certain person, existing in a *bright* class by birth, reborn into what is *neither dark nor bright, which is nirvana*.

(1) FROM DARK TO DARK. Now, Ānanda, how is a certain person, **existing in a *black* class by birth, reborn into a *dark* state?**²⁹

5 Here, Ānanda, a certain person is born into a lowly family, an outcaste [chandala]—a family of outcastes, or of bamboo-workers, or of hunters, or of cart-makers, or of flower-scavengers³⁰—poor, with little food and drink, who lives in difficulty, where food and clothing are difficult to get.

²⁷ *Seyyathāpi Ānanda puriso daḷiddo assako anāḷhiyo, tassa akāmakassa bilam olaggeyyum, idam te ambho purisa mamsam ca khāditabbaṃ mulañ ca anuppadātabban ti.*

²⁸ *Evam eva kho Ānanda Pūranena Kassapena appaṭiññāya etesam samaṇa, brāhmaṇānam imā cha-ḷ-ābhijātiyo paññattā yathā tam bālena avyattena akhettaññunā akusalena.* The expression **akhettaññunā** is found at A 3:384, 4:418 (used of a cow that knows not its pasture); J 4:371, 372; the free tr, “lacking common sense” is from EM Hare (A:H 3:274).

²⁹ *Kaṇhābhijātiyo samāno kaṇham dhammam abhijāyati.* The foll section, except for the closing sentence, as in **Puggala S** (S 3.21 = A 4.85), where he is said to be one “who fares from darkness to darkness” (*tamo, tama, parāyana*), and compared to one “going from blindness to blindness, from darkness into darkness, from blood-stain to blood-stain.” (S 3.21.4/1:93 f = A 4.85.2/2:85) = SD 18.6

³⁰ *Caṇḍāla, kule vā veṇa, kule vā nesāda, kule vā ratha, kāra, kule vā pukkusa, kule vā.* The outcastes (*caṇḍāla*) are the most despised of the outcastes: see Madan Mohan Singh, *Life in North-Eastern India in Pre-Mauryan Times*, 1967:16-20. SA glosses **vena, kula** as *vilīva, kāra, kula*, “family of basket weavers” (SA 1:162 = AA 2:175 = 3:111 = PugA 227); but the occupations are listed separately at Miln 331. **Nesāda, kula** = *miga, luddakādīnam kule*, “such families as deer hunters, etc”; **ratha, kāra, kula** = *camma, kāra, kula*, “family of leather workers” [Bodhi: “Because the straps of carts are made of leather”(?), *rathesu cammena hanana, karaṇato*, SAT:VRI 1:170; *rathesu cammena nahana, karaṇato*, AAT:VRI 2:79]; and **pukkusa, kula** = *puppha, chaḍḍaka, kula*, “family of those who discard (wilt-

And he is of poor complexion [swarthy], ugly, deformed [dwarfish], with much illness, purblind, deformed (in either arm or both), lame (in either or both legs), or paralyzed [quadriplegic].³¹ He receives no food, drink, clothing, or transport; no garlands, scents, or unguents; no bedding, dwelling, or lights.

But he is ill-conducted in body, ill-conducted in speech, ill-conducted in mind. On account of bad conduct in body, in speech and in mind, after death, when the body breaks up, he re-appears in a plane of misery, an evil destination, a lower realm, in hell.

Thus, Ānanda, a certain person, existing in a *dark* class by birth, is born³² into a *dark* state.

(2) FROM DARK TO BRIGHT Now, Ānanda, how is a certain person, **existing in a *dark* class by birth, reborn into a *bright* state?**³³

6 Here, Ānanda, a certain person is one born into a low family—a family of outcastes [chandalas], or of bamboo-workers, or of hunters, or of cart-makers, or of flower-scavengers—poor, with little food and drink, who lives in difficulty, where food and clothing are difficult to get.

And he is of poor complexion [swarthy], ugly, deformed [dwarfish], with much illness, purblind, deformed (in either arm or both), lame (in either or both legs), or paralyzed [quadriplegic]. He receives no food, drink, clothing, or transport; no garlands, scents, or unguents; no bedding, dwelling, or lights.

But he is well-conducted in body, well-conducted in speech, well-conducted in mind. On account of good conduct in body, in speech and in mind, after death, when the body breaks up, he re-appears in a state of joy, in a happy destination, in heaven.

Thus, Ānanda, a certain person, existing in a *dark* class by birth, is reborn into a *bright* state.

(3) FROM DARK TO NEITHER-DARK-NOR-BRIGHT Now, Ānanda, how is a certain person, **existing in a *dark* class by birth, reborn into *nirvana*, which is neither dark nor bright?**³⁴

7 Here, Ānanda, a certain person is one born into a low family—a family of outcastes [chandalas], or of bamboo-workers, or of hunters, or of cart-makers, or of flower-scavengers—poor, with little food and drink, who lives in difficulty, where food and clothing are difficult to get.³⁵ [386]

He receives no food, drink, clothing, or transport; no garlands, scents, or unguents; no bedding, dwelling, or lights.

He shaves off his hair and beard, puts on the saffron robes, and goes forth from the household life into homelessness. While living thus as a renunciant,

having abandoned the five hindrances, the mental impurities that weaken wisdom,³⁶

ed) flowers” (SA 1:162 = AA 2:175 = 3:111 = PugA 227). “Perhaps the latter more generally included all sweepers and refuse removers.” (S:B 409 n250)

³¹ *So ca hoti dubbaṇṇo duddasiko okoṭimako bavh’ābādho, kāṇo vā hoti kuṇī vā khañjo vā pakkhahato vā:* V 2:90 = M 3:169 = S 1:94 = A 1:107 = 2:85 = 3:385 = Pug 51.

³² *Abhijāyati* (pass of *abhi* + √JAN, to be born) “is born or reborn; is born for or to; to be fit to be; becomes” (D 3:251; A 3:384; Sn 214).

³³ *Kaṇhābhijātiyo samāno sukkaṃ dhammaṃ abhijāyati.* The foll section, except for the closing sentence, as in **Puggala S** (S 3.21 = A 4.85), where he is said to be one “who fares from darkness to light” (*tamo,joti,parāyaṇa*) (S 3.21.5/1:94 = A 4.85.3/2:85 = SD 18.6), and compared to one from the ground ascending progressively to a mansion.”

³⁴ *Kaṇhābhijātiyo samāno akaṇhaṃ asukkaṃ nibbānaṃ abhijāyati.* On the foll section, cf **Sāmañña,phala S** (D 2), where such a renunciant’s training is described as follows: “When he has thus gone forth, he lives restrained by the rules of the monastic code [Pāṭimokkha], possessed of proper conduct and resort.³⁴ Having taken up the rules of training, he trains himself in them, seeing danger in the slightest faults. He comes to be accomplished in wholesome bodily and verbal deeds, his livelihood is purified, and he is possessed of moral virtue. He guards the sense-doors, is accomplished in mindfulness and full awareness, and is content.” (D 2.42/1:63) = SD 8.10.

³⁵ The phrase, “with much illness, purblind, deformed (in either arm or both), lame (in either or both legs), or paralyzed [quadriplegic]” (*bavhābādho kāṇo vā kuṇī vā khañjo vā pakkhabhato vā*) is omitted here and in §9(6). Those who are ill, esp with communicable disease (Mv 1.39 = V 1:72 f; Mv 1.75 = V 1:93) or physically handicapped (Mv 1.71 = V 1:91) are not allowed to go forth, as they would be a burden both to the laity and to the sangha.

³⁶ *Pañca,nīvarane pahāya cetaso upakkilese paññāya dubbali,karaṇe.* **The 5 mental hindrances** (*pañca,nīvarana*) are (1) sensual lust (*kāma-c,chanda*), (2) ill will (*vyāpāda*), (3) restlessness and remorse (*uddhacca,kukkucca*), (4) sloth and torpor (*thīna,middha*), and (5) doubt (*vicikicchā*): see **Saṅgārava S** (S 46.55 = SD 3.12). Cf **Mahā**

his mind well established in the four focusses of mindfulness,³⁷
having cultivated the seven awakening-factors according to reality,³⁸
he is reborn in nirvana, which is neither dark nor bright.

Thus, Ānanda, a certain person, existing in a *dark* class by birth, is reborn into nirvana,³⁹ *which is neither dark nor bright.*

(4) FROM BRIGHT TO DARK. Now, Ānanda, how is a certain person, **existing in a *bright* class by birth, reborn into a *dark* state?**⁴⁰

8 Here, Ānanda, a certain person is one born into a high family—a family of kshatriyas of the great halls, or of brahmins of the great halls, or of householders of the great halls—wealthy, greatly wealthy, with much property, abundant in gold and silver, abundant in means of enjoyment, abundant in treasure and grain.⁴¹

And he is handsome, attractive, charming, graceful, endowed with excellent complexion to a perfection. He receives food, drink, clothing, transport; garlands, scents, and unguents; bedding, dwelling, and lights.

But he is ill-conducted in body, ill-conducted in speech, ill-conducted in mind. On account of bad conduct in body, in speech and in mind, after death, when the body breaks up, he re-appears in a plane of misery, an evil destination, a lower realm, in hell.

Thus, Ānanda, a certain person, existing in a *bright* class by birth, is reborn into a *dark* state.

(5) FROM BRIGHT TO BRIGHT. Now, Ānanda, how is a certain person, **existing in a *bright* class by birth, reborn into a *bright* state?**⁴²

9 Here, Ānanda, a certain person is one born into a high family—a family of kshatriyas of the great halls, or of brahmins of the great halls, or of householders of the great halls—wealthy, greatly wealthy, with much property, abundant in gold and silver, abundant in means of enjoyment, abundant in treasure and grain.⁴³

And he is handsome, attractive, charming, graceful, endowed with excellent complexion to a perfection. He receives food, drink, clothing, transport; garlands, scents, and unguents; bedding, dwelling, and lights.

Assa, pura S (M 39.13/1:274); see also **Mahā Satipaṭṭhāna S** (D 22.13); **Satipaṭṭhāna S** (M 10.36) on how to deal with the hindrances in one's meditation; **Sāmañña, phala S** (D 2.68/1:71) = SD 8.10.

³⁷ *Catusu satipaṭṭhānesu suppatiṭṭhita*. **The 4 focusses of mindfulness** (*catu satipaṭṭhāna*) are the contemplation of (1) the body (*kāyānupassanā*), (2) of feelings (*vedanā'nupassanā*), (3) of the mind (*cittānupassanā*), and (4) of phenomena (*dhammānupassana*): see **The Satipaṭṭhāna Ss** (D 22; M 10) = SD 13.

³⁸ *Satta, bojjaṅge yathā, bhūtaṃ bhāvetvā*. **The 7 awakening-factors** (*satta bojjaṅga*) are those (1) of mindfulness (*sati sambojjaṅga*), (2) of dharma-investigation (*dhamma, vicaya sambojjaṅga*), (3) of effort (*virīya sambojjaṅga*), (4) of zest (*pīti sambojjaṅga*), (5) of tranquillity (*passaddhi sambojjaṅga*), (6) of concentration (*samādhi sambojjaṅga*), (7) of equanimity (*upekkhā sambojjaṅga*): see **(Bojjaṅga) Sila S** (S 46.3/5:67-70) = SD 10.15.

³⁹ “Reborn into nirvana” (*nibbānaṃ abhijāyati*), which is of course figuratively speaking. *Abhijāyati* also has the sense of “to be fit to be or become” (CPD); or means simply “becomes.”

⁴⁰ *Sukkābhijātiyo samāno kaṇhaṃ dhammaṃ abhijāyati*. The foll section, except for the closing sentence, as in **Puggala S** (S 3.21 = A 4.85), where he is said to be one “who fares from light to darkness” (*joti, tama, parāyaṇa*) (S 3.21.6/1:94 f = A 4.85.4/2:85 f = SD 18.6), and compared to one from a mansion descending progressively to the ground.”

⁴¹ *Idha mahā, rāja ekacco puggalo ucce kule paccā, jāto hoti khattiya, mahā. sāla, kule vā brāhmaṇa, mahā. sāla, - kule vā gaha. pati, mahā. sāla, kule vā aḍḍhe maha-d, dhane mahā, bhoge pahūta, jāta, rūpa, rajate pahūta, vittūpakaraṇe pahūta, dhana, dhaññe*.

⁴² *Sukkābhijātiyo samāno sukkaṃ dhammaṃ abhijāyati*. For foll section, see nn under §7 above.

⁴³ *Idha mahā, rāja ekacco puggalo ucce kule paccā, jāto hoti khattiya, mahā. sāla, kule vā brāhmaṇa, mahā. sāla, - kule vā gahapati, mahā. sāla, kule vā aḍḍhe maha-d, dhane mahā, bhoge pahūta, jāta, rūpa, rajate pahūta, vittūpakaraṇe pahūta, dhana, dhaññe*.

And he is well-conducted in body, well-conducted in speech, well-conducted in mind. On account of good conduct in body, in speech and in mind, after death, when the body breaks up, he reappears in a state of joy, in a happy destination, in heaven.

Thus, Ānanda, a certain person, existing in a *bright* class by birth, is reborn into a *bright* state.

(6) FROM BRIGHT TO NEITHER-DARK-NOR-BRIGHT. Now, Ānanda, how is a certain person, **existing in a *bright* class by birth, reborn into *nirvana*, which is neither dark nor bright?**⁴⁴ [387]

10 Here, Ānanda, a certain person is one born into a high family—a family of kshatriyas of the great halls, or of brahmins of the great halls, or of householders of the great halls—wealthy, greatly wealthy, with much property, abundant in gold and silver, abundant in means of enjoyment, abundant in treasure and grain.⁴⁵

And he is handsome, attractive, charming, graceful, endowed with excellent complexion to a perfection. He receives food, drink, clothing, transport; garlands, scents, and unguents; bedding, dwelling, and lights.

He shaves off his hair and beard, puts on the saffron robes, and goes forth from the household life into homelessness. While living thus as a renunciant,

having abandoned the five hindrances, the mental impurities that weaken wisdom,⁴⁶

his mind well established in the four focusses of mindfulness,⁴⁷

having cultivated the seven awakening-factors according to reality,⁴⁸

he is reborn in nirvana, which is neither dark nor bright.

Thus, Ānanda, a certain person, existing in a *bright* class by birth, is reborn into *nirvana*, which is neither dark nor bright.

These, Ānanda, are the six classes by birth.

— evaṃ —

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⁴⁴ *Sukkābhijātiyo samāno akaṇhaṃ asukkaṃ nibbānaṃ abhijāyati.*

⁴⁵ *Idha mahā,rāja ekacco puggalo ucce kule paccā,jāto hoti khattiya,mahā.sāla,kule vā brāhmaṇa,mahā.sāla,-kule vā gaha.pati,mahā.sāla,kule vā aḍḍhe maha-d,dhane mahā,bhoge pahūta,jāta,rūpa,rajate pahūta,vittūpakarane pahūta,dhana,dhaññe.*

⁴⁶ See §7 ad loc.

⁴⁷ See §7 ad loc.

⁴⁸ See §7 ad loc.