

## Anātha,piṇḍik'ovāda Sutta

### The Discourse on the Admonition to Anātha,piṇḍika

[Sāriputta counsels a dying layman]

(Majjhima Nikāya 143/3:258-263)

Translated & annotated by Piya Tan ©2006

#### Introduction

##### 1 Deathbed scenes

The most famous deathbed (*maraṇa,seyya*)<sup>1</sup> scene in religious history is arguably that of the Buddha's passing away, fully retold in **the Mahā,parinibbāna Sutta** (D 16).<sup>2</sup> The second most famous of the Buddhist deathbed scenes is that of Citta the householder, as recorded in **the Gilāna,dassana Sutta** (S 41.10).<sup>3</sup> And the passing away of Anātha,piṇḍika<sup>4</sup> is clearly the third most famous of such scenes.

The first Sutta records the last instructions of the Teacher himself. The second records how a great lay Dharma teacher counsels the living from his own deathbed. And the third, this Sutta, records the first case of a profound teaching, previously given only to renunciants, now given to the laity (that is, when they are spiritually mature and ready).<sup>5</sup>

The Jātaka Commentary says that Anātha,piṇḍika regularly goes to see the Buddha twice a day, sometimes with numerous friends (J 1:9 ff). The Commentary adds that he sometimes visits the Buddha thrice a day (J 1:226). However, he never asks the Buddha a single question fearing that it might weary him (recalling that the Buddha was “a delicate prince”). He does not wish the Buddha to feel obliged to answer him in return for his generosity to the order (DhA 1:3). As such, the Buddha would usually address him first, as on this occasion.<sup>6</sup>

Anātha,piṇḍika, even when on his deathbed, apparently does not want to trouble the Buddha. Instead, he invites Sāriputta to visit him [§2a]. His faith in the Dharma immediately benefits him through Sāriputta's spiritual counselling [2]. After dying, Anātha,piṇḍika is reborn as a streamwiner deva in Tusita, and immediately appears before the Buddha to pay his respects. [§17].

##### 2 Profound teachings and the laity

**2.1 PROFOUND TEACHINGS GIVEN TO ANĀTHA,PIṆḌIKA.** When Sāriputta has finished admonishing Anātha,piṇḍika on letting go of the eighteen elements [§§5-7], of contacts [§8], of feelings [§9], of the four elements [§10], of the five aggregates [§11], of the formless bases [§12], and of the world (the here and the hereafter) [§13] and the sensed [§14]—that is, the totality of experience in physical and mental terms—Anātha,piṇḍika is moved to joyful tears, that he has never before heard such a profound and beautiful Dharma talk. When he asks why, Ānanda replies:

It has never occurred before, householder, that such a Dharma talk, was given to the laity dressed in white. It occurs that such a Dharma talk, householder, is given only to renunciants.

*Na kho gaha,pati, gihīnam odāta,vasanānam eva,rūpī dhammī kathā paṭibhātī. Pabbajitānam kho gaha,pati, evarūpī dhammī kathā paṭibhātī ti.* (§15)

<sup>1</sup> MA 5:78, apparently a hapax legomenon: this is the only place this word is found!

<sup>2</sup> D 16/2:72-167 = SD 9. It is also the longest of all ancient Indian literary compositions: op cit Intro (2), and is sometimes compared with Socrates' death: op cit Intro (13a).

<sup>3</sup> S 41.10/4:303 f = SD 16.16. On Citta the householder, see also **Pubba,kotṭhaka S** (S 48.44) = SD 10.7 Intro (5) & **Nigaṇṭha Nāta,putta S** (S 41.8.5/4:298) = SD 40.4.

<sup>4</sup> On Anātha,piṇḍika's background, see **Anātha,piṇḍika S 1** (S 55.26) = SD 23.2a Intro (1).

<sup>5</sup> For a list of deathbed scenes mentioned in the Canon, see **Gilāna,dassana S** (S 41.10) = SD 16.16 Intro (2).

<sup>6</sup> See eg **Velāma S** (A 9.20.1/4:392) = SD 16.6.

Anātha,piṇḍika then asks, by way of a final request, that such teachings be given to the laity, too.

This episode may sound as if there were a strict two-tiered teaching scheme, the higher level for the renunciants only and the simpler level for the laity. No such division ever existed in the Buddha's teaching; for, the Buddha has declared in **the Mahā,parinibbāna Sutta** (D 16) that

I have taught the Dharma, Ānanda, making no distinction between inner and outer:<sup>7</sup> the  
Tathāgata has no "teacher's fist" in respect of teachings.<sup>8</sup> (D 16.2.25a/2:100) = SD 9

Although this instruction directly relates to the fact that the Buddha has no plans for any hierarchical or ecclesiastical structure or apostolic succession,<sup>9</sup> it also applies to his manner of teaching. In their translation of the Sutta, **Bodhi**, commenting of this passage, cautiously notes:

This statement does not imply that there is any inherent exclusiveness or arbitrary discrimination in the Buddha's way of presenting his teaching. But as those who remain in lay life must look after their families, possessions, and occupations, such talk leading to complete detachment would not have been appropriate for them. (M:ÑB 1358 n1306)

**2.2 DEEP TEACHINGS GIVEN TO THE LAITY.** The impression we might have of the context of the deep teachings given to Anātha,piṇḍika [§§5-14] is that certain teachings, especially the more profound ones, are taught only to monastics, but not to the laity. In this connection, **Analayo** makes this remark:

[T]he present passage in the Anāthapiṇḍikovāda-sutta does not imply that certain teachings are restricted to monks, in fact elsewhere the Buddha explicitly stated that he did not hold back some of his teachings.<sup>10</sup> What the present passage[s] only seems to imply is that teachings on deeper insight were not forced on those who did not show an interest in them. (2005: M 3:261)

Analayo goes on to quote **the Dhamma,dinna Sutta** (S 55.53), on teachings given by the Buddha to a group of lay followers, headed by Dhammadinna, a streamwinner. The Buddha instructs them from time to time to reflect on his teachings that are "deep, deep in meaning, supramundane, relating to emptiness."<sup>11</sup> Dhamma,dinna, however, replies that being laymen with families, work and "enjoying Kāsī sandalwood, wearing garlands, scents, and unguents, and dealing with gold and silver [money],"<sup>12</sup> it is not easy for them to do so.

<sup>7</sup> Comys: "Making no distinction between inner and outer," *anantaram abāhiraṃ karitvā*. Comys explain it as making no distinction of either inner or outer by way of the Dharma or by way of persons. Making an 'inner' of the Dharma means to teach, thinking, 'This much Dharma I will not teach others.' Making an 'outer' of the Dharma means to teach, thinking, 'I will teach this much to others.' Making an 'inner' of the person means to teach, thinking, 'I will teach this person.' Making an 'outer' of the person means to teach, thinking, 'I will not teach this (person).' Thus he teaches without making a distinction. This is the meaning." (DA 2:547 = SA 3:203). On these twofold distinction, see Miln 1145 f, 159 f. See foll n.

<sup>8</sup> *Na...tathagatassa dhammesu ācariya,muṭṭhi*. Comys: "The teacher's fist is found amongst outsiders who do not tell certain things to their pupils when they are still boys (*dahara,kāle*), who keep certain teachings for their beloved and favourite pupils, telling it to them only at the last moment from their deathbed. The Tathāgata does not hold back anything, keeping a closed fist, thinking, 'I will teach this in my old age, at the last moment.'" (DA 2:548 = SA 3:203 f)

<sup>9</sup> **Mahā,parinibbāna S** (D 16.2.25/2:100) = SD 9.

<sup>10</sup> D 16/2:100,3: *na...tathagatassa dhammena ācariya,muṭṭhi*. [2.1]

<sup>11</sup> *Gambhīrā gambhīr'atthā lok'uttarā suññata,paṭisaṃyuttā*.

<sup>12</sup> *Na kho n'etaṃ bhante amhehi putta,sambādha,sayanam ajjhāvasantehi kāsikam candanam paccanubhontehi mālā,gandha,vilepanam dhārayantehi jāta,rūpa,rajatam sādiyantehi*.

The Buddha then instructs them to train themselves to be accomplished (*samannāgatā bhavissāma*) in the four limbs of a streamwinner (*sotāpanassa aṅgāni*),<sup>13</sup> that is,

- (1) wise faith in the Buddha,
- (2) wise faith in the Dharma,
- (3) wise faith in the Sangha, and
- (4) “moral virtue dear to the noble ones,<sup>14</sup> unbroken, untorn, unmixed, spotless, liberating, praised by the wise, untarnished, giving rise to concentration.”<sup>15</sup>

Dhamma, dinna and his followers declare to the Buddha that they have all these four qualities, thus confirming that they are streamwinners.

Anātha,piṇḍika became the Buddha's follower during the first year of the Ministry, at a time when monks were admitted into the order by some form of the “Come O monk” (*ehi bhikkhu*) formula, on their attaining of arhathood. Understandably during this period the Buddha gave the most profound teachings to such candidates, as they were the most fertile of the “fields” or audience, because of their previous spiritual attainments and current mental receptivity.<sup>16</sup>

Understandably, Ānanda declares that “It has never *occurred* before, householder, that such a Dharma talk, is given to the laity dressed in white” (*Na kho gaha,pati, gihīnaṃ odāta,vasanānaṃ eva,rūpī dhammī kathā patibhāti*), and this statement should be carefully noted. It has never *occurred* before that profound teachings are given to the laity, as it is still during the first few years of the Buddha's ministry.

**2.3 EXPANDED TEACHINGS?** A comparative study of the Chinese versions of Anātha,piṇḍik'ovāda Sutta—EĀ 51.8 = T2.819b-820c & SĀ 1032 = T 2.269c20—shows that they only have the dependence on the six senses and their objects [§§5-6] in common. These teachings were probably expanded later into §§7-14. The section on the formless bases [§12], for example, appears out of place, and could have been added later for the sake of technical completeness. For, it is stated that Anātha,piṇḍika is reborn in a heavenly world of the sense-sphere,<sup>17</sup> suggesting that he has not been a dhyana practitioner.<sup>18</sup> In other words, the original text was probably much shorter.

**2.4 WISE LAY DHARMA TEACHERS.** Anātha,piṇḍika first meets the Buddha during the first year of the Ministry, but predeceases him. Apparently, this is the first time that such a profound teaching is given to the laity [§15]. Anātha,piṇḍika, on account of his great merit as the Buddha's chief lay supporter is the first to receive such a teaching. But he is not the only one. Citta the householder, for example, has not only received profound teachings but is a great Dharma teacher himself.<sup>19</sup> Another well known lay Dharma teacher is Pañcakaṅga the carpenter, who loves discussing the Dharma.<sup>20</sup>

And today, anyone—ordained or lay—with an inquiring mind and desirous of spiritual progress can access the most profound teachings of the Buddha. Furthermore, even in the early history of Buddhism, we find amongst the great Dharma teachers, not only monks and nuns, but also the laity. **The Gilāna,-**

<sup>13</sup> *Sotāpanassa aṅgāni* (D 33.1.11(14)/3:227), ie the qualities of one who has attained streamwinning. For a shorter statement on the limbs of a streamwinner, see **Ogadha S** (S 55.2/5:343 f). For the streamwinner's practice, see (**Agata,phala**) **Mahānāma S** (A 6.40/3:284-288) = SD 15.3. On the faith of the streamwinner, see Gethin 2001: 116. Cf the limbs for streamwinning (*sotāpatti-y-aṅga*): (**Sotāpatti**) **Phala S** (S 55.55/5:410 f; A 5.246/2:245) = SD 2.2(4.1).

<sup>14</sup> “Moral virtue dear to the noble ones,” *ariya,kantāni sīlāni*. The noble one's moral virtue is explained at Vism 221 f. SA says that the noble ones do not violate the five precepts; hence, this virtue is dear to them (SA 2:74).

<sup>15</sup> “Unbroken,... giving rise to concentration,” *akhaṇḍehi acchiddehi asabalehi akammāsehi bhujissehi viññū-pasatthehi aparāmaṭṭhehi samādhi,samvattanaikēhi*. See UA 268. For details, see Vism 1.143 ff/51-58.

<sup>16</sup> S 42.7/4:315; SĀ 915 = T2.231a17; SĀ2 130 = T2.424b1.

<sup>17</sup> **The Anātha,piṇḍik'ovāda S** (M 143.16b/3:261 f) & SĀ 593 = T2.158b25 say that he is reborn in Tusita. EĀ 51.8 = T2.820a16 notes that the devaputra Anātha,piṇḍika excels other devas in life-span, beauty, happiness, power and radiance. SĀ 187 = T2441c12 does not specify in which heaven he is reborn.

<sup>18</sup> See Analayo, *A Comparative Study of the Majjhima Nikāya*, 2005: M 3:260.

<sup>19</sup> See eg **Eka,putta S** (S 17.23/2:235 f), **Citta Saṃyutta** (S 41.1-10/4:281-304); **Etad Agga S** (A 1.14.6/1:26).

<sup>20</sup> See eg **Bahu,vedaniya S** (M 59/1:396-400) = SD 30.4; **Samaṇa.maṇḍika S** (M 78/2:22-29) = SD 18.9 Intro (1.1); **Anuruddha S** (M 127/3:144-152).

**dassana Sutta** (S 41.10), for example, describes how Citta the householder, while on his deathbed, counsels both the devas and his living relatives.<sup>21</sup>

## 2 Spiritual exercise

At the heart of an early Pali sutta, especially the longer instructive ones, there is a spiritual exercise of some kind. “Spiritual exercise” is my own rendition of *yoniso manasikāra* (usually translated as “wise consideration”), which I find very useful in a Dharma-moved study and practice of the Buddha’s teachings. A **spiritual exercise** is any wholesome and sustained Dharma-centred mindful activity that is a basis for mental stillness and clarity.

An important spiritual exercise is that of reflective reading of a passage, usually structured on a Dharma model, such as the five aggregates, used as a basis for sitting meditation.<sup>22</sup> Such an example is found in **the Anātha,piṇḍik’ovāda Sutta** (M 143). Sāriputta’s instruction to Anātha,piṇḍika [§§5-14] forms the heart of the Anātha,piṇḍik’ovāda Sutta. This teaching is very effective and valuable as a spiritual practice. The following steps are suggested for an effective application of a **spiritual exercise**:

- (1) Read through the whole sutta (or a relevant section of it, if it is a very long one), so that you have a *narrative* understanding of it.
- (2) Read (or make) a summary of the passage so that you have a good *intellectual* idea of the teaching.
- (3) Read the whole passage with all its repetitive cycle by way of *reflection*. This is the most important exercise. It should be calmly in a mindful manner, keeping your attention fully on the flow of passage (doing it like a puja). The reflection may begin with *Namo tassa*, the three refuges and the five (or eight or ten) precepts.
- (4) When you have completed reflecting on the whole passage, you should be *calm* enough to go on to a sitting meditation (such as the mindfulness of breath or the cultivation of lovingkindness). You can either let the reality of the Dharma seep into your consciousness, or simply enjoy the joyful peace.
- (5) Radiate your lovingkindness towards yourself; then to others; and to all beings; then to those who have passed away.
- (6) At the end of the exercise, make an asseveration to this effect: “May this action beautify my mind, may it be a support for my mind. May I overcome wrong view in this life itself.”<sup>23</sup>

For the simplest spiritual exercise, you may simply do stages (4) and (6).

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<sup>21</sup> This is an example of *reverse terminal counselling*, or the dying consoling the living. S 41.10/4:303 f = SD 16.16.

<sup>22</sup> See Dan Lusthaus, *Buddhist Phenomenology*, 2002, where he discusses four common models: the 5 aggregates (46-51, ch 3), dependent arising (52-82, ch 4), the three worlds (83-109, ch 5) and the threefold training (110-122, ch 6).

<sup>23</sup> “One gives for the sake of adorning the mind, as a support for the mind” (*cittālaṅkāra, citta, parikkhār’atthaṃ dānaṃ deti*), **Aṭṭha Dāna S** (A 8.31/4:236) = **(Maha-p,phala) Dāna S** (A 7.49.4(7) = SD 6.6. For the wise, it is even better to aspire, “May I attain streamwinning in this life itself.”

## The Discourse on the Admonition to Anātha,piṇḍika (M 143/3:258-263)

[258]

1 Thus have I heard.

At one time the Blessed One was staying in Anātha,piṇḍika's Park in Jeta's Grove near Sāvattihī.

### Anātha,piṇḍika is sick

2 Now at that time, the householder Anātha,piṇḍika was ill, in pain, gravely ill.

2a Then the householder Anātha,piṇḍika addressed a certain servant [man], thus:

“Come, my good man, approach the venerable Sāri,putta,<sup>24</sup> and, in my name, pay homage to him with your head at his feet, saying:

‘Bhante, the householder Anātha,piṇḍika is ill, in pain, gravely ill. He pays homage to the venerable Sāriputta at his feet.’

And say thus:

‘It is good, bhante, if the venerable Sāriputta, out of compassion, visits the householder Anātha,-piṇḍika in his house.’”

“Yes, sir,” the servant replied to the householder Anātha,piṇḍika, and approached the venerable Sāriputta. Having approached the venerable Sāriputta, he saluted him, and sat down at one side.

2b Seated thus at one side, the servant said this to the venerable Sāriputta:

“Bhante, the householder Anātha,piṇḍika is ill, in pain, gravely ill. He pays homage to the venerable Sāriputta at his feet.

And he says thus:

‘It is good, bhante, if the venerable Sāriputta, out of compassion, visits the householder Anātha,-piṇḍika in his house.’”

The venerable Sāriputta consented by his silence.

### Sāriputta visits Anātha,piṇḍika

3 Then, [early in the morning,]<sup>25</sup> the venerable Sāriputta, having dressed himself, taking robe and bowl, with the venerable Ānanda as the attending monk, approached the householder Anātha,piṇḍika's house. [259] Then, he sat on the prepared seat.

Seated thus, the venerable Sāriputta addressed the householder Anātha,piṇḍika thus:

“How are you, householder? I hope you are bearing up, and getting better. I hope that your painful feelings are subsiding, that their subsiding is evident, not their rising.”<sup>26</sup>4 ANĀTHA,PIṆḌIKA'S PAINS.<sup>27</sup> “I cannot bear it, bhante; I am not getting better; my painful feelings are not subsiding, but rising; their rising is evident, not their subsiding.(1) Violent winds are cutting<sup>28</sup> through my head like a strong man cleaving it open with a sharp sword.<sup>29</sup>

<sup>24</sup> On why Sāriputta asks Sāriputta to come, rather than the Buddha himself, see Intro (1).

<sup>25</sup> Omitted here, but in **Anātha,piṇḍika S 1** (S 55.26.5/5:380-385) = SD 23.21.

<sup>26</sup> *Kacci te āvuso gaha,pati khamāṇīyaṃ kacci yāpanīyaṃ kacci dukkhā vedanā paṭikkamanti no abhikkhamanti, patikkamo sānam paññāyati no abhikkamo ti*, lit “Householder, perhaps you are bearing it, perhaps you can keep going; that your pains are subsiding, not rising; that their subsiding is evident, not their rising.” This is stock. The underscored phrase lit tr “perhaps you are fit to keep going.” I have rendered this as “How are you?” and place it at the head of the sentence for the sake of acceptable English.

<sup>27</sup> This is stock: **Dhānañjāni S** (M 97.29/2:193,1) = SD 4.9, **Anātha,piṇḍik'ovāda S** (M 143.4/3:259,8); **Phag-guna S** (A 6.56/3:379,25) = SD 23.4, to describe the illness of the brahmin Dhānañjāni, of the householder Anātha,-piṇḍika, and of the monk Phaggunā, respectively.

<sup>28</sup> “Cutting,” *ūhananti*, lit “are rising upwards.”



I cannot bear it, bhante; ...

(2) Violent pains are crushing my head as if a strong man were tightening a strong leather strap around my head as a headband.<sup>30</sup>

I cannot bear it, bhante; ...

(3) Violent winds are rending my belly as if a skilled butcher or his apprentice were to carve up a cow's<sup>31</sup> belly with a sharp butcher's knife.<sup>32</sup>

I cannot bear it, bhante; ...

(4) Violent pains are burning up my body<sup>33</sup> as if two strong men were to seize a weaker man by both arms, and burn and roast him over a pit of burning coal.<sup>34</sup>

I cannot bear it, bhante; I am unable to keep going, and my pains are not subsiding, but rising; their rising is evident, not their subsiding.

### Sāriputta's instruction

5 (1) NOT CLINGING TO SENSE-FACULTIES.<sup>35</sup>

[Summary: "I will not cling to any *sense-faculty*, and my consciousness will not be dependent on it."]

"(i) Then, here, householder, you should train yourself thus:

'I will not cling to the eye, and my consciousness will not be dependent on the eye.'<sup>36</sup>

Thus, householder, you should train yourself.

(ii) Then, here, householder, you should train yourself thus:

'I will not cling to the ear, and my consciousness will not be dependent on the ear.

Thus, householder, you should train yourself.

(iii) Then, here, householder, you should train yourself thus:

'I will not cling to the nose, and my consciousness will not be dependent on the nose.

Thus, householder, you should train yourself.

(iv) Then, here, householder, you should train yourself thus:

'I will not cling to the tongue, and my consciousness will not be dependent on the tongue.

Thus, householder, you should train yourself.

(v) Then, here, householder, you should train yourself thus:

'I will not cling to the body, and my consciousness will not be dependent on the body.

<sup>29</sup> *Seyyathā'pi bhante Sāriputta, balavā puriso tiṅhena sikharena muddhani abhimantheyya, evam eva kho bhante Sāriputta, adhimattā vātā muddhani ūhananti.*

<sup>30</sup> *Seyyathā'pi bhante Sāriputta, balavā puriso daḥhena varattabandhena sīse sīsa, veṭhanam dadeyya.*

<sup>31</sup> "Cow," *go*, which is actually a collective term meaning, "cow, ox, bull."

<sup>32</sup> *Seyyathā'pi bhante Sāriputta, dakkho go, ghātako vā go, ghātakantevāsī vā tiṅhena go, vikantanena kucchim parikanteyya*

<sup>33</sup> "Burning up my body," *kāyasmim dāho*, lit "burning in the body."

<sup>34</sup> *Seyyathā'pi bhante Sāriputta, dve balavanto purisā dubbalataram purisam nānā, bāhāsu gahetvā aṅgāra, -kāsu yā santāpeyyum samparitāpeyyum.*

<sup>35</sup> §§5-6 appears to be the orig teachings of this sutta: see Intro (2.3).

<sup>36</sup> Comy: "Will not cling to the eye [eye-faculty]" means that he will not cling to the eye-faculty on account of the 3 clingings (*ti, vidha gāha*) (*Na cakkhum upādiyissāmī ti cakkhum tīhi gāhehi na gaṅhissāmi*) (MA 5:78). The 3 clingings are due to craving, *taṅhā, gāha*), due to conceit, *māna, gāha*), and due to views, *diṭṭhi, gāha*): see **Alagaddūpama S** (M 22.15(1)/1:135) = SD 3.13 n on "form" & **Pārileyya S** (S 22.81) = SD 6.1 Intro (5). Comy tautologously comments on "and my consciousness will not be dependent on the eye" as "my consciousness will not be eye-dependent" (*na ca me cakkhu, nissitan ti viññāṇaṇ ca me cakkhu, nissitam na bhavissatī*). M:ÑB, however, here notes: "MA says that clinging to the eye takes place by way of desire and lust; consciousness is dependent on the eye by way of craving and views. However, since Anātha,piṇḍika was already a stream-enterer, dependence for him would have involved only craving, views having been eradicated by the path of stream-entry" (M:ÑB 1358 n1305). Here, M:ÑB apparently refers to Comy of the foll **Chann'ovāda S** (M 144), which says *Nissitassā ti taṅhā, diṭṭhi nissitassa* (MA 5:83), in connection with the monk Channa. I am unable to trace the source of the rest of the M:ÑB ref to MA. The "views" (*diṭṭhi*) eradicated by the streamwinner is that of "self-identity view" (*sakkāya, diṭṭhi*), but the lingering notion of self (*attā*) is still there leading to various forms of conceit (*māna*), uprooted only by the arhat.

Thus, householder, you should train yourself.

- (vi) Then, here, householder, you should train yourself thus:  
‘I will not cling to the mind, and my *consciousness* will not be dependent on the mind.  
Thus, householder, you should train yourself.

6 (2) NOT CLINGING TO SENSE-OBJECTS.

[Summary: “I will not cling to any *sense-object*, and my *consciousness* will not be dependent on it.”]

- (i) Then, here, householder, you should train yourself thus:  
‘I will not cling to forms, and my *consciousness* will not be dependent on forms.’  
Thus, householder, you should train yourself.
- (ii) Then, here, householder, you should train yourself thus:  
‘I will not cling to sounds, and my *consciousness* will not be dependent on sounds.’  
Thus, householder, you should train yourself.
- (iii) Then, here, householder, you should train yourself thus:  
‘I will not cling to smells, and my *consciousness* will not be dependent on smells.’  
Thus, householder, you should train yourself.
- (iv) Then, here, householder, you should train yourself thus:  
‘I will not cling to tastes, and my *consciousness* will not be dependent on tastes.’  
Thus, householder, you should train yourself.
- (v) Then, here, householder, you should train yourself thus:  
‘I will not cling to touches, and my *consciousness* will not be dependent on touches.’  
Thus, householder, you should train yourself.
- (vi) Then, here, householder, you should train yourself thus:  
‘I will not cling to mind-objects, and my *consciousness* will not be dependent on mind-objects.’  
Thus, householder, you should train yourself.

7 (3) NOT CLINGING TO SENSE-CONSCIOUSNESSES.<sup>37</sup>

[Summary: “I will not cling to any *sense-consciousness*, and my *consciousness* will not be dependent on it.”]

- (i) Then, here, householder, you should train yourself thus:  
‘I will not cling to eye-consciousness, and my *consciousness* will not be dependent on ear-consciousness.’  
Thus, householder, you should train yourself.
- (ii) Then, here, householder, you should train yourself thus:  
‘I will not cling to ear-consciousness, and my *consciousness* will not be dependent on ear-consciousness.’  
Thus, householder, you should train yourself.
- (iii) Then, here, householder, you should train yourself thus:  
‘I will not cling to nose-consciousness, and my *consciousness* will not be dependent on nose-consciousness.’  
Thus, householder, you should train yourself.
- (iv) Then, here, householder, you should train yourself thus:  
‘I will not cling to tongue-consciousness, and my *consciousness* will not be dependent on tongue-consciousness.’  
Thus, householder, you should train yourself.  
Thus, householder, you should train yourself.
- (v) Then, here, householder, you should train yourself thus:  
‘I will not cling to body-consciousness, and my *consciousness* will not be dependent on body-consciousness.’  
Thus, householder, you should train yourself.

<sup>37</sup> On §§7-14, see Intro (2.3).

- (vi) Then, here, householder, you should train yourself thus:  
 ‘I will not cling to mind-consciousness, and my *consciousness* will not be dependent on mind-consciousness.’  
 Thus, householder, you should train yourself.

**8** (4) NOT CLINGING TO SENSE-CONTACTS.

[Summary: “I will not cling to any *sense-contact*, and my consciousness will not be dependent on it.”]

- (i) Then, here, householder, you should train yourself thus:  
 ‘I will not cling to eye-contact, and my *consciousness* will not be dependent on eye-contact.’ [260]  
 Thus, householder, you should train yourself.
- (ii) Then, here, householder, you should train yourself thus:  
 ‘I will not cling to ear-contact, and my *consciousness* will not be dependent on ear-contact.’  
 Thus, householder, you should train yourself.
- (iii) Then, here, householder, you should train yourself thus:  
 ‘I will not cling to nose-contact, and my *consciousness* will not be dependent on nose-contact.’  
 Thus, householder, you should train yourself.
- (iv) Then, here, householder, you should train yourself thus:  
 ‘I will not cling to tongue-contact, and my *consciousness* will not be dependent on tongue-contact.’  
 Thus, householder, you should train yourself.
- (v) Then, here, householder, you should train yourself thus:  
 ‘I will not cling to body-contact, and my *consciousness* will not be dependent on body-contact.’  
 Thus, householder, you should train yourself.
- (vi) Then, here, householder, you should train yourself thus:  
 ‘I will not cling to mind-contact, and my *consciousness* will not be dependent on mind-contact.’  
 Thus, householder, you should train yourself.

**9** (5) NOT CLINGING TO FEELINGS.

[Summary: “I will not cling to any *feeling* born of sense-contact, and my consciousness will not be dependent on it.”]

- (i) Then, here, householder, you should train yourself thus:  
 ‘I will not cling to feeling born of eye-contact, and my *consciousness* will not be dependent on feeling born of eye-contact.’  
 Thus, householder, you should train yourself.
- (ii) Then, here, householder, you should train yourself thus:  
 ‘I will not cling to feeling born of ear-contact, and my *consciousness* will not be dependent on feeling born of ear-contact.’  
 Thus, householder, you should train yourself.
- (iii) Then, here, householder, you should train yourself thus:  
 ‘I will not cling to feeling born of nose-contact, and my *consciousness* will not be dependent on feeling born of nose-contact.’  
 Thus, householder, you should train yourself.
- (iv) Then, here, householder, you should train yourself thus:  
 ‘I will not cling to feeling born of tongue-contact, and my *consciousness* will not be dependent on feeling born of tongue-contact.’  
 Thus, householder, you should train yourself.
- (v) Then, here, householder, you should train yourself thus:  
 ‘I will not cling to feeling born of body-contact, and my *consciousness* will not be dependent on feeling born of body-contact.’  
 Thus, householder, you should train yourself.
- (vi) Then, here, householder, you should train yourself thus:



'I will not cling to feeling born of mind-contact, and my *consciousness* will not be dependent on feeling born of mind-contact.'

Thus, householder, you should train yourself.

**10** (6) NOT CLINGING TO THE ELEMENTS.

[Summary: "I will not cling to any *element*, and my consciousness will not be dependent on it."]

(i) Then, here, householder, you should train yourself thus:

'I will not cling to the earth element,

and my *consciousness* will not be dependent on the earth element.'

Thus, householder, you should train yourself.

(ii) Then, here, householder, you should train yourself thus:

'I will not cling to the water element,

and my *consciousness* will not be dependent on the water element.'

Thus, householder, you should train yourself.

(iii) Then, here, householder, you should train yourself thus:

'I will not cling to the fire element,

and my *consciousness* will not be dependent on the fire element.'

Thus, householder, you should train yourself.

(iv) Then, here, householder, you should train yourself thus:

'I will not cling to the wind element,

and my *consciousness* will not be dependent on the wind element.'

Thus, householder, you should train yourself.

(v) Then, here, householder, you should train yourself thus:

'I will not cling to the consciousness element,

and my *consciousness* will not be dependent on the consciousness element.'

Thus, householder, you should train yourself.

**11** (7) NOT CLINGING TO THE AGGREGATES.

[Summary: "I will not cling to any *aggregate*, and my consciousness will not be dependent on it."]

(i) Then, here, householder, you should train yourself thus:

'I will not cling to form, and my *consciousness* will not be dependent on form.'

Thus, householder, you should train yourself.

(ii) Then, here, householder, you should train yourself thus:

'I will not cling to feeling, and my *consciousness* will not be dependent on feeling.'

Thus, householder, you should train yourself.

(iii) Then, here, householder, you should train yourself thus:

'I will not cling to perception, and my *consciousness* will not be dependent on perception.'

Thus, householder, you should train yourself.

(iv) Then, here, householder, you should train yourself thus:

'I will not cling to formations, and my *consciousness* will not be dependent on formations.'

Thus, householder, you should train yourself.

(v) Then, here, householder, you should train yourself thus:

'I will not cling to consciousness, and my *consciousness* will not be dependent on consciousness.'

Thus, householder, you should train yourself.

<sup>38</sup> *Na viññāṇam upādayissāmi, na ca me viññāṇa, nissitam viññāṇam bhavissati.* There is no tautology in the closing phrase. The former "consciousness" refers to "cognitive consciousness" (*mano, viññāṇa*) while the latter, to the "existential consciousness" or rebirth consciousness (*paṭisandhi, viññāṇa*): see **The unconscious mind** = SD 17.8b(3) & **Unconscious views** = SD 31.9 (2.3.4). In other words, at the moment of death/rebirth, his mind does not cling to worldly thoughts, but should be focussed in calm and clarity, so that the rebirth is a wholesome one.

**12 (8) NOT CLINGING TO THE FORMLESS BASES.**<sup>39</sup>

[Summary: “I will not cling to any **formless base**, and my consciousness will not be dependent on it.”]

(i) Then, here, householder, you should train yourself thus:

‘I will not cling to the base of infinite space, and my *consciousness* will not be dependent on the base of infinite space.’

(ii) Then, here, householder, you should train yourself thus:

‘I will not cling to the base of infinite consciousness, and my *consciousness* will not be dependent on the base of infinite consciousness.’

Thus, householder, you should train yourself.

(iii) Then, here, householder, you should train yourself thus:

‘I will not cling to the base of nothingness, [261] and my *consciousness* will not be dependent on the base of nothingness.’

Thus, householder, you should train yourself.

(iv) Then, here, householder, you should train yourself thus:

‘I will not cling to the base of neither-perception-nor-non-perception, and my *consciousness* will not be dependent on the base of neither-perception-nor-non-perception.’

Thus, householder, you should train yourself.

**13 (9) NOT CLINGING TO THE WORLD.** Then, here, householder, you should train yourself thus:

[Summary: “I will not cling to **either world**, and my consciousness will not be dependent on it.”]

(i) ‘I will not cling to this world, and my *consciousness* will not be dependent on this world.’

Thus, householder, you should train yourself.

(ii) I will not cling to the world beyond [the hereafter], and my *consciousness* will not be dependent on the world beyond.’

Thus, householder, you should train yourself.

**14 (10) NOT CLINGING TO THE SENSED.**

[Summary: “I will not cling to **any sense-experience**, and my consciousness will not be dependent on it.”]

Then, here, householder, you should train yourself thus:

‘I will not cling to what is seen, heard, sensed, and cognized, attained [encountered], sought after, examined by the mind, and my *consciousness* will not be dependent on that.’<sup>40</sup>

Thus, householder, you should train yourself.”

**Anātha,piṇḍika’s request**

**15** When this was said, the householder Anātha,piṇḍika wept, shed tears.

Then, the venerable Ānanda said this to the householder Anātha,piṇḍika:

“Are you heartsick, householder? Are you losing heart, householder?”<sup>41</sup>

“No, bhante, I am neither heartsick nor losing heart.

But, although I have long waited on the Teacher and the monks worthy of esteem, never before have I heard such a Dharma talk! ”

“It has never occurred before, householder, that such a Dharma talk is given to the laity dressed in white. It occurs that such a Dharma talk, householder, is given only to renunciants.”<sup>42</sup>

<sup>39</sup> On this section, see Intro (2.3).

<sup>40</sup> *Yam p’idaṃ dīṭṭhaṃ sutāṃ mutāṃ viññātaṃ pattāṃ pariyesitaṃ anuvicaritaṃ manasā. Tam pi na upadiyissāmi. Na ca me tan nissitaṃ viññāṇaṃ bhavissatī ti.* On *dīṭṭha suta muta viññāta*, see SD 53.5.

<sup>41</sup> *Olīyasi kho tvāṃ gahapati, saṃsīdasi, kho tvāṃ gahapatī ti.* *Olīyasi* (2 sg pres), from *olīyati*, (1) he gives in (DhA 4:84); (2) he wavers, hesitates, is heartsick, is despondent (M 3:261; J 5:495, 6:325)—see CPD: *olīyati*, for etym & other meanings; *saṃsīdasi* (2 sg pres), from *saṃsīdati*, (1) “he sinks down, loses heart” (D 1:248; A 3:89 = Pug 65; Tha 681; J 2:330); (2) it has reached its end (V 3:131; A 1:288). It is obvious that Ānanda could be wondering whether Anātha,piṇḍika is losing heart or that he is nearing his end.

“In that case, bhante Sāriputta, let it be that such a Dharma talk be given to the laity dressed in white. For, there are, bhante Sāriputta, sons of family, with little dust in their eyes, who, from not hearing the Dharma, would decline. There are those who will understand the Dharma.”<sup>43</sup>

**16a** Then the venerable Sāriputta and the venerable Ānanda, having given this admonition to Anātha,piṇḍika the householder, rose from their seats and departed.

### Anātha,piṇḍika passes away

**16b** Then, not long after the venerable Sāriputta and the venerable Ānanda had departed, [262] Anātha,piṇḍika the householder, after dying, with the body's breaking up, was reborn in the host of the Tusita devas.

**17** Then the devaputra Anātha,piṇḍika, of exceeding beauty, illuminated the whole of Jeta,vana. He approached the Blessed One, saluted him, and then stood at one side. Standing there at one side, the deva,putra Anātha,piṇḍika addressed the Blessed One in verses, thus:<sup>44</sup>

- |  |   |
|--|---|
| (1) <i>Idaṃ hi taṃ Jetavanam<br/>isi,saṅgha,nisevitam<br/>āvuttham dhamma,rājena<br/>pīti,sañjananam mama.</i>       | Blessed indeed is this Jeta,vana,<br>inhabited by a community of seers,<br>where lives the King of the Dharma,<br>the source of my zestful joy!   |
| (2) <i>Kammaṃ vijjā ca dhammo ca<br/>sīlam jīvitam uttamam,<br/>etena maccā sujjhanti<br/>na gottena dhanena vā.</i> | By action, knowledge and truth,<br>by a life supreme in moral virtue:<br>by these are mortals purified,<br>not by clan, nor by wealth.            |
| (3) <i>Tasmā hi paṇḍito poso<br/>sampaṣaṃ attham attano,<br/>yoniso vicine dhammaṃ<br/>evaṃ tattha visujjhati.</i>   | Therefore, a person who is wise,<br>who sees his own beneficial goal,<br>should wisely investigate the Dharma:<br>thus he purifies himself in it. |
| (4) <i>Sāriputto 'va paññāya<br/>sīlena upasamena ca,<br/>Yo hi pāragato bhikkhu<br/>etāva paramo siyā ti.</i>       | Sāriputta is wise indeed,<br>morally virtuous and still:<br>any monk who has reached the far shore<br>would only be as perfect as him.            |

**18** The devaputra Anātha,piṇḍika said this, and the Teacher approved of him.

Then the devaputra Anātha,piṇḍika, knowing that the Blessed One had approved of him, saluted the Blessed One, keeping him to the right [walked sunwise around him],<sup>45</sup> and vanished right there.

**19** Then the Blessed One, when the night was over, addressed the monks:

“Bhikshus, last night,<sup>46</sup> a devaputra of exceeding beauty, illuminated the whole of Jeta,vana. He approached me, saluted me, and then stood at one side. Standing there at one side, the deva,putra Anātha,-piṇḍika addressed me in verses, thus:

<sup>42</sup> *Na kho gaha,pati, gihīnam odāta,vasanānam eva,rūpī dhammī kathā paṭibhātī. Pabbajitānam kho gaha,pati, evarūpī dhammī kathā paṭibhātī ti.* On the remark, see Intro (2).

<sup>43</sup> *Tena hi bhante Sāri,putta, gihīnam odāta,vasanānam evarūpī dhammī kathā paṭibhātu. Santi hi bhante Sāri,putta, kula,puttā appa,raj'akkha,jātikā, assavaṇatā dhammassa parihāyanti. Bhavissanti dhammassa aññātāro ti.* This request is reminiscent of Brahmā Saham,pati's request, where the last two sentences appear mutatis mutandis (*kula,puttā* is replaced by *sattā*, “beings”): see **Āyācana S** (S 6.1/1:136-138) = SD 12.2.

<sup>44</sup> These 4 verses recur in S 1.48/1:33 & S 2.20/1:55.

<sup>45</sup> *Padakkhiṇam katvā: padakkhiṇa = pa* (directional prefix, “forward”) + *dakkhiṇa* (“right side”); thus, to keep a sacred person (like the Buddha) on one's right as a gesture reverence. This evolved into the ritual circumambulation of a sacred object (eg a stupa), keeping it on one's right; ie going sunwise or clockwise. Its origin was prob rooted in the mythical notion of the sun's orbit in the heavens, maintaining life and order in the universe.

<sup>46</sup> *Imam...rattim*, lit “this night.”

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|---|---|
| (1) Blessed indeed is this Jeta,vana,<br>where lives the King of the Dharma,  | inhabited by a community of seers,<br>the source of my zestful joy!   |
| (2) By action, knowledge and truth,<br>by these are mortals purified,         | by a life supreme in moral virtue:<br>not by clan, nor by wealth.     |
| (3) Therefore, a person who is wise,<br>should wisely investigate the Dharma: | who sees his own beneficial goal,<br>thus he purifies himself in it.  |
| (4) Sāriputta is wise indeed,<br>any monk who has reached the far shore       | morally virtuous and still:<br>would only be as perfect as him. [263] |

The devaputra Anātha,piṇḍika said this, bhikshus, and I approved of him.

Then, the devaputra Anātha,piṇḍika, knowing that I have approved of him, saluted me, keeping me to the right [walked sunwise around me], and vanished right there.”

20 When this was spoken, the venerable Ānanda said this to the Blessed One:

“Surely, bhante, that devaputra must be Anātha,piṇḍika himself! Bhante, Anātha,piṇḍika the householder had great faith in the venerable Sāriputta.”<sup>47</sup>

“Sadhu! Sadhu! Ānanda, as far as reasoning goes, you have concluded rightly. Anātha,piṇḍika, Ānanda, is none other than the devaputra.”

The Blessed One said this. The venerable Ānanda joyfully approved of what the Blessed One had said.

— evaṃ —

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<sup>47</sup> *So hi nūna so bhante Anāthapiṇḍiko deva,putto bhavissati, Anāthapiṇḍiko bhante gaha,pati āyasmante Sāriputte abhippasanno ahoṣī ti.* Here *bhavissati* expresses, not the future tense, but connotes a deduction: for its best known application, see (Pāda) **Doṇa S** (A 4.36/2:37 f) = SD 36.13.