

7

Sandaka Sutta

The Discourse to Sandaka | M 76/1:513-524

Theme: False religions

Translated by Piya Tan ©2010

1 Sutta summary and highlights

1.1 SUTTA SUMMARY. The Sandaka Sutta (M 76) is a discourse by Ānanda to the wanderer Sandaka and his followers on the kind of religious life (that is, being a monastic) that is false and that is unsatisfactory. On a broader level, it is about what constitutes a *false religion or teaching*. The discourse also touches on the nature of *omniscience* [§§21, 52].

The Sutta opens by telling us that the Buddha is in Ghosita’s park, near Kosambī [§1], but he is otherwise silent, with Ānanda acting as his spokesman, as it were. Ānanda, emerging from his solitary retreat in the evening, decides to visit the Deva,kaṭā Pool to see the pilikhan-tree cave, and there they meet a large company of wanderers [§§2-3].

The wanderers are having small talk [§4], but Sandaka calls them to order on seeing Ānanda coming, and welcomes him. When Ānanda asks about what they are discussing, Sandaka invites him to speak on the Dharma [§5]. The wanderer Sandaka’s openness towards Ānanda stands in stark contrast against the wanderer Nigrodha’s arrogance and dullness towards the Buddha, as reported in **the Udumbarikā Sīha-nāda Sutta** (D 25).¹ This contrast takes an even more dramatic turn when Sandaka rejoices in the Teaching and invites his own company of wanderers to join the order at the close of the Sutta [§54].

Ānanda discourses to them on the four ways of living an unholy life (*abrahma, cariya*) [2; §§6-20], and the four kinds of false religions [3; §§21-34]. In both cases, the wanderers rejoice in Ānanda’s teachings [§§20, 34]. Seeing their exultation, Ānanda goes on to speak on the availability of *the true holy life* [§§35-56], and *the fruits of recluseship* (*sāmañña, phala*) [§§37-50].

At the close of the teaching on the fruits of recluseship, Sandaka questions Ānanda on whether an arhat enjoys sense-pleasure, to which Ānanda replies that an arhat is incapable of killing, stealing, indulging in sexual intercourse, or enjoying sense-pleasure by storing things up as he had done as a layman² [§51]. Sandaka then asks whether an arhat has knowledge of his awakening at all times, and Ānanda replies that an arhat only recalls this knowledge through reviewing [§52].

Finally, Sandaka asks how many “liberated saints” (*niyyātāra*)—a term found only here—are there in the Buddha’s community. Ānanda replies that they are in the thousands. Sandaka exults and invites his company of wanderers to go forth in the Buddha’s holy life [§§53-54].

1.2 SUTTA PARALLELS. The Sandaka Sutta does not have any parallel in the Chinese Agamas. Japanese scholar AKANUMA Chizen (1929) mistakenly identifies SĀ 973 and SĀ2 207³ as its parallels. These two Āgama discourses, however, record Ānanda as explaining the need to overcome lust, anger and delusion, and that the noble eightfold path is the means to do so. These two discourses then would actually parallel **the Channa Paribbājaka Sutta** (A 3.71).⁴ This is confirmed by the fact that in SĀ 973 (T2.251-b22), Ānanda’s interlocutor is a heterodox wanderer called 梅陀 *zhāntuó*, whom the Taisho edition (p251 n7) and the Fóguang edition (p1463 n5) identify as Channa, the same interlocutor in A 3.71 (A 1:215,24) mentioned above.

According to **Analayo**, “possibly the fact that SĀ 973 and SĀ2 207 take place at Ghosita’s park in Kosambi, the location of M 76, may have led Akanuma to consider these two discourses as parallels to M 76. In this respect A 3.71 differs in fact from SĀ 973 and SĀ2 207, since [the Channa Paribbājaka Sutta] A 3.71/1:215,23 reads *savatthī nidānam*, which may indicate the location of the discourse or else, as suggested by Rhys Davids in Woodward 1975:xi-xii, may only refer to the place where the suttas were collected.” (2006:291 n119; references standardized).

¹ D 25/3:36-57 = SD 1.4.

² In other words, the arhat is incapable of any action motivated by lust.

³ SĀ 973/T2.251b-c & SĀ2 207/T2.451a-b (1929:167)

⁴ A 3.71/1:215-217 = SD 18.10.

The examination of a teacher's claim to omniscience [§21] has a counterpart in MĀ 188 (T I 734b18), where, however, the criticism is voiced by a heterodox recluse, not by Ānanda. Analayo has also identified a few parts of the Sandaka Sutta preserved in Sanskrit fragments.⁵

2 What is not the holy life

2.1 FOUR FALSE TEACHINGS. Sections 6-20 deal with Ānanda's teachings of the four kinds of religious ways that are not the holy life (*abrahmacariya*), that is, ways of living (*vāsa*) that prevent or nullify the prospect of fully attaining spiritual liberation. Here the term means not only "incelibacy," but also what is contrary to the "holy life" (*brahma, cariya*) and austerities (*tapa*).⁶ As will be seen, their proponents *do* keep to the celibate life (*brahma, cariya*), but are inconsistent with their own avowed principles.

This section reflects a pointed rejection of the four false religious ways of life common in the Buddha's time, namely:

<u>False view</u>	<u>Main proponent/s</u>	
(1) Materialism & annihilationism	Ajita Kesa, kambalī ⁷	[§§7-9]
(2) Amoralism	Pūraṇa Kassapa	[§§10-12]
(3) Non-conditionality	Makkhali Gosāla	[§§13-15]
(4) Determinism	Pakudha Kaccāyana	[§§16-18]

These four kinds of religions are clearly *false* as they (1) are materialistic, (2) deny moral values, (3) deny moral responsibility, and (4) deny free will.⁸

2.2 DETERMINIST TEACHINGS. A few scholars have noted some significant differences in how other texts treat the fourth point, where a teacher proposes a theory of seven immutable bodies (*satta kāya*), proclaiming that purification comes about through a predetermined and fixed samsaric process. While **the Sandaka Sutta** [§§16bc] treats this as one coherent view (without naming the proponents), **the Sāmañña-phala Sutta** (D 2) presents the same *as two different views*, that is, it attributes the theory of seven immutable bodies to Pakudha Kaccāyana [§16b], whereas the doctrine of a fixed samsaric process of purification was, according to the Sāmañña-phala Sutta, a teaching of Makkhali Gosāla [§16c].⁹

Bodhi thinks that the Sāmañña-phala Sutta's separate presentations of the views is the correct one:

In the Sāmañña-phala Sutta the view that follows, as far as "the space between the seven bodies" [§16b], is ascribed to Pakudha Kaccāyana (D 2.26/1:56). However., in that sutta the following passage on the elaborate system of classifications, down to "fools and the wise both will make an end of suffering," is concerned with the view of non-causality [non-conditionality] and follows immediately upon the statement of the doctrine of non-causality set forth in this sutta at §13. The entire view is there assigned to Makkhali Gosāla. Since there are evident connections between the

⁵ The Skt fragments are SHT 3.886 (p136, identified in SHT 8 p183); SHT 3.942 (pp204 f) and frag Or 15003/53 from the Hoernle collection, in Wille 2006:83. SHT 3.886 A5-B8 parallels Ānanda's arrival at Sandaka's residence, (M 76.4a/1:513,20); while SHT 3.942 parallels Ānanda's exposition of the first type of "unsatisfactory holy life" (*anassāsika brahmacariya*) [§21], and the Hoernle frag has preserved a few words of the exposition of the third type of "unsatisfying holy life" at M 76.24/1:520,19. According to Hartmann 1992:47, the unpublished frag 149/160 of the Hoernle collection parallels the beginning of M 76 [§4a], ie, M 1:513,13-514,26. A sutra quotation parallel to the nihilist view described in M 76.7/1:515,4 can be found in Abdhk 4.78 in Pradhan1967:247,20 (noted by Pasadika 1989a: 88), cf also T1558/29.88b14 and T1559/29.243b25.

⁶ The CPD (sv abrahmacariya) gives the first sense of the word.

⁷ So ascribed at **Sāmañña,phala S** (D 2.21-23/1:55). His views are listed unascribed at **Sāleyyaka S** (M 441.10/-1:287), **Apañṇaka S** (M 60.7/1:402); **Karota S** (S 24.6/3:208). See **Brahma,jāla S** (D 1) = SD 25.1(5.8); also Basham 1951:15.

⁸ See further, **Deva,daha S** (M 101.2-9/2:214-217) & SD 18.4(3).

⁹ **D 2.25/1:56,20 & 17a/1:53,32.**

non-causality doctrine and items in the system of classification (eg, the reference to the “six classes”), and since both are known to have been typical of the Ājīvaka movement headed by Makkhali Gosāla, it seems that the inclusion of this system of classification here under the doctrine of the seven bodies came about through an error of oral transmission. The correct version would thus be the one presented by the Dīgha Nikāya. (M:ÑB 1283 n754)

Analayo, in his comparative study of the Sandaka Sutta,¹⁰ however, takes a contrary stand. The Sāmañña,phala Sutta, he observes, stands alone here in presenting these views *separately*, as neither its Chinese parallels nor a Sanskrit version of this discourse preserved in the Saṅgha,bheda,vastu attribute the teaching of a fixed samsaric process of purification to Makkhali Gosāla.¹¹ One of these Chinese parallels to the Sāmañña,phala Sutta even supports the presentation in the Sandaka Sutta, in attributing the theory of a fixed samsaric process of purification to Pakudha Kaccāyana.¹² Thus, this Chinese discourse and the Sandaka Sutta *combine* the fixed samsaric purification with the theory of seven immutable bodies, treating them as one coherent view. A combination of these two views can also be found in the Pravrajyā,vastu and the Saṅgha,bheda,vastu, but they attribute it to Ajita Kesa,kambali.¹³

According to **the Sāmañña,phala Sutta** account, Makkhali Gosāla’s view is that the purification of beings occurs without any cause.¹⁴ Such a denial of causality, as Analayo notes, would not fit too well with the remainder of the theory attributed to him in the Sāmañña,phala Sutta, since the idea of a fixed samsaric process of purification proposes a cause for the purification of beings, namely, repeated re-births.¹⁵

The theory of this fixed samsaric process of purification proposes a staggering number of fixed principles, describing a set number of actions, a set number of types of abodes, a set number of elements, etc. Prominent among these classifications are analyses involving sets of sevens. A theory of a fixed process of purification based on fixed principles and making frequent usage of the number seven would fit Pakudha Kaccāyana’s theory of seven immutable bodies well, as his theory does involve static principles and makes much use of the number seven.¹⁶ It would certainly fit Pakudha’s theory better than Makkhali Gosāla’s denial of causality, notes Analayo.¹⁷

¹⁰ Analayo 2006:290 f, on which this section (incl nn) are based.

¹¹ The Chinese parallels are DĀ 27/T1:108b13; EĀ 43.7/2.763b17 and T22/1.271c9. The relevant Skt of the Saṅgha,bheda,vastu version is in Gnoli 1978a: 221,27.

¹² T22/1:272a6.

¹³ The Pravrajyāvastu fragments, folio 10r10-10v6 in Vogel 1984: 306-307, and the Saṅghabhedavastu section in Gnoli 1978a: 224,2.

¹⁴ D 2.19a/1:53,21-24: “There is neither cause nor condition for the defilement of beings, beings are defiled without cause, without condition. There is neither cause nor condition for the purification of beings, beings are purified without cause, without condition” *n’atthi hetu n’atthi paccayo sattānaṃ saṃkilesāya, ahetu apaccayā satta saṃkilissanti; n’atthi hetu n’atthi paccayo sattānaṃ visuddhiya, ahetu apaccayā satta visujjhanti*. Similar proposition is attributed to him in the Saṅghabhedavastu (Gnoli 1978a: 221,29), according to which he proclaims: *nasti hetuḥ nasti pratyayaḥ, sattvāḥ viśuddhyante, ahelvapratyayaṃ sattvā visudhyante* (with the decisive difference that the Saṅgha,-bheda,vastu does not combine this view with the proposal of the fixed samsaric process of purification).

¹⁵ Barua 1921:304, however, says that the Jain Bhagavati Sūtra also attributes a theory of natural transformation (*pauṭṭa parihāra,vāda*) to Makkhali Gosāla.

¹⁶ For comy on the system of classification, see Bodhi, *The Discourse on the Fruits of Recluseship*, 1989:72-77.

¹⁷ A closer examination of the presentation of Makkhali Gosāla’s view in **Sāmañña,phala S** (D 2.19a/1:53,29 f) further supports the possibility that the theory of samsaric purification and the denial of causality may not belong to the same teacher. Franke (1913:56 n 5) notes several occurrences of -e terminations for nominative singular masc and neut, which are found predominantly in the later part of the statement attributed to Makkhali Gosāla, cf also Lüders 1954:16. Based on these occurrences, Basham 1951:24 and Vogel 1970:23 n 20 suggest that the view attributed to Makkhali Gosāla may be *a composite of what originally were two different passages*. Bechert 1957:74, however, thinks the -e forms could be Singhalisms. Norman 1976:120, however, draws attention to a similar fluctuation between -o and -e terminations in a Jain text that also treats views of other teachers, which obviously could not be due

Other Pali discourses, too, show some inconsistencies in their presentation of Makkhali Gosāla's views, indicating that some degree of confusion about what view(s) should be attributed to him may have already been present at an early stage of their transmission,¹⁸ a confusion that might also have affected the Samaññaphala Sutta. Though the Sandaka Sutta does not mention Makkhali Gosāla or any of the other six teachers by name, its combination of the theory of seven immutable principles with a fixed samsaric process of purification may, after all, be a more coherent presentation, concludes Analayo (2006:291).

3 Unsatisfactory religions

3.1 MODERN SIGNIFICANCE

3.1.0 Four kinds of unsatisfactory religion. Sections 21-33 contains Ānanda's second teaching to Sandaka and the wanderers, that is, the four unsatisfactory kinds of holy life or four kinds of unsatisfactory religion, that is to say:

<u>Type of unsatisfactory religion</u>	<u>main proponents</u>	
(1) knowledge-based religion (<i>anussavana</i>)	the Jains & charismatics	[§§21-23]
(2) scripture-based religion (<i>piṭaka,sampadā</i>)	the brahmins & God-believers	[§§24-26]
(3) reason-based (speculative) religion (<i>vitakka</i>)	the intellectuals & materialists	[§§27-29]
(4) foolish religion (<i>manda momuha</i>)	the superstitious & deluded	[§§30-33]

It should be noted that these four types of “unsatisfactory holy lives” (*anassāsika brahma,cariya*) do not undermine the principles of religion, but that *they bring neither religious discipline nor spiritual liberation*.

Here, we can define “religion” quite broadly as any kind of system that is *faith-centred belief-system founded on sense-based evidence*. In this sense, the meditative aspects of early Buddhism are *non-religious* insofar as they transcend the physical senses and works on the mental focus, inner stillness and spiritual wisdom.

3.1.1 Knowledge-based religion. A “knowledge-based religion” or tradition-based system here specifically refers to a system whose leader or followers claim to have some level of omniscience (*sabbañ-ñutā*). **The Upāli Sutta** (M 56) is a record of the Buddha's refutation of the claims of omniscience (*kevala,jñāna*) by Nāta,putta or Mahāvīra, the leader of the Jains.¹⁹ The Buddha however explains that omniscience is possible in the sense that he is able *to know whatever he wants to at any one time*, but it is impossible to know everything all the time.²⁰ [2.2].

In our own times, we have word-based (logocentric) religions that claim their God or supreme religious figure is able to know everything. Since almost anything can be made out of words, it is possible to imagine the most fabulously omniscient being. Philosophically, there is the problem that *we cannot define anything into existence*. Just because we are able to “refer” (in words) to a *unicorn*, an idea supported by countless stories and even movies, in no way proves that it exists, except in our minds.

In the philosophy of religion, there is the **omnipotence paradox**, a family of semantic paradoxes that address two issues: (1) *Is an omnipotent entity logically possible?* and (2) *What do we mean by “omnipotence”?* The paradox states that if such a being can perform any action, then he should be able to create a task it is unable to perform, and hence, it cannot perform all actions. Yet, on the other hand, if it cannot create a task it is unable to perform, then there is something it cannot do.

to any Sinhalese, making it improbable that the similar fluctuations in Pali descriptions of the views of other teachers could be due to the influence of Sinhalese reciters.

¹⁸ Cf (**Hetu,paccaya**) **Mahāli S** (S 22.60/3:69,3), which puts the view that according to **Sāmañña,phala S** (D 2/1: 53,25) is held by Makkhali Gosāla into the mouth of Pūraṇa Kassapa; or **Kesa,kambala S** (A 3.135/1:286,24) which seems to confuse Makkhali Gosāla with Ajita Kesa,kambali.

¹⁹ M 56/1:371-387 = SD 27.1. The Nirgranthas try to justify Nigaṇṭha Nātaputta's claim to omniscience in **Cūḷa Dukkha-k,khandha S** (M 14.17/1:92 f) = SD 4.7.

²⁰ See Jayatilleke 1963:203 f, 419.

A well known version of the omnipotence paradox is the so-called the paradox of the stone: “Could an omnipotent being create a stone so heavy that even that being could not lift it?” If so, then, it seems that the being is not really omnipotent; if not, it is clear that the being is not omnipotent to begin with.²¹

The Kesa,puttiya Sutta (A 3.65), as such, exhorts us, “Do not go by (another’s) seeming ability” (*mā bhavya, rūpatāya*),²² whether such an ability is taken to be some kind of knowledge, or miraculous power, or prophetic visions. There is no way of verifying such claims, and even the agent himself is, as a rule, uncertain how he has them or how they really work. Moreover, even if such claims appear to be efficacious, they appear so on account of our perception, that is, wish-fulfilling selective judgement. In due course, some scientific or logical explanation would show that they are not what they are purported to be.

3.1.2 Scripture-based religion. A “**scripture-based religion**,” according to **the Saṅgāra Sutta** (M 100), refers to “the brahmins of the three Vedas.”²³ The sutta term for this is *anussavana*, meaning “hearsay,” that is, rightly or wrongly keeping to a “heard” (aural) tradition (broadly, this is also an *oral* tradition). Technically, I have rendered *anussavana* as “aural [by ear or heard] tradition” (referring especially to brahminical traditions), and reserved “oral” (*mukha, pāṭha*) for the Buddhist reciter (*bhāṇaka*) tradition. According to **Jayatileke**, the word *anussavana* has three possible senses: (1) divine revelation, (2) authoritative tradition, and (3) report (1963:182).²⁴

The Kesa,puttiya Sutta (A 3.65) mentions an important aspect of such a religion, that is, it invokes the *authority* of its scripture (that is, it is dogmatic). “**Dogmatic**” refers to the notion that the truth is in the word, that is, the truth is defined *externally*, rather than as true reality (which is beyond words). As such, the Sutta expressly advises us “not to go by scriptural authority” (*na piṭaka, sampadānena*).²⁵ We should reject them if they are unwholesome, and accept them only if they are wholesome, that is to say, they conduce to our spiritual development without harming anyone. Written scriptures are especially problematic as they are word-based, and as such can be interpreted in so many different ways, depending on the agenda of whoever has the power or respect to interpret them, rightly or wrongly.

Scripture-based religions are especially harmful to the individual when they are *tribal*, so that individual voices are never heard, drowned by groupthink or tribal talk. Such religions tend to teach that the world and universe are God-created and man is master of the fishes of the sea, the birds of heaven and all living animals on the earth. God creates and destroys the world as he would. As such, man has almost no role or motivation for a sustainable environment, as the world would soon be destroyed anyway.²⁶

Ideas related to omnipotence, such as the God-idea, miracles and prophecies, are, after all, only *ideas*, no matter how strenuously we might affirm them. They are simply speculations, and are as such wrong views, even when they are well argued, or systematically handed down and disseminated. Understandably, **the Kesa,puttiya Sutta** (A 3.65) advises us not to go by aural tradition (including “revelations”)²⁷ (*mā anussavena*), not to go by lineage [received wisdom] (*mā paramparāya*), and not to go by hearsay (*mā iti, kirāya*).²⁸

3.1.3 Reason-based religion. A “reason-based religion” or rationalistic system is basically a speculative system. The Sandaka Sutta uses two terms—*takkī* and *vīmaṃsī*—to describe the proponents of such a reason-based or rationalistic religion. **Takkī**, literally means “reasoner,” and more broadly as “logicians or metaphysicians.” **Vīmaṃsī** literally means “examiner,” or one who examines or investigat-

²¹ C Wade Savage, “The Paradox of the Stone.” *Philosophical Review* 76,1 Jan 1967:74-79. On the omnipotence paradox, see http://en.wikipedia.org/wiki/Omnipotence_paradox

²² A 3.65.3a/1:189 = SD 35.7.

²³ M 100.7(1)/2:211 = SD 10.9.

²⁴ On *anussavana* (tradition), see Jayatileke 1963:182-195.

²⁵ A 3.65.3a/1:189 = SD 35.7.

²⁶ See **The Three Roots Inc** = SD 31.12 (6.1.1.2) & Lynn White Jr, “The Historical Roots of Our Ecologic Crisis.” *Science* ns 155,3767, 10 Mar 1967:1203-1207. [Download](#) or go to http://www.drexel.edu/greatworks/Theme/Fall/~media/Files/greatworks/pdf_fall09/HistoricalRoots_of_Ecological_Crisis.ashx or <http://www.uvm.edu/~gflomenh/ENV-NGO-PA395/articles/Lynn-White.pdf>.

²⁷ Broadly speaking, this also includes what we have heard and read.

²⁸ A 3.65.3a/1:189 = SD 35.7.

es, that is, one who speculates.²⁹ **The Brahma,jāla Sutta** (D 1) confirms this by presenting him to be a non-meditator who reasons out, fabricating it from his own intelligence, a view that the self and the world are “barren, stable as a mountain-peak, standing firm like pillars” [cf §16b].³⁰

Both the terms “reasoner” and “inquirer,” taken together, clearly refer to a rationalist speculator, and this historically refers the religious and philosophical speculators of the Buddha’s time. **The Mahā Sihanāda S** (M 12) gives Sunakkhatta as a well known example of such a rationalist speculator.³¹ In **the Saṅgārava Sutta** (M 100), he declares that, unlike such a rationalist speculator, he has attained direct knowledge (*abhiññā*).³²

In our own time, in general terms, these would be the religionists, philosophers, academicians, and scientists who claim to work on “evidence,” meaning what is palpable or measurable by way of the human sense-faculties. As history, current affairs and common sense have repeatedly shown us, such views and “facts” are “sometimes well-reasoned, sometimes badly reasoned, some of it is true, some otherwise” [§27]. Such a system *is* unsatisfactory insofar as it tries to reduce all things, including human thought and conduct, to reason some kind of logical and sensible process that we can physically experience or measure, that is, some form of sense-based evidence.

We know very well that logic might work with palpable or measurable things, but most human conduct is immeasurable, as it is *feeling-based*: how do we measure love, desire, hate, ignorance, fear, and other such emotions. Our most significant actions and decisions often over-rule or ignore all reason and logic. This is very clear in such as situations as falling in love, our desire to buy things, our desire for pleasure, or our being motivated to do good or evil. Understandably, **the Kesa,puttiya Sutta** (A 3.65) exhorts us, “Do not go by pure reason” (*mā takka,hetu*) and “Do not go by inference [logic]” (*mā naya,hetu*).³³

Moreover, our faculties do not always make good sense of what we experience. Our senses work as *filters*, straining and twisting what we see, hear, smell, taste, touch, and think. Moreover, we often *superimpose* our own memories and ideas—our perceptions—onto our sense-experiences. Hence, we mostly only see what we want to see, hear what we want to hear, and think only what we want to think.

With remarkable insight and intrepidity, **the Saṅgārava Sutta** (M 100) actually says that such religions, and academic and scientific systems, are based on mere faith, that is, insofar as they fully rely on *the physical senses* as the proof or evidence for their beliefs without understanding how the mind fabricates and influences such sense-experiences.

In this connection, too, **the Kesa,puttiya Sutta** (A 3.65) warns us, “Do not go by reasoned thought [by specious reasoning]” (*mā ākāra,parivitakkena*) and “Do not go by acceptance of [being convinced of] a view after pondering on it” (*mā diṭṭhi,nijjhāna-k,khantiyā*).³⁴

3.1.4 Foolish religion. “Foolish religion” refers to the most common belief amongst humans. Its most salient features are that its followers are simply motivated by greed, hate, delusion, or fear (often all four). They invariably believe in some kind of “self” or “soul” that is related to our physical body. Such a view only promotes selfishness and often a fixed idea of things, too, including fatalism.

The foolish, when faced with problems, tend to look for answers outside of themselves—such as in God, gods, ghosts, spirits, magic, rituals etc—instead of understanding their own minds. As a rule, the foolish often doubt or lack faith in their own spiritual capacity, and feel dependent on others or external “powers” for succour and salvation.

²⁹ Technically, I have rendered *vīmaṃsī* here (in the non-Buddhist sense) as “inquirer” (in the rationalist context), and reserved “investigator” (*vīmaṃsaka*) for the Buddhist context: see eg **Vīmaṃsaka S** (M 47/1:317-320) = SD 35.6. On *takka* (reasoning), see Jayatilleke 1963: 205-276 (ch 5).

³⁰ D 1.1.34/1:16 = SD 25.2.

³¹ M 12.2/1:68 = SD 49.1.

³² M 100.7(2)/2:211 = SD 10.9.

³³ A 3.65.3a/1:189 = SD 35.7.

³⁴ A 3.65.3a/1:189 = SD 35.7.

A common and serious problem with foolish religion, is that its believers are, as a rule, credulous and gullible. Very often, they would place their full trust and blind faith in a charismatic preacher or guru figure who is a spin master and adept manipulator. Without any practical idea of awakening, such groups might actually regard their teachings and practices as being good for everyone. Often enough, their rules and rituals serve mainly to keep them in the rut of their exclusive group, even at the cost of their emotional health and spiritual development. Let us heed **the Kesa,puttiya Sutta** (A 3.65) when it exhorts us, “Do not go by another’s seeming ability” (*mā bhavya,rūpatāya*) and “Do not go by the thought, ‘This monk³⁵ is our teacher’ [‘This recluse is respected by us’]” (*mā samaṇo no garū ti*).³⁶

The Kukkura,vatika Sutta (M 57) gives two interesting, even humorous, examples of two naked ascetics (*acelaka*), Puṇṇa and Seniya, the former who practises “cow” asceticism (behaving like a cow) and the latter, “dog” asceticism. When they question the Buddha on the benefits of their bestial asceticism, the Buddha initially refuses to answer. On being pressed on, he replies that the answer is simple enough—as we live, so we are, and how we live now would determine our future state—they would be reborn, respectively, as a cow and as a dog! Fortunately, this simple statement (coming from the Buddha) is enough to awaken them so that they turn to the middle way.³⁷

Then there are religious teachers and believers, especially these who are caught in the rut of blind faith and exclusivist tribalism, that they effectively limit or skew their spiritual development. Or worse, they are ignorant and dull, so as to be either unwilling or unable to see the truth even when it is so clear and meaningful. In the worst case scenario, they might even be desperate enough to resort to “eel-wriggling” (*amarā,vikkhepa*) or hedging, that is, giving evasive answers, as stated in **the Brahma,jāla Sutta** (D 1).³⁸

Of course, not all such hedgers are foolish or dull. Some of them could be intelligent and engaging people who are articulate in expressing what they know and think. From experience, we know that such speculators can both fascinate and overwhelm us with their words and ideas. However, the fact remains that such speculators are at best agnostics who are honest enough not to claim that they have final knowledge or liberating insight. In fact, Bodhi remarks that “it is quite possible that the ‘eel-wrigglers’ were a class of radical skeptics who questioned the entire prospect of apodictic knowledge about ultimate issues” (M:ÑB 1283 n755). Agnosticism is, however, only a temporary solution to certain philosophical problems. So long as we openly ask the right questions, we will find the true answers in due course.

3.2 CLAIMS TO OMNISCIENCE. The first type of unsatisfactory holy life is the false claim to omniscience. Parts of the examination of the first type of such an unsatisfactory holy life is preserved in a Sanskrit fragment, which offers additional examples that render such a teacher’s claim to omniscience self-contradictory. The Sanskrit fragment agrees with the Sandaka Sutta in describing how a supposedly omniscient teacher enters an empty house (presumably in search of alms), comes across a wild animal, or has to ask for someone’s name or for the way.

In addition, the Sanskrit fragment depicts how such a teacher falls into a pond, a sewer or a cess-pool,³⁹ or even walks into on a closed door or hits his head on it.⁴⁰ These additional descriptions enhance the absurd situation that can result from claiming omniscience. The agreement between the Pali and Sanskrit presentations on the predicament caused by such claims, concludes Analayo, suggests it to be improbable that such a claim has been attributed to the Buddha when the Sandaka Sutta originated (2006: 292).⁴¹

³⁵ *Samana* is usually tr as “ascetic,” even “holy man,” but here also refers to “nun,” or a religious teacher.

³⁶ A 3.65.3a/1:189 = SD 35.7.

³⁷ M 57/1:387-392 = SD 23.11.

³⁸ D 1.2.27/1:27 = SD 25.2.

³⁹ SHT III 942 R3: *palvalam prapa[ta]m syandanikam gutho[d]igallam*.

⁴⁰ SHT III 942 R4: *kavataṃ va [ma]r[date]*.

⁴¹ For a more detailed examination of the attribution of omniscience to the Buddha, cf Analayo 2006b.

The Cūḷa Dukkha-k,khandha Sutta (M 14) record the Nirgranthas as trying to justify Nigaṇṭha Nātaputta’s claim to omniscience.⁴² **The Upāli Sutta** (M 56) records the Buddha’s rejection of such claims to omniscience (M 56).⁴³ In **the Sandaka Sutta** (M 76), Ānanda rebuts the Nirgrantha’ claim that their teacher Nāta,putta is omniscient [§21], and when Sandaka asks Ānanda about an arhat’s omniscience, he replies that he only knows this by way of *reviewing* [§52]. In short, it is impossible to know everything all the time, but only one thing at any one time.

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The Discourse to Sandaka

M 76/1:513-524

Thus have I heard.

At one time, he Blessed One was staying in Ghosita’s park near Kosambī.

Ānanda goes to the Deva,katā Pool

2 At that time, the wanderer Sandaka was staying at the pilkhan-tree⁴⁴ cave, with a large company of wanderers, numbering some five hundred.

3 Then when it was evening, the venerable Ānanda, having emerged from his solitary retreat, addressed the monks:

“Come, avuso, let us go to the Deva,katā Pool to see the cave.”

“Yes, avuso,” the monks replied to the venerable Ānanda in assent.

Then the venerable Ānanda, with a number of monks, went to the Deva,katā Pool.

Sandaka and the wanderers

4a Now at the time, the wanderer Sandaka was sitting with a large company of wanderers, all talking loudly, shouting, making loud noises, and indulging in various **low talk**,⁴⁵ that is to say, talk about kings, robbers, ministers of state; about armies, dangers, and wars; about food and drink; about clothing, beds [furniture], garlands, and scents; about relatives; about vehicles; about villages, towns, cities, the countryside; about women and heroes; gossips of the street and at the well; tales of the dead; tales of diversity

⁴² M 14.17/1:92 f = SD 4.7.

⁴³ M 56/1:371-387 = SD 27.1.

⁴⁴ “Pilkhan-tree,” *pilakkha* (V 4:35), which Comy says stands at the cave’s entrance (MA 3:220). It is the *Ficus infectoria*, the pilkhan or pakur, the “wavy-leafed fig tree,” a large spreading thick-foliaged evergreen, low-crowned and shady, 10-12 m [35-40 ft] high with aerial roots. Its bark is greenish-grey smooth bark. Its wood is grey and moderately hard. Its ripe fruits are white. In April it is covered with delicately tinted copper coloured foliage.

⁴⁵ *Tiracchāna,kathā* (*tiracchāna*, Skt *tiraścīna* = *tiraśca*, lit “going horizontally,” like animal), animal talk, alt “small talk, childish pratter” (V 1:188, 4:164; D 1.1.7/1:7 f, 9.3/1:178, 25.2/3:36; M 76.4/1:513, 77.4/2:1, 78.3/2:23; S 56.10/5:419; A 10.9/5:128; Comy sometimes combines it with “household talk,” *gehasita,kathā*, DA 89). See also V:H 3:82 f (with nn); D:RD 3:33; S:W 5:355; A:W 5:86). It is said to be “animal talk” because they are not a path to heaven or liberation, but to the animal state; for, just as animals mostly walk parallel to the earth, so this kind of talk does not lead on upwards, ie “talk that makes on an animal on account of its being inconducive to the paths to heaven and liberation” (*aniyyānikattā sagga,mokkha,maggānaṃ tiracchāna,bhūtā kathāti*, DA 89-92; MA 3:221-224; SA 3:293 = NmA 2:393). **Tiracchāna,kathā S** (S 56.9) says that such talks do not conduce to spiritual growth (S 56.9/5:419) = SD 65.13. This section is *mutatis mutandis* as at **Poṭṭhapāda S** (D 9.3/1:178 f). For a fuller list, called “the moralities” (*sīla*), see **Brahma,jāla S** (D 1.43-62/1:4-12) = SD 25.2 & Intro (3), & **Sāmañña,phala S** (D 2.43-63/ 1:63-70) = SD 8.10 & Intro (3). On the destiny for those with wrong views, see **Lohicca S** (D 12.10/1:228).

[philosophical discussions of the past and future], talk about the creation of the world and of the sea, [514] and talk of whether things exist or not [talk about gain and loss].⁴⁶

4b Then the wanderer Sandaka saw the venerable Ānanda approaching from a distance, and he called his own company of followers to order, saying:

“Good sirs, be quiet please! Don’t make a noise, good sirs! The recluse Ānanda, a disciple of the recluse Gotama, is approaching. He is one of the recluse Gotama’s disciples residing in Kosamb. And these good folks are fond of quiet; they are taught to be quiet and speak in praise of quiet. If he sees that this company is quiet, he will most likely want to come and visit us.”

When this was said, the wanderers fell silent.

The wanderers welcome Ānanda

5a Then the venerable Ānanda approached the wanderer Sandaka. Then the wanderer Sandaka said this to the venerable Ānanda:

“Please come, master Ānanda! Welcome, master Ānanda! It is a long time since master Ānanda has found the occasion to come here.⁴⁷ Let master Ānanda take a seat. Here is a seat that has been prepared.”

5b The venerable Ānanda sat down on the prepared seat, and the wanderer Sandaka taking a low seat, sat down at one side. Having sat down, the venerable Ānanda said this to him:⁴⁸

“Sandaka, what is the talk you are having, sitting together here? And what is the conversation that is left unfinished?”⁴⁹

“Master Ānanda, never mind the subject that those assembled (here) have been discussing just now. It would not be difficult for the master Ānanda to hear about it later.

But, master Ānanda, it would be good if master Ānanda were to give us a talk on his own teacher’s teaching.”⁵⁰

5c “In that case, Sandaka, listen, pay careful attention, I will speak.”

“Yes, master Ānanda,” the wanderer Sandaka replied to the venerable Ānanda in assent.

Ānanda’s teachings

The venerable Ānanda said this:

6a “There are, Sandaka, four ways of living that are not the holy life and four unsatisfactory kinds of holy life⁵¹ that have been pointed out by the fully self-awakened one, the worthy one who knows and sees,

⁴⁶ *Iti, bhavābhāva, kathā*, may be rendered as “being and non-being” or as “profit and loss,” but according to Walshé, the philosophical sense (as in Horner and Ñānamoli translations of Sandaka S, M 76) is preferable.

⁴⁷ “Please come,...to come here,” *etu kho bhante Bhagavā svagataṃ bhante Bhagavato, cirassam kho marisā imam pariyaṃ akāsi yadidaṃ idh’āgamanāya*, using the 3rd imp sg *etu* (“Let...come!”) as a polite formality (D 25.7a/3:39); also at **Poṭṭhapāda S** (D 9.5/1:179) = SD 7.14; **Gopaka Moggallāna S** (M 108.4/3:7) = SD 33.5. In the phrase, *pariyaṃ akāsi*, “made it an occasion.” In the phrase, *pariyaṃ akāsi*, “made it an occasion,” Comy glosses *pariyaṃ* as *vāra* (“occasion, opportunity”) (UA 115). This is stock: **D 1:90** (DA 2:369), 179 (see D:RD 1:245 n2), 2:270, 3:2, 39; **M 1:252** (MA 2:300 f), 326, 481, 2:2, 30, 3:7; **S 1:142**; **A 3:332** (AA 3:363), 4:76; **U 13** (UA 115); **J 3:359**. In **Brahma Nimantanika S** (M 49), Baka Brahmā says: “Come, good sir! Welcome, good sir! It has been a long time since the good sir has made it an occasion in coming here” (*ehi kho marisā, sāgataṃ marisā, cirassam kho marisā imam pariyaṃ akāsi yadidaṃ idh’āgamanāya* (M 49.3a/1:326) = SD 11.7 (qv)).

⁴⁸ Better known are the occasions when the Buddha interrupts an “unfinished conversation” (*antarā, kathā vipakkatā*) is stock, eg, D 1.1.4/1:2; D 2.7a/3:39 f; M 119.2/3:89, U 2.2/11.

⁴⁹ *Kāya nu’ttha, bho ānanda, etarahi kathāya sannissimā, kā ca pana vo antarā, kathā vipakkatā ti?* This is stock, where the person interrupting is usu the Buddha, eg, **D 1.1.4/1:2** (Buddha to the monks); **M 77.5/2:2** (Buddha to the wanderer Sakul’udāyi), **108.6/3:8** (the brahmin Vassa, kāra to Ānanda), **119.2/3:89** (Buddha to the monks); **U 2.2/11** (id), **3.8/31**; **J 4/1:120** (id).

⁵⁰ *Sādhu vata bhavantaṃ yeva ānandaṃ paṭibhātu sake ācariyake dhammī, kathāti.*

⁵¹ The section on the 4 unsatisfactory systems are at §§21-33: see Intro (3.1.0).

wherein an intelligent person would certainly not live the holy life, or, if he lives it, would not attain the right way that is the wholesome truth.”⁵²

6b “But what, master Ānanda, are the four ways of living that are not the holy life and four unsatisfactory kinds of holy life that have been pointed out by the fully self-awakened one, the worthy one who knows and sees,

wherein [515] an intelligent person would certainly not live the holy life, or, if he lives it, would not attain the right way that is the wholesome truth?”⁵³

THE 4 WAYS THAT ARE *NOT* THE HOLY LIFE

(1) Materialism & annihilationism⁵⁴

7a “Here, Sandaka, a certain teacher holds such a doctrine [dogma], such a view:

7b AJITA KESA, KAMBALA’S VIEW.⁵⁵ “There is nothing given, nothing offered, nothing sacrificed. There is no fruit or result of good or evil actions. There is no this world, no next world;⁵⁶ there is no mother, no father, there are no beings that are reborn,⁵⁷ there are no brahmins and recluses who, living rightly and practising rightly, having directly known and realized for themselves this world and the hereafter, proclaim them.”⁵⁸

7c A person is a composite of the four primary elements. At death, the earth (in the body) returns to and merges with the (external) earth-body. The fire returns to and merges with the external fire-body. The water [liquid] returns to and merges with the external water-body. The wind returns to and merges with the external wind-body. The sense-faculties scatter into space.

Four men, with the bier as the fifth,⁵⁹ carry the corpse. His eulogies⁶⁰ are sounded only as far as the charnel ground. The bones turn pigeon-colored. The offerings end in ashes.

⁵² “These four ways of living that are not the holy life” (*cattāro abrahma, cariya, vāsā*): see Intro (2.1). On *ñāya dhamma kusala*, see foll n.

⁵³ *Ñāyaṃ dhammaṃ kusalaṃ*, can also be tr as “the right way of the wholesome Dharma.” The term is often found throughout the Nikāyas used by in Buddhist context, esp **Mahā, parinibbāna S** (D 16.5.27/2:151*) = SD 9; **Sandaka S** (M 76/1:513-524 passim) = SD 35.7, **Esukāri S** (M 96/2:177-184) = SD 37.9, **Subha S** (M 99.4/2:197) = SD 38.6, **Paṭipadā S 2** (S 45.24/5:18) = SD 78.3; **Dvi Patipatti S** (A 2.1.4.9/1:69) = SD 78.4; **Mīlā** 243. In many of these refs, the Buddha declares that right practice applies, whether we are a renunciant or a lay-person. The phrase *ariye ñāye dhamme kusale*, “the noble right way and wholesome truth” or “the right way and wholesome truth of the aryas” is found in **Māgandiya S** (M 75.5b/1:502) = SD 31.5, and which its Comy glosses as “blameless states that are the means for total purity” (*parisuddhi kāraṇe dhamme anavajje*, MA 3: 211). In Buddhist contexts, *ñāya*, right way,” refers to the noble eightfold path. For a full listing, search CSCD using a wildcard: “ñāy* dhamm* kusal*”.

⁵⁴ These views deny both karma and rebirth, ie moral accountability and the hereafter, taking only this life and this body as the only realities. See Intro (2.1).

⁵⁵ As at **Sāmañña, phala S** (D 2.22/1:54) = SD 8.10: on Ajita Kesakambalī, see §21n.

⁵⁶ “There is no this world, no next world,” *n’atthi ayam loko, n’atthi para, loko* (also at M 3.71), lit “this world does not exist, the next world does not exist.” For details, esp the problem of associating these two differing views to Ajita Kesa, kambala, see **Sāmañña, phala S** (D 2.22/1:55) n = SD 8.10. See also Jayatilleke 1963:79 f, 91 f).

⁵⁷ **Opapātika**, often said of a non-returner’s rebirth, and also that of all divine and hell beings. In pericope on wrong view: **D 1.2.27/1:27, 2.23/1:55, 6.13/1:156, 23.2-11/2:317-329, 14-20/2:332-339, 21/2:342, 33/2:356 f, 33.3.-2(4)/3:265, 34.2.1(7)/287; M 41.10/1:287, 60.5-6/1:401 f, 76.7/1:515, 110.11/3:22, 22/3:24, 114.10/3:52, 117.5/3:-72; S 24.5/3:206, 42.13(III)/4:348 f, (IV)/4:352, (V)/355 f; A 3.115.6/1:269, 8.29.3/4:226, 10.176.5/5:265, 10.200.-2/5:284 f; Nm 1:188. Here, foll Comy, I take it in a general sense of “rebirth.” Comy: “There are no beings that are reborn means to that beings after dying are not reborn” (*n’atthi sattā opapātikā ti cavitvā upapajjanakā sattā nāma n’atthi ti vadati*, DA 1:165). Cf A 4.191/2:186 f.**

⁵⁸ This section up to here is the stock def of wrong view: **Sāmañña, phala S** (D 2.23/1:55) = SD 8.10; **Sāleyyaka S** (M 41.10/1:287) = SD 5.7; **Sandaka S** (M 76.7b/1:515) = SD 35.7; **Mahā Cattārīsaka S** (M 117.5/3:71 f) = SD 6.10; the wrong views here are refuted in **Apañnaka S** (M 60.5-12/1:401-404) = SD 35.5.

⁵⁹ Four men, each holding a leg of the bier, and the bier itself is the fifth object.

Generosity is taught by fools. Those who say that *there is* such a notion make false, empty chatter.⁶¹

With the break-up of the body, the wise and the foolish alike are annihilated, destroyed. They do not exist after death.⁷

8a THE WISE. Now, Sandaka, regarding this, a wise person considers thus:

‘This good teacher⁶² holds such a doctrine [dogma], such a view:

8b “*There is nothing given, nothing offered, nothing sacrificed. There is no fruit or result of good or evil actions. There is no this world, no next world; there is no mother, no father, there are no beings that are reborn, there are no brahmins and recluses who, living rightly and practising rightly, having directly known and realized for themselves this world and the hereafter, proclaim them.*

8c *A person is a composite of the four primary elements. At death, the earth (in the body) returns to and merges with the (external) earth-body.⁶³ The fire returns to and merges with the external fire-body. The water [liquid] returns to and merges with the external water-body. The wind returns to and merges with the external wind-body. The sense-faculties scatter into space.*

Four men, with the bier as the fifth, carry the corpse. His eulogies are sounded only as far as the charnel ground. The bones turn pigeon-colored. The offerings end in ashes.

Generosity is taught by fools. Those who say that there is such a notion make false, empty chatter.

With the break-up of the body, the wise and the foolish alike are annihilated, destroyed. They do not exist after death.”

8d THE VIEW’S FALSITY. If this good teacher’s words were true, then by my not doing, I’ve done it here,⁶⁴ by my *not* living it, I’ve lived it here.⁶⁵ Both of us here, too, are equal in having attained to the fruits of recluseship.⁶⁶

8e Yet, I do not say that, after the body’s breaking up, both of us will be annihilated or destroyed, that after death we will not be.

8f Indeed, it is *redundant* then that this good teacher’s nakedness, being shaven, resorting to squatting, plucking out his hair and beard. For, I, *living in a house* crowded with children, enjoying perfume from Kāsī, wearing garlands, perfumes and unguents, enjoying the use of gold and silver [the use of money],⁶⁷ shall attain the same destiny hereafter as this good teacher!⁶⁸

What is there to see, what is there to know, that should I live the holy life under this teacher?’

Understanding that this is *not* the holy life, he is revulsed and leaves.

9 This, then, Sandaka, is the first way of living what is not the holy life that has been pointed out by the fully self-awakened one, the worthy one who knows and sees, wherein an intelligent person would certainly not live [516] the holy life, or, if he lives it, would not attain the right way that is the wholesome truth.

(2) Amoralism⁶⁹

10a Furthermore, Sandaka, here a certain teacher holds such a doctrine [dogma], such a view:⁷⁰

⁶⁰ *Padāni*, alt “funeral orations” (M:ÑB).

⁶¹ *Tesaṃ tucchā musā vilāpo ye keci atthika, vādaṃ vadanti*. Comy says that this refers to the fruits of giving (MA 3:227).

⁶² “Good teacher,” *bhavaṃ satthā*, here merely a polite reference, without any ethical connotation.

⁶³ This materialistic view is also stated at **Apaṇṇaka S** (M 60.7/1402), where it is refuted.

⁶⁴ *Ettha*, ie, in this recluse’s teaching (MA 3:228).

⁶⁵ *Sace imassa bhoto satthuno saccaṃ vacanaṃ, akatena me ettha kataṃ, avusitena me ettha vusitaṃ*.

⁶⁶ This apparently means that even if we do not lead such a religious life, we would in the end reap the same fruit as one who does. This is clear from what follows.

⁶⁷ On the sentence up to here is stock: **Dāru Kammika S** (A 6.59.3/3:391), **Dīgha, jānu S** (A 8.54.1/4:281); **Satta Jaṭila S** (U 6.2/65).

⁶⁸ *Iminā bhotā satthārā sama, sama, gatiko bhavissāmi abhisamparāyam*. The underscored phrase is stock: **Iṇa S** (A 6.45.2/3:347), **Miga, sāla S** (A 10.75.3/5:139).

⁶⁹ This view denies moral values (incl karma), that there is neither good nor evil. See Intro (2.1).

⁷⁰ This view [§10b] as at **Apaṇṇaka S** (M 60.13/1:404), where it is rebutted.

10b PŪRAṆA KASSAPA’S VIEW.⁷¹ ‘When one does or makes another do such deeds as cutting others, burning others, 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 [chakra], 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.⁷²

11a THE WISE. Now, Sandaka, regarding this, a wise person considers thus:

‘This good teacher⁷³ holds such a doctrine [dogma], such a view:

11b “When one does or makes another do such deeds as cutting others, burning others, 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 [chakra], 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.”

11c THE VIEW’S FALSITY. If this good teacher’s words were true, then by my not doing, I’ve done it here, by my *not* living it, I’ve lived it here.⁷⁴ Both of us here, too, are equal in having attained to the fruits of recluseship.

11d Yet, I do not say that whatever either of us do, no evil is done.⁷⁵

11e Indeed, it is *redundant* then that this good teacher’s nakedness, being shaven, resorting to squatting, plucking out his hair and beard. For, I, *living in a house* crowded with children, enjoying perfume from Kāsī, wearing garlands, perfumes and unguents, enjoying the use of gold and silver [the use of money], shall attain the same destiny hereafter as this good teacher!

What is there to see, what is there to know, that should I live the holy life under this teacher?

Understanding that this is *not* the holy life, he is revulsed and leaves.

12 This, then, Sandaka, is the second way of living what is not the holy life that has been pointed out by the fully self-awakened one, the worthy one who knows and sees, wherein an intelligent person would certainly not live the holy life, or, if he lives it, would not attain the right way that is the wholesome truth.

(3) Non-conditional⁷⁶

13a Furthermore, Sandaka, here a certain teacher holds such a doctrine [dogma], such a view:⁷⁷

13b MAKKHALI GOSĀLA’S VIEW.⁷⁸ ‘There is neither cause nor condition⁷⁹ for the defilement of beings.

⁷¹ As at **Sāmañña,phala S** (D 2.17/1:52) n = SD 8.10: on Pūraṇa Kassapa, see **§16n**.

⁷² **Sāmañña,pha S** (D 2) adds here a closing line: “In generosity, self-taming, self-restraint, and truthful speech, there is no merit, no source of merit” (*dānena damena saṃyamena sacca,vajjena n’atthi puññaṃ, n’atthi puññaṃ āgamo*, D 2.17/1:53, 1 f). Pūraṇa’s wrong views are refuted in **Apaṇṇaka S** (M 60.13-20 = 1:404-407). See Bodhi, *The Discourse on the Fruits of Recluseship*, 1989:69 f.

⁷³ “Good teacher,” *bhavaṃ satthā*, here merely a polite reference, without any ethical connotation.

⁷⁴ *Sace imassa bhoto satthuno saccaṃ vacanaṃ, akatena me ettha kataṃ, avusitena me ettha vusitaṃ*.

⁷⁵ *Yo cāhaṃ na vadāmi ‘ubhinnaṃ kurutaṃ na karīyati pāpan’ti*.

⁷⁶ This view denies moral accountability (incl karma), rejecting moral evolution and liberation. See Intro (2.1).

⁷⁷ This view [§13b] as at **Apaṇṇaka S** (M 60.21/1:407), where it is rebutted.

⁷⁸ As at **Sāmañña,phala S** (D 2.19a/1:53) = SD 8.10: on Makkhali Go,sāla, see **§18n**. See below §16b.

Beings are defiled without cause, without condition.

There is neither cause nor condition for the purification of beings.

Beings are purified without cause, without condition.

There is nothing self-caused, nothing other-caused, nothing human-caused.⁸⁰

There is no power, no effort, no personal strength [human energy], [517] no human endeavour.

All living beings, all life, all beings, all living things⁸¹ are powerless, devoid of power, devoid of effort.

Subject to the changes of fate, circumstances and nature, they experience joy and pain in the six classes by birth.⁸²

14a THE WISE. Now, Sandaka, regarding this, a wise person considers thus:

‘This good teacher holds such a doctrine [dogma], such a view:

14b “*There is neither cause nor condition for the defilement of beings.*

Beings are defiled without cause, without condition.

There is neither cause nor condition for the purification of beings.

Beings are purified without cause, without condition.

There is nothing self-caused, nothing other-caused, nothing human-caused.

There is no power, no effort, no personal strength [human energy], no human endeavour.

All living beings, all life, all beings, all living things⁸³ are powerless, devoid of power, devoid of effort.

Subject to the changes of fate, circumstances and nature, they experience joy and pain in the six classes by birth.”

⁷⁹ *Ahetu, appaccayā*: “condition,” *hetu*, means “root” (eg greed, hatred, delusion); *paccaya* means “condition.”

⁸⁰ *N’atthi atta, kāre, n’atthi para, kāre, n’atthi purisa, kāre, n’atthi balaṃ, n’atthi vīriyaṃ, n’atthi purisa, thāmo, n’atthi purisa, parakkamo*. The ideas here and in the next para are presented by a certain brahmin to the Buddha who refutes them in **Atta, kāri S** (A 6.38/3:337 f) = SD 7.6.

⁸¹ “All beings...all living things,” *sabbe sattā sabbe pāṇā sabbe bhūtā sabbe jīvā*. Comys on **Sāmañña, phala S** (D 2) and **Apaṇṇaka S** (M 60) say that “animals” (*sattā*) are camels, cattle, donkeys, etc; life or “breathers” (*pāṇā*) are those with one or two faculties; beings (*bhūta*) are those enclosed in egg-shell or membrane; “living things” (*jīva*) are rice, corn, wheat, etc (DA 1:161 = MA 3:120). This list also appears in the Jain Sūtras, where Jacobi tr as “Every sentient being, every insect, every living thing, whether animal or vegetable” (*Jaina Sūtras* 2:xxvi). It is however uncertain how these words were used by Gosāla, or how the Buddhists supposed he used them: see D:RD 1:71 n2. Cf the 4 modes of birth (yonī) at **Mahā Siha, nāda S** (M 12.32-33/1:71) = SD 49.1.

⁸² *Niyati, saṅgati, bhāva, pariṇatā chass’ev’ābhijātisu sukha, dukkhaṃ paṭisaṃvedeti*. In “fate, circumstances and nature,” *niyati, saṅgati, bhāva, niyati* is fate or destiny, the primary idea in Gosāla’s view; “circumstance and nature” (*saṅgati, bhāva*) apparently refers to how it works within an individual and externally. See **Apaṇṇaka S** (M 60.21-28/1:407-410 = SD 35.5) & **Sandaka S** (M 76.13-14/1:516 f), where this wrong view (attr to **Makkhali Gosāla**) is refuted. On the 6 “classes by birth” (ābhijāti), see **Cha-ḷ-ābhijāti S** (A 6.57), where according to the antinomian **Pūraṇa Kassapa**, they are (1) the black class (*kaṇhābhijāti*), ie the bloody trade (butchers, fishermen, robbers, etc); (2) the blue class (*nīlābhijāti*), ie monks who subscribe to karma; (3) the red class (*lohitābhijāti*), ie the loin-clad Jains; (4) the yellow class (*haliddābhijāti*), ie the white-clad disciples of naked ascetics; (5) the white class (*sukkābhijāti*), ie the male and female Ājīvikas; (6) the purest white class (*parama, sukkhābhijāti*), the highest, ie the Ājīvika teachers, Nanda Vaccha, Kisa Saṅkicca and Makkhali Gosāla (M 36.5/1:238) = SD 49.4. The Buddha however rejects this arbitrary gesture, and teaches that it is karma and present conditions, not class, that make us (A 6.57/3:-383-387 @ SD 23.10; also DA 1:182; MA 3:131; AA 2:342 f; SA 2:342 f); also **Deva, dāha S** (M 101.22(4)/2:222 = SD 18.4), where *ābhijāti* is mentioned in connection with the Nirgranthas, and Bodhi 1989:73-75.

⁸³ “All beings...all living things,” *sabbe sattā sabbe pāṇā sabbe bhūtā sabbe jīvā*. Comys on **Sāmañña, phala S** (D 2) and **Apaṇṇaka S** (M 60) say that “animals” (*sattā*) are camels, cattle, donkeys, etc; life or “breathers” (*pāṇā*) are those with one or two faculties; beings (*bhūta*) are those enclosed in egg-shell or membrane; “living things” (*jīva*) are rice, corn, wheat, etc (DA 1:161 = MA 3:120). This list also appears in the Jain Sūtras, where Jacobi tr as “Every sentient being, every insect, every living thing, whether animal or vegetable” (*Jaina Sūtras* 2:xxvi). It is however uncertain how these words were used by Gosāla, or how the Buddhists supposed he used them: see D:RD 1:71 n2. Cf the 4 modes of birth (yonī) at **Mahā Siha, nāda S** (M 12.32-33/1:71) = SD 49.1.

14c THE VIEW'S FALSITY. If this good teacher's words were true, then by my not doing, I've done it here, by my *not* living it, I've lived it here. Both of us here, too, are equal in having attained to the fruits of recluship.

14d Yet, I do not say that either of us would be purified without cause, without condition.⁸⁴

14e Indeed, it is *redundant* then that this good teacher's nakedness, being shaven, resorting to squatting, plucking out his hair and beard. For, I, *living in a house* crowded with children, enjoying perfume from Kāsī, wearing garlands, perfumes and unguents, enjoying the use of gold and silver [the use of money], shall attain the same destiny hereafter as this good teacher!

What is there to see, what is there to know, that should I live the holy life under this teacher?

Understanding that this is *not* the holy life, he is revulsed and leaves.

15 This, then, Sandaka, is the third way of living what is not the holy life that has been pointed out by the fully self-awakened one, the worthy one who knows and sees, wherein an intelligent person would certainly not live the holy life, or, if he lives it, would not attain the right way that is the wholesome truth.

(4) Determinism⁸⁵

16a Furthermore, Sandaka, here a certain teacher holds such a doctrine [dogma], such a view:

16b (PAKUDHA KACCĀYANA'S VIEW).⁸⁶ 'There are these seven bodies [substances], uncreated, irreducible, barren, stable as a mountain-peak, standing firm like pillars,⁸⁷ that do not obstruct with one another, are incapable of causing one another happiness, pain or both happiness and pain.

Which are the seven? The earth-body,⁸⁸ the water-body, the fire-body, the wind-body, happiness, pain, and the soul—these are the seven.⁸⁹ These seven bodies are uncreated, irreducible, barren, stable as a mountain-peak, standing firm like pillars, that do not obstruct with one another, are incapable of causing one another happiness, pain or both happiness and pain.

Among them, there is no killer nor one who causes killing,⁹⁰ no hearer⁹¹ nor one who causes hearing, no knower nor one who causes knowing [who makes known or makes others understand]. When one cuts off a (person's) head, there is no one taking anyone's life. *The sword merely passes through the spaces amongst the seven bodies [substances].*⁹²

16c (MAKKHALI GOSĀLA'S VIEW)⁹³ There are 1,406,600 principal modes of birth.⁹⁴ There are 500 kinds of karma [action],⁹⁵ 5 kinds of karma,⁹⁶ and 3 kinds of karma,⁹⁷ full karma⁹⁸ and half karma.⁹⁹ There

⁸⁴ *Yo cāham na vadāmi 'ubho ahetū appaccayā visujjhissāmāti.*

⁸⁵ This view denies free will. See Intro (2.2).

⁸⁶ As at **Sāmañña,phala S** (D 2.25/1:55) = SD 8.10, where it is ascribed to Pakudha Kaccāyana: see §24n there. See Intro (2.2).

⁸⁷ "Barren, stable as a mountain-peak, standing firm like pillars" (*vañjhā kūṭa-t,thā esika-t,thāyi-t,thitā*): cf **Brahma,jāla S** (D 1), where a similar imagery is repeated in ref to the self and the world (D 1.32+33(×2)+34/1:14, 16): see D 1.31/1:14n = SD 25.2.

⁸⁸ See §17b.

⁸⁹ M here reads "these are the seven," *satt'ime*, as against **Sāmañña,phala S** (D 2)'s "as the seventh," *sattame* (D 2.25/1:56) = SD 8.10.

⁹⁰ *N'atthi hantā vā ghātetā vā*: cf the more positive, *yo na hanti na ghātetī*, **Vāsetṭha S** (M 98 v36 = Sn 629c) = **Mettā S** (A 4:151) = **Mettā Bhāvanā S** (It 1.3.7/22) = Dh 495c = **Cakka,vāka J** (J 451/4:71) = Miln 402 (qu J 451).

⁹¹ In **Dūta S** (A 8.16), "hearer, or one who causes hearing, knower, or one who causes knowing..." (*sotā vā sāvetā vā viññātā vā viññāpetā vā*) are among the 8 qualities of a messenger (*dūta*) (A 8.16.4/4:196) = SD 46.7, reading *ca* for *vā* throughout.

⁹² *Sattamaṃ tv-eva kāyānam-antarena satthaṃ vivaram anupatati.*

⁹³ As at **Sāmañña,phala S** (D 2.19b/1:54) = SD 8.10, where this is attr to Makkhali Go,sāla: see §18n there. These views are discussed in some detail in **Basham** 1951: 240-277 (ch 13), the key points of which are reflected below. See above §13a & Intro (2.2).

⁹⁴ *Cuddasa kho pan'imāni yoni,pamukha,sata,sahassāni saṭṭhi ca satāni cha ca*, lit "Indeed, 40 of these principal wombs of a 100,000, and sixty 100s and six 100s." M:ÑB mistranslates many of these numbers, omitting the suffix,

are 62 ways,¹⁰⁰ 62 sub-aeons,¹⁰¹ 6 human classes by birth,¹⁰² 8 stages [grounds] of man,¹⁰³ 4,900 modes of livelihood,¹⁰⁴ 4,900 kinds of “wanderers,”¹⁰⁵ [518] 4,900 naga-realms [serpent abodes],¹⁰⁶ 2,000 faculties,¹⁰⁷ 3,000 hells, 36 dust-elements,¹⁰⁸ 7 spheres [wombs] of percipient beings,¹⁰⁹ 7 spheres of non-percipient beings,¹¹⁰ 7 spheres of the “knot-free ones,”¹¹¹ 7 divine births,¹¹² 7 human births, 7 demon births, 7

sata (“hundred”). These are prob the total number of species in existence, according to Makkhali, transmigrating “through which through which the foolish and the wise will make an end of suffering’ [below] (Basham 1951: 241).

⁹⁵ Karma here, according to Makkhali, in a non-Buddhist sense, but is unclear: Comy says that they are regarded as ineffective or useleww (*niratthaka*) (MA 3:229 f). Early ājīvikism rejects karma as taught by the Buddha and teaches determinism [fatalism] (*niyati*): see §19a n. Basham thinks that the ājīvikas believed that only on a “conventional” (*vyāvahārika*) level, a person’s behaviour can affect his future condition, but on the “ultimate” (*pāramārthika*) of truth, the only effective agent is *niyati* (1951:241 f).

⁹⁶ According to the 5 physical senses (MA 2:230 = DA 162).

⁹⁷ Of thought, word and deed (MA 2:230).

⁹⁸ Of body and speech (MA 2:230).

⁹⁹ “Half-karma,” in thought only (MA 3:230).

¹⁰⁰ *Paṭipadā*, here, in Makkhali’s view, prob refers to different “religious systems of conduct” (Basham 1951: 242).

¹⁰¹ Or “lesser aeons” (*antara,kappa*): Buddhaghosa however lists 64 sub-aeons, saying that Go,sāla is ignorant of two of them (lisiting only 62) (MA 3:230; DA 1:64). “Either Ājīvika chronometry differed in the particular from that of the Buddhists, or an error crept into the text at an early date” (Basham 1951:243).

¹⁰² *Cha-ḷ-ābhijāti*. The ājīvika sixfold human classes are given in **Cha-ḷ-ābhijāti S** (A 6.57) (qv), where it is ascribed to **Pūrana Kassapa** (A 6.57/3:383 = SD 23.5; DA 1:162); ref to at **Apaṇṇaka S** (M 60.21/1:407) & **Devadaha S** (M 101.22(4)/2:222). The ājīvikas prob believed that the soul must transmigrate through all these classes before its release from samsara. This ājīvika classification of human according to psychic colour is confirmed by Tamil sources. (Basham 1951:139, 243-246)

¹⁰³ *Aṭṭha purisa,bhūmi*: Buddhaghosa explains these as the stages of being a recluse, viz: (1) foolish stage (*maṇḍa bhūmi*), (2) playful stage (*khiḍḍa bhūmi*), (3) inquisitive on the word level stage (*pada,vīmamsā bhūmi*), (4) upright stage (*uju,gata bhūmi*), (5) learning stage (*sekha bhūmi*), (6) recluse stage (*samaṇa bhūmi*), (7) conqueror stage (*jina bhūmi*), (8) wisdom stage (*paññā bhūmi*) or attainment stage (vl *patta,bhūmi*, SA 2:343) (DA 1:162 f); cf his 8 decades of life (Vism 20.51-52/619 f). See Basham 1951:246 f.

¹⁰⁴ Buddhaghosa only briefly glosses this as “practising a livelihood [profession]” (*ājīvaka,vutti*, DA 1:163). It is possible here, according to the ājīvikas, the transmigrating must take one or other (and in the end every one of these) 4,900 means of livelihood.

¹⁰⁵ Here *paribbājaka* is prob fig, referring to the ājīvika transmigrating soul, wandering through samsara.

¹⁰⁶ *Nāg’āvāsa*, which Buddhaghosa explains as “naga circles or regions” (*nāga,maṇḍala*, DA 1:163). Jain sources tell us that the ājīvikas were fascinated by the popular cult of nagas, which is important in their mythology. Makkhali, in fact, compared himself to a great serpent, destroying those who attacked him (Bhagavatī Sūtra 15.547.668-670 (Basham 1951:59). Makkhali seemed to believe that his ascetics who died after a 3-month self-mortification, would be reborn as nagas (Basham 1951:128, 257, 257-261).

¹⁰⁷ These prob included the human senses-faculties and those of beings in the other realms.

¹⁰⁸ Buddhaghosa takes this lit, as “places that collect dust, such as hand-rests and foot-rests” (*raja,okiraṇa-ṭ,thā-nāni, hattha.piṭṭhi,pāda.piṭṭh’ādīni sandhāya vadati*, DA 1:163): Be *piṭṭhī*, Ee *pīṭha*. This is unhelpful. It is prob that, from the context here, it refers to “elements [realms] of the impure”: see Basham 1951:248.

¹⁰⁹ *Satta saññī,gabbhā*, ie sentient life. Comy lists these as camel, cow, ass, goat, cattle, deer, buffalo (*oṭṭha,goṇa,gadrabha,aja,pasu,miga,mahiṃse*, DA 1:13). *Gabbha* here and in the foll 2 terms means “rebirth” (DA 1:163). “Non-percipient” here means “unconscious.”

¹¹⁰ *Asaññī,gabbha*, ie non-conscious living things, such as monsoon rice, winter rice, barley, wheat, millet, bean, kudrūsa(ka)” (*sāli,vīhi,yava,godhūma,kaṅgu,varaka,kudrūsake*, DA 1:163). On *kudrūsaka* or *kudrūsa* (cf Skt *kora-dūṣa* or *koradūṣaka*, or *kodrava* (see Johnston 1931) *Paspalum scrobiculatum*, ie kodo millet, kodra millet, varaku (Tamil), ricegrass (Hawaii); said to be the staple (*agga,bhojana*) in the future when human life averages 10 years (**Cakka,vatti Siha,nāda S**, D 26.19/3:71); said to be a black, rough, millet grain (VA 4:822): sometimes tr as “rye” (D:RD 3:70; Miln:H 2:86). See also DA 1:78; DhsA 331; Miln 2:267. This is a list of 7 kinds of grain (*dhañña*), often mentioned in the texts, where they are called “raw gains,” *āmaka,dhañña* (V 4:264, DA 1:78; NmA 2:396); or as “the first foods” (*pubb’anna*), contrasting with “other foods” (*apar’anna*), ie vegetables (Nc 314/176). At D 1:5 = A

great lakes,¹¹³ 7 (major) knots,¹¹⁴ 700 knots, 7 (major) precipices,¹¹⁵ 700 precipices, seven (major) dreams,¹¹⁶ 700 dreams, 84,000 great aeons,¹¹⁷ running¹¹⁸ and wandering through which the foolish and the wise will make an end of suffering.¹¹⁹

Though one might think, “Through this moral conduct, this practice, this austerity, or this holy life,¹²⁰ I will ripen unripened karma,¹²¹ or eliminate ripened karma that has arisen¹²²—that is impossible.

Joy and pain are measured out by the bushel. Samsara (cycle of life and death) is fixed in its limits, with neither shortening nor lengthening, neither excess nor deficit.¹²³

Just as a ball of string, when thrown, comes to its end simply by unwinding,¹²⁴ in the same way, having transmigrated and wandered on, the wise and the foolish alike will put an end to pain.’

17a THE WISE. Now, Sandaka, regarding this, a wise person considers thus:

‘This good teacher holds such a doctrine [dogma], such a view:

17b “*There are these seven bodies [substances], uncreated, irreducible, barren, stable as a mountain-peak, standing firm like pillars, that do not obstruct with one another, are incapable of causing one another happiness, pain or both happiness and pain.*

Which are the seven? The earth-body,¹²⁵ the water-body, the fire-body, the wind-body, happiness, pain, and the soul—these are the seven. These seven bodies are uncreated, irreducible, barren, stable as a mountain-peak, standing firm like pillars, that do not obstruct with one another, are incapable of causing one another happiness, pain or both happiness and pain.

2:209, it is said that the Buddha abstains from accepting any kind of such uncooked grain. Cf Nm 248 in its def of *khetta*; see also V:H 1:83 n4;

¹¹¹ *Nigaṇṭhi, gabbhā: nigaṇṭha* usu means nirgrantha, the followers of Nāta,putta [§28n], but Comy takes this literally as “jointed plants,” such as sugar-cane, bamboo, reed (MA 3:231), but this would break the natural flow of ideas. See Basham 1951: 249-251.

¹¹² This and the foll 2 phrases: *satta devā, satta manusā, satta pesācā* [Be Se *pisācā*]. Comy thinks that *satta* here means “many” (MA 3:231). **Basham** thinks that *deva* should be taken as adj meaning, “bright” (Skt *daiva*), corresponding to the *satta divve* of the Bhagavatī Sutra list of 7 divine births in the Māṇasa and Māṇusuttara heavens of the ājīvika. **Manusā** refers to the last 7 human bodies into which the soul (according to Makkhali) reanimates itself in its last birth (known as *pauṭṭa-parihāra*, “abandonments of transmigration” (1951:31). It is possible here that Pali *manusā* is a corruption of *māṇasa*, the ājīvija (Pkt) word for their heaven. **Pesāca** or *pisāca*, too, should be adj, ie, ref to the last seven births as demons or goblins, which the ājīvika soul must experience before it release from samsara (1951:251).

¹¹³ *Māha, sarā*. Buddhaghosa takes this to be lakes (*daha*) and names them thus: Kaṇṇamuṇḍa, Rathakāra, Anotatta, Sīha-papāta, Chaddanta, Mandākinī, and Kuṇāla (DA 1:164). It is also worth noting that the Pkt for the ājīvika heaven, *māṇasa*, may also mean “lake” (Basham 1951:251). Furthermore, in *ājīvika* chronometry, 300,000 *sara* form a *mahā, kappa*, “great aeon.” (1951:252 f)

¹¹⁴ This term and the foll: *satta pavuṭā* [Ce *pabuṭā*; vl *sapuṭā*] *satta pavuṭasātāni*. It is likely that *pavuṭa* is a corruption of the 7 *pauṭṭa-parihāra*, “abandonments of transmigration” (1951:31), mentioned above.

¹¹⁵ The precipice (*papāta*) prob refers to “falling” from a higher to a lower state of being.

¹¹⁶ These dreams prob occur just before the ājīvika attains release (Basham 1951:252). Cf the 5 dreams of the Bodhisattva (A 5.196/3:240; J 1:69) = SD 63.13.

¹¹⁷ This is the same number of *mahā, kappa* given in Bhagavatī Sūtra (15.550.673) of the Jains, where it is stated that they and the other categories must all be duly passed before total release from transmigration. (Basham 1951: 258)

¹¹⁸ *Sandhāvītivā*, fig “having transmigrated” (fr *sandhāvati*). This term which connotes a permanent soul is rejected by the Buddha.

¹¹⁹ According to Makkhali, beings must transmigrate through all the 1,406,600 modes of births as stated above.

¹²⁰ That of the Ājīvikas or of other recluses (see MA 3:232).

¹²¹ This is what a wise person might say (MA 3:233).

¹²² This is what a foolish person might say, but he continues (in samsara) even after saying this (MA 3:233).

¹²³ (The false view that) samsara does not diminish for the wise nor grow for the fool (MA 3:233).

¹²⁴ Ie it unwinds itself for its full length (MA 3:233).

¹²⁵ Comy says that this is earth (*paṭhavī*) itself or a mass of earth (*paṭhavī, samūha*); and so for the other three (MA 3:229).

Among them, there is no killer nor one who causes killing, no hearer nor one who causes hearing, no knower nor one who causes knowing [who makes known or makes others understand]. When one cuts off a (person's) head, there is no one taking anyone's life. The sword merely passes through the spaces amongst the seven bodies [substances].

17c There are 1,406,600 principal modes of birth. There are 500 kinds of karma [action], 5 kinds of karma, and 3 kinds of karma; full karma and half karma. There are 62 ways, 62 sub-aeons, 6 human classes by birth, 8 stages [grounds] of man, 4,900 modes of livelihood, 4,900 kinds of "wanderers," 4,900 naga-realms [serpent abodes], 2,000 faculties, 3,000 hells, 36 dust-elements, 7 spheres [wombs] of percipient beings, 7 spheres of non-percipient beings, 7 spheres of the "knot-free ones," 7 divine births, 7 human births, 7 demon births, 7 great lakes, 7 (major) knots, 700 knots, 7 (major) precipices, 700 precipices, seven (major) dreams, 700 dreams, 84,000 great aeons, running and wandering through which the foolish and the wise will make an end of suffering.

Though one might think, "Through this moral conduct, this practice, this austerity, or this holy life I will ripen unripened karma and eliminate ripened karma that has arisen"—that is impossible.

Joy and pain are measured out by the bushel. Samsara (cycle of life and death) is fixed in its limits, with neither shortening nor lengthening, neither excess nor deficit.

Just as a ball of string, when thrown, comes to its end simply by unwinding, in the same way, having transmigrated and wandered on, the wise and the foolish alike will put an end to pain."

17d THE VIEW'S FALSITY. If this good teacher's words were true, then by my not doing, I've done it here, by my *not* living it, I've lived it here. Both of us here, too, are equal in having attained to the fruits of recluseship.

17e Yet, I do not say that either of us will make an end of suffering by running and wandering through samsara [the cycle of rebirths and redeaths].¹²⁶

17f Indeed, it is *redundant* then that this good teacher's nakedness, being shaven, resorting to squatting, plucking out his hair and beard. For, I, *living in a house* crowded with children, enjoying perfume from Kāsī, wearing garlands, perfumes and unguents, enjoying the use of gold and silver [the use of money], shall attain the same destiny hereafter as this good teacher!

What is there to see, what is there to know, that should I live the holy life under this teacher?"

Understanding that this is not the holy life, he is revulsed and leaves.

18 This, then, Sandaka, is the fourth way of living what is not the holy life that has been pointed out by the fully self-awakened one, the worthy one who knows and sees, wherein an intelligent person would certainly not live the holy life, or, if he lives it, would not attain the right way that is the wholesome truth.

19 These, Sandaka, these four ways of living what is *not* the holy life that have been pointed out by the fully self-awakened one, the worthy one who knows and sees, **[519]**

wherein an intelligent person would certainly not live the holy life, or, if he lives it, would not attain the right way that is the wholesome truth."

The wanderers exult

20a "It is marvellous, master Ānanda! It is wonderful, master Ānanda!

How these the four ways of living what is *not* the holy life have been pointed out by the fully self-awakened one, the worthy one who knows and sees,

wherein an intelligent person would certainly not live the holy life, or, if he lives it, would not attain the right way that is the wholesome truth!

20b But what, master Ānanda, are the four unsatisfactory kinds of holy life that have been pointed out by the fully self-awakened one, the worthy one who knows and sees,

wherein an intelligent person would certainly not live the holy life, or, if he lives it, would not attain the right way that is the wholesome truth?"

¹²⁶ *Yo cāhaṃ na vadāmi 'ubho sandhāvitvā saṃsaritvā dukkhassantaṃ karissāmāti.*

THE 4 UNSATISFACTORY KINDS OF HOLY LIFE¹²⁷

(1) Knowledge-based religion

21a “Here, Sandaka, a certain teacher claims to be omniscient, all-knowing, to knowledge and vision of everything, thus:

‘Whether I am walking, or standing, or sleeping, or awake, knowledge and vision are continuously and constantly present before me.’¹²⁸

21b Now, he enters an empty house and receives no alms; a dog bites him; he meets with a fierce elephant, a wild horse, a wild bull; he asks for the name and clan of a woman or a man; he asks for the name of a village or a town, and the way to go there.

On being asked, ‘What’s this?’ he replies,

‘I had to enter the house,

that is why I entered it.

I had to receive no almsfood,

that is why I received none.

I had to be bitten by a dog,

that is why I was bitten by one.

I had to meet with a wild elephant, a wild horse, a wild bull,

that is why I met one.

I had to ask the name and clan of a woman or a man,

that is why I asked.

I had to ask the name of a village or a town, and the way to go there, that is why I asked.’¹²⁹

22a THE WISE. Now, Sandaka, regarding this, a wise person considers thus:

22b ‘This good teacher claims to be omniscient, all-knowing, to knowledge and vision of everything, thus:

“Whether I am walking, or standing, or sleeping, or awake, knowledge and vision are continuously and constantly present before me.”

Now, he enters an empty house and receives no alms; a dog bites him; he meets with a fierce elephant, a wild horse, a wild bull; he asks for the name and clan of a woman or a man; he asks for the name of a village or a town, and the way to go there.¹³⁰

On being asked, “What’s this?” he replies,

“I had to enter the house, that is why I entered it.

I had to receive no almsfood, that is why I received none.

I had to be bitten by a dog, that is why I was bitten by one.

I had to meet with a wild elephant, a wild horse, a wild bull, that is why I met one.

I had to ask the name and clan of a woman or a man, that is why I asked.

I had to ask the name of a village or a town, and the way to go there, that is why I asked.”’

22c He finds that this holy life is unsatisfactory. Understanding thus, he is revulsed towards that holy life and leaves.

23 This, Sandaka, is the first kind of unsatisfactory holy life that has been pointed out [520] by the fully self-awakened one, the worthy one who knows and sees,

wherein an intelligent person would certainly not live the holy life, or, if he lives it, would not attain the right way that is the wholesome truth.

(2) Scripture-based religion

¹²⁷ On the unsatisfactory religions or systems, see Intro (3.1.0).

¹²⁸ This claim is made by Nigaṇṭha Nāta,putta in **Cūḷa Dukkha-k,khandha S** (M 14.17/1:92 f) = SD 4.7, and both by Nāta,putta and by Pūraṇa Kassapa in **Lokāyatika Brāhmaṇā S** (A 9.38.2/4:428 f) = SD 35.2. **Upāli S** (M 56) records the Buddha as rejecting such a claim, explaining however that he is able to know anything he wants at any time (M 56/1:371-387) = SD 27.1. This whole passage [§21a] is stock: **Cūḷa Sakul’udāyi S** (M 79.6/2:31), **Nigaṇṭha S** (A 3.74/1:220). Here, Ānanda rebuts the Nirgrantha’ claim that their teacher, Nāta,putta, is omniscient; cf §52, where Sandaka asks Ānanda about this of the arhats.

¹²⁹ See Intro (3.1.1).

¹³⁰ If he were omniscient, why does he ask? (MA 3:233).

24 Furthermore, Sandaka, a certain teacher is a traditionalist,¹³¹ one who takes the aural tradition¹³² as the truth.¹³³ He teaches a teaching by aural tradition,¹³⁴ by a tradition [lineage] of legends, by the authority of scriptures.¹³⁵

But, Sandaka, when a teacher goes by aural tradition as the truth, it is sometimes *well-heard*, sometimes *misheard*, some of it is *true*, some *otherwise*.¹³⁶

25a THE WISE. Now, Sandaka, regarding this, a wise person considers thus:

25b ‘This good teacher is a traditionalist, one who takes that aural tradition as the truth. He teaches a teaching by aural tradition, by a tradition [lineage] of legends, by the authority of scriptures.

But when a teacher goes by aural tradition as the truth, it is sometimes well-heard, sometimes misheard, some of it is true, some otherwise.’

25c He finds that this holy life is unsatisfactory. Understanding thus, he is revulsed towards that holy life and leaves.

26 This, Sandaka, is the second kind of unsatisfactory holy life that has been pointed out by the fully self-awakened one, the worthy one who knows and sees,

wherein an intelligent person would certainly not live the holy life, or, if he lives it, would not attain the right way that is the wholesome truth.

(3) Reason-based (speculative) religion

27 Furthermore, Sandaka, a certain teacher is a reasoner [rationalist]¹³⁷ or inquirer [speculator].¹³⁸ He teaches a teaching, fabricated through through reasoning, following a line of inquiry, by his own wits [intelligence].¹³⁹

But, Sandaka, when a teacher is a reasoner, an inquirer, who teaches a teaching beaten out of reasoning, following a line of inquiry, by his own wits [of his own devising], it is sometimes well-reasoned, sometimes wrongly reasoned, some of it is true, some otherwise.¹⁴⁰

28a THE WISE. Now, Sandaka, regarding this, a wise person considers thus:

¹³¹ *Anussavikā*, lit “those of the aural tradition.”

¹³² *Anussavena*, “through hearsay.” For a similar passage, see **Saṅgārava S** (M 100.7/2:211) = SD 10.9. See Intro (3.1.2).

¹³³ *Puna c’aparaṃ, sandaka, idh’ekacco sathā anussaviko hoti anussava,sacco*. A similar statement is made in **Kesa,puttiya S** (A 3.65.3a/1:189) = SD 35.7. See Intro (3.1).

¹³⁴ As in **Kesa,puttiya S** (A 3.65.3a/1:189); **Sāḷha S** (A 3.66/3:195).

¹³⁵ *So anussavena iti.h’iti.ha,paramparāya piṭaka,sampadāya dhammaṃ deseti*. For an example, see **Caṅkī S** (M 95.132:269 f) = SD 21.15. On *iti.h’iti.ha* (hearsay), see Jayatilleke 1963:195-199. On *piṭaka,sampadā* (scri[ptural authority]), see Jayatilleke 1963:200.

¹³⁶ Be Ce *Anussavikassa kho pana, sandaka, sathuno anussava,saccassa sussutam pi hoti dussutam pi hoti tathā’pi hoti aññathā’pi hoti*. See Intro (3.1.2).

¹³⁷ *Takkī*, lit “reasoners,” alt “logicians, metaphysicians.” See foll n.

¹³⁸ *Vīmaṃsī*, those who examine and investigate, ie who speculate. Both the term “reasoner” and “inquirer” clearly refer the religious and philosophical speculators of the Buddha’s time: see **Saṅgārava S** (M 100.7(2)/2:211) = SD 10.9. In our own time, in spiritual terms, these would be the academicians, philosophers or scientists. See **Mahā Sīha,nāda S** (M 12) where **Sunakkhatta** is presented as an example of such a person (M 12.2/1:68) = SD 49.1. Technically, I have rendered *vīmaṃsī* here (in the non-Buddhist sense) as “inquirer” (in the rationalist context), and reserved “investigator” (*vīmaṃsaka*) for the Buddhist context: see eg **Vīmaṃsaka S** (M 47/1:317-320) = SD 35.6. On *takka* (reasoning), see Jayatilleke 1963: 205-276 (ch 5). See Intro (3.1.3).

¹³⁹ *So takka,pariyāhataṃ vīmaṃsānucaritaṃ sayam paṭibhānaṃ dhammaṃ deseti*. As at **Brahma,jāla S** (D 1.49/-1:21, 23 29; **Mahā Sīha,nāda S** (M 12.2 f/1:68×3); **Sandaka S** (M 76.27/1:520×2); also Nm 2:294. A notorious example of such a person is the monk Sunakkhatta: see **Mahā Sīha,nāda S** (M 12/1:68-83) = SD 49.1.

¹⁴⁰ *Takkissa kho pana, sandaka, sathuno vīmaṃsissa sutakkitaṃ pi hoti duttakkitaṃ pi hoti tathā’pi hoti aññathā’pi hoti*. See Intro (3.1.3).

28b *'This good teacher is a reasoner, an inquirer, who teaches a teaching fabricated through reasoning, following a line of inquiry, by his own wits [of his own devising], it is sometimes well-reasoned, sometimes wrongly reasoned, some of it is true, some otherwise.'*

28c He finds that this holy life is unsatisfactory. Understanding thus, he is revulsed towards that holy life and leaves.

29 This, Sandaka, is the third kind of unsatisfactory holy life that has been pointed out by the fully self-awakened one, the worthy one who knows and sees,

wherein an intelligent person would certainly not live the holy life, or, if he lives it, would not attain the right way that is the wholesome truth.

(4) Foolish religion

30 Furthermore, Sandaka, a certain teacher is foolish, confused.¹⁴¹ On account of his foolishness and confusion, [521] when he is asked this or that question, he falls into word-twisting, endless hedging [eel-wriggling],¹⁴² thus¹⁴³

"I do not take it as this. I do not take it as that. I do not take it as otherwise. I do not take it to be not so.¹⁴⁴ I do not take it to be not not so."¹⁴⁵

31a THE WISE. Now, Sandaka, regarding this, a wise person considers thus:

31b *'This good teacher is foolish, confused. On account of his foolishness and confusion, when he is asked this or that question, he falls into word-twisting, endless hedging [eel-wriggling], thus*

"I do not take it as this. I do not take it as that. I do not take it as otherwise. I do not take it to be not so. I do not take it to be not not so."

31c He finds that this holy life is unsatisfactory. Understanding thus, he is revulsed towards that holy life and leaves.

32 This, Sandaka, is the third kind of unsatisfactory holy life that has been pointed out by the fully self-awakened one, the worthy one who knows and sees,

wherein an intelligent person would certainly not live the holy life, or, if he lives it, would not attain the right way that is the wholesome truth.

33 These, Sandaka, the four kinds of unsatisfactory holy life that have been pointed out by the fully self-awakened one, the worthy one who knows and sees,

wherein an intelligent person would certainly not live the holy life, or, if he lives it, would not attain the right way that is the wholesome truth."

The wanderers exult

34 "It is marvellous, master Ānanda! It is wonderful, master Ānanda!

How these four unsatisfactory kinds of holy life have been pointed out by the fully self-awakened one, the worthy one who knows and sees,

¹⁴¹ *Puna c'aparam, sandaka, idh'ekacco satthā mando hoti momūho.*

¹⁴² *Amara, vikkhepikā*, or "endless equivocators." The word *amara* has 2 senses: (1) "undying, not subject to death" (M 2:73,6*; S 1:103; Sn 249) and (2) a kind of fish difficult to catch (DA 115,16 = MA 3:234,1): both senses apply here, T W Rhys Davids renders it as "who wriggle like eels," ie "eel-wrigglers" (D 1:37 ff). In modern terms, they include the skeptics, who suspend judgement when faced with propositions. See **Brahma, jāla S** (D 1.61-65/-1:24-27) = SD 25.3. A notorious example of such a person is the heterodox teacher, Sañjaya Belaṭṭhi,putta: see **Brahma, jāla S** (D 1.61-65/1:24-27) & SD 25.3(1.6) .

¹⁴³ *So mandattā momūhattā tattha tattha pañham puṭṭho samāno vācā, vikkhepaṃ āpajjati amarā, vikkhepaṃ.*

¹⁴⁴ That is, "I do not take it to be none of the previous three."

¹⁴⁵ *Evan ti pi me no, tathā'ti pi me no, aññathā'ti pi me no, no'ti pi me no, no no'ti pi me nōti.* As at **Brahma, jāla S** (D 1.64/1:26) = SD 25.2. See Intro (3.1.4).

wherein an intelligent person would certainly not live the holy life, or, if he lives it, would not attain the right way that is the wholesome truth!

THE TRUE TEACHING¹⁴⁶

Turning to the true teaching

35 “Here, Sandaka, there arises in this world the Tathāgata [Thus Come], an arhat, fully self-awakened, accomplished in knowledge and conduct, well-gone, knower of the worlds,¹⁴⁷ unexcelled trainer of tamable persons, teacher of beings human and divine, awakened, blessed.

Having realized by his own direct knowledge this world with its gods, its Māras [evil ones], and its Brahmās [high gods], this generation with its recluses and brahmins, its rulers¹⁴⁸ and people, he makes it known to others. He teaches the Dharma, good in its beginning, good in its middle, good in its end, endowed with meaning and phrasing. He proclaims the holy life that is entirely complete and pure.

36 A householder or householder’s son, hearing the Dharma, gains faith¹⁴⁹ in the Tathāgata and reflects:

‘The household life is stifling, a dusty path. The life of renunciation is like the open air. It is not easy living in a house to practise the holy life completely, in all its purity, like a polished conch-shell. What if I were to shave off my hair and beard, put on the saffron robes, and go forth from the household life into homelessness?’

So after some time he abandons his wealth, great or small,¹⁵⁰ [345] and his circle of relatives, great or small, shaves off his hair and beard, puts on the saffron robes, and goes forth from the household life into homelessness.

Thus, too, Sandaka, is the exertion fruitful, the striving fruitful.

(A) MORAL VIRTUE

The Lesser Section on Moral Virtue¹⁵¹

Purity of body

37 He is thus one gone forth and possessing the monk’s training and way of life:

¹⁴⁶ From §§35-42, as in **Cūḷa Hatthi, padōpama S** (M 27.11-18/1:178-182) = SD 40a.5 & **Kandaraka S** (M 51.-12-19/1:344-347) = SD 32.9..

¹⁴⁷ Comy mentions the 3 worlds—that of space (*okāsa*), that of beings (*satta*), that of formations (*saṅkhāra*)—and says that here, the world of beings (*satta, loka*) is meant (Vism 7.37/204 f; DA 1:173 f; MA 1:397, 2:200). For details, see **Rohitassa S** (S 2.26/1:61 f) in SD 7.1 Intro.

¹⁴⁸ *Deva*, here in the sense of “devas by convention” (*sammati, deva*), ie kings. The other 2 types of *deva* are “gods by rebirth” (*upapatti, deva*) and “gods by purification” (*visuddhi, deva*), ie the Buddhas, Pratyeka Buddhas and arhats. (NC 307 KhA 123).

¹⁴⁹ “Faith,” *saddhā*. There are 2 kinds of faith (*saddhā*): (1) “rootless faith” (*amūlaka, saddhā*), baseless or irrational faith, blind faith. (M 2:170); (2) “faith with a good cause” (*ākāravati, saddhā*), faith founded on seeing (M 1:-320,8 401,23); also called *avecca-p, pasāda* (S 12.41.11/2:69). “Wise faith” is syn with (2). *Amūlaka* = “not seen, not heard, not suspected” (V 2:243 3:163 & Comy). **Gethin** speaks of two kinds of faith: the cognitive and the affective (eg ERE: Faith & Jayatilleke, *Early Buddhist Theory of Knowledge*, 1963:387): “Faith in its cognitive dimension is seen as concerning belief in propositions or statements of which one does not—or perhaps cannot—have knowledge proper (however that should be defined); cognitive faith is a mode of knowing in a different category from that knowledge. Faith is its affective dimension is a more straightforward positive response to trust or confidence towards something or somebody...the conception of *saddhā* in Buddhist writings appears almost, if not entirely affective, the cognitive element is completely secondary.” (Gethin 2001:207; my emphases).

¹⁵⁰ On the accumulation of wealth, cf **Mahā Parinibbāna S** (D 16.1.23-24/2:85 f).

¹⁵¹ This section [33] as at **Brahma, jāla S** (D 1.8-27/1:4-11), **Mahā Taṇhā, saṅkhaya S** (M 37.33-39/1:267-270) = SD 7.10; cf **Sāleyyaka S** (M 41.7-14/1:287), **Kandaraka S** (M 51.14-19/1:345-7), **Cha-b, bisodhana S** (M 112.13-17/3:33-36); also A 2:208, 4:249; Pug 56.

(1) Having abandoned the destruction of life, he abstains from destroying life. He dwells with rod and weapon laid down, conscientious,¹⁵² merciful, compassionate for the welfare of all living beings.

(2) Having abandoned the taking of the not-given, he abstains from taking what is not given. He takes only what is given, accepts only what is given, lives not by stealth but by means of a pure mind.

(3) Having abandoned incelibacy, he lives a celibate life,¹⁵³ living apart, refraining from the sexual act, the way of the village.¹⁵⁴

Purity of speech

(4) Having abandoned false speech, he abstains from false speech. He speaks the truth, the truth is his bond,¹⁵⁵ trustworthy, reliable, no deceiver of the world.¹⁵⁶

(5) Having abandoned divisive speech he abstains from divisive speech. What he has heard here he does not tell there to break those people apart from these people here. What he has heard there he does not tell here to break these people apart from those people there.¹⁵⁷

Thus reconciling those who have broken apart or consolidating those who are united, he loves concord, delights in concord, enjoys concord, speaks things that create concord.

(6) Having abandoned harsh [abusive] speech, he abstains from harsh speech. He speaks words that are humane, soothing, loving, touching, urbane, and delightful and pleasant to the multitude.

(7) Having abandoned idle chatter, he abstains from idle chatter. He speaks in season, speaks what is true, what is in accordance with the goal [or, what is beneficial].¹⁵⁸ He speaks on the Dharma [Teaching]¹⁵⁹ and the Vinaya [Discipline].¹⁶⁰ He speaks words worth treasuring, seasonable, backed by reason, measured, connected with the goal.¹⁶¹

General

(8) He abstains from damaging seeds and plant life.¹⁶²

Novice's precepts 6-10

(9) He eats only once a day, refraining from the evening meal and from food at improper times.¹⁶³

(10) He abstains from dancing, singing, music and from watching shows.¹⁶⁴

¹⁵² *Lajjī*, “feel shame, modest”, explain in the Comy on S 1:73 as “one who has moral shame (*hiri*) and moral fear (*ottappa*).” Opp *alajjī*, shameless.

¹⁵³ *Brahma, cariya* is the supreme conduct or holy life, ie celibacy. Dīgha Comy points out that it involves refraining from other forms of erotic behaviour besides intercourse (DA 1:73).

¹⁵⁴ *Gāma, dhamma*, ie the way of the householder, vulgar (in the sense of being associated with the masses) (MA 2:206 = DA 1:72).

¹⁵⁵ “The truth is his bond,” *sacca, sandha*. Comy glosses as *saccena saccam sandahati*, “he joins truth with truth” (MA 1:206 = DA 1:73).

¹⁵⁶ This verse as in **Lakkhaṇa S** (D 30.2.16/3:170).

¹⁵⁷ This verse as in **Sāleyyaka S** (M 41.9/1:286 f) & **Sevitabbāsevitabba S** (M 114.6/3:49).

¹⁵⁸ *attha, vādī*. That is, he speaks about what is connected with the spiritual goal here and now, and hereafter (MA 2:208; DA 1:76).

¹⁵⁹ He speaks on the 9 supramundane things (*nava lok’uttara, dhamma*) (MA 2:208 = DA 1:76), ie the 4 paths, 4 fruitions, nirvana (Dhs 1094).

¹⁶⁰ The discipline of restraint (*saṁvara*) [of the senses] and of letting go (*pahāna*) [of defilements] (MA 2:208 = DA 1:76).

¹⁶¹ *Attha, saṁhitam*.

¹⁶² Curiously, this replaces the precept against intoxicants, which is omitted. As at D 1:10. On *bīja, gāma, bhūta, -gāma*, see Pāc 11 (V 4:34); see also D 1:5; MA 2:208.

¹⁶³ “Improper times” here means between noon and the following dawn (V 1:83, 4:86); cf S 5:470; A 1:212; Kvu 2.6.

¹⁶⁴ A *dukkata* (wrong-doing) offence for monks (V 2:108); a *pācittiya* for nuns (V 4:267). Cf D 1:6, Kvu 2.7.

- (11) He abstains from wearing garlands and from beautifying himself with scents and make-up.¹⁶⁵
 (12) He abstains from high and luxurious beds and seats.¹⁶⁶
 (13) He abstains from accepting gold and silver [money].¹⁶⁷

General

- (14) He abstains from accepting uncooked grain;
 (15) He abstains from accepting raw meat.¹⁶⁸
 (16) He abstains from accepting women and girls.
 (17) He abstains from accepting male and female slaves.
 (18) He abstains from accepting goats and sheep.
 (19) He abstains from accepting fowl and pigs.
 (20) He abstains from accepting elephants, cattle, horses, and mares.
 (21) He abstains from accepting fields and lands [landed property].¹⁶⁹
 (22) He abstains from running messages [or errands].¹⁷⁰
 (23) He abstains from buying and selling.
 (24) He abstains from dealing with false scales, false metals,¹⁷¹ and false measures.¹⁷²
 (25) He abstains from bribery, deception, and fraud.
 (26) He abstains from wounding, executing, imprisoning, highway robbery, plunder, and violence.¹⁷³

(B) Mental cultivation

Contentment

38 He is content with robes to protect his body and with almsfood to maintain his belly, and wherever he goes he sets out only with these¹⁷⁴ with him.

Here, just as a bird, wherever it goes, flies with its wings as its only burden, so, too, he is content with robes to protect his body¹⁷⁵ and with almsfood to maintain his belly, and wherever he goes, he takes only these with him.¹⁷⁶

Possessing this aggregate of noble virtue, he experiences within himself a blameless joy.¹⁷⁷

¹⁶⁵ Cf Kvu 2.8.

¹⁶⁶ See Pāc 87; V 1:192, 2:163; D 1:7; A 1:181. Comy says that the “high beds” are those that exceed the prescribed measurements and the “large beds” are those that are not allowable (MA 2:209).

¹⁶⁷ See Nissaggiya 18 (V 3:236 ff); Kvu 2.10. For detailed discussion, see “Money and Monastics” (essay) in SD 4.19-23.

¹⁶⁸ “Raw meat.” See V 3:208 where the nun Uppala.vañṇā prepares or roasts meat before offering to the Buddha.

¹⁶⁹ The Buddha however accepted land from rajahs like Bimbisāra and Pasenadi, and others like Anāthapiṇḍika and Visākhā, which were all received in the name of the Sangha. What is connoted here is accepting land on a personal basis.

¹⁷⁰ “Running messages.” See D 1:8; S 3:239.

¹⁷¹ “False metals,” *kaṃsa, kūṭa*. See Nun’s Nis 11, 12 & n at V:H 3:230. Comy however says that *kaṃsa* refers to a bronze bowl with a veneer of golden colour presented as a golden bowl to mislead others. (MA 2:210 = DA 1:79).

¹⁷² Comys mention 3 methods: *hadaya, bheda* (“heartbreak”), used in measuring ghee, oil, etc; *sikhā, bheda* (“heap break”), used in measuring sesame, husked rice, etc; *raju, bheda* (“cord break”), used in measuring fields and sites (MA 2:210 = DA 1:79). *Sikhā* refers to a pyramid-shaped heap of grain on a tray of prescribed measurements.

¹⁷³ Dīgha Comy says that they kidnap victims by hiding in the snow and by hiding in a thicket (DA 1:80).

¹⁷⁴ “These,” ie the 8 requisites (*aṭṭha parikkhāra*): a small razor (*khuddaka, vāsi*), needle (*sūci*), water-strainer (*parissāvana*), almsbowl (*patta*) with a shoulder-strap, the triple robe (*ti, cīvara*), belt (*kāya, paṭibandha*) (MA 2:213 = DA 1:297; DA 1:206 = J 1:65; DhA 2:61; J 4:342, 5:254). Explained in detail at DA 1:206 f.

¹⁷⁵ As in **Sāmañña, phala S** (D 2.66/1:71).

¹⁷⁶ This whole section (Contentment) up to here as in “the mental development” section of **Sāmañña, phala S** (D 2.66/1:71).

¹⁷⁷ “A blameless joy,” *anavajja, sukham*. Comy: “He experiences within himself a blameless, faultless, wholesome bodily and mental happiness accompanied by such phenomena as non-remorse, gladness, rapture, and tranquillity,

Sense-restraint

39¹⁷⁸ (1) Here, Sandaka, when a monk sees a form with the eye, **he grasps neither its sign nor its detail**, insofar as he dwells unrestrained in that eye-faculty

so that the evil, wholesome states of covetousness and displeasure¹⁷⁹ might overwhelm him, to that extent, he therefore keeps himself restrained.

He practises the restraint of it. He guards the restraint of the eye-faculty, he commits himself to the restraint of the eye-faculty.

(2) When he hears a sound with the ear, **he grasps neither its sign nor its detail**, insofar as he dwells unrestrained in that ear-faculty

so that the evil, wholesome states of covetousness and displeasure might overwhelm him, to that extent, he therefore keeps himself restrained.

He practises the restraint of it. He guards the restraint of the ear-faculty, he commits himself to the restraint of the ear-faculty.

(3) When he smells a smell with the nose, **he grasps neither its sign nor its detail**, insofar as he dwells unrestrained in that nose-faculty

so that the evil, wholesome states of covetousness and displeasure might overwhelm him, to that extent, he therefore keeps himself restrained.

He practises the restraint of it. He guards the restraint of the nose-faculty, he commits himself to the restraint of the nose-faculty.

(4) When he tastes a taste with the tongue, **he grasps neither its sign nor its detail**, insofar as he dwells unrestrained in that tongue-faculty

so that the evil, wholesome states of covetousness and displeasure might overwhelm him, to that extent, he therefore keeps himself restrained.

He practises the restraint of it. He guards the restraint of the tongue-faculty, he commits himself to the restraint of the tongue-faculty.

which are based on moral virtue as their proximate cause” (DA 1:183); “a happiness free from faults” (*niddosa*, -*sukha*, MA 2:214 = AA 3:198). Evidently, this joy arises on account of being free from the fear of being blamed of moral faults. Cf *avyāseka*, *sekha* below [§16]. See Intro (5).

¹⁷⁸ This whole para: *Idha bhikkhave bhikkhu cakkhunā rūpaṃ disvā na nimitta-g, gāhī hoti nānuyyañjana-g, gāhī. Yatvādhikaraṇaṃ enaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhā, domanassā pāpakā akusalā dhammā an-vāssaveyyuṃ, tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjati. On Na nimitta-g, gāhī hoti nānuyyañjana-g, gāhī, lit “he is not one who grasps at a sign, he is not one who grasps at a detail (feature),” see SD 19.14. Comys say that “**sign**” (*nimitta*) here refers to a grasping arising through one’s sensual lust (*chanda*, *rāga*, *vasena*) or on account of merely one’s view (*diṭṭhi*, *matta*, *vasena*); “**detail**” (*anuyyañjana*) here refers to finding delight by grasping at another’s limb or body part (eyes, arms, legs, etc) (Nm 2:390; Nc 141, 141; DhsA 400, 402; cf MA 1:75, 4:195; SA 3:4, 394; Nc 1:55; DhA 1:74). On other meanings of *nimitta*, see SD 13 §3.1a.*

¹⁷⁹ “Covetousness and displeasure,” *abhijjhā, domanassaṃ*, which Walshe (1995:335 & n632) renders as “hankering and fretting for the world”; alt tr “covetousness and displeasure” or “longing and loathing.” MA says that longing and displeasure signify the first two hindrances—sensual desire and ill will—principal hindrances to be overcome for the practice to succeed. They thus represent the contemplation of the contemplation of mind-objects, which begins with the five hindrances. Cf M 1:274/39.13; see also **Mahā Satipaṭṭhāna S** (D 22.13) and **Satipaṭṭhāna S** (M 10.36) on how to deal with the hindrances in one’s meditation. The monk effects the abandoning of the hindrances by the contemplations of impermanence, fading away (of lust), cessation (of suffering) and letting go (of defilements), and thus comes to look upon the object with equanimity. On *abhijjhā, domanassa*, there is an interesting related passage from **Pubba or Pubb’eva Sambodha S** (A 3.101): “Bhikkhus, before my enlightenment, when I was still a bodhisattva, this thought occurred to me... ‘Whatever physical and mental joy (*sukha, somanassa*) there is in the world, that is the gratification (*assāda*) in the world; that the world is impermanent, suffering and of the nature to change, that is the disadvantages (*ādīnava*) in the world—the removal and abandoning of desire and lust for the world, that is the escape from the world.’” (A 3.101/1:258, pointed out to me by Robert Eddison).

(5) When he feels a touch with the body, **he grasps neither its sign nor its detail**, insofar as he dwells unrestrained in that body-faculty so that the evil, wholesome states of covetousness and displeasure might overwhelm him, to that extent, he therefore keeps himself restrained.

He practises the restraint of it. He guards the restraint of the body-faculty, he commits himself to the restraint of the body-faculty.

(6) When he cognizes a mind-object with the mind, **he grasps neither its sign nor its detail**, insofar as he dwells unrestrained in that mind-faculty so that covetousness and displeasure, evil unwholesome states, might overwhelm him, to that extent, he therefore keeps himself restrained. He practises the restraint of it. He guards the restraint of the mind-faculty, he commits himself to the restraint of the mind-faculty.¹⁸⁰

Possessing this noble sense-restraint, he experiences within himself an undefiled joy.¹⁸¹

Full awareness

40 When going forward and returning, he acts with full awareness.¹⁸²

When looking toward and looking away, he acts with full awareness.

When bending and extending his limbs, he acts with full awareness.

When carrying his outer robe, his upper robe, and his bowl, he acts with full awareness.

When eating, drinking, chewing, and tasting, he acts with full awareness.

When voiding and peeing, he acts with full awareness.

When walking, while standing, while sitting, while asleep, while awake, while talking, and while remaining silent, he acts with full awareness.

Possessing this aggregate of noble full awareness, he experiences within himself an undefiled joy.¹⁸³

ATTAINING THE DHYANAS

Overcoming the 5 mental hindrances¹⁸⁴

41 Possessing this aggregate of noble virtue and this aggregate of noble sense-restraint and this aggregate of noble full awareness,¹⁸⁵ he seeks out a secluded dwelling: a forest, the foot of a tree, a mountain, a glen, a hillside cave, a charnel ground, a jungle grove, the open air, a heap of straw.¹⁸⁶

42 Returning from his almsround, after his meal, he sits down, crosses his legs, holds his body erect, and establishes mindfulness before him.¹⁸⁷

¹⁸⁰ D 2.64/1:70, 10.2.2/1:207, 33.1.11(10)/3:225; M 27.15/1:180, 33.20/1:223, 38.35/1:269, 51.16/1:346, 53.8/1:355, 94.18/2:162, 101.33/2:226; S 35.120/4:104, 35.239/4:176; A 3.16/1:113, 4.14/2:16, 4.37/2:39, 4.164/2:152 (×4), 4.198.11/2:210, 5.76.12/3:99 f, 5.140.11/3:163, 10.99.6/5:206, 11.18.23/5:351. For a study, see SD 9.14.

¹⁸¹ So *iminā ariyena indriya saṁvarena samannāgato ajjhataṁ abyāseka, sukhaṁ paṭisaṁvedeti*. Cf **Sāmañña,phala S** (D 2.63/1:70) = SD 8.10. Evidently, this undefiled joy (*abyāseka, sukha*) arises from meditation and mindfulness: also at §17 below; cf *anavajja, sukha* above [§15].

¹⁸² “He acts with full awareness,” *sampajāna, kārī*, lit “he is one who works with full awareness.” **Sāmañña,phala S** (D 2.67/1:71) reading: *sati, sampajāna, kārī*, “he acts with mindfulness and full awareness,” so too below here [§36]. As in **Mahā Satipaṭṭhāna S** (D 22.4/2:293) = **Satipaṭṭhāna S** (M 10.8/1:57).

¹⁸³ “A undefiled joy,” *avyāseka, sukhaṁ* [vl *abyāseka, sukhaṁ*]: see §16 n.

¹⁸⁴ As in **Satipaṭṭhāna S** (M 10.36/1:60). See details in **Mahā Assa, pura S** (M 39.12-18/1:274 f).

¹⁸⁵ As in **Sāmañña,phala S** (D 2.67/1:71).

¹⁸⁶ “He seeks out... a heap of straw,” see **Mahā Assapura S** on wakefulness (M 39.12/1:274) & **Gaṇaka Moggallāna S** (M 107.8/3:3).

¹⁸⁷ Comy. He applies mindfulness towards his meditation subject; or he sets it up in the region of the mouth. As such, it is said in the Vibhaṅga: “This mindfulness is set up, set up well, at the tip of the nose or at the sign of the mouth” (Vbh §537/252). NT: The “sign of the mouth” (*mukha, nimitta*) is the middle region of the upper lip, against which the air strikes when it comes out of the nose.

(1) Abandoning **covetousness** with regard to the world, he dwells with a mind devoid of covetousness. He cleanses his mind of covetousness.

(2) Abandoning **ill will and anger**, he dwells with a mind devoid of ill will and anger, sympathetic with the welfare of all living beings. He cleanses his mind of ill will and anger.

(3) Abandoning **sloth and torpor**, he dwells with a mind devoid of sloth and torpor, mindful, alert, perceiving light. He cleanses his mind of sloth and torpor.

(4) Abandoning **restlessness and worry**, he dwells undisturbed, his mind inwardly stilled. He cleanses his mind of restlessness and worry.

(5) Abandoning **spiritual doubt**, he dwells having crossed over doubt, with no perplexity with regard to wholesome mental states. He cleanses his mind of doubt.

The 4 dhyanas

43a (1) Having thus abandoned the five mental hindrances, impurities of the mind that weaken wisdom, quite detached from sensual pleasures, detached from unwholesome mental states, he enters and dwells in **the first dhyana**, accompanied by initial application and sustained application, accompanied by zest and happiness born of seclusion (that is samadhi).

43b A disciple of a teacher, Sandaka, under whom he attains to such a high excellence, [522] is therein a wise man who would surely live the holy life, and while living it, he would attain the true way, the Dharma that is wholesome.¹⁸⁸

44a (2) Furthermore, Sandaka, with the stilling of initial application and sustained application, by gaining inner tranquillity and oneness of mind, he enters and remains in **the second dhyana**, free from initial application and sustained application, accompanied by zest and happiness born of concentration.¹⁸⁹

44b A disciple of a teacher, Sandaka, under whom he attains to such a high excellence, is therein a wise man who would surely live the holy life, and while living it, he would attain the true way, the Dharma that is wholesome.

45a (3) Furthermore, Sandaka, with the fading away of zest, he dwells equanimous, mindful and fully aware, and experiences happiness with the body. He enters and remains in **the third dhyana**, of which the noble ones declare, ‘Happily he dwells in equanimity and mindfulness.’

45b A disciple of a teacher, Sandaka, under whom he attains to such a high excellence, is therein a wise man who would surely live the holy life, and while living it, he would attain the true way, the Dharma that is wholesome.

46a (4) Furthermore, Sandaka, with the abandoning of joy and abandoning of pain,¹⁹⁰ and with the earlier disappearance of pleasure and displeasure, attains and dwells in **the fourth dhyana** that is neither painful nor pleasant, and with mindfulness fully purified by equanimity.¹⁹¹

¹⁸⁸ *Yasmim kho, sandaka, satthari sāvako eva, rūpaṃ uḷāra, visesaṃ adhiḡacchati tattha viññū puriso sasakkam brahma, cariyam vaseyya, vasanto ca ārādheyya nāyam dhammam kusalam.*

¹⁸⁹ The 2nd dhyana is known as “the noble silence” (*ariya, tuṅhī, bhāva*) because within it initial application and sustained application (*vitakka, vicāra*) cease, and with their cessation, speech cannot occur (S 2:273); cf S 4:293 where *vitakka* and *vicāra* are called verbal formation (*vacī, saṅkhāra*), the mental factors responsible for speech. In **Ariya, pariyesanā S** (M 1:161), the Buddha exhorts the monks when assembled to “either speak on the Dharma or observe the noble silence” (ie either talk Dharma or meditate).

¹⁹⁰ “Joy...pain,” *sukha...dukkha*: this refers to *physical* feelings. The next phrase—“pleasure and displeasure,” *domanassa...somanassa*—refers to *mental* feelings, transcended earlier. Mental feelings must be overcome first so that the mind is not distracted by itself, as it were. Then, all the other feelings (arising from the physical sense-contacts) are transcended. On the significance of this, see **Sall’atthena S** (S 36.6/4:207-210) = SD 5.5.

¹⁹¹ Here, **Vibhaṅga** gives 3 factors of the 4th dhyana—*equanimity (upekkhā)*, *mindfulness (sati)* and *one-pointedness of mind (cittassa ek’aggatā)*—according to the Sutta analysis (Vbh 261), and 2 factors—equanimity and one-pointedness of the mind—according to the Abhidhamma analysis (Vbh 164; Vism 4.183/165). See also **Sāmañña, phala S** (D 2.83/1:75) = SD 8.10 & **Dhyana** = SD 8.4 (5.4).

46b A disciple of a teacher, Sandaka, under whom he attains to such a high excellence, is therein a wise man who would surely live the holy life, and while living it, he would attain the true way, the Dharma that is wholesome.

THE THREE KNOWLEDGES

The mundane direct knowledge

(1) The knowledge of the recollection of past lives [rebirth]

47a With his concentrated mind thus purified, and bright, unblemished, free from defects,¹⁹² pliant, malleable, steady and utterly unshakable, he directs it to **the knowledge of the recollection of past lives.**¹⁹³

He recollects manifold past existence, that is to say, one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, one hundred births, one thousand births, one hundred thousand births, many aeons of cosmic contraction, many aeons of cosmic expansion, many aeons of cosmic contraction and expansion, thus:

‘There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of joy and pain, such the end of my life. Passing away from that state, I re-arose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of joy and pain, such my life-span. Passing away from that state, I re-arose here.’

Thus, Sandaka, he recollects his manifold past lives in their modes and details.

47b A disciple of a teacher, Sandaka, under whom he attains to such a high excellence, is therein a wise man who would surely live the holy life, and while living it, he would attain the true way, the Dharma that is wholesome.

(2) The knowledge of the rebirth of beings [karma]

48a With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady and utterly unshakable, he directs it to **the knowledge of the passing away and re-arising of beings.**¹⁹⁴ He sees—by means of the divine eye [clairvoyance],¹⁹⁵ purified and surpassing the human—beings passing away and re-arising, and he knows how they are inferior and superior, beautiful and ugly, fortunate and unfortunate, in the heavens, in the suffering states, faring in accordance with their karma:

‘These beings, alas, sirs—who were endowed with evil conduct of body, speech, and mind, who reviled the noble ones, held wrong views and undertook actions under the influence of wrong views—with the body’s breaking up, after death, have re-arisen in a plane of misery, an evil destination, a lower realm, in hell.

But these beings, sirs—who were endowed with good conduct of body, speech, and mind, who did not revile the noble ones, who held right views and undertook actions under the influence of right views—with the body’s breaking up, after death, have reappeared in a happy destination, in heaven.’

Thus, by means of the divine eye, thus purified, surpassing the human, he sees beings passing away and re-arising, and how they fare according to their karma.

¹⁹² *Upakkilesa*: to be distinguished from *kilesa*, “defilement.” Perhaps the 10 “imperfections of insight” listed in Vism 20.105 ff are meant here, but potential hindrances at a certain stage of insight meditation. (Walshe)

¹⁹³ *Pubbe, nivāsanānussati*, lit “recollection of past abiding [existence].” The remainder of this is expanded into 4 sections in **Brahma, jāla S** (D 1.1.31-34/1:13-16 = SD 25.3(76.3)) and 3 sections in **Sampasādaniya S** (D 27.15-17/3:107-112 = SD 10.12). In both cases, each explains how the eternalist view arose.

¹⁹⁴ *Cutūpapāta ñāṇa*, or “knowledge of rebirth according to karma” (*yathā, kammūpaga ñāṇa*), or “the divine eye” (*dibba, cakkhu*): see foll n.

¹⁹⁵ *Dibba, cakkhu*, clairvoyance, not to be confused with the Dharma-eye (*dhamma, cakkhu*) (see n in §104). On the relationship of this knowledge to the 62 grounds for wrong views, see **Brahma, jāla S** (D 1) = SD 25.3(76.3). See pre c.

48b A disciple of a teacher, Sandaka, under whom he attains to such a high excellence, is therein a wise man who would surely live the holy life, and while living it, he would attain the true way, the Dharma that is wholesome.

(C) Development of Wisdom

The supramundane direct knowledge

(3) The knowledge of the destruction of mental influxes

49 With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady and utterly unshakable, the monk directs it to **the knowledge of the destruction of the mental influxes**.¹⁹⁶

He knows, as it is really is, “This is suffering (*dukkha*)”;
 He knows, as it is really is, “This is the arising of suffering”;
 He knows, as it is really is, “This is the ending of suffering”;
 He knows, as it is really is, “This is the path to the ending of suffering”¹⁹⁷

He knows, as it is really is, “These are mental influxes (*āsava*)”;
 He knows, as it is really is, “This is the arising of influxes”;
 He knows, as it is really is, “This is the ending of influxes”;
 He knows, as it is really is, “This is the path to the ending of influxes.”¹⁹⁸

50a His mind, thus knowing, thus seeing, is released from the influx of sensual desire, the influx of existence, the influx of ignorance.¹⁹⁹ With release, there is the knowledge, ‘Released (am I)!’ He knows that ‘Birth ended, the holy life has been lived, done is that which needs to be done. There is nothing further beyond this.’²⁰⁰

50b A disciple of a teacher, Sandaka, under whom he attains to such a high excellence, is therein a wise man who would surely live the holy life, and while living it, he would attain the true way, the Dharma that is wholesome.”

¹⁹⁶ *Āsava-k,khaya,ñāṇa*. The term *āsava* (lit “cankers”) comes from *ā-savati* “flows towards” (ie either “into” or “out” towards the observer). It has been variously translated as taints (“deadly taints”, RD), corruptions, intoxicants, biases, depravity, misery, evil (influence), or simply left untranslated. The Abhidhamma lists four *āsava*: the influx of (1) sense-desire (*kām’āsava*), (2) (desire for eternal) existence or becoming (*bhav’āsava*), (3) wrong views (*dīṭṭh’āsava*), (4) ignorance (*avijjāsava*) (D 16.2.4, Pm 1.442, 561, Dhs §§1096-1100, Vbh §937). These four are also known as “floods” (*oghā*) and “yokes” (*yogā*). The list of three influxes (omitting the influx of views) [43] is probably older and is found more frequently in the Suttas (D 3:216, 33.1.10(20); M 1:55, 3:41; A 3.59, 67, 6.63). The destruction of these *āsavas* is equivalent to arhathood. See BDict under *āsava*.

¹⁹⁷ These 4 statements on suffering pose an interesting problem: they are not called “noble truths” here (nor in **Ariya,pariyesanā S**, M 26.43). Elsewhere, KR Norman (a non-Buddhist scholar) remarks that these four statements, which also likewise appear in **Mahā Saccaka S** (M 36.42/1:249), but are not referred to as the noble truths about suffering, “and since they appear to be subordinate to the four statements about the *āsavas*, it is possible that the statements about misery are a later addition [here], which led to a parallel, but inappropriate, set of four statements being evolved about the *āsavas*, to provide a symmetry” (Norman 1990:26). For a discussion on the formulation of the noble truths, see Norman 1982:377-91 & also Schmithausen 1981:205.

¹⁹⁸ As in **Ariya,pariyesanā S** (M 26.42) = SD 1. On the application of the 4 noble truth template to both *dukkha* and to *āsava* here, see Analayo 2003:224 n28 & SD 17.4 (8.4)

¹⁹⁹ See §97a n.

²⁰⁰ *Nāparam itthatāya*: lit. “there is no more of ‘thusness.’” See **Mahānidāna S** (M 15.22) = SD 5.17.

Sandaka's questions

An arhat and sense-pleasures

51a “But, master Ānanda, a monk who is an arhat with influxes destroyed, who has lived the holy life, done what had to be done, laid down the burden, reached their own goal, destroyed the fetters of being, liberated through his own direct knowledge²⁰¹—would he enjoy [523] sense-pleasures?”

51b “Sandaka, a monk who is an arhat with influxes destroyed, who have lived the holy life, done what had to be done, laid down the burden, reached their own goal, destroyed the fetters of being, liberated through his own direct knowledge, is incapable of transgressing in five cases:²⁰²

- (1) A monk who is an arhat with influxes destroyed is incapable of deliberately depriving a living being of life.
- (2) A monk who is an arhat with influxes destroyed is incapable of taking the not-given.
- (3) A monk who is an arhat with influxes destroyed is incapable of indulging in sexual intercourse.²⁰³
- (4) A monk who is an arhat with influxes destroyed is incapable of consciously speaking falsehood.
- (5) A monk who is an arhat with influxes destroyed is incapable of enjoying sense-pleasures by storing them up,²⁰⁴ as he did before as a layman.

A monk, Sandaka, who is an arhat with influxes destroyed, who has lived the holy life, done what had to be done, laid down the burden, reached their own goal, destroyed the fetters of being, liberated through his own direct knowledge, is incapable of transgressing in these five cases.²⁰⁵

An arhat's knowledge of his liberated state

52a “Now, master Ānanda, a monk who is an arhat with influxes destroyed, who has lived the holy life, done what had to be done, laid down the burden, reached their own goal, destroyed the fetters of being, liberated through his own direct knowledge—is his knowledge and vision that his mental influxes are destroyed continuously and constantly present before him, whether he is walking, standing, sleeping, or awake?”²⁰⁶

52b “Now, Sandaka, I shall give you a **parable**, for some wise persons here understand the meaning of a statement by means of a parable.²⁰⁷

Suppose, Sandaka, a person's hands and feet have been cut off. Whether he is walking, standing, sleeping, or awake,

would he know continuously and constantly that his hands and feet have been cut off, or would he know this only when he reviews that they have been cut off?”

52c “Master Ānanda, that person would *not* know continuously and constantly that his hands and feet are cut off, but he would know it *only when he reviews* that they have been cut off.”

52d “Even so, Sandaka, an arhat with influxes destroyed, who have lived the holy life, done what had to be done, laid down the burden, reached their own goal, destroyed the fetters of being, liberated through his own direct knowledge—his knowledge and vision that his mental influxes are destroyed are

²⁰¹ *Araham hoti khīṇ'āsavo vusitavā kata, karaṇīyo ohita, bhāro anuppatta, sadattho parikkhīṇa, bhava, saṃyojano samma-d-aññā, vimutto*, This is stock: see eg **Aggañña S** (D 27.7/3:83) = SD 2.19; **Sutavā S** (A 9.7.2/4:369 f) = SD 80.2.

²⁰² “Incapable of transgressing in five ways,” *abhabbo so pañcaṭṭhānāni ajjhācaritum*. Cf D 3:133, 235. In other words, the arhat is incapable of any action motivated by any of the 3 unwholesome roots.

²⁰³ *Abhabbo khīṇ'āsavo bhikkhu methunaṃ dhammaṃ paṭisevetum*.

²⁰⁴ *Sannidhi, kāraṇa*. Comy: He is incapable of storing up food and other pleasurable goods, and later enjoying them (MA 3:234); cf Pāc 36/V 4:86 f & V:H 2:339 n1; A:H 4:245 n8.

²⁰⁵ In **Pāsādika S** (D 29.26/3:133), 4 other things that an arhat cannot do are mentioned (totalling 9 points): (6) he cannot take a wrong course of action due to bias (*agati, gamana*), ie, because of desire, (7) because of hatred, (8) because of fear, or (9) because of delusion. See M:ÑB 2001:1208 n252.

²⁰⁶ Cf §21.

²⁰⁷ *Tena h'āvuso, upamaṃ te karissāmi; upamāya p'idhekacce viññū purisā bhāsitassa atthaṃ ājānanti*, stock, as at M 24.14/1:148.

not continuously and constantly present before him, whether he is walking, standing, sleeping, or awake, but when he reviews it, he know that they are destroyed.”

Liberated saints

53a “Master Ānanda, how many liberated saints (*niyyātāra*) are there in this Dharma Vinaya [teaching and discipline]?”²⁰⁸

“Indeed, Sandaka, not just one, nor a hundred, nor two hundred, nor three hundred, nor five hundred, but much more are there liberated saints in this Dharma Vinaya!”

The wanderers take up the Buddha’s teaching

53b “It is marvellous, master Ānanda! It is wonderful master Ānanda! There is neither lauding of one’s own teaching nor the belittling of the teachings of others in the expression in the Dharma teaching [524] —and surely there must exist many liberated ones.²⁰⁹

But these ajivikas, the dead sons of their mothers,²¹⁰ only laud themselves and belittle others. And they have only three liberated ones,²¹¹ that is to say, Nanda Vaccha, Kisa Saṅkicca and Makkhali Gosāla.²¹²

54 Then the wanderer Sandaka addressed his own congregation,

“Go forth, sirs, as those who live the holy life under the ascetic Gotama! It is not easy now for us to give up our gains, honour and fame.”

This is how the wanderer Sandaka dismissed his own congregation into the holy life under the Blessed One.

— evaṃ —

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[See also Sāmañña, phala Sutta (D 2) = SD 8.10 Bibliography]

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²⁰⁸ *Kīva bahukā pana, bho ānanda, imasmim dhammavinaye niyyātārōti?* PED defines *niyyātar* it as nomen agentis to *niyyāma* (a pilot, helmsman, master mariner, guide), hence “a guide, leader.” Hence, M:H has “great leaders,” “but” this is rejected by Bodhi, “*niyyātar* must be an agent noun of the verb *niyyāti*, ‘to go out (to final liberation),’” and he renders it as “emancipators.” *Niyyātāra* here must be related to BHSD *niryāna* (sv) and *niryāta* = *nirjāta*, “expertness, skill in accomplishing; (prob) deliverance,” and seems to occur only here, and is uncommented by Comy and Ṭikā. It is prob a Pali form of a forgotten Pkt form in Jain or ajivika terminology (cf *niyaṭṭai*, Pischel §289/235).

²⁰⁹ *Na ca nāma sa, dhammōkkaṃsanā bhavissati, na para, dhamm’avambhanā āyatane ca dhamma, desanā tāva bahukā ca niyyātāro paññāyissanti.*

²¹⁰ *Putta, matāya puttā*, which Comy says refers to the ajivikas, explaining that the idea occurred to one: “The Ājivikas are dead; their mother had dead sons” (*ājivikā mātā nāma tesam mātā putta. mātā hoti iti*) (MA 3:235). The Ṭikā says that the ajivikas are “dead” (*mata*) on account of the false practices and lack of moral virtue (DAṬ:Be 2:112).

²¹¹ *Ime pan’ājivakā putta, matāya puttā attānañ c’eva ukkaṃsenti, pare ca vambhenti tayo c’eva niyyātāro paññāpentī.*

²¹² The identities of the first two are uncertain, and they could be legendary figures. Only the last is historical, a contemporary of the Buddha. They are also mentioned in **Mahā Saccaka S** (M 36) as being naked ascetics who practise various austerities (M 36.5/1:238) = SD 49.4.

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