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Sāmañña,phala Sutta

The Discourse on the Fruits of Recluseship¹ | D 2

Theme: The benefits of the holy life here and now

Translated with notes by Piya Tan ©2002, 2003, 2004, 2009

1 The patricide king

The Sāmañña,phala Sutta is the second text of the Dīgha Nikāya (the Long Collection). This text is a dialogue between the Buddha and the rajah Ajāta,sattu (Skt Ajāta,śatru) (ruled 492-460 BCE)² of Magadha on what constitutes the benefits of the life of a renunciant visible here and now (in this life itself) (*diṭṭh'eva dhamme sandiṭṭhikam*). It is a classic study of the Buddha's skill in teaching.

In psychological terms, it is a case study of how the Buddha heals the mind of a guilt-ridden patricide. Ajātasattu,³ and leaves his own father, Bimbisāra (558-491 BCE),⁴ to die in prison, around 493 BCE. In due course, he fears that his own son, Udāyi,bhadda (Skt Udāyi,bhadra) would usurp his throne, which, in fact, occurs in 461 BCE, and Ajāta,sattu dies a year later, brutally murdered by his own son.⁵

Udāyi,bhadda was succeeded by four kings, and tradition has it that they were all patricides. The dynasty ended when the people of Magadha became disgusted with this destructive predisposition, deposed the last king, and appointed a viceroy, Śīśu,nāga, as king.⁶ [4.1]

2 The 3 trainings

2.1 The Sāmañña,phala Sutta is very useful because it provides a very comprehensive survey of the Buddha's teaching on the 3 trainings (*ti,sikkhā*) of moral virtue (*sīla*), meditation (*samādhi*) and wisdom (*paññā*). Each stage of the teaching is presented in a gradually ascending level with striking similes.⁷ Technically, it lays down the 3 trainings⁸ in full the using the teaching model of “the fruits of recluseship” (*sāmañña,phala*).⁹

2.2 Graeme MacQueen, a renowned Canadian Buddhist scholar and peace activist, while he was a lecturer at McMaster University, presented a comprehensive and insightful thesis entitled “**A Study of the Śrāmaṇyaphala-Sūtra.**”¹⁰ The singular value of this thesis lies in its interdisciplinary and comparative approach. Graeme analyzes the Sūtra from scriptural (“the ancient text”), literary (“themes and thematic changes”) and historical (“the text family”) angles. He made a comparative study of at least five major texts of the Sūtra, quoting from Chinese and Tibetan sources, but giving a balanced prominence to the Pali text.

¹ A better term here would be “**reclusehood.**” Although it is a neologism, it is a helpful one in reminding us that it is a state that is not bestowed on one, but arises naturally as a result of one's spiritual efforts.

² On historical difficulties regarding Ajātasattu, see Bronkhorst 1993:117 f. The Sinhala chronicle, Mahāvamsa, says that Ajāta,sattu was 24 when the Buddha passed away (Mahv 2.31 f).

³ On the instigation of Deva,datta, who himself planning to usurp the aged Buddha's leadership of the sangha, makes a number of attempts to kill the Buddha, such as sending out archers to kill him, failing which he himself pushes a large boulder down an escarpment at the Buddha below (Ap 2:300 f which say that these attempts on the Buddha's life were the result of his own past bad karma; VA 4:811; DhA 1:140 f; J 2:438). See **Deva,datta**, SD 71.4.

⁴ According to H C Raychaudhuri, Bimbisāra was from the Haryāṅka dynasty (*Political History of Ancient India*, 1972:103), though the . On Bimbisāra, see Peter Skilling, *Mahāsūtras. Great Discourses of the Buddha*, vol 2, 1997: 316-327.

⁵ Mahv 4.1.

⁶ See Romila Thapar, *The Penguin History of Early India*, 2003:154 f.

⁷ For a more detailed discussion, see *Sīla Samādhi Paññā*, SD 21.6.

⁸ On the 3 trainings and significance of *sāmañña,phala*, see SD 47.13 (1.2).

⁹ The full *sāmañña,phala* text is §§43-85. On *sāmañña,phala*, see SD 21.6 (12).

¹⁰ Wiesbaden: Otto Harrassowitz, 1988.

3 The moralities and fruits of recluseship

3.1 Sections 8-27 of **the Brahma,jāla Sutta** (D 1)¹¹ comprise 13 groups or items on moral conduct, divided into three parts in ascending order of length (followed by **the Sāmañña,phala Sutta** references):

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|--|--------------|------------|
| (1) the short section or short tract (<i>cūḷa,sīla</i>): | D 1,1.8-10, | D 2,43-45; |
| (2) the medium section or medium tract (<i>majjhima,sīla</i>): | D 1,1.11-20, | D 2,46-55; |
| (3) the great section or long tract (<i>mahā,sīla</i>): | D 1,1.21-27, | D 2,56-62. |

Except for a few minor variations, these three sections are found in all of the first 13 suttas of the Chapter on Moral Virtue Aggregates (*sīla-k,khandha vagga*), or simply, the Moralities, and may once have formed a separate “tract” (D:RD 1:3 n1). They probably form one of the earliest parts of the Dīgha Nikāya (Norman 1983:32).

This famous and ancient treatise on moral virtue or “moralities” (*sīla*) forms the beginning section on “**the fruit(s) of recluseship**” (*sāmañña,phala*) and finds its best known expression in **the Sāmañña,phala Sutta**. Understandably, the whole set of teachings comprising moral virtue [§§43-63], mental development [§§64-86], the knowledge of supernormal powers [§§87-96], and the development of liberating wisdom [§§97-98], are known by the same name, *sāmañña,phala*.¹²

The best study of the moralities (*sīla*) is that done by **Damien Keown** in his *The Nature of Buddhist Ethics* (1992: 25-35), and I have here drawn much of the materials from Keown. Based on Rhys Davids’ translation, the three tracts may be summarized as follows,¹³ that is, they are abstentions from all of the following:

THE LESSER [SHORT] MORALITIES [§§43-45]¹⁴

1. Taking life.
2. Taking what has not been given.
3. Unchastity.
4. Lying.
5. Slandering speech.
6. Harsh speech.
7. Frivolous talk.
8. Causing injury to seeds or plants.
9. Eating more than once and after midday.
10. Watching shows, fairs, dancing, singing and music.
11. Ornaments, garlands, scents and unguent.
12. Use of large and lofty beds.
13. Accepting gold and silver [money].
14. Accepting of uncooked grain.
15. Accepting raw meat.
16. Accepting women or girls.
17. Accepting bondsmen or bondswomen.
18. Accepting sheep or goats.
19. Accepting fowls or swine.
20. Accepting elephants, cattle, horses and mares.
21. Accepting cultivated fields or sites.
22. Acting as a go-between or messenger.
23. Buying and selling.

¹¹ D 1,8-27/1:4-11 (SD 25).

¹² See SID: Sāmañña,phala, & Gethin 2001:195 f.

¹³ Cf J D M Derret 1983:12.

¹⁴ This and the foll 2 lists (comprising 13 items or groups) on moral virtue occur verbatim (in whole or with some omissions) in all of the first 13 suttas and may once have formed a separate “tract” (D:RD 1:3 n1). See Gethin 2001: 195 f. See Intro (3) above.

24. Cheating with scales, bronzes or measures.
25. Bribery, cheating and fraud.
26. Maiming, murdering, putting in bonds, highway robbery, dacoity [banditry] and violence.

THE MEDIUM MORALITIES [§§46-55]

1. Injury to seedlings and plants.
2. Use of things stored up (food, drink, clothes, provisions, etc.).
3. Visiting shows (16 kinds specified).
4. Games and recreation (18 kinds specified).
5. High and large couches (20 kinds specified).
6. Adorning and beautifying the person.
7. Low forms of discourse (eg stories and gossip).
8. Argumentative phrases.
9. Acting as a go-between or messenger.
10. Simony [religious commercialism].

THE GREAT [LONG] MORALITIES [§§56-62]

Wrong livelihood earned by:

1. The low arts, such as palmistry.
2. Knowledge of the signs of good and bad qualities in things denoting the health or luck of their owner.
3. Soothsaying.
4. Foretelling eclipses, etc.
5. Foretelling rainfall, etc.
6. Use of charms and incantations.
7. Use of medicine and drugs.

These items are not entirely a strange and random list, but have an interesting order. Taking them in reverse, we find that “**the great moralities**” (*mahā,sīla*) direct their attention specifically to undesirable livelihood through a variety of practices known as “the low arts” (*tiracchāna,vijjā*). “**The medium moralities**” (*majjhima,sīla*) list only two additional practices not mentioned in “**the short moralities**” (*cūla,sīla*), namely, item 2 (the use of things stored up), and item 4 (games and recreation). On the other hand, there are many omissions from the list of the “short moralities.” Besides embracing many of the concerns of the “medium moralities,” the “short moralities” also refers to undesirable forms of livelihood, the central theme of the “long moralities.”

It would seem, therefore, that the *Short Tract* [short moralities] has a claim to be considered as the primary one of the three, and that the *Medium Tract* [medium moralities] and *Long Tract* [great moralities] expand on certain aspects of it. For example, the *Short Tract* prohibits attendance at shows (item 10), and the *Medium Tract* then goes on to specify sixteen kinds of shows included in the prohibition. Again, the *Short Tract* prohibits the use of high beds (item 12) and the *Medium Tract* stipulates twenty examples of the kinds of bed to be avoided. Likewise, the *Short Tract* prohibits numerous kinds of wrong livelihood (13-26), and the *Long Tract* adds to this by describing various kinds of fortune-telling which should be avoided. It is as if the *Medium* and *Long Tracts* have been tagged on to add precision, plug loopholes, or resolve disputes which may have arisen over the interpretation of the *Short Tract*. The *Long Tract* perhaps has more claim to independence than the *Medium Tract* since fortune-telling and soothsaying, to which it is mainly devoted, are not specifically mentioned in the *Short Tract*. (Keown 1992:27 f)

Furthermore, **the short moralities** are regarded as primary in that other lists of the Buddhist moral precepts consist largely of a reformulation of its items. The 26 short moralities fall into four loose groupings, that is, those concerning:

1. Avoidance of immoral acts of body and speech (1-7).
2. Austerity in lifestyle (8-12).
3. Offerings not to be accepted (13-21).
4. Avoidance of commercial or criminal activity (22-26).

Each of these groupings shows the normative concern primarily in regards to matters concerning the life of a recluse (*samaṇa*). Indeed, the moralities as a whole occur as an eulogy to the Buddha *as a recluse*. The individual items are introduced by presenting them as observance of the recluse Gotama himself.

Consider the first of the *Short Tract*: “Putting aside the killing of living things, Gotama the *samaṇa* refrains from the destruction of life” [§43(1)]. The *Tracts in Brahma’s Net* [D 1.1.8-27/ 1:4-11] taken as a whole are an attempt to encapsulate the conduct of Gotama the *samaṇa*. The *Short Tract* seeks to define what is most essential in this by specifying the conduct of Gotama, while the *Medium* and *Long Tracts* distinguish the conduct of Gotama from other less worthy *Samaṇas* and *Brāhmaṇas*. Thus the latter two *Tracts* adopt the stock refrain: “Whereas some *Samaṇas* and *Brāhmaṇas* do X, Gotama the *Samaṇa* does Y.” This may be seen in the first item of the *Long Tract*:

Whereas some *Samaṇas* and *Brāhmaṇas*, while living off food provided by the faithful, continue attached [to such and such conduct], Gotama the *Samaṇa* refrains from this. [§§46-62]

In summary, the moralities first of all describe, in the short moralities, what is integral to the conduct of an ideal recluse (the Buddha), and then point out the difference between the ideal and the other religious who are deficient in their conduct. This is important since the conduct of the ideal recluse as defined in the short moralities becomes the foundation for Buddhist ethics.¹⁵

4 Ajāta,sattu Vedehī,putta¹⁶

4.1 AJĀTA,SATTU AS A PATRICIDE. The rajah Ajāta,sattu (8 BB-24 AB; r ca 491-459 or 493-462 BCE) was the son of Bimbisāra, the rajah of Magadha, and as such, was the half-brother of Abhaya Rāja,kumāra. His mother, Kosala,devī, was a daughter of Mahā,kosala, the rajah of Kosala.¹⁷ Ajāta,sattu married Vajirā, daughter of Pasenadi, king of Kosala. She bore Ajāta,sattu a son, Udāya,bhadda. Ajāta,sattu grew up to be a noble and handsome youth.

Devadatta, the Buddha’s bad cousin, was at that time looking for ways of taking revenge on the Buddha, and seeing in the prince a very desirable weapon, he exerted all his strength to win him to his side. Ajata,sattu was greatly impressed by Devadatta’s psychic power, and became his devoted follower.¹⁸

Ajāta,sattu’s friendship with Devadatta and consequent hostility against the Buddha and his order probably found ready support from those who were overshadowed by the Buddha’s growing fame, such as the Jains. It is therefore not surprising to find a different version of Bimbisāra’s death in **the Nirayavali Sūtra** of the Jains who have tried to free Ajāta,sattu from the guilt of parricide. [1]

4.2 AJĀTA,SATTU AS USURPER. According to the Jain Sutra, Kūṇika or Koṇika (as they called Ajāta,sattu) ordered his father’s imprisonment owing to some misunderstanding. Realizing his mistake, Ajāta,sattu rushed to the prison with an axe intending to hack through his father’s fetters. But Bimbisara, thinking that his son had murderous intentions, took his own life rather than allow his son to be a parricide.¹⁹

On the day that Bimbi,sāra died, a son was born to Ajāta,sattu, which greatly pleased him, Ajāta,sattu’s mother seized the opportunity to relate to him *his father’s profound love for him*. As a child, when

¹⁵ See Damien Keown 1992:29-32. On *sāmañña,phala*, see Gethin 2004c:18 f.

¹⁶ Skt Ajāta,śattu Vaidehī,putra, Avdś 1.57.2 ff. Buddhaghosa explains that *Vedehī* here refers to a “wise woman” and not the “Videha lady,” since his mother is the daughter, not of a Videha king, but a Kosala king (J 3:121, 4:342). When she married Bimbi,sāra (r 546-494) (and become his chief queen), she received a village in Kāsī as bath-monny as part of her dowry.

¹⁷ J 2:273, 403, 3:121 f. For the non-Buddhist account of his mother, see §3 above.

¹⁸ Eg MA 3:11; J 1:510, 2:237, 403, 5:261.

¹⁹ Ency Bsm: Ajātasattu.

Ajāta,sattu had an abscess on his finger, his father, although administering justice at that time, personally soothed the child by holding the festering finger in his own mouth. The abscess broke, but as Bimbi,sāra was holding court, he could not spit, so he swallowed the discharge. (DA 1:138)

On his accession, Ajāta,sattu implemented his father's plans to realize the trade potentials of the Ganges delta within thirty years. He strengthened the defences of Rāja,gaha, the capital of Magadha. He also ordered a small fort, **Paṭali,gāma**, to be built on the Ganges to repel possible attack of the Vajjīs from the other side of the river Ganges.

4.3 AJĀTA,SATTU AND THE BUDDHA. Ajāta,sattu is mentioned at the start of **the Mahā Parinibbāna Sutta** (D 16) as planning to conquer the Vajjī republic, and he sends his minister, Vassa,kāra, to the Buddha to hear his counsel. Seven years before the Buddha's parinirvana, Ajāta,sattu imprisoned and killed his own father, Bimbisāra,²⁰ though the latter, at the age of 65, after 52 or so years of rule (around 491 or 493 BCE), had abdicated in his favour. **The Sāmañña,phala Sutta** (D 2) relates how the troubled king Ajātasattu goes to meet the Buddha and has a long and uplifting dialogue with the Buddha.²¹

The Jains seem to hate Ajātasattu and the reason is probably that given in the Dhammapada Commentary (DhA 3:66 f), where it is said that when Moggallāna was killed by thieves, the rajah Ajāta,sattu spies sent out by to find the murderers. The apprehended murderers confessed that they had been sent by the Nigaṇṭhas. The rajah then buried 500 Nigaṇṭhas waist-deep in pits dug in the palace court and had their heads ploughed off.²²

4.4 AJĀTA,SATTU'S REAL NAME. We do not know Ajātasattu's real name. The Nigaṇṭhas (Jains) know him as Kūṇiya, Kunika or Konika, which is probably a nickname (D:RD 2:79 n1). Ajāta,sattu is often given the epithet of **Vedehi,putta**. According to Buddhaghosa,²³ *vedehī* here refers to *videhī*, meaning a "wise woman" and not the "Videha lady," because Ajāta,sattu's mother was the daughter, not of a king of Videha, but of a king of Kosala. [4.1]²⁴

According to the Nirayā,vaḷī Sūtra²⁵ of the Jains, one of Bimbisāra's wives was Callanā, Celanā or Cellanā, the daughter of Ceṭaka, a rajah of Vaiśālī (P Vesālī), whose sister Triśālā was the mother of the Jain leader, Mahā,vīra. She was also called Śrī,bhadrā. The Padma Purāṇa, however, says that Triśālā (also called Priya,karṇī) was mother of both Callanā and Mahā,vīra, and her brother (Ajāta,sattu's maternal uncle) was Cetaka or Ceṭaga, a Vajjī chieftain or its ruler. Bimbisāra was known in Jaina literature as Śreṇika ("front-tooth").

The Tibetan Vinaya (**Dulvā**)²⁶ says that Ajātasattu's mother was Vāsavī, daughter of Simha of Vaiśālī. It was foretold that Vāsavī's son would kill his own father. When the child was born, Bimbi,sāra, however, showed him the greatest affection. The prince was nicknamed "**Ajāta,sattu**" because soothsayers have predicted of his enmity against his own father even before his birth, that is, he is the "unborn" (*ajā-ta*) enemy (*sattu*). A kinder etymology, however, is one meaning that he would have no enemies.²⁷ According to Tārā,nātha, the 16th century Tibetan Buddhist historian, his personal name was **Kṣema,darśin** (P *Khema,dassī) (*Indian Historical Quarterly*, 3:508).²⁸

5 Ajāta,sattu's inability to recognize the Buddha

5.1 The Sāmañña,phala Sutta relates how when Ajāta,sattu arrives at Jīvaka's mango grove, he is unable to recognize the Buddha, asking, "Where, dear Jīvaka, is the Blessed One?" [§11]. Neither the Pali

²⁰ V 2:188-192.

²¹ D 2/1:47-86.

²² See Piya Tan, *The Buddha and His Disciples*, Singapore, 2004 §8.6.

²³ *Vedehi,putto ti vedehī ti paṇḍitādhivacanāṃ etaṃ, paṇḍit'itthiyā putto ti attho* (SA 1:154; cf DA 1:139).

²⁴ Eg J 3:121, 4:342. She is called Kosala,devī at J 2:403. But see below §1.2 n on Ajāta,sattu.

²⁵ H Jacobi, *Jaina Sutras*, SBE 22: xiii.

²⁶ Rockhill, *Life of the Buddha*, 63 f.

²⁷ DA 1:133 ff.; J 3:121 f.; D:RD 2:78 f.

²⁸ For details, see Piya Tan, *The Buddha and His Disciples* (2004) ch 8 "The Thundering Silence" §3-9. See also A L Basham 1951:69-78.

sutta nor its other versions (Sanskrit texts, Āgama in Chinese translations, etc) gives any hint of how the Buddha and the monks are seated. The Pali sutta merely says that the Buddha is “sitting against the middle pillar, facing the east, before the community of monks” (*majjhiman̄ thambham̄ nissāya puratthābhimukho nisinnō purakkhato bhikkhu, saṅghassā ti*) [§11].

5.2 It is rather curious that Ajāta,sattu is unable to recognize the Buddha despite his sitting in such a prominent position. But it is not difficult to explain the reasons for this. Firstly, there are 1250 monks present [§8], and even if the Buddha was sitting before them, it would be difficult at once to notice the Buddha from the blaze of saffron robes. After all, Ajāta,sattu is standing at the gate of the circle of pavilions, some distance away from the congregation.

5.3 Secondly, Ajāta,sattu suffers psychological blindness: perhaps on account of his guilt (having killed his own father, and also having attempted to assassinate the Buddha himself on Devadatta’s instigation).²⁹ As such, even though the Buddha is within his visual range, his mind somehow is unwilling or unable to see him: he looks at the Buddha but does not see him.³⁰

5.4 Thirdly, the sutta reciters present this account in such a manner to show Ajāta,sattu’s spiritual blindness, shown in his profound guilt and low spirits. The peace and beauty of the moonlit night only reminds Ajāta,sattu what he lacks:

How wonderful is this moonlit night! How beautiful! How lovely! How inspiring! How auspicious! What brahmin or recluse should we visit tonight who might brighten our heart [with faith and peace]? [§1]

5.5 Like in Shakespeare’s *King Lear*, where both Lear and Gloucester are blind to the true meaning of love and goodness, and only really “see” after they are blinded,³¹ Ajāta,sattu, too, becomes blind ever since he falls under the power of Deva,datta.³² Only very near the end of the Sāmañña,phala Sutta does Ajāta,sattu, deeply inspired, truly see himself and confesses his crime to the Buddha.

6 Confession

6.1 CONFESSION AS AN EARLY MONASTIC ACT

6.1.1 Confession is an important practice amongst the early Buddhist monastics (going back to around the 5th century BCE). There is an important class of offences (*āpatti*) known as *paṭidesanīya*, “to be confessed” before another monk. The Vinaya prescribes such formal act (*kamma*) to be confessed with this formula: *Gārayham̄ āvuso dhammam̄ āpajjam̄ asappāyam̄ pāṭidesanīyam̄ tam̄ paṭidesemi*, “Avuso, I have fallen into a blameworthy state, unbecoming, which should be confessed: I confess it.”³³

In actual practice, *āvuso* (an address for juniors) is changed to *bhante* when a senior is addressed. Careful and concerned teachers would usually advise the confessor (or confessant) to mention the offence in his own language so that confession is not a mere ritual.³⁴

6.1.2 Buddhist confession is essentially an expression of both *self-respect* (that we are capable of spiritual growth) and *other-respect* (that we are contributing to a wholesome ambience for the spiritual

²⁹ These events are said to have occurred 8 years before the Buddha’s final nirvana (V 2:184-197, 3:171 f, 174 f, 4:171; A 3:123, 402, 2:73, 4:160; Ap 2:300 f; DhA 1:112 f, 3:154; J 1:86, 113, 142, 185, 490, 508, 4:37, 158, 5:333 ff, 6:129 f). Cf **Sañjīva J** (J 1:510 f) which says that in past lives he had associated with bad people and once lost his life as a result.

³⁰ See <http://www.field-of-themes.com/shakespeare/essays/Elear4.htm>.

³¹ Shakespeare, *King Lear* 1.1.159-161 (blind Lear); 4.1.18-19 (blind Gloucester).

³² See eg J 5:262 f.

³³ For monks: Pāṭd 1-4 (V 4:175-184); for nuns: BhīPāṭd 1-8 (V 4:346-348). Other offences to be confessed are listed at V 1:172-174, 2:83 f, 3:170, 4:9-13, 176-183; Parivāra: V 5:27-28, 71-83, 93 f, 160, 170, 188. See also **Āpatti Bhaya S** (A 4.242/2:240-243), SD 88.2.

³⁴ Those who are aware of the negative conditionings of a dominant religion (esp Christianity) in their culture, might object to Buddhist terms that hint at some kind of recidivism (a repeat of a negative past). It is helpful here to understand how our view of language affects our emotions, and to correct any such misperception in a healthy way: see **Buddhism as a method of self-healing**, SD 43.1 esp (2.1).

growth of others). The self-regarding moral conduct is healthily motivated by the *moral shame (hiri)* a deed entails, while the other-regarding moral conduct is motivated by a healthy *moral fear (ottappa)* of karmic repercussion or personal accountability. As such, these two actions are known as *the two bright states that protect the world*, if not for which “one would neither respect one’s mother, nor one’s mother’s sister, nor one’s brother’s wife, nor one’s teacher’s wife” so that we do not behave like animals (A 1:50).³⁵

6.1.3 A lay person who is remorseful over some personal wrong he has done might approach a wise and compassionate monastic or lay teacher to confess it and have spiritual counselling. The monastic or teacher, however, only spiritually counsels and comforts the lay-person so that he is happily contrite. There is no concept of absolution (especially as a sacrament) in early Buddhism. Such a confession functions as an apology (to those whom we respect) and reaffirmation (to ourselves that we have the potential to be better). The fact thus remains that it is a full and wholesome acceptance of our own self-worth capable of spiritual liberation, and to see the same potential in others.³⁶

6.2 AJĀTA,SATTU’S CONFESSION

6.2.1 Very near the end of the Sāmañña,phala Sutta, king Ajāta,sattu, immediately after having taken refuge in the 3 jewels, confesses to the Buddha that he is remorseful over having killed his own father, king Bimbi,sāra [§101.2]. He says:

Bhante, I have transgressed—just as one foolish, as one confused, as one unskillful—as to have killed my own father—a righteous man, a righteous rajah—for the sake of the throne [sovereignty]!

Bhante, may the Blessed One please accept my transgression as a transgression, so that I may henceforth show restraint.” (D 2,101.4/1:85), SD 8.10

The sentence, “Bhante, I have transgressed,” in Pali is *accayo maṃ bhante accagamā*. the noun *accaya* comes from the verb *acceti* or *accayati*, “passes beyond, lapses,” but is here used figuratively in reference to acknowledging a bad or unmindful action that we have done, usually by way of body or speech.³⁷ The meaning of the confession is that “I hereby acknowledge my wrong-doing: please accept this as a sign of my contrition.” This passage in Pali is the general formula that is used by monastics when confessing their transgressions (V 1:314, 4:18 f).

6.2.2 The Buddha (or the monastic listening to the confession in a formal act) responds by saying, “We accept” (*paṭiganhāma*) [§102], that is, “We acknowledge your contrition and desire for moral virtue.” The plural first person pronoun (sometimes called the “royal pronoun”), signifies the Buddha does this on behalf of the sangha. [6.3.3]

6.3 ACCOUNTS OF CONFESSION AND APOLOGY IN THE SUTTAS

6.3.1 Here are listed the better known accounts of confessions and apologies found in the suttas.

	<u>Reason for confession or apology</u>	
Sāmañña,phala Sutta	King <u>Ajāta,sattu</u> is remorseful over having killed his own father	D 2,101/1:85 @ SD 8.10
Udumbarikā Siha,nāda S Dhātu Vibhaṅga Sutta	The wanderer <u>Nigrodha</u> slights the Buddha. <u>Pukkusāti</u> does not recognize the Buddha and addresses him as <i>āvuso</i>	D 25,22a/3:54 @ SD 1.4 M 140,33/3:246 @ SD 4.17
(Arahatta) Susimā Sutta	Susīma joins the order under false pretences (elaborate version)	S 12.70,58/2:127 @ SD 16.8
Ovāda Sutta 1	<u>Two monks</u> competing with one another	

³⁵ See **Veḷu,dvāreyya S** (S 55.7/5:352-356) & SD 1.5 (4); (**Abhabba**) **Tayo,dhamma S** (A 10.76/5:144-149), SD 2.4; **Hiri Ottappa S** or **Cariya S** (A 2.1.9/1:51), SD 2.5c. See also **Moral shame & moral fear**, SD 2.5.

³⁶ For the formal monastic confession, see Mv 2.26.1 @ V 1:125 f. For technical details on monastic confession, see Vajirañāṇavararasa 1969:202 f & 1973:155161; Ṭhānissaro 1996:542-544.

³⁷ On confession, see also Ency Bsm: accaya (2) & Confession.

	to teach the Dharma	S 16.6/2:205 @ SD 88.3
Paṅkadhā Sutta	The monk Kassapa,gotta is annoyed with the Buddha teaching on the training	A 3.90,19-26 @ SD 47.18
(Taṇhā) Bhikkhuṇī Sutta	<u>A nun</u> is infatuated with Ānanda, who counsels her (brief version)	A 4.159,8/2:146 @ SD 10.14
Vuṭṭha Vass'āvāsa Sutta	<u>A certain monk</u> slanders Sāriputta	A 9.11,6/4:378 @ SD 28.2a

6.3.2 In all confession accounts such as those listed above, the confession formula has these words of the confessor, “Bhante, may you accept my transgression as a transgression, so that I may henceforth restrain myself” (*tassa me bhante bhagavā accayaṃ accayato paṭiggaṇhātu āyatim saṃvarāyā ti*), which means, “Please take my lapse for what it is, a result of my unmindfulness, so that I may cultivate wholesome qualities.” Such an endorsement by the Buddha, another monk, or a teacher, means that the acknowledged error is “contained” and left where it should be, in the past, so that the person may go on to cultivate spiritually. An unacknowledged error tends to perpetuate itself: an error seen is overcome.

6.3.3 The first account here is the most famous, that is, **Ajāta,sattu** confesses to the Buddha that he was wrong to have killed his own father. In fact, the Buddha later remarks to the monks that had Ajāta,sattu not kill his father, he would have attained streamwinning right there and then [§104]. His confession, at best, apparently limits the fruit of this bad karma to this life itself, so that he has an opportunity to gain awakening in a future life.³⁸ (D 2,101/1:85), SD 8.10. [6.2.2]

6.3.4 In the second account, **the wanderer Nigrodha**, initially shows his hubris by charging that the Buddha is an anti-social “one-eyed cow,” lacking in wisdom, and that he could knock him down with a single question. The Buddha approaches him and takes up the challenge, not with a debate, but by discussing with Nigrodha on his own terms, about his own religious goal. When Nigrodha realizes his folly, he apologizes to the Buddha. However, despite the Buddha’s invitation, neither he nor any of the wanderers present are converted. (D 25,22.1/3:54), SD 1.4

6.3.5 The Dhātu Vibhaṅga Sutta (M 140) relates how Pukkusāti renounces the world and wishes to meet the Buddha. When they meet to rest for the night in a potter’s hut, he does not recognize the Buddha until midway through the Buddha’s teaching. Realizing his mistake, he apologizes to the Buddha when he finishes his teaching. (M 140,33/3:246), SD 4.17

6.3.6 The (Arahatta) Susīma Sutta (S 12.70) is about how the wanderer Susīma, instigated by his colleagues to join the order as “a thief” so as to learn the Buddha’s teaching for the sake of material gains for his benefits for his own following. As a result of his training, he actually converts and confesses his erstwhile agenda. This Sutta has the longest of the confession-apology formula, and incorporates a thief parable.³⁹

6.3.7 In the Ovāda Sutta 1 (S 16.6), two monks competing with one another to teach the Dharma. The Buddha admonishes both of them, and they confess their folly. (S 6.6/2:205), SD 88.3

6.3.8 The Paṅkadhā Sutta (A 3.90) relates how the monk Kassapa,gotta is annoyed with the Buddha when he teaches on the training, thinking that he is being too scrupulous. When the Buddha has left, he realizes his fault, and goes to the Buddha to confess his transgression. (A 3.90,19-26), SD 47.18.

6.3.9 The (Taṇhā) Bhikkhuṇī Sutta (A 4.159) is an account of a nun infatuated with Ānanda, who compassionately counsels her so that she is healed of her lust. (A 4.159,8/2:146), SD 10.14

6.3.10 The Vuṭṭha Vass'āvāsa Sutta (A 9.11) records how a certain monk slanders Sāriputta, who is in no way affected by it, and gives an inspiring Dharma teaching. When the monk confesses to the Buddha, he asks Sāriputta if he forgives him, too. Sāriputta forgives, but also seeks the forgiveness of that monk! (A 9.11,6/4:378), SD 28.2a.

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³⁸ On how lovingkindness limits the effects of bad karma, see **Karaja,kāya Brahma,vihāra S** (A 10.208.1-2/5:-299), SD 2.10.

³⁹ S 12.70,58/2:127 (SD 16.8).

The Discourse on the Fruits of Recluseship

D 2

Introduction

[47] 1 Thus have I heard.

At one time, the Blessed One was staying in Jīvaka Komāra,bhacca's⁴⁰ mango grove near Rājagaha, with a large community of monks, 1,250 monks⁴¹ in all.⁴² [§10.3]

1.2 Now, at that time—it being the observance day,⁴³ the full-moon night of Komudī [the water-lily season],⁴⁴ the month of Kattikā [the 4th month]⁴⁵ of the rains—the rajah Ajāta,sattu Vedehi,putta of Magadha,⁴⁶ having gone to the roof-terrace of the royal palace,⁴⁷ was sitting surrounded by his ministers.

1.3 Then, he felt inspired to exclaim: “How wonderful is this moonlit night! How beautiful! How lovely! How inspiring! How auspicious! Which brahmin or recluse shall we with devotion sit near tonight, and from that sitting near, our heart might brighten (with peace)?”⁴⁸

THE 3 KINDS OF SILENCE

The ministers, the 6 teachers & Ajātasattu's silence

2 When this was said, one of the ministers said to the rajah Ajātasattu Vedehi,putta of Magadha, “Your majesty,⁴⁹ there is **Pūraṇa Kassapa**,⁵⁰ who is accomplished as the head of an order, head of a group [congregation], congregation teacher, well known and famous, ford-maker [who brings one across

⁴⁰ The famous royal physician. See **Jīvaka S** (M 55) on meat-eating: (M 55), SD 43.4 esp (3.5).

⁴¹ On the group of 1,250 monks, see SD 49.8 (5.1.1.2).

⁴² The events of this Sutta prob occur during the last 5 years of the Buddha's life: see Bodhi 1989:5 f.

⁴³ *Uposatha* (Skt *upavasatha*): orig a brahmin fast-day. On the suggestion of the late rajah Bimbisāra, the Buddha introduced the *uposatha* as a fortnightly day of confession for Sangha members (V 1:101-104).

⁴⁴ Called after the white water-lily (*kumuda*, cf Dh 285) which blooms at that time.

⁴⁵ *Kattikā* (Skt *Kṛtikā*, BHS *karthika*, the Pleiades): mid-October to mid-November, that is, just after the rains retreat.

⁴⁶ “The rajah of Magadha, Ajāta,sattu Vedehi,putta,” *rājā māgadho ajāta,sattu vedehi,putto*, alt tr “the rajah Ajāta,sattu Vedehi,putta the Magadhī” or “the rajah of the Magadhī, Ajāta,sattu Vedehi,putta,” Ajātasattu is called *vedehi,putta* (Skt *Vaidehi,putra*), meaning “son of the wise woman” [4.4]. For details, see Piya Tan, *The Buddha and His Disciples* (2013) ch 8 “The Thunderous Silence” §3-9. Ajātasattu reigned ca 491-459 BCE. On the instigation of Deva,datta, he killed his own father, Bimbi,sāra, to gain the throne. (See D:W 567 n365)

⁴⁷ *Upari,pāsāda,vara,gato*, here *vara* (“best”) is tr as “royal,” a common phrase: V 1:345,23, 4:112,2, 158,15; **Sāmañña,phala S** (D 2,1.2/1:47,8), SD 8.10; **Mahā Sudassana S** (D 17,1.7/2:172,15×2), SD 36.12; **Pāyāsi S** (D 23,9/2:325,8), SD 39.4; **Cakka,vatti Siha,nāda S** (D 26,4.3/3:61,24+30), SD 36b.10; **Mahā Go,siṅga S** (M 32,6/1:-213,28), SD 44.12; **Makhā Deva S** (M 83,13/2:79,11), SD 60.8; **Bāla Paṇḍita S** (M 129,34/3:172,15×2), SD 2.22; **(Piya) Mallikā S** (S 3.8/1:75,3+14 = U 5.1/47,4+14), SD 38.7; VA 4:880 (def); DA 1:140 (def), 2:517; MA 2:254 (“7- or 9-storied”), 4:214; SA 3:21; AA 1:292, 316, 451; KhpA 172; SnA 1:278; UA 273 (def); CA 55; PvA 75, 105,25, 216, 279. See PED: vara¹.

⁴⁸ *Kaṃ nu kh'ajja samaṇaṃ va brahmanaṃ vā payirupāseyyāma, yaṃ no payirupāsato cittaṃ pasīdeyyā ti. Ajja* is lit “today,” but here freely rendered as “tonight,” reflecting the occasion. “Shall we with devotion sit near,” *payirupāseyyāma*: the -i- is an anaptyxis (a vowel epenthesis or svarabhakti), a vowel insert, but is here usu almost silent, as in Dh 64b 65b metrical = *payirupāsati*. See Tha:N 293 n1236. This sentence is in the royal plural. The tone of this opening episode hints at Ajāta,sattu being troubled by his patricide. A similar sentiment is expressed by Subha Todeyya,putta in **(Brahma,vihāra) Subha S** (M 99,2.2/2:196), SD 38.6. On significance of *payirupāsana* “sitting near attentively,” see **Caṅkī S** (M 95,2.2/2:196) @ SD 21.15 (5).

the river of suffering], regarded as good by the masses, one of great experience, long gone forth, advanced in years.⁵¹

Your majesty should visit him. Perhaps, then, he would enlighten and bring you peace of mind.”

When this was said, however, the rajah remained silent.

3 Then, another minister said to the rajah Ajātasattu Vedehi,putta of Magadha,

“Your majesty, there is **[48] Makkhali Gosāla** who is accomplished as the head of an order, head of a group [congregation], congregation teacher, well known and famous, ford-maker [who brings one across the river of suffering], regarded as good by the masses, one of great experience, long gone forth, advanced in years.

Your majesty should visit him. Perhaps, then, he would enlighten and bring you peace of mind.”

The rajah, however, remained silent.

4 Then, another minister said to the rajah Ajātasattu Vedehi,putta of Magadha,

“Your majesty, there is **Ajita Kesa,kambala** who is accomplished as the head of an order, head of a group [congregation], congregation teacher, well known and famous, ford-maker [who brings one across the river of suffering], regarded as good by the masses, one of great experience, long gone forth, advanced in years.

“Your majesty should visit him. Perhaps, then, he would enlighten and bring you peace of mind.”

The rajah, however, remained silent.

5 Then, another minister said to the rajah Ajātasattu Vedehi,putta of Magadha,

“Your majesty, there is **Pakudha Kaccāyāna** who is accomplished as the head of an order, head of a group [congregation], congregation teacher, well known and famous, ford-maker [who brings one across the river of suffering], regarded as good by the masses, one of great experience, long gone forth, advanced in years.

Your majesty should visit him. Perhaps, then, he would enlighten and bring you peace of mind.”

The rajah, however, remained silent.

6 Then, another minister said to the rajah Ajātasattu Vedehi,putta of Magadha,

“Your majesty, there is **Sañjaya Belaṭṭha,putta** who is accomplished as the head of an order, head of a group, congregation teacher, well known and famous, ford-maker, regarded as good by the masses, one of great experience, long gone forth, advanced in years.

Your majesty should visit him. Perhaps, then he would enlighten and bring you peace of mind.”

The rajah, however, remained silent.

7 Then, another minister said to the rajah Ajātasattu Vedehi,putta of Magadha, “Your majesty, there is **[49] Nigaṇṭha Naṭaputta**, who is accomplished as the head of an order, head of a group [congregation], congregation teacher, well known and famous, ford-maker [who brings one across the river of suffering], regarded as good by the masses, one of great experience, long gone forth, advanced in years.⁵²

⁴⁹ *Deva*, voc, lit “god,” here used in a conventional sense. Notice that Jīvaka, the 6 teachers and the Buddha address Ajāta,sattu as *mahārāja*, “great rajah,” instead of the more usual *deva*, “your majesty.” This prob reflects that Ajāta,sattu has high regards or respect for them. See §12, §40n on *deva*.

⁵⁰ On the details of these 6 teachers, see below, §§16-32, where Ajāta,sattu describes them to the Buddha. See also SD 44.1 (1.2.1).

⁵¹ “Who is accomplished ... etc ... advanced in years,” *saṅghī c’eva gaṇī ca gaṇ’ācariyo ca nāto yasassī tittakaro sādhu,sammato bahu,janassa rattaññū cira,pabbajito addha,gato vayo anuppatto* (D 2,2/1:47). Similar stock passage at D 16,5.26/2:150; cf **Cūḷa Saccaka S** (M 35,2/1:227) n, SD 26.5.

⁵² See P Deussen, *Sechzig Upanishad’s des Veda*, 1897, 1938:456, who points out the possibility that this opening part of the “six heretics” of the Sāmañña,phala Sutta may have been modeled after the style of Bṛhad-Āraṇyaka Upaniṣad 41(-2), where the opinions of the six teachers on the question, “What is *brahman*” are introduced by the king in a dialogue with Yājñavalkya. Not only are their respective frameworks similar, but also the chief motive of the two kings, both of whom seek to overcome their fear about the after-death state. See also J Sakamoto-Gotō, JIBS 49,2, 2001:958-953.

Your majesty should visit him. Perhaps, then he would brighten your majesty's heart [with faith and peace]."⁵³

The rajah Ajātasattu Vedehi,putta of Magadha, however, remained silent.⁵⁴

Jīvaka Komāra,bhacca's silence

8 All this time Jīvaka Komāra,bhacca⁵⁵ was sitting silently not far from the rajah.

So the rajah said to him, "My dear⁵⁶ Jīvaka, why are you silent?"

"Your majesty, there is the Blessed One, the arhat [worthy], the fully self-awakened one, staying in my mango grove with a large community of monks, 1250 monks in all. The Blessed One's good reputation has been spread about, thus:⁵⁷

'So, too, is he the Blessed One:⁵⁸ for, he is arhat, the fully self-awakened one, accomplished in knowledge and conduct, well-farer, knower of the worlds,⁵⁹ unexcelled trainer of tamable persons, teacher of beings human and divine, awakened, blessed.'

Your majesty should visit him. Perhaps then he would brighten your majesty's heart (with faith and peace)."

"In that case, my dear Jīvaka, have the riding elephants prepared."⁶⁰

9 "As you say, your majesty," replied Jīvaka and having had five hundred female elephants and the rajah's personal tusker prepared, Jīvaka announced to him:

"Your majesty, your riding elephants are prepared. Please do as your majesty thinks fit."⁶¹

The noble silence

10 Then, the rajah Ajātasattu Vedehi,putta of Magadha had the five hundred of his women mounted on the five hundred female elephants, one on each, and he mounted his own personal tusker. They set out from the capital in full royal state, with attendants carrying torches, heading for Jīvaka Komāra,bhacca's mango grove.

10.2 When the rajah Ajātasattu Vedehi,putta of Magadha, was not far from the mango grove, however, he was gripped [50] with a terrible fear and paralysis, his hair standing on ends.

10.3 Then, the terrified rajah Ajātasattu Vedehi,putta of Magadha, whose hair was standing on ends, awe-struck,⁶² said this to Jīvaka Komāra,bhacca:

⁵³ Note the sequence of teachers' names here, and compare with sequence in §28-33.

⁵⁴ On the significance of silence in this Sutta, see SD 44.1 (1.2.1).

⁵⁵ Here, Jīvaka is the king's chief minister. For other details, see SD 43.4 (1-4).

⁵⁶ *Samma* (voc), a familiar form of address, "Friend, dear" (not used to address female subj): V 2:161; D 1:49, 225; J 1:59; pl *sammā*, V 2:161. See D Andersen, *Pali Reader* 2:265.

⁵⁷ *Evam kalyāṇo kitti,saddo abbhuggato*: V 1:35; D 1:49, 116, 236, 2:317; M 1:285, 2:167; S 5:352; A 1:180, 3:58, 4:80 (*kalyāṇo ... abbhuggaccheyya*); Sn p103; J 1:509.

⁵⁸ Alt tr: "For the following reasons, too, he is the Blessed One [the Lord] ... " On the meaning of the *iti pi so* verse, see *Buddhānussati*, SD 15.7 (2.2) & n.

⁵⁹ *Loka,vidū*. Thānissaro: "an expert with regard to the cosmos." "Worlds" here as *bhava* refers to the 3 worlds, viz, the sense world, the form world, and the formless world (D 3:215 M 1:294). In the Comys, it refers to the human world, the deva realm and the Brahmā realm (DA 1:173 MA 1:397), or to the world of formations (*saṅkhāra, -loka*), the world of beings (*satta,loka*) and the physical universe (*okāsa,loka*) (Vism 204 DA 1:173 MA 1:397). On the 6 senses as the "world," see (Lujjati) *Loka S* (S 35.83/4:52 f), SD 7.3. See also *Lok'anta Gamana S 1* (S 35.-116/4:93-97), SD 7.4 & (*Samuday'atthaṅgama*) *Loka S* (S 12.44/2:71-73), SD 7.4.

⁶⁰ This episode is alluded to or related in intros to *Sañjīva J* (J 150/1:508-510) & *Samkicca J* (J 530/5:262 f).

⁶¹ *Yassa dāni tvam kalam maññasī ti*, lit "Do what you think it is now the time to do." This is stock; see: *Mahā Parinibbāna S* (D 16,3.6/2:104), SD 13, *Sāmañña,phala S* (D 2,101/1:85), SD 8.10, *Kaṇṇaka-t,thala S* (M 90,17/2:132 f), SD 10.8, *Puṇṇ'ovāda S* (M 145,6/3:269 = S 35.88/4:62,31), SD 14.13, *Avassuta S* (S 35.243/-4:183,15, 30), *Khemā Therī S* (S 44.1/4:379,29), *Vesālī S* (S 54.9/5:321,16, 17) & *Thapatayā S* (S 55.6/5:348,27). See Joy Manné, "On a departure formula and its translation," *Buddhist Studies Review* 10, 1993:27-43.

“My dear Jīvaka, you aren’t deceiving me, are you? You aren’t betraying me, are you? You aren’t turning me over to my enemies, are you? How can there be such a large community of monks, 1250 in all [§ 1.1], without any sound of sneezing, without any sound of coughing, without any sound [voice] at all?”⁶³

10.4 “Fear not, maharajah, fear not. I’m not deceiving you nor betraying you nor turning you over to your enemies.

Go ahead, maharajah, go ahead! Those are lamps burning in the circle of the pavilion.⁶⁴ [Those are ‘islands’ meditating in a circle in the pavilion.]”⁶⁵

MEETING OF THE TWO KINGS

Ajātasattu does not recognize the Buddha

11 Ajātasattu Vedehi,putta of Magadha, went on his tusker as far as the ground would permit, dismounted and went up to the gate of the pavilion on foot. Then he asked,

“Where, dear⁶⁶ Jīvaka, is the Blessed One?”⁶⁷

“That is the Blessed One, maharajah. That is the Blessed One, maharajah, sitting against the middle pillar, facing the east,⁶⁸ before the community of monks.”

⁶² “Awe-struck,” *samviggo*, in other contexts, “stirred with religious emotion.” Here the word reflects his guilt and fear. The noun *samvega* is also used in a positive sense to refer to strong religious inspiration (D 2:140; A 1:36, 2:120; It 30). Cf *veda* as religious joy: see (Agata,phala) Mahānāma S (A 6.10), SD 15.3 (4).

⁶³ Dh Comy gives a graphic description of such a scene: “Now the moment the supremely awakened one arrived, the community of monks ceased their talk, became silent. The Teacher surveyed the assemblage with soft, kind heart and said, ‘This assembly delights my heart beyond measure. Not a single hand is out of place, not a single foot is out of place; not a cough is to be heard, not a sneeze is to be heard; all these monks, reverent with reverence for the Buddha, subdued by the majesty of the Buddha, though I were to sit here for an aeon and not speak, would refrain from speaking first, would not so much as open their lips. I alone have the right to decide when it is proper to begin to speak. Therefore, I will speak first.’” (DhA 1:249 f). This may be Commentarial hyperbole, but despite their personal discipline, the monks show deep spiritual friendship for one another, “blending like milk and water” and regularly “smiling and cheerful,” all of which profoundly delighted king Pasenadi as recorded in Dhamma, cetiya S. (M 89.11-12/2:121). Pasenadi was similarly impressed by the monks’ noble silence (M 89.13/2:121 f). See also Mahā Sakul’udāyi S, where several hundreds of monks would anticipate in silence for the Buddha to speak, thinking, “Let us hear the Dharma the Blessed One is about to speak!” (M 77,6/2:5 f).

⁶⁴ *Abhikkama mahā,rāja, abhikkama mahārāja, ete maṇḍala,māḷe dīpā jhāyantīti. Maṇḍala,māḷa, vl ~māla: D 1,1.3/1:2,8, 1.4/1:2,28, 2,10/1:50,10, 11/1:50,11, 16,13/2:159,23+30; S 41.1/4:281,14, 282,3+18, 56.30/5:436,22; A 6.28/3:320,5, 6.60/392,24; Sn 3.7/104,26, 105,11; U 3.9/31,4+9 kareri,maṇḍala,māḷe; Nm 2:374; Miln 16, 23.* Comy says that it is a “circle of pavilions” (or “circular enclosure,” UA:M 495), ie, a covering of grass and leaves to keep out the rain, or a bower of creepers such as the *atimuttaka* (Skt *ati,mukta*, *Dalbergia ujjenensis* or *Gaertnera racemosa*), etc (UA 202 f). DPL: “A circular house with a peaked roof; a pavilion.” It should be noted that such a *maṇḍala* is a circle. *Māḷa* means “garland, circular ring (of things).” See Puṇṇ’ovāda S (M 145), SD 20.15 (1.6), where the context seems to support “a circle of pavilions.” However, I think the context of Sāmañña,phala S (D 2.10/1:49) and similar suttas is the forest.

⁶⁵ *Ete maṇḍala,māḷe dīpā jhāyantīti.* Here there is a play *dīpā*, which can mean both “lamps” as well as “islands,” and on *jhāyantī*, which can mean both “they are burning” or “they are meditating.” On *dīpa*, see D 16.2.26/2:100 f & SD 9 (6); also D 26.1/3:58, 26.27/77; S 22.43/3:42, 47.9/5:154, 47.13/5:163, 17.14/5:164. On *jhāyati*, see The Buddha discovered dhyana, SD 33.1b (4.4.1.3; 4.4.3). *Dīpa* can also mean “light” as in *dīpaṅkara*, “the light-maker” (Sn 1136; cf Dh 236). Cf Steve Collins, “What is literature in Pali?” in S Pollock (ed), *Literary Cultures in History*, Berkeley, 2003:671.

⁶⁶ *Samma*, a familiar way of addressing an equal or junior.

⁶⁷ On Ajāta,sattu’s inability to recognize the Buddha, see Intro (5) above.

⁶⁸ “Facing the east” (*purathābhīmukha*), as he does during the great awakening (J 1:72). The Shāmēnguǒ Jīng (沙門果經) in the Chinese Āgama (T1 = 27.1.108a6) tr Buddhayaśas (413 CE) reads: nan mian er zuo, “sitting facing

Udāyi,bhadda

12 Ajātasattu Vedehi,putta of Magadha, approached the Blessed One and then stood at one side. Surveying the community of monks sitting in utter silence, as calm as a lake, he felt inspired to exclaim: “If only my son, Prince Udāyi,bhadda,⁶⁹ were to enjoy the same peace that this community of monks now enjoys!”

[The Blessed One said:] “Maharajah, are you thinking of the one you love?”⁷⁰

“Bhante, my son, Prince Udāyi,bhadda, is very dear to me. If only he were to enjoy the same peace that this community of monks now enjoys!”

The rajah’s opening question

13 Then, bowing down to the Blessed One, and saluting the community of monks with [51] palms together, he sat down at one side. As he was sitting there, he said to the Blessed One: “I would like to ask the Blessed One about a certain matter, if he would be kind enough to answer my question.”

“Ask, maharajah, whatever you like.”

14 “Bhante, there are these common craftsmen: elephant-trainers, horse-trainers, charioteers, archers, standard bearers, camp marshals, supply corps officers, high royal officers, front-line soldiers, bull-warriors, military heroes, armour-clad warriors, leather-clad warriors, domestic slaves, confectioners, barbers, bath attendants, cooks, garland-makers, laundrymen, weavers, basket-makers, potters, calculators, accountants, and any other common craftsmen of such a kind.

14.2 They live off the fruits of their crafts, visible here and now. They thus find joy and give happiness to their parents, wives, and children, to their friends and colleagues. They make excellent offerings to recluses and brahmins, resulting in happiness, conducive to a heavenly rebirth.

14.3 **Could you, bhante, point out a similar fruit of the recluship, visible here and now (*sandiṭṭhika*)?**⁷¹ [= §33]

The Buddha’s counter-question

15 “Do you remember, maharajah, ever having asked this question of other brahmins or recluses?”

“Yes, I do, bhante.”

“If it isn’t troublesome for you, how did they answer?”

“No, bhante, it’s not troublesome for me if it were someone like the Blessed One.” [52]

“Well then, maharajah, tell me.”

the south” [MacQueen 1988:36]. Graeme MacQueen explains that “... in China, the Emperor is always made to face South; indeed, the phrase ‘to sit facing South’ (南面而坐 *nán miàn ér zuò*) [T 1: 27.1.108a6] used in [Buddhayaśas’ tr] has in Chinese the meaning of ‘to reign as Emperor’” (1988: 142); cf 坐北朝南 *zuò běi cháo nán*. This is a good example of translating the sense rather than the letter for the benefit of the local audience.

⁶⁹ The son who eventually kills Ajātasattu himself, only in turn to be murdered by *his* own son. The dynasty ended when the masses became disgusted with this destructive tendency and deposed it.

⁷⁰ *Agamā kho tvaṃ mahā, rāja yathā pemaṃ ti*, where *agamā* (Sn 408, 976; Vv 79,7) is 3rd aor of *gacchati* (“he goes”); lit “Have you gone, maharajah, where love (is)?” Walshe: “Do your thoughts go to the one you love, Your Majesty?” Bodhi: “Do your thoughts, great king, follow the call of your affection?” Ṭhānissaro: “Have you come, maharajah, together with your affections?” Comy says that the Buddha, having read Ajāta,sattu’s mind, notices that he was unable to converse with him (the Buddha), and that the guilt of killing his father, Bimbisāra, the Buddha’s chief lay support, weighs heavy on his mind. As such, the Buddha makes this remark to put Ajāta,sattu at ease (DA 1:153 f).

⁷¹ *Sakkā nu kho bhante evaṃ evaṃ diṭṭh’eva dhamme sandiṭṭhikaṃ sāmāñña,phalaṃ paññāpetun’ti.*

§16-33 THE 6 SECTARIAN TEACHERS⁷²

(1) **Pūraṇa Kassapa** [*akiriya, vāda*, antinomian ethics: non-action & amorality]

16 “Once, bhante, I approached **Pūraṇa Kassapa**.⁷³ After an exchange of courtesies, I sat down at one side. Then, I asked him:

‘Master Kassapa, there are these common craftsmen: elephant-trainers, *horse-trainers, charioteers, archers, standard bearers, camp marshals, supply corps officers, high royal officers, front-line soldiers, bull-warriors, military heroes, armour-clad warriors, leather-clad warriors, domestic slaves, confectioners, barbers, bath attendants, cooks, garland-makers, laundrymen, weavers, basket-makers, potters, calculators, accountants*, and any other common craftsmen of such a kind. They live off the fruits of their crafts, visible here and now.

Can you, bhante, point out a similar fruit of recluseship, visible here and now?⁷⁴

17⁷⁵ Pūraṇa Kassapa, bhante, said to me,

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

If with a razor-disc [chakra], one were to turn all the living beings on this earth to a single mountain of flesh, no bad 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 bad, no source of bad.

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. [53]

In generosity, self-taming, self-restraint, and truthful speech, there is no merit, no source of merit.⁷⁶

Thus, bhante, when asked about a fruit of recluseship, visible here and now, Pūraṇa Kassapa answered with non-action.

17.2 Just as if a person, bhante, when asked about a mango, were to answer with a breadfruit; or, when asked about a breadfruit, were to answer with a mango—in the same way, bhante, when asked about a fruit of recluseship, visible here and now, Pūraṇa Kassapa answered with non-action.

17.3 The thought, bhante, occurred to me: ‘Someone like me should not think to be faithless [dismissive] of a recluse or a brahmin living in his realm.’⁷⁷ So I neither delighted in Pūraṇa Kassapa’s words

⁷² On the 6 teachers, see also **Kutūhala, sālā S** (S 44.9), SD 23.15 (2) & **Silence and the Buddha**, SD 44.1 (1.2.1).

⁷³ (Skt) Pūraṇa Kāśyapa, died ca 484 or 503 BCE. He was an Ājīvika or naked ascetic (V 1:291; M 1:238; S 1:66): on Ājīvikas, see foll n. He taught an antinomian ethics, ie, there is neither good nor bad, and that our actions have no moral conditionality (or karma does not exist). **Bodhi**: “Although on first encounter the view seems to rest on materialistic premises, as the previous nihilistic view does, there is canonical evidence that Pūraṇa Kassapa subscribed to a fatalistic doctrine. Thus his antinomianism probably follows from the view that all action is predestined in ways that abrogate the ascription of moral responsibility to its agent.” (M:ÑB 1264 n629): see Basham 1951:84. His views are refuted in **Apaṇṇaka S** (M 60,13-20/1:404-407), SD 35.5, **Karota S** (S 24.6/3:208 f), SD 23.10, **Hetu S** (S 24.7-3:210 f), SD 23.6, **Cha-ḷ-ābhijāti S** (A 6.5,7/3:383-387) & SD 23.5(1.1). See DPPN: Ājīvakā; also Jayatilleke 1963: 143-145 (see index) & Jaini (1970) 2001:57-61.

⁷⁴ See §34.

⁷⁵ From here on, I break off from the PTS numbering and follow Bodhi’s (1989:20 ff) for the sake of standardized reference. See §46 n.

⁷⁶ See **Apaṇṇaka S** (M 60,13-20/1:404-407) where this view of Pūraṇa’s is refuted. See Bodhi, *The Discourse on the Fruits of Recluseship*, 1989:69 f.

⁷⁷ *Katham hi nāma m’ādiso samaṇam vā brāhmaṇam vā vijite vasantaṃ apasādetabbaṃ maññeyyā ti*. Comy glosses *vijite* as *āṇā, pavatti, dese* (“in the land under one’s sway”); and *apasādetabba* as *viheṭhetabba* (“should be vexed by”). On *apasādetabbaṃ maññeyya*, cf **Cīvara S** (S 16.11) where the nun Thulla, nandā tells Ānanda how she harbours displeasure (*apasādetabbaṃ maññati*) towards Mahā Kassapa for chiding Ānanda (S 16.11.11/2:219). Here,

nor protested against them, but I was dissatisfied. However, neither showing dissatisfaction nor accepting his teaching, I rose and left.

(2) Makkhali Gosāla [*ahetuka, vāda*, fatalism, indeterminism,⁷⁸ denial of conditionality]⁷⁹

18 At another time, bhante, I approached Makkhali Go,sāla.⁸⁰ After an exchange of courtesies, I sat down at one side. Then, I asked him:

‘Master Go,sāla, there are these common craftsmen: elephant-trainers, horse-trainers, charioteers, archers, standard bearers, camp marshals, supply corps officers, high royal officers, front-line soldiers, bull-warriors, military heroes, armour-clad warriors, leather-clad warriors, domestic slaves, confectioners, barbers, bath attendants, cooks, garland-makers, laundrymen, weavers, basket-makers, potters, calculators, accountants, and any other common craftsmen of such a kind. They live off the fruits of their crafts, visible here and now.

Could you, bhante, point out a similar fruit of recluship, visible here and now?’

19 Makkhali Gosāla, bhante, said to me,⁸¹

‘Maharajah, there is neither cause nor condition⁸² 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.⁸³

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

All living beings, all life, all beings, all living things⁸⁴ are powerless, devoid of power, devoid of effort.

Ajāta,sattu makes this remark probably owing to his bad conscience; but the remark also suggests the enormous (and not always deserved) respect in which such wandering teachers were held. (Walshe)

⁷⁸ Here, “indeterminism” means the rejection in absence of causality or conditions: see SD 7.7 (1.6.1).

⁷⁹ On the controversy over the ascription of this view to Go,sāla, see **Sandaka S** (M 76), SD 35.7.

⁸⁰ (Skt) Maskarin Gośāla or Gośālī,putra, who advocated the teaching of non-conditionality (*ahetuka vāda*), the doctrine of samsaric purification (*samsāra,suddhi*, D 2,21/1:54). He was the founding leader of the *ājīvikas*, anti-brahmanical community whose pessimistic doctrines (fatalism, determinism, denial of conditionality) are related to those of Jainism. Gosāla was believed to be a friend of Mahāvīra, the founder of Jainism. Gosāla denied that a man’s actions could influence rebirth, which occurred according to a rigid pattern, controlled in every way by “destiny” (*niyati*). The sect is thrice mentioned in the Asoka edicts as receiving royal gifts (E Senart, “[Les inscriptions de Piyadasi](#),” 1886 2:82, 209). After a period of prosperity under Asoka, the sect rapidly declined, only retaining local importance in SE India, where it survived until the 14th cent. The name *ājīvika*, given to the sect by their opponents, is derived from *ājīva*, here meaning livelihood appropriate to one’s class. Gosāla, however, held that a mendicant’s *ājīva* was not affected by karma. Furthermore, since Gosāla was an ascetic not for reasons of salvation, but as a livelihood (*ājīva*)—they were professionals—the name was clearly opprobrious. Makkhali’s view is refuted in **Apaṇṇaka S** (M 60,21-28/1:407-411). For details on Gosāla, see D:RD 1:71 n1 (sutta refs); Bodhi, 1989:69-77 & A L Basham, 1951:224-239 (ch 12) in *niyati*, 240-277 (ch 13) on *ājīvika* cosmology; D:W 544 nn102-109. See Jayatilke, 1963: 143-145, 152-154, 157-159 (see index) & Jaini (1970) 2001:57-61.

⁸¹ These views are discussed in some detail in Basham 1951:240-277 (ch 13).

⁸² *Ahetu,appaccayā*: “condition,” *hetu*, means “root” (eg, greed, hatred, delusion); *paccaya* means “condition.”

⁸³ *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,kārī S** (A 6.38/3:337 f), SD 7.6.

⁸⁴ “All beings ... all living things,” *sabbe sattā sabbe paṇā 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” (*paṇā*) 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 Sīha,nāda S** (M 12,32-33/1:71), SD 49.1.

Subject to the changes of fate, chance [circumstance] and nature, they experience joy and pain in the six classes by birth.⁸⁵ [54]

19.2 There are 1,406,600 principal modes of birth.⁸⁶ There are 500 kinds of karma [action],⁸⁷ 5 kinds of karma,⁸⁸ and 3 kinds of karma;⁸⁹ full karma and half karma.⁹⁰ There are 62 ways,⁹¹ 62 sub-aeons,⁹² 6 classes by birth, 8 stages [grounds] of man,⁹³ 4,900 modes of livelihood,⁹⁴ 4,900 kinds of “wanderers,”⁹⁵ 4,900 naga-realms [serpent abodes],⁹⁶ 2,000 faculties,⁹⁷ 3,000 hells, 36 dust-elements,⁹⁸ 7 spheres [wombs]

⁸⁵ *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 **Apapaṅṅaka S** (M 60.21-28/1:407-410), SD 35.5, & **Sandaka S** (M 76.13-14/1:516 f), SD 35.7, 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 **Devadaha S** (M 101.22-24/2:222), SD 18.4, where *ābhijāti* is mentioned in connection with the Nirgranthas, and Bodhi 1989:73-75.

⁸⁶ *Cuddasa kho pan’imāni yoni, pamukha, sata, saḥassāni saṭṭhi ca satāni cha ca*, lit “Indeed, 40 of these principal wombs of a 100,000, and sixty 100s and six 100s.” M:NB mistranslates many of these numbers, omitting the suffix, *sata* (“hundred”). These are prob the total number of species in existence, according to Makkhali, transmigrating “through which the foolish and the wise will make an end of suffering” [below] (Basham 1951: 241).

⁸⁷ Karma here, according to Makkhali, in a non-Buddhist sense, but is unclear. 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).

⁸⁸ According to the 5 physical senses.

⁸⁹ Of thought, word and deed.

⁹⁰ “Half-karma,” in thought only.

⁹¹ *Paṭipadā*, here, in Makkhali’s view, prob refers to different “religious systems of conduct” (Basham 1951: 242).

⁹² Or “lesser aeons” (*antara, kappā*): Buddhaghosa however lists 64 sub-aeons (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).

⁹³ *Aṭṭha purisa, bhūmi*: Buddhaghosa explains these as the stages of being a recluse, viz: (1) foolish stage (*maṅḍa bhūmi*), (2) playful stage (*khiḍḍa bhūmi*), (3) inquisitive on the word level stage (*pada, vīmaṃsā 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*) (DA 1:162 f); cf his 8 decades of life (Vism 20.51-52/619 f). See Basham 1951:246 f.

⁹⁴ 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.

⁹⁵ Here *paribbājaka* is prob fig, referring to the ājīvika transmigrating soul, wandering through samsara.

⁹⁶ *Nāg’āvāsa*, which Buddhaghosa explains as “naga circles or regions” (*nāga, maṅḍala*, 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).

⁹⁷ These prob included the human sense-faculties and those of beings in the other realms.

⁹⁸ Buddhaghosa takes this lit, as “places that collect dust, such as hand-rests and foot-rests” (*raja, okiraṇa-t, thā-nāni, hattha, piṭṭhi, pāda, piṭṭh’ādāni 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.

of percipient beings,⁹⁹ 7 spheres of non-percipient beings,¹⁰⁰ 7 spheres of the “knot-free ones,”¹⁰¹ 7 divine births,¹⁰² 7 human births, 7 demon births, 7 great lakes,¹⁰³ 7 (major) knots,¹⁰⁴ 700 knots, 7 (major) precipices,¹⁰⁵ 700 precipices, seven (major) dreams,¹⁰⁶ 700 dreams, 84,000 great aeons,¹⁰⁷ running¹⁰⁸ and wandering through which the foolish and the wise will make an end of suffering.¹⁰⁹

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.’

20 Thus, bhante, when asked about a fruit of recluseship, visible here and now, Makkhali Gosāla answered with purification through the wandering-on (saṃsāra, suddhi).

The thought, bhante, occurred to me: ‘Someone like me should not think to be faithless [dismissive] of a recluse or a brahmin living in his realm.’ [55] So I neither delighted in Makkhali Gosāla’s words nor protested against them, but I was dissatisfied. However, neither showing dissatisfaction nor accepting his teaching, I rose and left.

⁹⁹ *Satta saññī, gabbhā*, ie, sentient life. Comy lists these as camel, cow, ass, goat, cattle, deer, buffalo (*oṭṭha, goṇa, gadrabha, aja, pasu, miḡa, mahimse*, DA 1:13). *Gabbha* here and in the foll 2 terms means “rebirth” (DA 1:163). “Non-percipient” here means “unconscious.”

¹⁰⁰ *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 *koradūsa* 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 Sīha, 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 grains,” *āmaka, dhañña* (V 4:264, DA 1:78; NmA 2:396); or as “the first foods” (*pubb’añña*), contrasting with “other foods” (*apar’añña*), ie, vegetables (Nc 314/176). At D 1:5 = A 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;

¹⁰¹ *Nigaṇṭhi, gabbhā: nigaṇṭha* usu means nirgrantha, the followers of Nāta,putta [§28n], but see Basham 1951: 248-250, 256.

¹⁰² This and the foll 2 phrases: *satta devā, satta manusā, satta pesācā* [Be Se *pisācā*]. **Basham** thinks that *deva* should be taken as adj meaning, “bright” (Skt *daiva*), corresponding to the *satta divve* of the Bhagavatī Sūtra list of 7 divine births in the Māṇasa and Māṇusuttara heavens of the ājīvikas. *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 ājīvika (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 is released from samsara (1951:251).

¹⁰³ *Māha, sarā*. Buddhaghosa takes this to be lakes (daha) and names them thus: Kaṅgamuṇḍa, Rathakāra, Anotatta, Sīha-p, 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)

¹⁰⁴ This term and the foll: *satta pavuṭā* [Ce *pabuṭā*; v1 *sapuṭā*] *satta pavuṭasatāni*. It is likely that *pavuṭa* is a corruption of the 7 *paiṭṭa-parihāra*, “abandonments of transmigration” (1951:31), mentioned above.

¹⁰⁵ The precipice (*papāta*) prob refers to “falling” from a higher to a lower state of being.

¹⁰⁶ These dreams prob occur just before the ājīvika attains release. (Basham 1951:252)

¹⁰⁷ 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)

¹⁰⁸ *Sandhāvītvā*, fig “having transmigrated” (fr *sandhāvati*). This term which connotes a permanent soul is rejected by the Buddha.

¹⁰⁹ According to Makkhali, beings must transmigrate through all the 1,406,600 modes of births as stated above.

(3) Ajita Kesa,kambala [Materialism & Annihilationism]

21 At another time, bhante, I approached **Ajita Kesa,kambala**.¹¹⁰ Then, I asked him:

‘Master Ajita, there are these common craftsmen: elephant-trainers, *horse-trainers, charioteers, archers, standard bearers, camp marshals, supply corps officers, high royal officers, front-line soldiers, bull-warriors, military heroes, armour-clad warriors, leather-clad warriors, domestic slaves, confectioners, barbers, bath attendants, cooks, garland-makers, laundrymen, weavers, basket-makers, potters, calculators, accountants*, and any other common craftsmen of such a kind. They live off the fruits of their crafts, visible here and now.

Could you, bhante, point out a similar fruit of recluseship, visible here and now?’

22 Ajita Kesakambala, bhante, said to me,

‘Maharajah, there is nothing given,¹¹¹ nothing offered, nothing sacrificed.

There is no fruit or result of good or bad actions.

There is no this world, no next world.¹¹²

There is no mother, no father.

There are no beings that are reborn.¹¹³

There are no recluses and brahmins who, living rightly and practising rightly, having directly known and realized for themselves this world and the hereafter, proclaim them.¹¹⁴

This person (that we are) 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 exter-

¹¹⁰ (Skt) Ajita Keśa,kambala. *Kesa,kambala*, of the hair-blanket, ie, he wore a cloak of human hair. His view of materialism and nihilism (or annihilationism) are refuted here in **Apaṇṇaka S** (M 60.5-12 = 1:401-404), SD 35.5. He is listed amongst the six sectarian teachers in **Sāmaññaphala S** (D 2.21/1:55), SD 8.10. Medhātithi, defining *haitukāḥ* at Manu 4.30 (*The Principal Upaniṣads*, ed S Radhakrishnan, 1:243) asserts that the *nāstikas* (who reject the established brahminical system) upheld the doctrines of *nāsti para,loko nāsti dattam nāsti hutam iti* (“there is no hereafter [next world], no value in giving, no value in sacrifice”), while the Buddhist phrase has *n’atthi ayaṃ loko*, etc. For a discussion, see **Brahma,jāla S** (D 1), SD 25.1(VII) n on “no next world” in qu on Ajita Kesa,kambala (from Sāmañña,phala S). See Jayatilleke 1963: 94, 98 f; Bodhi 1989:79-83; Jaini (1970) 2001:57-61.

¹¹¹ “There is nothing given” (*n’atthi dīnam*). MA 2:332 = DA 165 says that this means there is no fruit of (or no value in) giving. Cf D 1:55; M 1:401, 515; S 3:206.

¹¹² “There is no this world, no next world.” *n’atthi ayaṃ loko, n’atthi para,loko*, lit “this world does not exist, the next world does not exist” (D 3:265, 287; M 1:286, 401, 515 (bis), 3:22, 52, 71; S 3:204, 348, 355, 351 (bis); A 1:-269, 4:226, 5:265, 284; Nc:Be 276). While the Lokāyata materialists may be known to deny the next world, it is difficult to understand why they should deny the existence of this world as well. However, the problem is solved when one examines the only extant authentic Lokāyata text, *Tattvopaplava-Simha* (ed Saṅghavi & Parekh, Gaekwad Oriental Series 87, Baroda, 1940), by Jayarāsi Bhaṭṭa, a devoted Bṛhaspati adherent of the 8th century CE. According to this work, there was a Lokāyata materialist school that denied the existence of this world as well. While the pluralistic school of metaphysical materialists believed in the reality of the primary elements and denied only the next world, the nihilist school of pragmatic materialists denied the reality of both this world and the next. Basically, the latter asserted that our perception is always false. “Was Ajita also a pragmatist Materialist like Jayarāsi? The more probable explanation seems to be that the Buddhists identified all the known materialist views with Ajita, who symbolizes the philosophy of Materialism, inconsistently putting together the tenets of mutually opposed schools since they both (or all) happened to be in some sense (metaphysical or pragmatic) materialists” (Jayatilleke 1963:91; also 79 f, 92).

¹¹³ *Opapātika*, often said of a non-returner’s rebirth, and also that of all divine and hell beings. Refs 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 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.

¹¹⁴ This section up to here is stock: **Sāleyyaka S** (M 41,10/1:287), SD 5.7 & **Sandaka S** (M 76,7/1:515), SD 35.7. See **Apaṇṇaka S** (M 60,5-12/1:401-404), SD 35.5 where this wrong view is refuted.

nal 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,¹¹⁵ carry the corpse. His eulogies¹¹⁶ 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.¹¹⁷

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

23 Thus, bhante, when asked about a fruit of recluseship, visible here and now, Ajita Kesakambala answered with annihilation.

The thought, bhante, occurred to me: ‘Someone like me should not think to be faithless [dismissive] of a recluse or a brahmin living in his realm.’ So I neither delighted in Ajita Kesakambala’s words nor protested against them, but I was dissatisfied. However, neither showing dissatisfaction nor accepting his teaching, [56] I rose and left.

(4) Pakudha Kaccāyana [Atomism: Non-relatedness; forerunner of Vaiśeṣika]

24 At another time, bhante, I approached **Pakudha Kaccāyana**.¹¹⁸ Then, I asked him: ‘Master Kaccāyana, there are these common craftsmen: elephant-trainers, horse-trainers, charioteers, archers, standard bearers, camp marshals, supply corps officers, high royal officers, front-line soldiers, bull-warriors, military heroes, armour-clad warriors, leather-clad warriors, domestic slaves, confectioners, barbers, bath attendants, cooks, garland-makers, laundrymen, weavers, basket-makers, potters, calculators, accountants, and any other common craftsmen of such a kind. They live off the fruits of their crafts, visible here and now.

Could you, bhante, point out a similar fruit of recluseship, visible here and now?’

25 Pakudha Kaccāyana, bhante, said to me,

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

Which are the seven? The earth-body, the water-body, the fire-body, the wind-body, happiness, pain, and the soul as the seventh.¹¹⁹ These are the seven bodies, 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, no hearer nor one who causes hearing, no knower nor one who causes knowing [who makes known]. 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].*¹²⁰, [57]

26 Thus, bhante, when asked about a fruit of recluseship, visible here and now, Pakudha Kaccāyana answered in an irrelevant way.

The thought, bhante, occurred to me: ‘Someone like me should not think to be faithless [dismissive] of a recluse or a brahmin living in his realm.’ So I neither delighted in Pakudha Kaccāyana’s words nor protested against them, but I was dissatisfied. However, neither showing dissatisfaction nor accepting his teaching, I rose and left.

¹¹⁵ Four men, each holding a leg of the bier, and the bier itself is the fifth object.

¹¹⁶ *Padāni*, alt “funeral orations” (M:ÑB).

¹¹⁷ *Tesaṃ tucchā musā vilāpo ye keci atthika, vādaṃ vadanti*. Comy says that this refers to the fruits of giving (MA 3:227).

¹¹⁸ (Skt) Kakudha Kātyāyana. Also known as Pakudhaka Kātiyāna. Holds an atomic theory. On Pakudha Kaccāyana, see Jayatilleke 1963:265-268 (see index) & Jaini (1970) 2001:57-61.

¹¹⁹ D here reads “as the seventh,” *sattame*, as against **Sandaka S** (M 76)’s “there are these seven ... ,” *satt’ime* (M 76,16.2/1:517), SD 35.7.

¹²⁰ *Sattannaṃ tv-eva kāyānaṃ-antarena satthaṃ vivaram anupatati*.

(5) Nigaṇṭha Naṭa,putta [The 4 restraints]

27 At another time, bhante, I approached **Nigaṇṭha Naṭaputta**.¹²¹ Then, I asked him: ‘Master Aggī, vessana,¹²² there are these common craftsmen: elephant-trainers, horse-trainers, charioteers, archers, standard bearers, camp marshals, supply corps officers, high royal officers, front-line soldiers, bull-warriors, military heroes, armour-clad warriors, leather-clad warriors, domestic slaves, confectioners, barbers, bath attendants, cooks, garland-makers, laundrymen, weavers, basket-makers, potters, calculators, accountants, and any other common craftsmen of such a kind. They live off the fruits of their crafts, visible here and now.

Could you, bhante, point out a similar fruit of recluseship, visible here and now?’

28 Nigaṇṭha Naṭaputta, bhante, said to me,

‘Maharajah, there is the case where the Nigaṇṭha [nirgrantha],¹²³ is restrained by the fourfold restraint (*cātu, yāma*), that is to say, where the Nigaṇṭha is restrained by the restraint regarding all waters, bent on the restraint regarding all waters, meticulous in the restraint regarding all waters, preoccupied with the restraint regarding all waters.¹²⁴

This is how the Nigaṇṭha is restrained with the fourfold restraint. When the Nigaṇṭha is restrained with such a fourfold restraints, he is said to be a “knotless one” (*nigaṇṭha*), with his self perfected, his self controlled, his self established.’ [58]

29 Thus, bhante, when asked about a fruit of recluseship, visible here and now, Nigaṇṭha Naṭaputta answered with the fourfold restraint.

The thought, bhante, occurred to me: ‘Someone like me should not think to be faithless [dismissive] of a recluse or a brahmin living in his realm.’ So I neither delighted in Nigaṇṭha Naṭaputta’s words nor protested against them, but I was dissatisfied. However, neither showing dissatisfaction nor accepting his teaching, I rose and left.

(6) Sañjaya Belaṭṭha,putta [Agnosticism, skepticism & evasion]

30 At another time, bhante, I approached **Sañjaya Belaṭṭha,putta**.¹²⁵ After an exchange of courtesies, I sat down on one side. As I was sitting there I asked him:

‘Master Sañjaya, there are these common craftsmen like elephant-trainers, horse-trainers, charioteers, archers, standard bearers, camp marshals, supply corps officers, high royal officers, front-line soldiers, bull-warriors, military heroes, armour-clad warriors, leather-clad warriors, domestic slaves, confectioners, barbers, bath attendants, cooks, garland-makers, laundrymen, weavers, basket-makers, potters, calculators, accountants, and any other common craftsmen of such a kind. They live off the fruits of their crafts, visible here and now.

¹²¹ (Skt) Nirgrantha Jñāti,putra. The name given in the Pali Canon to Vardhamāna Mahāvīra (c 540-568 BCE?), the leader of the Jains. He is several times unfavourably referred to in the Canon, eg **Upāli S** (M 56), SD 27.1. *Nigaṇṭha* means “free from bonds.” On Nigaṇṭha Nātaputta, see Jayatilleke 1963:140 f (see index) & Jaini (1970) 2001: 57-61.

¹²² On the name Aggī, vessana, see **Dīgha, nakha S** (M 74), SD 14.1 (1).

¹²³ Skt *nirgrantha*, “one free of knots, unbound one,” ie, liberated from defilements.

¹²⁴ *sabba, vāri, vārito, sabba, vāri, yuto, sabba, vāri, dhuto, sabba, vāri, phuṭo* (with some variant readings), which do not represent the genuine Jain teaching, but seem to parody it in puns. The Jains do have a rule of restraint in regard to water, and *vāri* can mean “water,” “restraint” or possibly “sin,” and also “to ward off” (*vāreti*), but some of the verbal forms are equally dubious. Cf D:W 545 n115 & *Sāmaññaphala Sutta* (tr Bodhi) 1989: 24.

¹²⁵ (Skt) Sañjayin Vairāṭi,putra. Also called (P) Belaṭṭhi,putta. Although he is put in unfavourable light in the Pali texts, we should not disregard the possibility that there is a serious note to his philosophy. It is likely that his standpoint is not made out of ignorance but based on the notion that knowledge was not necessary, even dangerous for salvation. In other words, when one really knows nothing, one then realizes everything. Shosun Miyamoto, in his article “The logic of relativity as the common ground for the development of the middle way” (in Yamaguchi, 1960: 67-88) asserts that Sañjaya’s “system is quite near to the Buddhist standpoint of [the] indescribable or inexpressible [*avyākata*]” and that “Sañjaya’s thought is not far removed from the logic of *Śūnya* of the Mādhyamika.” For a study of Sañjaya as a skeptic, see Jayatilleke 1963:130-135, 336-339 (see index) & Jaini (1970) 2001:57-61.

Could you, bhante, point out a similar fruit of recluseship, visible here and now?’

31 Sañjaya Belatṭha,putta, bhante, said to me,

- (A) 1. ‘If you were to ask me whether there *is* a world beyond [a hereafter], if I thought that it exists, I would declare to you, “It is so.” But I do not say it is this. I do not say it is that. I do not say it is otherwise. I do not say it is not so. I do not say it is not not so.
2. ...whether there is *no* world beyond...
3. ... whether there *both* is and is not a world beyond ...
4. ... whether there *neither* is nor is not a world beyond ...
- (B) 1. ... whether there are spontaneously-born beings.
2. ... whether there no spontaneously-born beings.
3. ... whether there both are and are not spontaneously-born beings.
4. ... whether there neither are nor are not spontaneously-born beings.
- (C) 1. ... whether good and bad actions have fruit and result...
2. ... whether good and bad actions have no fruit and result...
3. ... whether good and bad actions both have and have not fruit and result...
4. ... whether good and bad actions neither have nor have not fruit and result...¹²⁶
- (D) 1. ... whether the tathāgata [one thus-come] [59] exists after death...
2. ... whether the tathāgata does not exist after death...
3. ... whether the tathāgata both exists and does not exist after death...
4. ... whether the tathāgata neither exists nor not exists after death...,
I would declare to you, “It is so.” But I do not say it is this. I do not say it is that. I do not say it is otherwise. I do not say it is not so. I do not say it is not not so.’

32 Thus, bhante, when asked about a fruit of recluseship, visible here and now, Sañjaya Belatṭha,putta answered with evasion.¹²⁷

32.2 *Just as if a person, bhante, when asked about a mango, were to answer with a breadfruit; or, bhante, when asked about a breadfruit, were to answer with a mango, in the same way, bhante, when asked about a fruit of recluseship, visible here and now, Sañjaya Belatṭha,putta answered with evasion.*

32.3 The thought, bhante, occurred to me: ‘Of all these recluses and brahmins, Sañjaya Belatṭha,putta is the most foolish of all, the most confused of all.’¹²⁸

The thought, bhante, occurred to me: ‘Someone like me should not think to be faithless [dismissive] of a recluse or a brahmin living in his realm.’ So I neither delighted in Sañjaya Belatṭha,putta’s words nor protested against them, but I was dissatisfied. However, bhante, neither showing dissatisfaction nor accepting his teaching, I rose and left.

THE FIRST VISIBLE FRUIT OF RECLUSESHP

Ajātasattu questions the Buddha

33 So, bhante, I (now) ask the Blessed One as well: There are these common craftsmen: elephant-trainers ... and any other common craftsmen of such a kind. They live off the fruits of their crafts, visible here and now. [60]

Could you, bhante, point out a similar **fruit of recluseship**,¹²⁹ visible here and now?’¹³⁰

¹²⁶ This whole section inadvertently omitted by Ṭhānissaro.

¹²⁷ In **Brahmajāla S** (D 1), the Buddha charges this to be “eel-wriggling” (*amara, vikkhepikā*, or “endless equivocators”) (D 1,61/1:24 f), SD 25.2.

¹²⁸ *Ayañ ca imesaṃ samaṇa, brāhmaṇānaṃ sabba, bālo sabba, mūlho*. This sentence is often missed out by most translators who repeat the *peyyāla* (stock passage) for the previous 5 teachers. See MacQueen 1988:147 f.

¹²⁹ “The fruits of recluseship,” *sāmañña, phala*, see (2.1) n.

¹³⁰ This question as at §16, the answer ends in §36.

34 “Yes, it is, maharajah. But first, with regard to that, I will ask you a question in return just about this matter. Answer, maharajah, as your majesty sees fit.¹³¹

Respect for renunciants 1 [§34-36]

34.2 What do you think, maharajah?¹³²

Suppose you have a slave, your workman, rising in the morning before you, going to bed in the evening only after you, doing whatever you order, always acting to please you, speaking politely to you, always watching for the look on your face.¹³³ He might think:

‘Isn’t the fruit of merit¹³⁴ amazing! For this rajah of Magadha, Ajāta,sattu Vedehi,putta, is a human being, and I, too, am a human being, yet the rajah Ajāta,sattu Vedehi,putta of Magadha enjoys himself supplied and replete with the 5 cords of sensual pleasures¹³⁵—like a god, as it were—while I am his slave, his workman, always watching for the look on his face.

I, too, then should do deeds of merit.

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?’

34.3 Then, after some time, he abandons all his pile of wealth, little or great, and circle of relatives, small or large, shaves off his hair and beard, puts on the saffron robes, and goes forth from the household life into homelessness.

Having thus gone forth, he lives restrained in body, speech, and mind, content with the simplest food and shelter,¹³⁶ delighting in solitude.¹³⁷

34.4 Then, suppose one of your men were to inform you that this slave, your workman, has gone forth from the household life into homelessness, would you, thus informed, say,

‘Bring that man back to me. Make him again my slave, my workman!’?” [61]

35 “Not at all, bhante. Rather, I am the one who should bow down to him, rise up out of respect for him, invite him to a seat, invite him to accept gifts of robes, almsfood, lodgings, and medicinal requisites for the sick. And I would provide him with righteous safety, defence, and protection.”

36 “So what do you think, maharajah? That being the case, is there a visible fruit of recluseship, or is there not?”

“Yes, bhante. That being the case, there certainly is a visible fruit of recluseship.”

“This, maharajah, is **the first fruit of recluseship**, visible here and now, that I point out to you.”

THE SECOND VISIBLE FRUIT OF RECLUSHESHIP

Respect for renunciants 2 [§37-38]

37 “But, bhante, could you point out yet another fruit of recluseship, visible here and now?”

¹³¹ Notice the Buddha does not begin the actual instruction (which is at §39 (with the words, “Listen and pay close attention. I will speak.” Here the Buddha begins to spiritually prepare Ajāta,sattu, before going on to explain the 3 trainings to him [§§39-100] and the 4 noble truths [§99b]. See **Levels of learning**, SD 40a.4 (1). On the 3 trainings, see Intro (2). On this stock passage, see **Issattha S** (S 3.24,5.3), SD 44.18.

¹³² These sections [§34.2 & §37.2] are good examples of the Buddha’s usage of the counter-question (*paṭipucchā*): see **Pañha,vyākaraṇa S** (A 4.42/2:46), SD 46.12; also **Kathā,vatthu S** (A 3.67/1:197), SD 46.11 (2.2). These 2 sections [§§34.2 & 37.2] also show how the Buddha shrewdly makes Ajāta,sattu publicly accept, even support, the renunciation of any of his subjects, incl palace workers. The Buddha elicits a similar public declaration from the rajah Pasenadi: see **Aṅguli,māla S** (M 86.13/2:102), SD 5.11.

¹³³ That is, to be alert to his needs and instructions, and to be sure that he is satisfied.

¹³⁴ Merit (*puñña*) does not lead to awakening, but to temporary future happiness in this world or another. Popular Buddhism and business Buddhism, as a rule focus, on merit-making.

¹³⁵ *pañca kāma,guna*, namely, form, sound, smell, taste, touch that are taken as pleasurable (M 1:85, 173).

¹³⁶ “Content with the simplest food and clothing,” *ghās’acchādāna,paramatāya santuṭṭho*; alt tr “content with merely food and covering.” The phrase *ghās’acchādāna,paramatāya* recurs in **Potaliya S** (M 54,3.7), SD 43.8.

¹³⁷ This is an abbreviated version of the renunciation pericope. For the full version, see below [§§41-42].

“Yes, it is, maharajah. But first, with regard to that, I will ask you in return just about this matter. Answer as your majesty sees fit.

37.2 What do you think, maharajah? Suppose you have a farmer, a householder, a taxpayer swelling the royal treasury. He might think:

‘Isn’t the fruit of merit amazing! For this rajah of Magadha, Ajātasattu Vedehi,putta, is a human being, and I, too, am a human being, yet the rajah Ajātasattu Vedehi,putta of Magadha enjoys himself supplied and replete with the 5 cords of sensual happiness—like a god, as it were—while I am his farmer, a householder, a taxpayer swelling the royal treasury. I, too, then should do deeds of merit.

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?’

37.3 So, after some time, he abandons all his wealth and relatives, shaves off his hair and beard, puts on the saffron robes, and goes forth from the household life into homelessness. Having thus gone forth he lives restrained in body, speech, and mind, content with the simplest food and shelter, delighting in solitude.

37.4 Then, suppose one of your men were to inform you that this farmer, the householder, the taxpayer swelling the royal treasury has gone forth from the household life into homelessness, [62] would you, thus informed, say,

‘Bring that man back to me. Make him again a farmer, a householder, my taxpayer swelling the royal treasury!’?”

38 “Not at all, bhante. Rather, I am the one who should bow down to him, rise up out of respect for him, invite him to a seat, invite him to accept gifts of robes, almsfood, lodgings, and medicinal requisites for the sick. And I would provide him with righteous safety, defence, and protection.”

“So what do you think, maharajah? That being the case, is there a visible fruit of recluseship, or is there not?”

“Yes, bhante. With that being the case, there certainly is a visible fruit of recluseship.”

“This, maharajah, is **the second fruit of recluseship**, visible here and now, that I point out to you.”

(A) ATTAINMENT IN MORAL VIRTUE

(*sīla,sampadā*)

39 “But, bhante,could you, point out yet another fruit of recluseship, more excellent and sublime, visible here and now?”¹³⁸

“Yes, it is, maharajah. Listen and pay close attention. I will speak.”

“Yes, bhante,” replied the rajah of Magadha, Ajātasattu Vedehi,putta in assent.

The true purpose of recluseship¹³⁹

The Blessed One said this:

THE FULL RENUNCIATION PERICOPE [§§40-42]

40 ¹⁴⁰“Here, maharajah, there arises in the world the Tathagata [the Buddha thus come], an arhat, fully self-awakened one, accomplished in knowledge and conduct, well-farer [Sugata], knower of worlds, unexcelled trainer of tamable persons, teacher of gods and humans, awakened, blessed.

Having realized by his own direct knowledge, this world with its gods, its Maras [tempters] and its Brahmas [high gods], this generation, with its recluses and brahmins, its rulers¹⁴¹ and people, he makes it known to others.

¹³⁸ See §34; this section ends at §98.

¹³⁹ This important section [§§40-42] shows the true motivation for renunciation and becoming monastics. The first two immediate benefits of renunciation [§§35-38] are motivated by worldly desires, and as such are not the true reasons for becoming a monastic. For the Skt version of this section, see Mvst 1:332-334.

¹⁴⁰ §§40-41 form the renunciation pericope: see (**Ānanda**) **Subha S** (D 10,1.7) n, SD 40a.13.

He teaches the Dharma, good in the beginning, good in the middle,¹⁴² good in the end, endowed with meaning and phrasing. He proclaims the holy life that is entirely complete and pure.¹⁴³

41 A houselord or a houselord's son, hearing the Dharma, [63] gains faith¹⁴⁴ in the Tathagata and reflects thus:

41.2 'The household life is stifling, a dusty path.¹⁴⁵ The life of renunciation is like the open air. It is not easy living in a house to practise the holy life fully, 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?'

41.3 Then, after some time, he abandons all his pile of wealth, little or great,¹⁴⁶ and circle of relatives, small or large, shaves off his hair and beard, puts on the saffron robes, and goes forth from the household life into homelessness.

42 When he has thus gone forth, he lives restrained by the rules of the monastic code [Pāṭimokkha], possessed of proper conduct and resort.¹⁴⁷

Having taken up the rules of training, he trains himself in them, seeing danger in the slightest faults.

He comes to be accomplished in wholesome bodily and verbal deeds, his livelihood is purified, and he is possessed of moral virtue.

He guards the sense-doors, is accomplished in mindfulness and clear comprehension, and is content.¹⁴⁸

¹⁴¹ *Deva*, here in the sense of "gods by convention" (*sammati,deva*), ie, kings or rulers. 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, KhpA 123). See §2 & n where the voc "your majesty" is *deva*.

¹⁴² "Good in the middle ... in the end," means that the Buddha teaching comprises the 3 trainings—in moral virtue, in mental cultivation, and in wisdom—all of which are wholesome. The teaching is also good in the sense of being valid and efficacious at all times: the past, the present and the future.

¹⁴³ This para is part of the renunciation pericope: for refs, see (**Ānanda**) **Subha S** (D 10,1.7) n, SD 40a.13. For an explanation of this *sāsana* pericope, see SD 40a.1 (8.1.2).

¹⁴⁴ "Faith," *saddhā*. There are 2 kinds of faith (*saddhā*): (1) "rootless faith" (*amūlika,saddhā*), baseless or irrational faith, blind faith. (M 2:170,21); (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). *Amūlika* = "not seen, not heard, not suspected" (V 2:243 3:163 & Comy). **Ledi Sayadaw** speaks of 2 kinds: "ordinary faith" (*pakati saddhā*) and "faith through cultivation" (*bhāvanā saddhā*) (*The Manuals of Buddhism*, 1965:339 f). "Ordinary faith" is mainly based on giving and pious acts (which can be either wholesome or unwholesome, depending on the intention). "Faith through cultivation" is founded on mindfulness practice and meditation. **Gethin** also speaks of 2 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 in 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 2001:107; my emphases).

¹⁴⁵ *Sambādho gharavāso rajā,patho*. There is a wordplay on *sambādha*, "crowded, stifling, narrow, full of hindrances," which also refers to the sexual organ, male (V 1:216, 2:134) or female (V 4:259; Sn 609; J 1:61, 4:260). *Rajā,patha*, "a dusty path," here refers to "the dust of passion," and to "the path of returning" (*āgamana,patha*), ie, rebirth (DA 1:180,17 = MA 2:179,20; UA 237,27).

¹⁴⁶ On the accumulation of wealth, cf **Mahā Parinibbāna S** (D 16.1.23-24/2:85 f).

¹⁴⁷ *Go,cara*, lit "a cow's habitual path or pasture." Here it refers to 2 aspects of the renunciant's life. In the Canon, it refers to places that are regarded as suitable for collecting almsfood (V 2:208). In this sense, *agocara* refers to places that are unsuitable for renunciants as resort (whether for alms or otherwise) (D 1:63 = It 118; M 1:33, S 5:-187; It 96; cf Dh 22). In Comys, *go,cara* refers to places suitable for meditation (Vism 127). We can also take *go,-cara* here in a psychological sense of *ārammaṇa*, ie, sense-objects. In other words, one "possessed of proper conduct and resort" (*ācāra,gocara,sampanna*) can also incl the meaning "accomplished in proper conduct of body and of mind." Cf *gavesanā*, SD 43.10 (1.2.3), esp (1.2.3.2).

THE SHORT SECTION ON MORAL VIRTUE
OR, THE LESSER [SHORT] MORALITIES (*CŪḲA, SĪLA*)
[The moralities §43-62¹⁴⁹ = Brahma, jāla Sutta, D 1.8-27/1:4-11]

Right bodily conduct [D 1.1.8/1:4]

43 And how, maharajah, is a monk accomplished in moral virtue?

(1) Here, maharajah, having abandoned the destruction of life, a monk¹⁵⁰ abstains from destroying life. He dwells with rod and weapon laid down, conscientious,¹⁵¹ merciful, compassionate for the welfare of all living beings.

This is part of his moral virtue.¹⁵²

(2) Having abandoned the taking of what is 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.

This, too, is part of his moral virtue.

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

This, too, is part of his moral virtue.

Right Speech [D 1.1.9/1:4]

44 (4) Having abandoned false speech, he abstains from false speech. He¹⁵⁵ speaks the truth, keeps to the truth as his bond, trustworthy, reliable, no deceiver of the world.

This, too, is part of his moral virtue.

(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. [64] What he has heard there, he does not tell here to break these people apart from those people there.

Thus reconciling those who have broken apart or consolidating those who are united, he loves concord, delights in concord, enjoys concord, speaks words conducive to concord.

This, too, is part of his moral virtue.

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

This, too, is part of his moral virtue.

(7) Having abandoned idle chatter, he abstains from idle chatter.

he speaks at the right time,¹⁵⁶ speaks what is true, speaks what is beneficial,¹⁵⁷

¹⁴⁸ On this section, cf **Cha-Ḳ-ābhijāti S** (A 6.57): “While living thus as a renunciant, having abandoned the five hindrances, the mental impurities that weaken wisdom, his mind well established in the four focuses of mindfulness, having cultivated the seven awakening-factors according to reality, he is reborn in nirvana ...” (A 6.57.7+10/3:386+387), SD 23.5.

¹⁴⁹ These 3 sections (comprising 13 items or groups) on moral virtue occur verbatim (in whole or with some omissions) in all of the first 13 suttas and may once have formed a separate “tract” (D:RD 1:3 n1). See Gethin 2001: 195 f. See Intro (3) above.

¹⁵⁰ *Bhikkhu*: in **Brahma, jāla S** (D 1,8-28/1:3-13 @ SD 25.2) the reading is *samaṇo Gotamo* throughout.

¹⁵¹ *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.

¹⁵² **Brahma, jāla S** refrains from *Thus, bhikkhus, would the worldling speak when praising the Tathagata* (D 1.8).

¹⁵³ *Brahma, cariya* is the supreme conduct or holy life, ie, celibacy. DA points out that it involves abstaining from other forms of erotic behaviour besides intercourse.

¹⁵⁴ *gāma, dhamma*, ie, the way of the householder, vulgar (in the sense of being associated with the masses).

¹⁵⁵ PTS ed has *samaṇo Gotamo* here, which seems rather abrupt.

¹⁵⁶ *Kāla, vādī* ... *bhāsītā hoti kālena*. Here, *kāla-* means “befitting the occasion,” while *kālena* means “in time,” ie, neither too early nor too late. However, *bhāsītā hoti* qualifies *nidhāna, vādī* (preceding it) as the 7th course of good karma—as *nidhāna, vādī bhāsītā hoti*—at D 3:269, 290; M 1:287; A 5:266, 275-278.

speaks what is the teaching,¹⁵⁸ what is the discipline;¹⁵⁹
 he speaks words worth treasuring, spoken in time, [1:5] well-reasoned, well-defined [not
 rambling], connected with the goal.¹⁶⁰
 This, too, is part of his moral virtue.

General [D 1.1.10/1:5,4]

45 (8) He abstains from damaging seeds and plant life.¹⁶¹

Sāmañera, sikkhā 6-10 [D 1.1.10/1:5,5-12]

- 45.2 (9) He eats only once a day, abstaining from the evening meal and from food at improper times.¹⁶²
 (10) He abstains from dancing, singing, music and from watching shows.
 (11) He abstains from wearing garlands and from beautifying himself with scents and make-up.
 (12) He abstains from high and luxurious beds and seats.
 (13) He abstains from accepting gold and silver [money].

General [D 1.1.10/1:5,12-27]

45.3 (14) He abstains from accepting uncooked grain; raw meat; women and girls; male and female slaves; goats and sheep, fowl and pigs; elephants, cattle, horses, and mares.

- (15) He abstains from accepting fields and lands [property].¹⁶³
 (16) He abstains from running messages [or errands].
 (17) He abstains from buying and selling.
 (18) He abstains from dealing with false scales, false metals, and false measures.
 (19) He abstains from bribery, deception, and fraud.
 (20) He abstains from wounding, executing, imprisoning, highway robbery, plunder, and violence.
 This, too, is part of his moral moral virtue.

THE MEDIUM SECTION ON MORAL VIRTUE
 OR, THE MEDIUM MORALITIES (*MAJJHIMA, SĪLA*)

46¹⁶⁴ [D 1.1.11] Whereas some recluses and brahmins, living off food given in faith, are bent on damaging seeds and plant life such as these: plants propagated from roots, stems, joints, buddings, and seeds [65]—he abstains from damaging seeds and plant life such as these.

This, too, is part of his moral virtue. [D 1:6]

¹⁵⁷ *Bhūta, vādī attha, vādī*. Comy glosses *attha, vādī*, as that he speaks about what is connected with the spiritual goal here and now, and hereafter (MA 2:208; DA 1:76). However, here, I have rendered *attha* as “the beneficial, the good (incl the goal),” which fits the flow of ideas better. As *attha* (as “goal”) appears at the end of this stock passage, I have rendered this closing word as “the goal,” which seems more fitting.

¹⁵⁸ 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).

¹⁵⁹ *Dhamma, vādī vinaya, vādī*. The disciplines of restraint (*saṃvara*) (of the senses) and of letting go (*pahāna*) (of defilements) (MA 2:208 = DA 1:76). We can also connect *attha, vādī* (in the prec line) here, as alt have “He speaks on meanings, he speaks on teachings, he speaks on the discipline.”

¹⁶⁰ *Nidhāna, vatīm vācam bhāsītā kālena sāpadesaṃ pariyanta, vatīm attha, saṃhitam*. *Pariyanta, vati* means “with-in limits, well defined.” On “the goal” (*attha*), see n on “speaks on the beneficial” above here.

¹⁶¹ Curiously, this replaces the precept against intoxicants which is omitted.

¹⁶² “Improper times” here means between noon and the following dawn (V 1:83).

¹⁶³ The Buddha, however, accepted land from rajahs like Bimbi, sāra and Pasenadi, and others like Anātha, piṇḍaka and Visākhā, which were received in the name of the sangha. What is wrong here is a monastic accepting land for himself or herself.

¹⁶⁴ From here on, the numberings of PTS ed & Bodhi’s tr (1989) agree. See §17a n.

47 [D 1.1.12] Whereas some recluses and brahmins, living off food given in faith, are bent on consuming stored-up goods such as these: stored-up food, stored-up drinks, stored-up clothing, stored-up vehicles, stored-up bedding, stored-up scents, and stored-up meat—he abstains from consuming stored-up goods such as these.

This, too, is part of his moral virtue.

48 [D 1.1.13] Whereas some recluses and brahmins, living off food given in faith, are bent on watching shows such as these: dancing, singing, music, plays, ballad recitations, hand-clapping, cymbals and drums, painted scenes,¹⁶⁵ acrobatic and conjuring tricks,¹⁶⁶ elephant fights, horse fights, buffalo fights, bull fights, goat fights, ram fights, cock fights, quail fights; fighting with staves, boxing, wrestling, war-games, roll calls, battle arrays, and troop movements—he abstains from watching shows such as these.

This, too, is part of his moral virtue.

49 [D 1.1.14] Whereas some recluses and brahmins, living off food given in faith, are bent on heedless and idle games such as these¹⁶⁷—eight-row chess, ten-row chess, chess in the air, hopscotch, spillikins [or jackstraws], dice, stick games, hand-pictures,¹⁶⁸ ball-games [marbles], blowing through toy pipes [playing whistling games with folded leaves], playing with toy ploughs, turning at somersaults [acrobatics],¹⁶⁹ playing with toy windmills, toy measures, toy chariots, toy bows, guessing letters drawn in the air or on one's back, guessing thoughts, mimicking deformities—[D 1:7] he abstains from heedless and idle games such as these.

This, too, is part of his moral virtue.

50 [D 1.1.15] Whereas some recluses and brahmins, living off food given in faith, are bent on high and luxurious furnishings such as these—over-sized couches, couches adorned with carved animals, long-haired coverlets, multi-colored patchwork coverlets, white woollen coverlets, woollen coverlets embroidered with flowers or animal figures, stuffed quilts, coverlets with fringes, silk coverlets embroidered with gems; large woollen carpets; elephant, horse, and chariot rugs, antelope-hide rugs, deer-hide rugs; couches with awnings, couches with red cushions for the head and feet—[66] he abstains from using high and luxurious furnishings such as these.

This, too, is part of his moral virtue.

51 [D 1.1.16] Whereas some recluses and brahmins, living off food given in faith, enjoy scents, cosmetics, and means of beautification such as these: rubbing powders into the body, massaging with oils, bathing in perfumed water, kneading the limbs, using mirrors, ointments, garlands, scents, creams, face-powders, mascara [darkening one's eye-lashes], bracelets, head-bands, decorated walking sticks, ornamented water-bottles, swords, fancy sunshades, decorated sandals, turbans, gems, yak-tail whisks, long-fringed white robes—he abstains from using scents, cosmetics, and means of beautification such as these.

This, too, is part of his moral virtue.

52 [D 1.1.17] Whereas some recluses and brahmins, living off food given in faith, are bent on low chatter,¹⁷⁰ such as these: talking about kings, robbers, ministers of state; armies, dangers, and wars; food and drink; clothing, furniture, garlands, and scents; relatives; vehicles; villages, towns, cities, the countryside; women [D 1:8] and heroes; the gossip of the street and the well; tales of the dead; tales of diversity [philosophical discussions of the past and the future], the creation of the world and of the sea, and talk

¹⁶⁵ *Sobha, nagarakam*, “of the city of Sobha” (the city of the Gandharvas or heavenly musicians). RD thinks it refers to a ballet with fairy scenes. Bodhi: “art exhibitions.”

¹⁶⁶ *Caṇḍālam vamsam dhapanam*, an obscure phrase. The performers were presumably of the lowest caste. DA thinks of an iron ball (used for juggling?). Cf **Citta Sambhūta J** (J 4:390) where the phrase appears.

¹⁶⁷ This section also at first half of Saṅghādisesa 13.1.2 (V 3:180,22-28), where the syntax is more elaborate.

¹⁶⁸ The hand is dipped in paint or dye, then struck on the ground or a wall, so that the player creates the figure of an elephant, a horse, etc. In classical Thai literature, the artful trickster Sī Thanonchai (Skt, Śrī Dhanāñjaya) is well known for this skill.

¹⁶⁹ Mv 8.1.21 records the son of a Benares seth who twisted his bowels as a result of such a somersaulting, but was healed by Jīvaka (V 3:180,26), SD 43.4 (2.2.4).

¹⁷⁰ *Tiracchāna, kathā*, lit animal talk. As animals mostly walk parallel to the earth, so this kind of talk does not lead on upwards. For details, see SD 10.16 (3.4.2). Cf Lohicca S (D 1:228).

about rebirth in this or that existence [or, talk about gain and loss]¹⁷¹—he abstains from talking about low topics such as these.

This, too, is part of his moral virtue.

53 [D 1.1.18] Whereas some recluses and brahmins, living off food given in faith, are bent on debates such as these—

‘You do not understand this Dharma [Teaching] and Vinaya [Discipline]. I understand this Dharma and Vinaya. What could you understand of this Dharma and Vinaya? You are practising wrongly. I am practising rightly. I am being consistent. You are inconsistent. What should be said first you said after. What should be said after you said first. What you took so long to think out has been refuted. Your viewpoint has been overthrown. You are defeated. Go and try to salvage your viewpoint; extricate yourself if you can!’¹⁷²

This, too, is part of his moral virtue.

54 [D 1.1.19] Whereas some recluses and brahmins, living off food given in faith, [67] are bent on relaying messages and running errands for people such as these: kings, ministers of state, noble warriors, brahmins, householders, or youths (who say),

‘Go here, go there, take this there, fetch that here’—he abstains from running messages and errands for people such as these.

This, too, is part of his moral virtue.

55 [D 1.1.20] Whereas some recluses and brahmins, living off food given in faith, engage in deceitful pretensions (to attainments), flattery (for gain), subtle insinuation or hinting (for gain), pressuring (for offerings), and pursuing gain with gain, he abstains from such pretensions and flattery.¹⁷³

This, too, is part of his moral virtue. [D 1:9]

THE GREAT SECTION ON MORAL VIRTUE¹⁷⁴ OR, THE GREAT [LONG] MORALITIES (*MAHĀ, SĪLA*)

56 [D 1.1.21] Whereas some recluses and brahmins, living off food given in faith, maintain themselves through **wrong livelihood** by way of the low arts, such as:

- reading marks on the limbs [eg, palmistry, sole-reading];
- reading omens and signs;
- interpreting celestial events [lightning, falling stars, comets];
- interpreting dreams;
- reading marks on the body [eg, physiognomy, phrenology];
- reading marks on cloth gnawed by mice;
- offering fire oblations, oblations from a ladle, oblations of husks, rice powder, rice grains, ghee, oil;
- offering oblations using oral spells;
- offering blood-sacrifices;
- making predictions based on the fingertips;
- determining whether the site for a proposed house or garden is propitious or not [geomancy];
- making predictions for officers of state;
- laying demons in a cemetery;
- laying spirits;
- reciting house-protection charms [or using charms recited by those living in an earthen house];

¹⁷¹ *Iti, bhavābhāva, kathā*: see n at **Brahma, jāla S** (D 1) ad loc, SD 25.2.

¹⁷² This is stock: **Brahma, jāla S** (D 1:8), **Sāmañña, phala S** (D 1:66), **Pāsādika S** (D 3:117), **Saṅgīti S** (D 3:210), **Mahā Sakuludāyī S** (M 2:3), **Sāmagāma S** (M 2:245), **Hāliddakāni S 1** (S 3:12), **Viggāhika Kathā S** (S 5:418) and **Mahā Niddesa** (Nm 1:173). See *Brahmajāla S*, D 1:2 f. Cf **Alagaddūpama S** (M 22) where a similar statement is made regarding the wrong reason for learning the Dharma (M 22.10/1:133).

¹⁷³ For details, see *Vism* 1.61-82.

¹⁷⁴ For Pali listing and nn, see **Brahma, jāla S** (D 1.21-27), SD 25.2.

snake charming, treating poisoning, curing scorpion-stings and rat-bites;
 interpreting animal and bird sounds and the cawing of crows;
 foretelling the remaining duration of life;
 reciting charms for protection against arrows;
 reciting charms to understand the calls of birds and animals

—he abstains from *wrong livelihood* by way of low arts such as these.

This, too, is part of his moral virtue.

57 [D 1.1.22] Whereas some recluses and brahmins, living off food given in faith, maintain themselves through *wrong livelihood* by way of the low arts, such as:

determining lucky and unlucky gems, staffs, garments, swords, arrows, bows, and other weapons;
 determining lucky and unlucky women, men, boys, girls, male slaves, female slaves;

determining lucky and unlucky elephants, horses, buffaloes, bulls, cows, goats, rams, fowl, quails, lizards [or iguana], long-eared rodents,¹⁷⁵ tortoises, and other animals
 —he abstains from wrong livelihood through such low arts as these.

This, too, is part of his moral virtue.

58 [D 1.1.23] Whereas some recluses and brahmins, living off food given in faith, maintain themselves through *wrong livelihood* by way of the low arts, such as **[68]** as forecasting thus: [D 1:10]

the leaders [rajahs]¹⁷⁶ will march forth [advance];

the leaders will return [retreat];

our leaders will attack, and their leaders will retreat;

their leaders will attack, and our leaders will retreat;

there will be triumph for our leaders and defeat for their leaders;

there will be triumph for their leaders and defeat for our leaders;

thus there will be triumph, thus there will be defeat

—he abstains from *wrong livelihood* by way of low arts such as these.

This, too, is part of his moral virtue.

59 [D 1.1.24] Whereas some recluses and brahmins, living off food given in faith, maintain themselves through *wrong livelihood* by way of the low arts, such as forecasting thus:

there will be a lunar eclipse;

there will be a solar eclipse;

there will be an occultation of an asterism;

the sun and moon will go their normal courses;

the sun and moon will go astray;

the asterisms will go their normal courses;

the asterisms will go astray;

there will be a meteor shower;

there will be a darkening of the sky;

there will be an earthquake;

there will be thunder coming from a clear sky;

there will be a rising, a setting, a darkening, a brightening of the sun, moon, and asterisms;

such will be the result of the lunar eclipse, of the solar eclipse *and so on*

—he abstains from *wrong livelihood* by way of low arts such as these. [D 1:11]

This, too, is part of his moral virtue.

60 [D 1.1.25] Whereas some recluses and brahmins, living off food given in faith, maintain themselves through *wrong livelihood* by way of the low arts, such as **[69]** forecasting thus:

¹⁷⁵ *Kaṇṇika, lakkaṇam*, from *kaṇṇa*, “ear.” DA thinks it means either ear-rings or house-gables, both of which do not fit here. Walshe follows the Thai tr which, probably following an old tradition, has *tun*, “bamboo-rat” (see McFarland, *Thai-English Dictionary*, p371). Franke says “an animal that is always mentioned with the hare” and considers that it must mean an animal with long ears.

¹⁷⁶ *Raṇṇam* (gen pl), ie, the joint leaders (rajah) of a republican state in ancient India.

there will be abundant rain; there will be a drought;
 there will be plenty; there will be famine;
 there will be rest and security; there will be danger;
 there will be disease; there will be health [freedom from disease];
 or they earn their living by counting, accounting, calculation,
 composing poetry, or teaching hedonistic arts and doctrines

—he abstains from *wrong livelihood* by way of low arts such as these.

This, too, is part of his moral virtue.

61 [D 1.1.26] Whereas some recluses and brahmins, living off food given in faith, maintain themselves through *wrong livelihood* by way of the low arts, such as:

calculating auspicious dates for marriages (where the bride is brought home or leaves the house), betrothals, divorces;

calculating auspicious dates for collecting debts or making investments and loans; reciting charms for becoming attractive or unattractive;

curing women who have undergone miscarriages or abortions [or, reviving the fetuses of abortive women];¹⁷⁷

reciting spells to bind a man's tongue, to paralyze his jaws, to make him lose control over his hands, or to bring on deafness;

getting oracular answers to questions addressed to a mirror, to a young girl, or to a spirit medium;

worshipping the sun, worshipping Mahā Brahmā, bringing forth flames from the mouth, invoking the goddess of luck

—he abstains from *wrong livelihood* by way of low arts such as these.

This, too, is part of his moral virtue.

62 [D 1.1.27] Whereas some recluses and brahmins, living off food given in faith, maintain themselves through *wrong livelihood* by way of the low arts, such as:

promising gifts to deities in return for favors; fulfilling such promises;

demonology;

teaching house-protection spells;

inducing virility and impotence;

consecrating sites for construction;

giving ceremonial mouthwashes and ceremonial bathing;

offering sacrificial fires;

preparing emetics, purgatives, expectorants, diuretics, headache cures;

preparing ear-oil, eye-drops, oil for treatment through the nose, collyrium [eye-wash] and counter-ointments [antidotes];

curing cataracts, practising surgery, practising as a children's doctor, administering medicines and treatments to cure their after-effects

—he abstains from *wrong livelihood* by way of low arts such as these.¹⁷⁸ [D 1.1.27 ends here.] [D 1:12]

This, too, is part of his moral virtue.

Confidence through practising the above moralities

63 A monk, maharajah, thus accomplished in moral virtue sees no danger anywhere owing to his restraint through moral virtue. Just as a head-anointed noble kshatriya rajah who has defeated his enemies sees no danger anywhere from his enemies, [70] in the same way the monk thus accomplished in moral virtue sees no danger owing to his restraint through moral virtue.

Possessing this aggregate of noble moral virtue, he feels within himself a blameless joy.¹⁷⁹

¹⁷⁷ *Viruddha, gabbha, karanam.*

¹⁷⁸ It is the practice of medicine for gain that is here condemned. (Walshe)

¹⁷⁹ “A blameless joy,” *anavajja, sukham.* Comy: “He experiences within himself a blameless, faultless, wholesome bodily and mental joy accompanied by such phenomena as non-remorse, gladness, rapture, and tranquillity, which

This is how a monk is accomplished in moral virtue.

(B) ATTAINMENT IN MENTAL CULTIVATION

(*citta,sampadā*)

Sense-restraint (Custody of the senses)

64 And how, maharajah, does a monk guard the sense-doors?

¹⁸⁰(1) Here, maharajah, when a monk sees a form with the eye, **he grasps neither its sign nor its detail**.¹⁸¹

So long he dwells unrestrained in that eye-faculty, bad, unwholesome states of covetousness and displeasure¹⁸² 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**.

So long he dwells unrestrained in that ear-faculty, bad, unwholesome 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**.

So long he dwells unrestrained in that nose-faculty, bad, unwholesome 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**.

So long he dwells unrestrained in that tongue-faculty, bad, unwholesome states of covetousness and displeasure might overwhelm him, to that extent, he therefore keeps himself restrained.

are based on moral virtue as their proximate cause” (DA 1:183); “a joy 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,sukha* below [§64].

¹⁸⁰ This whole para: *Idha mahārāja 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 nimit-ta-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.*

¹⁸¹ See *Nimitta & anuyyañjana*, SD 19.14.

¹⁸² “Covetousness and displeasure,” *abhijjhā,domanassaṃ*, which Walshe (1995:335 & n632) renders as “hanker-ing and fretting for the world”; alt tr “covetousness and displeasure” or “longing and loathing.” MA says that long-ing and displeasure signify the first two hindrances—sensual desire and ill will—principal hindrances to be over-come for the practice to succeed. They thus represent the contemplation of the hindrances 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 contempla-tions 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): “Bhikshus, 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 disadvantage (*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, thanks to Robert Eddison for pointing this out).

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

(5) When he feels a touch with the body, **he grasps neither its sign nor its detail**.

So long he dwells unrestrained in that body-faculty, bad, unwholesome 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**.

So long he dwells unrestrained in that mind-faculty, bad, unwholesome 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 mind-faculty, he commits himself to the restraint of the mind-faculty.¹⁸³

Possessing this noble restraint over the sense-faculties, he feels within himself an undefiled joy.¹⁸⁴

This, maharajah, is how a monk guards the sense-doors.

Mindfulness and clear comprehension¹⁸⁵

65 And how, maharajah, is a monk possessed of mindfulness and clear comprehension?

Here, maharajah,

Furthermore, bhikshus, a monk,

- | | |
|---|--|
| (1) in going forward or back, | he clearly comprehends what he is doing; |
| (2) in looking forward or back, | he clearly comprehends what he is doing; |
| (3) in bending or stretching, | he clearly comprehends what he is doing; |
| (4) in carrying his upper robe, outer robe and bowl, | he clearly comprehends what he is doing; |
| (5) in eating, drinking, chewing and tasting, | he clearly comprehends what he is doing; |
| (6) in voiding or peeing, | he clearly comprehends what he is doing; |
| (7) in walking, in standing, in sitting, in being asleep,
in being awake, ¹⁸⁶ in talking, or in remaining silent, | he clearly comprehends what he is doing. |

This, maharajah, is how [71] a monk is possessed of mindfulness and clear comprehension.

Contentment

66 And how, maharajah, is a monk content?

Here, maharajah, he is content with robes to protect his body and with almsfood to sustain his belly, and wherever he goes he sets out only with these with him.

Here, just as a bird, wherever it goes, flies with its wings as its only burden; so too is he content with robes to protect his body and with almsfood to sustain his belly, and wherever he goes, he takes only these with him.¹⁸⁷

This, maharajah, is how a monk is content.

¹⁸³ 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 detailed analysis, see Vism 1.53-69/20-22. For a study, see *Nimitta & anuvyañjana*, SD 19.14.

¹⁸⁴ “An undefiled joy,” *avyāseka, sukham* [v] *abyāseka, sukham*. Comy: “He experiences the purified joy of higher consciousness (*adhicitta, sukha*), which is undefiled, unblemished, since it is devoid of the blemish of the defilements” (DA 1:183; MA 2:213 = AA 3:198). Evidently, this joy arises from meditation and mindfulness; cf *anavajja, sukha* above [§63].

¹⁸⁵ *Sati, sampajañña* = *sati*, “mindfulness,” *sampajañña*, “clear comprehension.” In *Satipaṭṭhānas Ss*, however, this section is “clear comprehension” (*sampajañña*). See SD 13.1 (3.6.3).

¹⁸⁶ “In being asleep, in being awake” *sutte jāgarite*. Comy glosses *sutte* as *sayane*, “lying down, sleeping.” See SD 13 (3.6.3).

¹⁸⁷ This bird parable: D 2.66/1:71 = M 51.15/1:346 = 38.34/1:268 = 112.14/3:35 = A 4.198.10/2:209 f.

Abandoning the mental hindrances

67 Possessing this aggregate of noble moral virtue, this aggregate of noble sense-restraint, this aggregate of noble mindfulness and clear comprehension, and this aggregate of noble contentment,

67.2 he resorts to a secluded dwelling: a forest, the foot of a tree, a mountain, a gully [gorge], a hillside cave, a cemetery, a remote forest [jungle grove], the open air, a heap of straw.¹⁸⁸

67.3 Returning from his almsround, after his meal, he sits down, crosses his legs, keeps his body erect, and establishes mindfulness before him.¹⁸⁹

68 (1) Abandoning **covetousness**¹⁹⁰ 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**,¹⁹¹ he dwells with a mind devoid of ill will, compassionate in 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 remorse**, he dwells undisturbed, his mind inwardly stilled. He cleanses his mind of restlessness and remorse.

(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.

Parables for the hindrances¹⁹²

69 (1) Suppose, maharajah, that a man, taking a loan, invests it in his businesses. His businesses succeed. He repays his old debts and there is a surplus for supporting his wife. It would occur to him:

‘Before, taking a loan, I invested it in my businesses. [72] Now my businesses have succeeded. I have repaid my old debts and there is a surplus for supporting my wife.’ Because of that he would experience joy and happiness.

70 (2) Suppose, maharajah, suppose that a man falls sick, in pain and seriously ill. He does not enjoy his meals, and there is no strength in his body. As time passes, he recovers from that sickness. He enjoys his meals and there is strength in his body. It would occur to him:

¹⁸⁸ *So iminā ca ariyena sīla-kkhandhena samannāgato iminā ca ariyena indriya,samvarena samannāgato iminā ca ariyena satī,sampajaññena samannāgato imāya ca ariyāya santuṭṭhitāya samannāgato vivittaṃ senāsanam bhajati, araññam rukkha,mūlam pabbataṃ kandaram giri,guhaṃ susānam vana,pattham abbhokāsam palāla,puñjam.* This stock phrase of 9 places conducive to meditation are found at D 1:72. 207, 2:242, 3:49; M 1:181, 269, 274, 346, 440, 441, 2:162, 226, 3:3, 35, 115-117; A 2:210, 3:92, 100, 4:436, 5:207; Nm 1:26, 140, 2:341; Miln 369. A shorter list, probably later, is mentioned in **Anāpāna,satī S** (M 118): “Here, monks, a monk who has gone to the forest or to the foot of a tree or to an empty place, sits down, and having crossed his legs and keeping his body upright, establishes mindfulness before him.” (M 118,17/3:82). For refs, see **Mahā Assa,pura S** (M 39,12.2) n, SD 10.13.

¹⁸⁹ 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.

¹⁹⁰ *Abhijjhā*, here is synonymous with “sense-desire” (*kāma-c,chanda*), which is the usual term in the set of 5 mental hindrances. *Kāma-c,chanda* is almost identical with “a lustful mind” (*sa,rāgam cittam*) (M 10,34(1)/1:59), SD 13.3. Both refer to sensual desire in general, and arises from wrong reflection on a sensually attractive sense-object. The exercise in §12 is simply that of noting the presence of such a state of mind. Here, one goes on to investigate how it arises, how it can be removed, etc (through right effort). See eg **Satipaṭṭhāna S** (M 10,36(1)/1:60), SD 13.3 (5D.2).

¹⁹¹ *Vyāpāda,padosa* (like *dosa*) here can be Skt cognate *pradoṣa* (fault) or *pradveṣa* (hatred). As *pradoṣa* at D: RD 1:82 & M:H 1:227; but as *pradveṣa* at M:ÑB 275, Vbh:T 319 & Bodhi, *The Discourse on the Fruits of Recluseship*, 1989: 40.

¹⁹² These 5 similes are also at **Mahā Assa,pura S** (M 39,14/1:275 f), SD 10.13 with some minor differences.

‘Before, I was sick. Now, I have recovered from that sickness. I enjoy my meals and there is strength in my body.’ Because of that he would experience joy and happiness.

71 (3) Suppose, maharajah, suppose that a man is bound in prison. As time passes, he eventually is released from that bondage, safe and sound, with no loss of property. It would occur to him:

‘Before, I was bound in prison. Now, I am released from that bondage, safe and sound, with no loss of my property.’ Because of that he would experience joy and happiness.

72 (4) Suppose, maharajah, that a man is a slave, subject to others, not subject to himself, unable to go where he likes. As time passes, he eventually is released from that slavery, subject to himself, not subject to others, free, able to go where he likes. It would occur to him:

‘Before, I was a slave, subject to others, not subject to myself, unable to go where I like.

Now I am released from that slavery, subject to myself, not subject to others, freed, able to go where I like.’ [73] Because of that he would experience joy and happiness.

73 (5) Suppose, maharajah, that a man, carrying money and goods, is journeying on a road through the wilderness. As time passes, he eventually emerges from the wilderness, safe and sound, with no loss of property. It would occur to him:

‘Before, carrying money and goods, I was journeying on a road through the wilderness. Now I have emerged from the wilderness, safe and sound, with no loss of my property.’ Because of that he would experience joy and happiness.

74 So long, maharajah, as a monk does not see the abandoning of these 5 hindrances within himself, they are like a debt, like a sickness, like imprisonment, like slavery, like a journey on a road through the wilderness.¹⁹³

75 Even so, maharajah, when the monk sees that these 5 hindrances have been abandoned in himself, to that extent he has been freed from debt, he is healthy, he is released from prison, he is freed from slavery, he is in a place of security.¹⁹⁴

Resultant joy and peace

76¹⁹⁵ Seeing that these 5 hindrances have been abandoned within him, he becomes glad.

For one who is glad, zest arises.

For one whose mind is zestful, the body is tranquil.

One tranquil in body feels happy.

For one who is happy, the mind concentrates.¹⁹⁶

¹⁹³ MA 2:318-321 explains this section in some detail: see Appendix to **Mahā Assa,pura S** (M 39), SD 10.13.

¹⁹⁴ *Āṇāyaṃ yathā ārogyaṃ yathā bandhanā mokkhaṃ yathā bhujissam yathā khem’anta,bhūmiṃ*. This well known set of positive similes—embedded in the *peyyāla*—for one who has overcome the mental hindrances is also found in **Sāmañña,phala S** (D 2,69-73/171-73), (**Ānanda**) **Subha S** (D 10,2.6/1:207), SD 40a.13, **Mahā Assa,pura S** (M 39,14/1:275 f), and **Kandaraka S** (M 51,19/1:346 f). MA 2:318-321 gives a detailed account of each of the 5 similes. See Nyanaponika, *The Five Mental Hindrances*, BPS Wheel 26, 1961:27-34. See also **Nīvaraṇa**, SD 32.1.

¹⁹⁵ From here on, the numbering breaks off from the PTS ed and follows Bodhi’s (1989:40). See §46 n.

¹⁹⁶ *Tass’ime pañca nīvaraṇe pahīṇe attani samanupassato pāmojjaṃ jāyati. Pamuditassa pīti jāyati. Pītimanassa kāyo passambhati. Passaddha,kāyo sukhaṃ vedeti. Sukhino cittaṃ samādhiyati*. This vimutt’āyatana pericope [SD 10.15 (4.4.2)] is found throughout the Nikāyas: **Sāmañña,phala S** (D 2,76/1:73), **Poṭṭhapāda S** (D 9,10.1/1:182), SD 7.14; **Kevaḍḍha S** (D 11,44/1:214), SD1.7; **Tevijja S** (D 13/1:250), SD 1.8; **Saṅgīti S** (D 33/3:241, 243), **Das’uttara S** (D 34/3:279 ×5); **Vatthūpama S** (M 7,8-10/1:37 f ×3, *satipatthāna*), SD 28.12; **Cūḷa Assa,pura S** (M 40,-8/1:283), SD 41.8; **Ānāpāna,sati S** (M 118,30-40/3:86 ×2, 87 ×2), SD 7.13; **Pamāda,vihārī S** (S 35.97,11-17/4:78 ×2, 79 ×2), SD 47.6; **Pāṭaliya S** (S 42.13/4:352 ×2, 353-358), SD 65.1; (**Bojjhaṅga**) **Sīla S** (S 46.3/5:69 ×2), SD 10.15; **Upakkilesa S** (S 46.33/5:92), **Anupakkilesa S** (S 46.34/5:93 ×2); **Bhikkhuṇī Vāsaka S** (S 47.10/5:156 ×2), SD 24.2; **Ānanda S** (S 54.13/5:332 ×2, *sambojjhaṅga*); **Bhikkhū S** (S 54.16/5:339 ×2, *sambojjhaṅga*), SD 95.15; (**Sotāpanna**) **Nandiya S** (S 55.40/5:398 ×3, 399), SD 47.1; **Parisa S** (A 3.93/1:243); **Ājāniya S** (A 3.94/1:244); **Jāta,rūpa S** (A 3.100ab/1:254, 257, 258), SD 19.11+12; **Vimuttāyatana S** (A 5.26/3:21, 22 ×2, 23 ×2), SD 21.5; (**Agata,phala**) **Mahānāma S** (A 6.10/3:285 ×2, 286, 287 ×2, 288), SD 15.3; (**Dasaka**) **Cetanā,karaṇīya S** (A 10.2-

THE COMPREHENSIVE AWAKENING PERICOPE¹⁹⁷
(§§77-100)

THE 4 DHYANAS¹⁹⁸

(1) THE 1ST DHYANA

77 Quite secluded [detached] from sensual pleasures, secluded from unwholesome mental states, he attains and dwells in the **first dhyana**, accompanied by initial application and sustained application, and with zest and joy born of solitude.¹⁹⁹

He permeates and pervades, floods and fills this very body²⁰⁰ with the zest and joy born of solitude.²⁰¹

[74]

78 Maharajah, just as if a skilled bathman or bathman's apprentice would pour bath powder into a brass basin and knead it together, sprinkling it again and again with water, so that that ball of bath lather—saturated, moisture-laden, permeated within and without—would not drip;²⁰²

78.2 even so, the monk permeates—this very body with the zest and joy born of solitude.

There is nothing of his entire body unpervaded by zest and joy born of solitude.

78.3 This, maharajah, is a fruit of recluseship, visible here and now, more excellent than the previous ones and more sublime.²⁰³

(2) THE 2ND DHYANA

79 Furthermore, maharajah, with the stilling of initial application and sustained application, by gaining inner tranquillity and oneness of mind, he attains and dwells in the **second dhyana**, free from initial application and sustained application, with zest and joy born of stillness [samadhi].²⁰⁴

/5:3), SD 41.6; (**Eka, dasaka**) **Cetanā, karaṇīya S** (A 11.2/5:312, *nibbidā*, SD 33.3b; **Paṭhama Mahānāma S** (A 11.12/5:329, 330 (×2), 331 ×2, 332), SD 99.3; **Dutiya Mahānāma S** (A 11.13/5:334), SD 99.4. This set is a shorter version of the 7 awakening-factors (*satta bojjhaṅga*): see (**Bojjhaṅga**) **Bhikkhu S** (S 46.5/5:72), SD 10.15 (2).

¹⁹⁷ The “comprehensive awakening pericope” [§§76-100]—with an additional passage on “knowledge of the mind-made body” (D 2,87-88)—is found in toto only here. The “full awakening pericope”—which is identical except for the similes and additional passage—is found mutatis mutandis in **Bhaya, bherava S** (M 4,27-33/1:22 f), SD 44.3 = **Dvedha Vitakka S** (M 19,18-24/1:117-24), SD 61.1. The introduction [§§76-88]—the 4 dhyanas up to knowledge of the mind-made body—forms the “comprehensive dhyana pericope.” It is the preamble to the attaining of psychic powers, as evident here.

¹⁹⁸ See **Dhyana**, SD 8.4(5).

¹⁹⁹ “Born of solitude,” *viveka, ja*; ie, it is the result of abandoning the hindrances: on the 3 kinds of solitude, see **The body in Buddhism**, SD 29.6a (1.5). On the omission of “one-pointedness of mind” (*cittassa ek’aggatā*) and “stillness” (*samādhi*) here, see **The layman and dhyana** @ SD 8.5.

²⁰⁰ Here “body” (*kāya*) refers to the “mental body” (*nāma, kāya*), ie, feeling (*vedanā*), perception (*saññā*), formations (*saṅkhāra*), and consciousness (*viññāṇa*) (Vism 4.175/169). AA however says that it refers to the “living physical body” (*karaja, kāya*, AA 3:232).

²⁰¹ These are the dhyana-factors: *vitakka vicāra pīti sukhasa ek’aggatā*, respectively.

²⁰² From “so that ... would not drip,” *sā’ssa nahāniya piṇḍī snehā’nugatā sneha, paretā santara, bāhirā phutā sinehena na ca paggharaṇī*.

²⁰³ This concludes the Buddha’s answer to the first part of the question asked in §39.

²⁰⁴ The 2nd dhyana is known as “the noble silence” (*ariya, tuṅhī, bhāva*) because within it initial application and sustained application (thinking and discursion, *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

He permeates and pervades, [75] floods and fills this very body with the zest and joy born of stillness [samadhi].

80 Maharajah, just as a lake with spring-water welling up from within,
having *no* inflow from the east, *no* inflow from the west, *no* inflow from the north, or *no* inflow
from the south, and

the skies not pouring frequent and timely torrents.²⁰⁵

Yet the cool spring welling up from within the lake
would permeate and pervade, flood and fill it with cool waters—
there being no part of the lake unpervaded by the cool waters.

80.2 Even so, the monk permeates this very body with the zest and joy born of stillness [samadhi].
There is nothing of his entire body unpervaded by zest and joy born of stillness [samadhi].

80.3 This, too, maharajah, is a fruit of recluship, visible here and now, more excellent than the
previous ones and more sublime.

(3) THE 3RD DHYANA

81 Furthermore, maharajah, with the fading away of zest,
he remains equanimous, mindful and clearly knowing, and
feels joy with the body.²⁰⁶

He attains and dwells in **the third dhyana**,

of which the noble ones declare, ‘Happily he dwells in equanimity and mindfulness.’

He permeates and pervades, floods and fills this very body with the joy free from zest.

82 Maharajah, just as in a pond of the blue lotuses, red and white lotuses, or white lotuses,²⁰⁷
born and growing in the water,

stay immersed in the water and flourish without standing up out of the water,
so that they are permeated and pervaded,

flooded and filled with cool water from their roots to their tips,

and none of those lotuses would be unpervaded with cool water;

82.2 even so, the monk permeates this very body with the joy free from zest,

so that there is no part of his entire body that is not pervaded with this joy free from zest.

82.3 This, too, maharajah, is a fruit of recluship, visible here and now, more excellent than the
previous ones and more sublime.

(4) THE 4TH DHYANA

83 Furthermore, maharajah, with the abandoning of joy and abandoning of pain,²⁰⁸
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.²⁰⁹

speak on the Dharma or observe the noble silence” (ie either talk Dharma or meditate). See **Dutiya Jhāna Pañha S**
(S 40.2/4:263 f), SD 24.12.

²⁰⁵ Be Ce M 39/1:277,4 = M:Be *devo ca na kālena kālaṃ sammā dhāraṃ anupaveccheyya; Ce devo ca kālena kālaṃ sammā dhāraṃ nānupaveccheyya. Ee Se omit na: devo ca kālena kālaṃ sammā dhāraṃ anupaveccheyya.*
For preferring the *na* reading, see **Dhyana** @ SD 8.4 (8.2).

²⁰⁶ On this point, see **The Buddha discovers dhyana** @ SD 33.1b (6.4.1) (On coming out of dhyana).

²⁰⁷ *uppala* (Skt *utpala*), *paduma* (*padma*) and *puṇḍarīka* respectively. This simile also found in **Kāya,gatā,sati S**
(M 119,20/3:93 f), SD 12.21. See **Āyācana S** (S 6.1) where the simile of lotuses in a pond is applied to beings of
different spiritual dispositions (S 6.1/1:138), SD 12.2.

²⁰⁸ “Joy and pain,” *sukha-dukkha*: this refers to the physical feelings. The next phrase—“pleasure and displeasure,” *domanassa-somanassa*—refers to mental feelings, which have been transcended earlier. Mental feelings need
to 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 its significance, see **Sall’atthana S** (S 36.6/4:207-210), SD 5.5.

He sits, pervading the body with a pure, bright mind,²¹⁰ so that there is no part of his entire body that is not pervaded by a pure, bright mind.

84 Maharajah, just as if a man were sitting covered from head to foot with a white cloth, [76] so that there would be no part of his body to which the white cloth did not extend;

84.2 even so, the monk sits, permeating the body with a pure, bright mind.

There is no part of his entire body that is not pervaded by pure, bright mind.

84.3 This, too, maharajah, is a fruit of recluship, visible here and now, more excellent than the previous ones and more sublime.²¹¹

Insight knowledge

85 ²¹²With his mind thus concentrated, purified, and bright, unblemished, free from defects,²¹³ pliant, malleable, steady and utterly unshakable,

he directs and inclines it to **knowledge and vision**, thus:

85.2 ‘This body of mine is form

composed of the 4 great elements,²¹⁴ born from mother and father.

He understands thus:

nourished with rice and porridge,

subject to inconstancy, rubbing, pressing, dissolution, and dispersion.²¹⁵

And this consciousness of mine lies attached here, bound up here.²¹⁶

86 ²¹⁷Maharajah, just as if there were a beautiful beryl gem of the purest water,²¹⁸

²⁰⁹ Here, **Vibhaṅga** gives 3 factors of the 4th dhyana—equanimity (*upekhā*), mindfulness (*satī*) 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 **Dhyana** @ SD 8.4 (5.4).

²¹⁰ See **Accharā Vagga** (A 1.6.1-2): “Monks, this mind is radiant (*pabhassara*), but it is defiled by defilements from outside. The ignorant ordinary person does not understand this as it really is. As such, for him there is no personal development.” (A 1:10). On reaching the 4th dhyana, the practitioner becomes directly aware of the naturally and truly pure state of the mind. See also A:ÑB 1999 §4.

²¹¹ Buddhaghosa (DA 219) says that the 4 formless attainments, when not explicitly mentioned, are to be understood (thus making up the 8 attainments, *aṭṭha samāpatti*). Although this is possible, but there is no reason for it, except as a later opinion. T W Rhys Davids has pointed out that “they are put into the text at Potṭhapāda [D 9.14-16/1:183 f], and it is difficult to see why they should not have been inserted here, if they were implied.” (D:RD 1:59 n1).

²¹² This and foll passage = (**Ānanda**) **Subha S** (D 10,2.21-22/1:209), SD 40a.13; also mutatis mutandis ar **Mahā Sākul’udāyi S** (M 77,29-36/2:17-22), SD 49.5.

²¹³ *Upakkilesa*: here pertaining to meditation, to be distinguished from *kilesa*, “defilement.” Perhaps the 10 “imperfections of insight” listed in Vism 20.105-130/633-638 are meant here, but potential hindrances at a certain stage of insight meditation. (Walshe)

²¹⁴ The 4 great (or primary) (*mahā,bhūtā*): earth, water, fire, wind (D 1:214; Vism 11.27; Abhs 154): see **Rūpa**, SD 17.2a.

²¹⁵ See **Vammika S** (M 23,4/1:144), SD 28.13 for parable of the anthill (representing the body).

²¹⁶ **D 2,85/1:76** (×2) = **M 109,9/2:17**; **M 23,4/1:144**, **74,9/500**; **S 35.105/4:83** = **A 9.15,2/4:386**; **S 55.21/5:369** f; **Nigrodha,miga J 12/1:146**. Cf Divy 180: *śātana,patana,vikiraṇa, vidhvamsanā,dharmatā*. See **Dīgha,nakha S** (M 74.9/1:500), SD 16.1 tr & nn. This statement means that consciousness here (in a physical being) is dependent on the physical body. RD points out that this and other passages disprove the idea that the (same) consciousness (*viññāṇa*) transmigrates. For holding such a view, Sāti was severely rebuked by the Buddha (M 38). A new re-linking consciousness (*paṭisandhi*) arises at conception, dependent on the old one (see Vism 17.164 ff).

²¹⁷ This and prec para are at **Sāmañña,phala S** (D 2,85-88/1:76 f) = **Subha S** (D 10,2.21-22/1:209) = **Mahā Sākuludāyi S** (M 77,29/2:17). The beryl parable, relating to the Bodhisattva’s gestation period (as a foetus), at **Mahāpadāna S** (D 14,1.21/2:13) = **Acchariya Abbhūta S** (M 123,12/3:121). *Paṇḍu,sutta* occurs in **Vidhura Paṇḍita J** (J 545/6:305), where E B Cowell & W H D Rouse tr it as “white thread” (J:C&R 6:147).

eight-faceted, well polished, clear, limpid, consummate in all its aspects,
through which runs a blue, or yellow, or red, or white thread, or brown thread²¹⁹—

and a man with good eyesight, taking it in his hand, were to reflect on it thus:

‘This is a beautiful beryl gem of the purest water—eight faceted, well polished, clear, limpid, consummate in all its aspects, through which runs a blue, or yellow, or red, or white, or brown thread,’²²⁰

86.2 even so, maharajah—with his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and utterly unshakable—

he directs and inclines it to knowledge and vision.

He understands thus:

‘This body of mine is form, composed of the 4 great elements,
born from mother and father, nourished with rice and porridge,
subject to uncertainty, rubbing, pressing, breaking up and destruction. [77]

And this consciousness of mine lies attached here, bound up here.’²²¹

86.3 This, too, maharajah, is a fruit of recluship, visible here and now, more excellent than the previous ones and more sublime.

Knowledge of the mind-made body

87 With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady and utterly unshakable,

he directs and inclines it to creating a **mind-made body**.²²²

87.2 From this body he creates another body, endowed with form,²²³

²¹⁸ *Maṇi veḷuriyo subho jātimā ...*. The word *veluriya* comes from a metathesis of *veruliya* comes Greek *beryllos*, “beryl,” whence German *Brille*, “spectacles” (originally, of beryl) (Walshe). It is not “lapis lazul”: see Alfred Master, 1944:304-307 & Arun Biswas, 1994:139-146.

²¹⁹ “Through which runs ... etc,” *tatra suttam āvutaṃ nīlaṃ vā pītaṃ vā lohitaṃ vā odātaṃ vā paṇḍu, suttam vā*. Rhys Davids tr *pīta* here as “orange-coloured,” and *paṇḍu* as “yellow” (D:RD 1:87), while Bodhi has as “yellow” and “brown” respectively (1989:44). Cf “clearly visible as if with a yellow thread strung through a jewel” (*vippasanne maṇi, ratne āvuta, paṇḍu, suttam viya*, J 1:51). *Paṇḍu, sutta* is found in **Vidhura Paṇḍita J** (J 545/6:305), where E B Cowell & W H D Rouse tr it as “white thread” (J:C&R 6:147). Both *pīta* and *paṇḍu* sometimes refer to “yellow.” SED def *pāṇḍu* as “yellowish white, white, pale.” Comys offer no explanation, except that the gem “is like the physical body, and the thread running through it, is like insight knowledge (*vipassanā, ñāṇa*)” (DA 1:211). DANT (New Subcomy) corrects “insight knowledge” to “insight consciousness” (*vipassanā, viññāṇa*, DANT:VRI 2:126). **Jothiko**: “Generally, ‘knowledge and vision’ is the ability, the state of clarity, enabling one to see even hidden things clearly. So the image of a transparent gem. It is both ‘higher than Jhāna’, if the absorptions are taken as ‘pleasant abiding in the here and now.’ And ‘less than the absorptions’ if they are used as a way of reaching full enlightenment. So, obviously, it is not the *sammā ñāṇa*—knowledge of liberation. The colors at old [sic] were often associated with natural phenomena. *Paṇḍu* is earthen colors, the word used even today to denote the dyeing of robes: various natural hues of brown, mostly. Just as *lohita* is both ‘blood’ and the color of ‘red,’ *pitta* [*pīta*] is ‘bile’ and its shades, mostly ‘light green,’ off yellow” (Email, 13 Nov 2006). It is possible that the six colours represent the six sense-consciousnesses. The first 4 colours are those of the colour *kaṣiṇa* meditations: see **Mahā Parinibbāna S** (D 16,3.29-32/2:110 f), SD 9. See *Viññāṇa* @ SD 17.8a (4.1).

²²⁰ Close parallel in **Mahā’padāna S** (D 14,1.21/2:13), SD 49.8 & **Acchariya Abbhūta S** (M 123,12/3:121), SD 52.2.

²²¹ This statement means that consciousness here (in a human being) is dependent on the physical body.

²²² “Mind-made body,” *mano, mayā kāya*. Such a body occupies space, but does not impinge on gross physical matter, for the ‘selfhood’ of a certain god with a mind-made body is said to be as large as two or three fields, but to cause no harm to anyone (A 3:122). With such a body, a person can exercise psychic powers such as going through solid objects, being in many places at once, or flying (D 1:78).” (1993:8 digital ed). Such a body, then could be called an “astral body,” but we need to take care not to read more than what the suttas tell us of it. See **Maha Sakul’udāyi S** (M 77,56), SD 49.5; also SID sv.

²²³ Exactly the same as the physical body (but mentally created). This mind-made body is what is mistaken for a soul or self.

mind-made, complete in all its parts, without defect in any faculty.²²⁴

88 Maharajah, just as if a man were to draw a muñja²²⁵ reed from its sheath, it would occur to him: ‘This is the sheath, this is the reed. The sheath is one thing, the reed another, but the reed has been drawn out from the sheath.’

88.2 Or, maharajah, as if a man were to draw a sword from its scabbard, it would occur to him: ‘This is the sword, this is the scabbard. The sword is one thing, the scabbard another, but the sword has been drawn out from the scabbard.’

88.3 Or, maharajah, as if a man were to pull a snake out from its slough, it would occur to him: ‘This is the snake, this is the slough. The snake is one thing, the slough another, but the snake has been pulled out from the slough’;

88.4 Even so, maharajah, with his mind thus *concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady and utterly unshakable*,

from this body he creates another body, endowed with form, mind-made, complete in all its parts, without defect in any faculty.

88.5 This, too, maharajah, is a fruit of recluseship, visible here and now, more excellent than the previous ones and more sublime.

KNOWLEDGE OF THE MODES OF SUPERNORMAL POWER

Mundane superknowledge [§89-98]

(1) PSYCHIC POWERS

89 With his mind thus *concentrated, purified, and bright, unblemished, free from defects,²²⁶ pliant, malleable, steady and utterly unshakable*,

89.2 he directs and inclines it to **[78] the manifold psychic powers**, thus:²²⁷

- (1) Having been one, he becomes many; having been many, he becomes one.
- (2) He appears, and disappears.
- (3) He goes unhindered through walls, through ramparts, and through mountains as if through space.
- (4) He dives in and out of the earth as if it were water.
- (5) He walks on water without sinking as if it were earth.
- (6) Sitting cross-legged, he goes through the air like a winged bird.
- (7) With his hand he touches and strokes even the sun and the moon, so mighty, so powerful.
- (8) He has power over his body up to as far as the Brahma world.²²⁸

90 Maharajah, just as a skilled potter or his assistant could craft from well-prepared clay whatever kind of pottery vessel he likes,

90.2 or, maharajah, as a skilled ivory-carver or his assistant could craft from well-prepared ivory any kind of ivory-work he likes,

²²⁴ *Ahīn-indriya*: D 2:13,17 (DA 11), 436,8-10 = M 3:121,20 (MA 4:181,11-13); D 1:77,11 ≠ M 2:17,26 (MA = AA), 18,6; Nm 340,15; Nc 209,21; D I 34,24 (= *paripuṇṇ'indriyo*, AA), 186,14 f, 195,26.

²²⁵ *Saccharum munja*.

²²⁶ *Upakkilesa*: see §85 n.

²²⁷ *Eko'pi hutvā bahudhā hoti, bahudhā'pi hutvā eko hoti; āvibhāvaṃ tiro,bhāvaṃ tiro,kuṭṭam tiro,pākāram tiro,-pabbatam asajjamāno gacchati seyyathā'pi ākāse. Pathaviyāpi ummujj'animumjam karoti seyyathā'pi udake. Udake'pi abhijjamāne gacchati [Ce Ke abhijjamāno] seyyathā'pi pathaviyā. Ākāse'pi pallaṅkena kamati seyyathā'pi pak-khī sakūṇo. Ime'pi candima,sūriye evam mah'iddhike evam'mahā'nubhāve pāṇinā parāmasati parimajjati. Yāva brahma,lokāpi kāyena vasam vatteti. Buddhaghosa takes āvibhāvaṃ tiro,bhāvaṃ to be a distinct power, giving a list of 8 powers (Vism 12.69). The syntax of the Sutta passage, Gethin notes, might be read as suggesting only 7 distinct powers (ie, taking powers 2+3 as one). (*The Buddhist Path to Awakening*, 2001: 82 n6). Cf **Kevaḍḍha S** (D 11) where the Buddha disapproves of exhibiting such powers (D 11.4-5/1:213 f), SD 1.7. See **Miracles**, SD 27.15a.*

²²⁸ *Yāva brahma,lokā pi kāyena va samvatteti* [Be:Ka *vasam vatteti*; also at M 12/1:69,18].

90.3 or, maharajah, as a skilled goldsmith or his assistant could craft from well-prepared gold any kind of gold article he likes—

90.4 even so, maharajah, with his mind *thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady and utterly unshakable,*

90.5 he directs and inclines it to the manifold psychic power:

(1) *Having been one he becomes many; having been many he becomes one.*

(2) *He appears, and disappears.*

(3) *He goes unhindered through walls, through ramparts, and through mountains as if through space.*

(4) *He dives in and out of the earth as if it were water.*

(5) *He walks on water without sinking as if it were earth.*

(6) *Sitting cross-legged, he goes through the air like a winged bird.*

(7) *With his hand he touches and strokes even the sun and the moon, so mighty, so powerful. [79]*

90.6 This, too, maharajah, is a fruit of recluseship, visible here and now, more excellent than the previous ones and more sublime.

(2) CLAIRAUDIENCE (DIVINE EAR)

91 With his mind *thus concentrated, purified, and bright, unblemished, free of defects, pliant, malleable, steady and utterly unshakable,*

91.2 he hears, by means of **the divine-ear element**,²²⁹ purified and surpassing the human, both kinds of sounds: divine and human, whether near or far.

92 Maharajah, just as if a man travelling along a highway were to hear the sounds of the bheri [conical drum], the mirutangkam [barrel-drum],²³⁰ the conch-shell, cymbals, and the dindima [small drum], he would know,

‘That is bheri sound; that is mirutangkam sound; that is conch sound; that is cymbal sound; that is dindima sound’—even so, maharajah, with his mind *thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady and utterly unshakable*,²³¹

92.2 he hears, by means of the divine ear-element, purified and surpassing the human, both kinds of sounds, divine and human, whether near or far.

92.3 This, too, maharajah, is a fruit of recluseship, visible here and now, more excellent than the previous ones and more sublime.

(3) MIND-READING

93 With his mind *thus concentrated, purified, and bright, unblemished, free of defects, pliant, malleable, steady and utterly unshakable,*

93.2 he directs and inclines it to the knowledge of mind-reading.²³² He understands the minds of other beings, other individuals, having encompassed them with his own mind.²³³

He understands a mind with lust as a mind with lust,

and a mind without lust as a mind without lust. **[80]**

He understands a mind with aversion as a mind with aversion,

and a mind without aversion as a mind without aversion.

He understands a mind with delusion as a mind with delusion,

and a mind without delusion as a mind without delusion.

²²⁹ “Divine-ear element,” *dibba,sota,dhātu*, clairaudience. See **Miracles**, SD 27.5a (5.2).

²³⁰ “Mirutangkam,” tom-tom or mridanga (*mudīṅga*, v1 *mutīṅga*; Skt *mṛdaṅga*, lit “body of clay”), a double-headed Indian barrel drum, related to the modern *mridanga*. As at **Sāmañña,phala S** (D 2,90/2:79), SD 8.10. See also **Mahā Sudassana S** (D 17,1.3.4), SD 36.12 & **Āṇī S** (S 20.7,2/2:266 f), SD 11.13 for n & picture

²³¹ For a different use of the parable of these sounds, see **Danta,bhūmi S** (M 125,12.12), SD 46.3.

²³² “Knowledge of mind-reading,” *ceto,pariya,ñāna*.

²³³ The foll section (italicized) is a list of mental states is apparently taken from **Satipaṭṭhāna Ss** (D 22.12/2:299 = M 10,34/1:59), where it fits more appropriately (Walshe, D:W 546 n131). For another def of mind-reading (4 kinds), see **Sampasādaniya S** (D 28,6/3:103 f), SD 14.10.

He understands a contracted mind [due to sloth and torpor] as a contracted mind,
 and a distracted mind [due to restlessness and remorse] as a distracted mind.
 He understands an exalted mind [through the lower or higher dhyana] as an exalted mind,
 and an unexalted mind [not developed by dhyana] as an unexalted mind.
 He understands a surpassable mind as a surpassable mind,
 and an unsurpassable mind as an unsurpassable mind²³⁴.
 He understands a concentrated mind as a concentrated mind,
 and an unconcentrated mind as an unconcentrated mind.
 He understands a freed mind as a freed mind,
 and an unfreed mind as an unfreed mind.

94 Maharajah, just as if **a man or woman, a youth or a maiden,**²³⁵ **fond of ornaments,** examining the reflection of his or her own face in a bright mirror or a bowl of clear water would know ‘blemished’ if it were blemished, or ‘unblemished’ if it were not—

94.2 even so, maharajah, with his mind thus *concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady and utterly unshakable,*

84.3 he understands the minds of other beings, other individuals, having encompassed them with his own mind.

*He understands [understands] a mind with lust as a mind with lust,
 and a mind without lust as a mind without lust.*

*He understands a mind with aversion as a mind with aversion,
 and a mind without aversion as a mind without aversion.*

*He understands a mind with delusion as a mind with delusion,
 and a mind without delusion as a mind without delusion.*

*He understands a contracted mind [due to sloth and torpor] as a contracted mind,
 and a distracted mind [due to restlessness and remorse] as a distracted mind.*

*He understands an exalted mind [through the lower or higher dhyana] as an exalted mind,
 and an unexalted mind [not developed by dhyana] as an unexalted mind.*

*He understands a surpassable mind as a surpassable mind,
 and an unsurpassable mind as an unsurpassable mind²³⁶.*

*He understands a concentrated mind as a concentrated mind,
 and an unconcentrated mind as an unconcentrated mind.*

*He understands a freed mind as a freed mind,
 and an unfreed mind as an unfreed mind.*

—he understands each of them just as it is. **[81]**

94.5 This, too, maharajah, is a fruit of recluseship, visible here and now, more excellent than the previous ones and more sublime.

(4) THE KNOWLEDGE OF THE RECOLLECTION OF PAST LIVES²³⁷

95 With his mind thus *concentrated, purified, and bright, unblemished, free of defects, pliant, malleable, steady and utterly unshakable,*

he directs and inclines it to **the knowledge of the recollection of past lives.**²³⁸

²³⁴ Unsurpassable (*anuttaram*) mind, probably syn with “developed” mind. See D:W 592 n667.

²³⁵ *Itthī vā puriso vā daharo yuvā.*, as at V 2:255, 3:68; **Sāmañña,phala S** (D 2,92/1:80); **Mahā Sakul’udāyi S** (M 77,19,31/2:19), **Ākañkheyya S** (M 5/1:32), **Vitakka,sañṭhāna S** (M 20/1:119); **Jātaka Nidāna,kathā** (J 1:5).

²³⁶ Unsurpassable (*anuttaram*) mind, prob synonymous with “developed” mind. See D:W 592 n667.

²³⁷ This knowledge and the foll two (ie 4-6) constitute “**the 3 knowledges**” (*te,vijjā*) of the Buddha and the arhats (D 3:220, 275; A 5:211), and is a shorthand for “**the 6 knowledges**” (*cha-l-ābhiñña*) listed here and elsewhere.

²³⁸ *Pubbe,nivāsanañussati,ñāṇa*, lit “the knowledge of the recollection of past abidings [existences].” 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.

95.2 With the divine eye, purified, surpassing the human,²³⁹
 he recollects his 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 contractions, many aeons of cosmic expansions,
 many aeons of cosmic contractions and expansions, 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, maharajah, he recollects his manifold past lives in their modes and details.²⁴⁰

96 PARABLE OF THE TRAVELLER. Just as if a man were to go from his home village to another village, and then from that village to yet another village, and then from that village back to his home village, it would occur to him,

‘I went from my home village to that village over there. There I stood in such a way, sat in such a way, talked in such a way, and remained silent in such a way. From that village I went to that village over there, and there I stood in such a way, sat in such a way, talked in such a way, and remained silent in such a way. From that village I came back home’;²⁴¹ [82]

96.2 Even so, maharajah, with his mind thus concentrated, purified, and bright, unblemished, free of defects, pliant, malleable, steady and utterly unshakable,

he directs and inclines it to the knowledge of the recollection of past lives.²⁴² He recollects his 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 contractions, many aeons of cosmic expansions, many aeons of cosmic contractions and expansions, 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, maharajah, he recollects his manifold past lives in their modes and details.

96.3 This, too, maharajah, is a fruit of recluseship, visible here and now, more excellent than the previous ones and more sublime.

(5) THE KNOWLEDGE OF DEATH AND BIRTH (THE DIVINE EYE):

97 With his mind thus concentrated, purified, and bright, unblemished, free of defects, pliant, malleable, steady and utterly unshakable,

97.2 he directs and inclines it to **the knowledge of the passing away and re-arising of beings.**²⁴³

He sees—by means of the divine eye [clairvoyance],²⁴⁴ purified, surpassing the human—

²³⁹ So *dibbena cakkhunā visuddhena atikkanta, manussakena*.

²⁴⁰ This knowledge is detailed at Vism 13.13-71/411-423.

²⁴¹ The 3 villages represent the “3 existences” (*tīsu bhavesu*), ie, the sense world, the form world, and the formless world (DA 1:224).

²⁴² *Pubbe, nivāsanānussati, ñāṇa*, lit “the knowledge of the recollection of past abidings [existences].” 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.

²⁴³ *Cutūpapāta ñāṇa*, “the knowledge of the falling away and rebirth (of beings),” or “knowledge of rebirth according to karma” (*yathā, kammūpaga ñāṇa*), or “the divine eye” (*dibba, cakkhu*): see foll n.

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

97.3 But these beings—

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—

after death, with the body’s breaking up, have reappeared in a happy destination, in heaven.’

97.4 Thus, maharajah, by means of the divine eye, [83] he sees beings passing away and re-arising, and he understands 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.

98 PARABLE OF THE CITY SQUARE.²⁴⁵ Maharajah, just as if there were a mansion in the central square [where four roads meet], and a man with good eyesight standing on top of it were to see people entering a house, leaving it, wandering along the carriage-road, and sitting down in the central square [where four roads meet]. It would occur to him,

‘These people are entering a house, leaving it, walking along the streets, and sitting down in the central square [where four roads meet].’²⁴⁶

98.2 Even so, maharajah, with his mind thus *concentrated, purified, and bright, unblemished, free of defects, pliant, malleable, steady and utterly unshakable,*

*he directs and inclines it to the knowledge of the passing away and re-arising of beings.*²⁴⁷ *He sees—by means of the divine eye [clairvoyance], purified and surpassing the human—beings passing away and re-arising, and he understands 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—who were endowed with bad conduct of body, speech, and mind, who reviled the noble ones, held wrong views and undertook actions under the influence of wrong views—after death, with the body’s breaking up, have re-arisen in a plane of misery, an bad destination, a lower realm, in hell.

But these beings—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—after death, with the body’s breaking up, have reappeared in a happy destination, in heaven.’

Thus, maharajah, by means of the divine eye, he sees beings passing away and re-arising, and he understands 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.

²⁴⁴ *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 prec n.

²⁴⁵ On this parable, see also SD 2.17(8).

²⁴⁶ On the significance of this simile in confirming canonical acceptance of the intermediate state (*antarā, bhava*), see “**Is rebirth immediate?**” SD 2.17.8.

²⁴⁷ *Cutūpapāta ñāṇa*, “the knowledge of the falling away and rebirth (of beings),” or “knowledge of rebirth according to karma” (*yathā, kammūpaga ñāṇa*), or “the divine eye” (*dibba, cakkhu*): see foll n.

98.4 This, too, maharajah, is a fruit of recluseship, visible here and now, more excellent than the previous ones and more sublime.

(C) ACCOMPLISHMENT OF WISDOM

(*paññā,sampadā*)

(6) THE KNOWLEDGE OF THE DESTRUCTION OF MENTAL INFLUXES.

99 With his mind thus *concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady and utterly unshakable*, the monk directs and inclines it to the knowledge of the destruction of the mental influxes.²⁴⁸

99.2 He understands, as it really is,	‘This is suffering’; [84]
he understands, as it really is,	‘This is the arising of suffering’;
he understands, as it really is,	‘This is the ending of suffering’;
he understands, as it really is,	‘This is the path to the ending of suffering’; ²⁴⁹
he understands, as it really is,	‘These are mental influxes’;
he understands, as it really is,	‘This is the arising of influxes’;
he understands, as it really is,	‘This is the ending of influxes’;
he understands, as it really is,	‘This is the path to the ending of influxes’. ²⁵⁰

99.3 His mind, thus knowing, thus seeing, is released from the influx of sensual desire, the influx of existence, the influx of ignorance.²⁵¹ With release, there is the knowledge, ‘Freed (am I)!’

He directly understands, ‘Birth is ended. The holy life has been lived. Done is that which needs to be done. There is nothing further beyond this.’²⁵²

100 Maharajah, just as if there were **a pool of water in a mountain glen**, clear, limpid, unsullied,²⁵³ where, a person with good eyes, from its edge, would see shellfish and shells, or gravel and pebbles, or shoals of fish moving about or resting in it,²⁵⁴ and it would occur to him,

²⁴⁸ *Āsava-k,khaya,nāṇa*. The term *āsava*, “mental influxes, or mental fluxes” (lit “inflow, outflow”) 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, bad (influence), or simply left untranslated. The Abhidhamma lists 4 *āsava*: the influxes of (1) sense-desire (*kām’āsava*), (2) (desire for eternal) existence (*bhav’āsava*), (3) wrong views (*diṭṭh’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 3 influxes (omitting the influx of views) 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*.

²⁴⁹ These 4 statements on suffering pose an interesting problem: they are not called “noble truths” here (nor in **Ariya Pariyesanā S**, M 26,43). Norman remarks that these 4 statements, which also likewise appear in **Mahā Sacca 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.

²⁵⁰ As in **Ariya Pariyesanā S** (M 26,42), SD 1.11. 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)

²⁵¹ See §99.1 n above on *āsava-k,khaya,nāṇa*.

²⁵² *Nāparam itthatāya*: lit. “there is no more of ‘thusness.’” See **Mahā,nidāna S** (D 15,32), SD 5.17.

²⁵³ “Clear, limpid, unsullied,” *accho vipassanno anāvilo*.

²⁵⁴ *Udaka,rahado accho vippasanno anāvilo tattha cakkhumā puriso tīre thito passeyya sippi,sambukam pi sak-khara,kaṭṭhalam pi maccha,gumbam pi carantam pi tiṭṭhantam pi*. This whole section also in **Pañihita Acchanna Vagga** (A 1.5.5-6) in the same context, differently worded.

‘This pool of water is clear, limpid, and unsullied. Here are these shells, gravel, and pebbles, and also these shoals of fish swimming about and resting’—

100.2 even so, with his mind thus *concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and utterly unshakable,*

the monk directs and inclines it to the knowledge of the ending of the mental influxes.

He understands, as it really is,	‘This is suffering’;
he understands, as it really is,	‘This is the arising of suffering’;
he understands, as it really is,	‘This is the ending of suffering’;
he understands, as it really is,	‘This is the path to the ending of suffering’;
he understands, as it really is,	‘These are mental influxes’;
he understands, as it really is,	‘This is the arising of influxes’;
he understands, as it really is,	‘This is the ending of influxes’;
he understands, as it really is,	‘This is the path to the ending of influxes.’

100.3 Thus knowing, thus seeing,
 the mind is *released* from the influx of sensual desire,
 the mind is *released* from the influx of existence,
 the mind is *released* from the influx of ignorance.

With release, there is the knowledge, ‘Freed! [It is freed!]’

He understands, ‘Birth is ended,
 the holy life has been lived,
 done is that which needs to be done.

There is nothing further beyond this.’ [85]

100.4 This, too, maharajah, is a fruit of recluseship, visible here and now, more excellent than the previous ones and more sublime. And as for another visible fruit of recluseship, higher and more sublime than this, there is none.²⁵⁵ [§39]

Ajātasattu’s refuge-taking

101 When this was said, the rajah Ajātasattu Vedehi,putta of Magadha said this to the Blessed One:

“Excellent, bhante! Excellent, bhante! Just as if, bhante, one

were to place upright what had been overturned, or

were to reveal what was hidden, or

were to show the way to one who was lost, or

were to hold up a lamp in the dark so that those with eyes could see forms,

even so, in numerous ways, the Dharma has been made clear by the Blessed One.

Bhante, I go to the Blessed One for refuge, to the Dharma, and to the community of monks. May the Blessed One remember me as a layman who has gone for refuge, from this day forth, for life.

Ajātasattu’s confession

101.2 Bhante, I have transgressed²⁵⁶—just as one foolish, as one confused, as one unskillful—as to have killed my own father—a righteous man, a righteous rajah—for the sake of the throne [sovereignty]!²⁵⁷

Bhante, may the Blessed One accept my transgression as a transgression,²⁵⁸ so that I may henceforth show restraint.²⁵⁹

²⁵⁵ All the preceding “fruits” lead up to this, which alone, as RD points out is exclusively Buddhist. See n42.

²⁵⁶ *Accayo mam bhante accagamā*. See Intro (6.2).

²⁵⁷ *Accayo mam bhante accagamā yathā, bālam yathā, mūlham yathā, akusalam, yo ’ham pitaram dhammikam dhamma, rājānam issariya, kāraṇā jīvitā voropesin.*

102 “Yes, maharajah, you have transgressed— just as one foolish, as one confused, as one unskillful—as to have killed your own father, a righteous man, a righteous rajah, for the sake of he throne.

But, maharajah, since you see your transgression as a transgression, and make amends in accordance with the Dharma, we accept it.²⁶⁰

For, maharajah, this is progress in the discipline of the noble ones when one, having seen a transgression as a transgression, makes amends in accordance with the Dharma, and shows restraint henceforth.”²⁶¹

103 When this was said, the rajah Ajātasattu Vedehi,putta of Magadha said to the Blessed One: “Well, then, bhante, we must now depart. We have much work, many duties.”

“Maharajah, please do now as you deem fit.”²⁶²

The rajah Ajātasattu Vedehi,putta of Magadha, joyfully approving of the Blessed One’s words, rose from his seat, bowed down to him, and, keeping the Buddha to his right, departed.

104 Then, not long after [86] the rajah Ajātasattu Vedehi,putta of Magadha had left, the Blessed One addressed the monks:

“The rajah is uprooted, monks; the rajah is tormented!²⁶³ Had he not killed his father—that righteous man, that righteous rajah—the dustless, stainless Dharma eye²⁶⁴ would have arisen to him even as he sat in this very seat.”²⁶⁵

²⁵⁸ Meaning, “Please take my transgression or lapse for what it is, a result of my unmindfulness.” Such an endorsement by the Buddha, another monk, or teacher, means that the error is “contained” and left where it should be, in the past, so that the person may go on to cultivate spiritually.

²⁵⁹ *Tassa me bhante bhagavā accayaṃ accayato paṭiggaṇhātu āyatim saṃvarāyā ti.* The essence is that “I hereby acknowledge my transgression: please accept this acknowledgement.” Both this confession and the foll para (the Buddha’s response) are stock monastic formula used when confessing transgressions (V 1:314, 4:18 f). On confession, see Intro (6).

²⁶⁰ *Yato ca kho tvaṃ mahā,rāja accayaṃ accayato disvā yathā dhammaṃ paṭikarosi, tan te mayaṃ paṭiggaṇhāma.* “We accept,” *paṭiggaṇhāma*, sometimes, but improperly, “we forgive”; here the 1st pl is not the royal pronoun, but the Buddha, on behalf of the Sangha, “forgives” the transgression. See Intro (6.2).

²⁶¹ Cf dialogue between the Buddha and Ajātasattu (Ajātasātru) [§§101.2-102] and Bṛhad-Āraṇyaka Upaniṣad 4.

²⁶² *Yassa dāni tvaṃ mahārāja kālaṃ maññasī ti*, lit “Please, maharajah, do what you think it is now the time to do.” This is stock: **Sāmañña,phala S** (D 2,103/1:85) SD 8.10; **Mahā’padāna S** (D 14,2.1/2:21), SD 49.8; **Mahā Parinibbāna S** (D 16,3.6/2:104), SD 13; **Sekha S** (M 53,3/1:354), SD 21.14; **Kaṇṇaka-t,thala S** (M 90,17/2:132 f), SD 10.8; **Gopaka Moggallāna S** (M 108,28/3:14), SD 33.5; **Puṇṇ’ovāda S** (M 145,6/3:269 = S 35.88/4:62,31), SD 20.15); **Avassuta S** (S 35.243/4:183,15+30); **Khemā Therī S** (S 44.1/4:379,29); **Vesālī S** (S 54.9/5:321,16, 17); **Thapatayā S** (S 55.6/5:348,27). See Joy Manné, “On a departure formula and its translation,” *Buddhist Studies Review* 10, 1993:27-43.

²⁶³ *Khatāyaṃ bhikkhave rājā, upahatāyaṃ bhikkhave rājā.* RD errs here: “This king, brethren was deeply affected, he was touched in heart.” Lit. “injured and devastated” or “uprooted and destroyed,” the expression indicates that Ajātasattu was inhibited by his karma from obtaining the results that would otherwise have accrued, since parricide (intentional killing of one’s parent) is one of the bad acts “with immediate result” (in the next world) that cannot be avoided. DA remarks that he was unable to sleep until his visit to the Buddha. The passive present verb *khata* comes from *khanati*, which has two forms in Skt: (1) *kṣaṇoti*, “hurts, injures, impairs” (V 2:26 = M 1:132; A 3:350), as *khata* it is common (V 5:161; **D 1:86**; S 1:27; A 1:89); (2) *khanati*, “digs, digs up, excavates” (V 3:48, 4:32; M 2:51; S 1:127; A 5:159; Dh 247; U 15; Tha 402), but *khata* is Commentarial (VA 755). However, both senses can apply here, although historically the first sense is meant. The present participle *upahata* (V 5:168; **D 1:86**; Dh 134) comes from *uphanati*, “hits, comes into contact with, reaches; hurts, damages, impairs” (S 4:56, 5:325; Tha 325). *Upahanati* is formed by the preverb *upa* (means “close up to, almost”) + *hanati* (to strike; to kill). See DP svv.

²⁶⁴ “The opening of the Dharma-eye (*dhamma,cakkhu*)” refers to one’s “entering the stream,” thus irrevocably walking the path. Spiritually, as such, it is superior to the divine eye (*dibba,cakkhu*) (§95), which is merely an advanced form of clairvoyance but inferior to the wisdom eye (*paññā,cakkhu*) or the wisdom of the arhat. The Cūḷa Niddesa mentions 5 kinds of eyes: (1) the physical eye (*maṃsa,cakkhu*); (2) the divine eye (*dibba,cakkhu*); (3) the wisdom eye (*paññā,cakkhu*) of the arhats; (4) the buddha eye (*buddha,cakkhu*); and (5) the universal eye (*samanta,-cakkhu*), the omniscience of the buddhas (Nc 235; nos 1-2 are at It 52): see **Kaṇṇaka-t,thala S** (M 90/2:125-133), SD 10.8 (2) & **Sandaka S** (M 76), SD 35.7. On the divine eye, see n in §95.

This is what the Blessed One said. The monks joyfully approved of²⁶⁶ the Blessed One's words.

— evaṃ —

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²⁶⁵ The Buddha's remark here means that despite Ajāta, sattu's confession, his karma of having killed his own father still prevents him from attaining streamwinning there and then (MA 3:11; J 1:510, cf 5:262 f). Ajātasattu's parricide (*pītu, ghāta*) is mentioned by Buddhaghosa as being the worst of its kind (AA:SHB 1:335; cf J 3:406), and is often given as an example of a “destructive karma” (*upacchedaka, kamma*; Abhs:BRS 202) which is capable of preventing or stopping the effects of wholesome karma, or in the case of Aṅguli, māla, of stopping unwholesome karma (AA 2:218). Patricide is also an “immediate karma” (*ānantariya, kamma*): see Abhs:BRS 204. Dīgha Comy says that Ajātasattu, upon dying, was born in “iron cauldron hell” (*loha, kumbhiya niraya*). He will suffer there for 60,000 years, after which he would attain nirvana as a pratyeka, buddha named Vidita, visesa or Vijitāvī (DA 1:237 f).

²⁶⁶ *Attamanā ... abhinandunī*. The monks rejoiced in approval.

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