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(Sāla,vatikā) Lohicca Sutta

The Discourse on Lohicca (of Sāla,vatikā) | D 12/1:224-234

Theme: Ineffective teachers and the true teacher

Translated by Piya Tan ©2007, 2010

1 Sutta background

1.1 THE NAME LOHICCA. The name Lohicca appears only twice in the early Pali texts, that is, **the (Sāla,vatikā) Lohicca Sutta** (D 12) and **the (Makkarakāṭa) Lohicca Sutta** (S 35.132).¹ As such, it may be difficult to ascertain whether *Lohicca* is his name or the name of a place. In fact, **T W Rhys Davids**, in his translation, notes: “This [name Lohicca] is, I think, a local name; the name of the place from which he had come. If that be so, the better rendering throughout would be ‘the Lohicca Brahman’.” (D:RD 1:288 n1).

The Sanskrit form of the name is *Lohitya*. According to the Sanskrit-English Dictionary (SED), amongst other things, *lohicca* is the name of “the Brahmaputra river” and also a “name of a village.” It is unlikely that Lohicca’s own name has anything to do with the Brahmaputra river, as it is located too far to the north (across Tibet) and then far to the eastern mountains before forming a delta on the Bay of Bengal. The kingdom of Lohitya, too, was located on the Brahmaputra during the Epic Period.²

The Commentaries are unhelpful. The Commentary on the Dīgha only says that Lohicca is “the name of the brahmin” (*Lohiccōti tassa brāhmaṇassa nāmanā*, DA 2:394). If we accept the Subcommentary’s explanation, then we can take Lohicca as a clan-name, a name based in turn on that of an ancestor, Lohita (“red”) (DAṬ 1:513).

1.2 OTHER VERSIONS OF THE LOHICCA SUTTA. The Lohicca Sutta (in Pali) has a Chinese version preserved in **the Dīrgha Āgama**, and there are also **Sanskrit fragments** discovered in Turfan (in Central Asia).³ The Chinese version of the Lohicca Sutta is called 露遮經 *Lùzhē jīng* (DĀ 29),⁴ where Lohicca is called 露遮 *lùzhē*. The Chinese version is very much abridged, that is, shorter than the Pali, covering less than three A-4 printed pages. There, Lohicca first visits the Buddha who teaches him the Dharma. He then invites the Buddha for a meal on the next day. It is on his way home, that wrong view arises in him. Early the next morning, when the meal is ready, he asks the barber (unnamed) to announce it to the Buddha.

As in the Pali sutta, in the Chinese version, too, the barber informs the Buddha of Lohicca’s wrong view. After the meal-offering, the Buddha questions Lohicca and corrects his wrong view. The teachings are same as those in the Pali version, especially the three kinds of teachers who should not teach. The whole of the *sāmañña,phala* passage, however, has been abridged to just a few lines. The Chinese version closes with Lohicca going for refuge.

1.2 SUTTA SUMMARY AND COMMENTS

1.2.1 Lohicca and Bhesika. **The (Sāla,vatikā) Lohicca Sutta** (D 12) records what is apparently the Buddha’s only teaching given at the brahmin village of Sāla,vatikā (or Sāla,vatī) in Kosala [§2+n]. It is given to the village lord, the brahmin Lohicca [1.1], who has received Sāla,vatikā as a fief (*brahma,dey-*

¹ **(Makkarakāṭa) Lohicca S** (S 35.132) mentions Lohicca, a brahmin of Avantī, capital of Ujjenī (SW of the central Gangetic basin). Once when Mahā Kaccāna is living there in a forest hut, some of Lohicca’s pupils verbally abuse the monks. Kaccāna talks to them, telling them how the brahmins of their time, unlike those of old, have degenerated into holding wrong views and being materialistic. The pupils inform Lohicca, who then visits Kaccāna, and they discuss these statements. In the end, he becomes Kaccāna’s follower. (S 35.132/4:116-121).

² http://en.wikipedia.org/wiki/Lauhitya_Kingdom & http://en.wikipedia.org/wiki/Kingdoms_of_Ancient_India.

³ SHT III 806 (?); IV 495c; V 1352a+b; VI 1413; VIII 1918; IX 2330. See SHT 1965 (vol I), 1968 (vol II), 1971 (vol III), 1980 (vol IV), 1985 (vol V), 1989 (vol VI), 1995 (vol VII), 2000 (vol VIII), 2004 (vol IX). SHT = Sanskrithandschriften aus den Turfanfunden (Verzeichnis orientalischer Handschriften in Deutschland), L Sander, E Waldschmidt, K Wille (eds), Wiesbaden: Franz Steiner.

⁴ DĀ 29 = T1.112c20-114b1. See http://w3.cbeta.org/cgi-bin/goto.pl?linehead=T01n0001_p0112c20.

ya)⁵ from king Pasenadi of Kosala. Lohicca appears to be a sort of cynic who, although he believes in the possibility of personal spiritual attainment, thinks that it is pointless for such a person to teach it to another [2].

However, despite his negative moral outlook, he feels compelled to invite the Buddha for a meal [§3]. This is not exactly an act of faith, as he does not himself pay a courtesy call on the Buddha, but instead sends the barber **Bhesika** (called Rosikā in the Burmese and Siamese manuscripts. following the Commentary), also known as Rosika,⁶ to convey the invitation⁷ [§5]. Indeed, he is the only one to do so: for, even the politically-correct Soṇa,daṇḍa himself, goes with the flow of his village folk to see the Buddha.⁸

Lohicca's servant, the barber Bhesika, plays a small but pivotal role in not only conveying Lohicca's invitation to the Buddha [§§6-7], but also in informing the Buddha of his master's wrong view [§8].⁹ Besides this crucial act, from the way Bhesika addresses the Buddha (as *bhante* and *bhagavā*), too, we know that he is the Buddha's follower.¹⁰

1.2.2 Parables and personal development. Having finished his meal, the Buddha, instead of his usual post-meal thanksgiving, initiates a dialogue with Lohicca to rectify his wrong view [§9]. When Lohicca admits to his wrong view, the Buddha, using two parables, first shows the *ethical* flaw in Lohicca's wrong view. If Lohicca were alone to have access to his village's wealth, no one else would benefit [§10]. Raising his ante, as it were, the Buddha then argues that if the rajah Pasenadi himself were to have Kosala's wealth all to himself, no one else would benefit, too, but on a larger scale [§11].

On an even *higher level*, argues the Buddha, Lohicca's wrong view that one who with spiritual attainment should not teach it to others, would actually prevent those with the capacity for attaining liberation from doing so [§13]. Or, worse still, on a *wider scale* (for the world), Lohicca's wrong view would prevent even good people from attaining spiritual happiness, including heavenly rebirth [§14]. The scale of such a wrong view, warns the Buddha, brings about a painful fruit: either a hellish state or an animal birth [§15] [3].

1.2.3 Three kinds of teachers. Then, the Buddha explains to Lohicca what kind of teachers should *not* teach, that is, to say:

- (1) a teacher who has *not* attained the goal of what he teaches, with disciples who do not listen to him, too; [§16]
- (2) a teacher who has *not* attained the goal of what he teaches, but with disciples who do listen to him; [§17] and
- (3) a teacher who *has* attained the goal of what he teaches, but disciples who do not listen to him. [§18]

In the first two cases, the teachers are both *not* practising what they preach. As such, since they do not have a direct experience of true reality, their teachings are spiritually ineffective whether their disciples are tractable or not. In the third case, although the teacher has attained the goal, his disciples are not tractable, that is, he would not really benefit others. Each of these teachers are also linked to a parable [3].

⁵ Skt *brahma,deya*, "a supreme gift," ie land granted to brahmins by the kings of Kosala (**Ambaṭṭha S**, D 3.1.-1b/1:87 = SD 21.3, qv) or of Magadha (**Kūṭa,danta S**, D 5.1b/1:127 = SD 22.8. qv) for perpetuity.

⁶ Comy: It is said (*kira*) that he was the brahmin's loving friend (*piya,sahāyaka*, DA 1:395). However, it would be strange that a brahmin lord would have a low-caste barber as a close friend. On the other hand, we do find the Sakya Upāli, attending to the young Sakya kshatriyas, Bhaddiya, Anuruddha, Ānanda, Bhagu and Kimbila (along with Deva,datta), all of whom renounced the world together (Cv 7.1-4 = V 2:182 f; DhA 1.12/1:133-138; B 1.61/5): see (**Durabhisambhava**) **Upāli S** (A 10.99) @ SD 30.9 (1).

⁷ Comy: He thinks that it is "a burden" for him to visit the Buddha himself (DA 1:395).

⁸ **Soṇa,daṇḍa S** (D 4/1:111-126) = SD 30.5. There is, however, the case of **Pokkhara,sāti**, who sends his arrogant pupil, Ambaṭṭha, to check if the Buddha has all the 32 marks of a great man (*mahā purisa*), but when Pokkhara,sāti himself meets the Buddha, he (Pokkhara,sāti) ends up as a streamwinner, **Ambaṭṭha S** D 3/1:87-110 = SD 21.3.

⁹ Comy tells us that Bhesikā, as Lohicca's dear friend, reports Lohicca's wrong view out of desire for the latter's welfare (*attha,kāmatāya*) (DA 1:395).

¹⁰ Another layman, Sandhāna (a non-returner), too, plays a similar role in **Udumbarikā Siha,nāda S** (D 25.1/-3:36) = SD 1.4).

Obviously, *the teacher who should teach* is the one who has not only attained to the teaching's goal, but his disciples, too, listen to him and attain the goal for themselves, too. This is what the sutta then turns to, that is, the fruits of recluseship [1.2.4]. **The Dhammapada** succinctly says:

*Attānam eva paṭhamam
patīrūpe nivesaye
ath'aññaṃ anusāseyya
na kilisseyya paṇḍito*

Let one first establish
oneself in what is proper,
and only then should one instruct another:
(thus) the wise would not be defiled. (Dh 158)¹¹

1.2.4 The fruits of recluseship. All the first 13 suttas of the Dīgha Nikāya, forming the Sīla-k,khandha Vagga (The Chapter on the Moral Virtue Aggregates), contain the famous long pericope (stock passage) known as the *sāmañña,phala* (the fruits of recluseship) passage. This is basically an exposition of the threefold training of moral virtue (*sīla*) [§§20-42], of mental concentration (*samādhi*) [§§43-61], and of wisdom (*paññā*) [§62-77].¹²

This *sāmañña,phala* pericope contains basically the same ancient materials on the three trainings which are slightly restated to reflect the theme or emphasis of each of the 13 discourses. In **the Sāmañña,phala Sutta** (D 2), for example, the Buddha uses it to answer the rajah Ajāta,sattu's request to show him "the fruits of recluseship, visible here and now." The Buddha presents each section of the *sāmañña,-phala* pericope progressively, each "more excellent than the previous ones, and more sublime," until arhathood itself, for which "another visible fruit of recluseship, higher and more sublime than this, there is none."¹³

The main theme of **the (Sāla,vatikā) Lohicca Sutta**, like **the Ānāpāna,sati Sutta** (M 118),¹⁴ is the attainment of "progressively higher distinction" (*ulāraṃ pubbenāparam visesam*) [§13b], here, referring to the four stages of sainthood.¹⁵ The sub-theme is that of the blamefree teacher. After carefully pointing out Lohicca's wrong view, and noticing that he is amenable to such correction and inspiration, the Buddha goes on to expound the "fruits of recluseship" to him.

Firstly, the Buddha explains how a practitioner (here, a monk) prepares himself by way of disciplining his body through the training in moral virtue (*sīla sikkhā*), which makes a teacher so trained to be one who is justifiably *blamefree*. This is the basis on which mental training is effectively developed leading to the dhyanas. The Buddha declares: "that teacher under whom a disciple realizes a high distinction, that teacher, Lohicca, is not blameworthy in the world" [§§55b etc]. This is said of such a teacher right up to the training in wisdom (*paññā sikkhā*), which blossoms into arhathood. They are all teachers who are blame-free, in other words, rightful teachers, as they have attained those levels of direct experiences that are the bases of spiritual liberation of which they teach.

1.2.5 Lohicca goes for refuge. The teacher who is not **blameworthy** is the one who has attained full liberation himself and, through his teaching, his disciples, too, are able to attain that spiritual liberation themselves [§77b]. Lohicca is convinced and converted: he goes for refuge [§§78-79].

¹¹ Parallels: Dh:P 317; Dh:G 227; Uv 23.7.

¹² See **Sāmañña,phala S** (D 2) @ SD 8.10(3).

¹³ D 2.33-100/1:59-86 = SD 8.10.

¹⁴ M 118.2/3:78 = SD 7.13n.

¹⁵ "High distinction," *ulāraṃ visesam*, which refers to any or all of the stages of sainthood; only so in **Lohicca S** (D 12/1:229-233 passim) = SD 34.8. More commonly, we have "progressively higher distinction," *ulāraṃ pubbenāparam visesam*, which refers to any of (1) the dhyana (*jhāna*) or (2) any of the 4 stages of sainthood: streamwinner (*sot'āpanna*), once-returner (*sākad'āgāmī*), non-returner (*anāgāmī*) and arhat (*arahanta*). Refs for (1): **Dhamma,ce-tiya S** (M 89.12+18/2:121, 124) = SD 64.10; **Bhikkhuṇī Vāsaka S** (S 47.3+10/5:154 f x5) = SD 24.2. Refs for (2): **Ānāpāna,sati S** (M 118.2+6/3:79 f) = SD 7.13; as *ulāraṃ visesam*, only in **Lohicca S** (D 12/1:229-233 passim) = SD 34.8. For defs of the 4 types of saints, see eg **Ānāpāna,sati S** (M 112.912/3:80) & **Mahāli S** (D 6.13/1:156). Cf the story of Sāriputta's meeting with Assajī: when Sāriputta realizes that he does not any "higher [further] excellence" (*upari,visesa*), ie any higher attainment than streamwinning, he decides to meet the Buddha himself (DhA 1:94).

Lohicca makes an interesting comparison with the brahmin **Soṇa,daṇḍa**, who is obsessed with political correctness. keen to befriend a great teacher, but not wishing to lose face before other brahmins, Soṇa-daṇḍa tells the Buddha he would only *covertly* greet the Buddha in public, for example, if he takes off his turban, it is a sign that he is saluting the Buddha with his head!¹⁶

Another useful comparison is that between Lohicca and the triumphalistic, almost puerile, wanderer Nigrodha, as related in **the Udumbarikā Sīha,āda Sutta** (D 25). Even after the Buddha has taught him the Dharme replete with the “fruits of recluseship” (*sāmañña,phala*), that is, a detailed exposition of the three trainings in moral virtue, mental concentration and wisdom, he does not even take refuge. Lohicca, however, responded positively to the Buddha’s teaching.

1.3 ICCHĀ,NAṄGALA. Icchā,naṅgala was a brahmin village in Kosala country. While staying in the woodland thicket (*vana,saṇḍa*), the Buddha taught **the Ambattha Sutta** (D 3). Apparently, the village was near Pokkhara,sāti’s village of Ukkatthā.¹⁷ It was the residence of wealthy (*mahāsāla*, “great hall”) brahmins. **The Sutta Nipāta** (which calls it Icchā,naṅkala) and **the Vāseṭṭha Sutta** (M 98), mention several eminent brahmins who lived there, such as Caṅkī, Tārukka, Pokkhara,sāti, Jāṇussoṇi and Todeyya (Sn p15). The protagonists of the Sutta are two learned brahmin youths, Vāseṭṭha and Bhāra,dvāja, who decide to meet the Buddha to resolve their disagreement on the definition of a brahmin.¹⁸

According to the Commentaries, learned brahmins of Kosala, were in the habit of convening at Icchā,naṅgala to recite the Vedas and interpret them. Furthermore, these brahmins met at Ukkatthā, under Pokkharasāti, when they wished to purify their status (or “caste”) (*jāti,sodhan’attha*), and at Icchā,naṅgala to revise their Vedic hymns (*mante sodhetu,kāmā*). Both the meetings (at Icchā,naṅgala and at Ukkatthā) were done every 6 months. (MA 3:431; SnA 463)

According to **the Icchā,naṅgala Sutta** (S 54.11), the Buddha once stays in the jungle thicket at Icchā,naṅgala for 3 months in solitary retreat, visited only by a single monk who brings him his food.¹⁹ From **the (Pañcaka) Nāgita Sutta** (A 5.30), however, it appears that the Buddha’s retreat is often interrupted by visits from the boisterous residents of Icchā,naṅgala, who come in large numbers. The Buddha has to send his attendant, Nāgita, to settle the noisy visitors.²⁰

2 Three kinds of teachers

2.1 “FOR, WHAT CAN ONE DO FOR ANOTHER?” Lohicca could be described to be a *cynic* of sorts, that is, one who despite advocating moral and spiritual virtue, does not see any possibility or efficacy in helping others. In fact, he feels that any such effort would only be counter-productive. All this is clear from his statement, thus:

If an ascetic or a brahmin were to attain to a wholesome state, he should not tell anyone else about it. *For, what can one do for another?*

Just as we have broken through an old bond, we then were to make a new bond, so is such an accomplishment as this, I say: it is an evil state of greed. *For, what can one do for another?* [§2]

The Gārava Sutta (S 6.2) presents the Buddha in a similar dilemma, during the 5th week after his awakening.²¹ This “hesitation” story is not so much about the Buddha being reluctant to teach on account of the great difficulties that it entails, but about his spending time rejoicing in the bliss of his own awake-

¹⁶ See **Soṇa,daṇḍa S** (D 4.26/1:125 f) & SD 30.5 (2).

¹⁷ D 3.1.1.a/1:87 & SD 21.3 (1.2) n.

¹⁸ M 98/2:196 = Sn 3.9/596-656 = SD 37.1.

¹⁹ S 54.11/5:325.

²⁰ A 5.30/3:30-32; cf (**Chakka**) **Nāgita S** (A 6.42/3:341) & **Āvaraṇa S** (A 6.86/4:340-344).

²¹ S 6.2/1:138-140 = **Uruvelā S 1** (A 4.21/2:20 f) = SD 12.3; AA 3:24; BA 13, 291; J 81.

ning, and then reflecting on how best he could present the Dharma to others so as to benefit them in the best ways possible.²²

In fact, the Buddha not only teaches to all who come to him or have invited him (such as the brahmjin Lohicca here), but also goes out to those (even dangerous and life-threatening people) who are ready for spiritual breakthrough (such as Aṅgulimāla).²³ The most enduring evidence of the Buddha's efforts in teaching the Dharma is right here before us, even as we read this Sutta, and similar ones. The Buddha's teachings are still available today, and ever more widely so than even in the Buddha's own time.

2.2 THREE KINDS OF BAD TEACHERS. The Lohicca Sutta is an instructive discourse on bad teachers and good teachers. Three such teachers are blameworthy.²⁴

- (1) A renunciant who has *not* gained the fruit of recluseship teaches, but his pupils ignore him [§16];
- (2) A renunciant who has *not* gained the fruit of recluseship teaches, but his pupils listen to him [§17];
- (3) A renunciant who *has* gained the fruit of recluseship teaches, but his pupils ignore him [§18].

In the first two cases, the teachers have “not attained the fruit of recluseship” (*sāmaññ'attho ananuppatto*): as such, whether their pupils rejected or accepted them, they are blameworthy because they have not been liberated themselves.

In simple terms, the first blameworthy teacher—the unawakened renunciant ignored or rejected by his pupils—is likely to be a foolish teacher, and the Sutta compares (with some humour) the first blameworthy teacher to *an unrequited lover* [§16c]. The second teacher—the unawakened renunciant with tractable and obedient pupils—is blameworthy because he would not be a spiritually effective teacher: he is like *one who weeds the field of another when his own needs weeding.*²⁵ [§17c]

Although the third teacher is awakened, he is still blameworthy because his pupils ignore or reject him, that is, either he has poor teaching skills or he has bad pupils: it is like *having cut off an old fetter, only to find a new one* [§18c]. Understandably, this third teacher would be *blameworthy* only insofar as he continues to teach those who would not listen to him.

We actually find the Buddha himself in *the third situation*, that is, the case of the quarrelsome monks of Kosambī. When the Buddha admonishes the feuding parties to reconcile, they actually tell him off! Noting their intractability, the Buddha goes into the rains-retreat all by himself. In other words, he ceases to teach! During his absence, the public, learning of the monks' recalcitrance, refuse to support them, so that those monks repent. When the Buddha seems to have failed to teach by his presence, he succeeds in teaching them by his *absence!*²⁶

2.3 BUDDHAS WHO “DO NOT TEACH.” The early Buddhist texts speak of an awakened being, the pratyeka-buddha (*pacceka buddha*), who does not teach the Dharma or establish a dispensation (*sāsana*). The term *pacceka buddha* translates as “individual, solitary or hermit buddha,” who arises during the evolving phase (*vivaṭṭamāna kappa*) of our world (SnA 51). Any number of pratyeka-buddhas may appear at the same time (M 3:68 f; J 3:378).

According the Puggala Paññatti, the pratyeka-buddha is “one who by himself awakens to the truth unheard of before, but does not attain omniscience nor the power of the fruits therein.”²⁷ The Paṭisambhīdā, magga Commentary, **Saddhamma-p, pakāsini**, simply says that he is “one who has realized the four truths by himself, without a teacher” (PmA 207).

²² See **Why the Buddha “hesitated” to teach** = SD 12.1. See **Satta Vassa S** (S 4.24), where Māra tries to persuade the Buddha not to teach the Dharma, “If you have realized the path, | the secure way leading to the deathless, | depart and walk your path all alone! | What's the point of instructing others?” (S 502/4.24.7/1:123) = SD 36.5.

²³ **Aṅgulimāla S** (M 86/2:97-105) = SD 5.11; also **Upāya: Skillful means** = SD 30.8(2).

²⁴ D 12/1:244-234 = SD 34.8.

²⁵ Cf Dh 20: “Though much he recites the texts, | that man is heedless who acts not accordingly. || He is like a cowherd who counts the cows of others: | he has no share of recluseship.”

²⁶ See **Upakkilesa S** (M 128/3:152-162) = SD 5.18. The incident is also recorded in Mahv 10 (V 1:337-360), **Kosambiya S** (M 48/1:320-325) and **Pārileyya S** (S 22.81/3:94-99) = SD 6.1.

²⁷ *Idh'ekacco puggalo pubbe ananussutesu dhammesu sāmāṃ, saccāni abhisambujjhati na ca tattha sabbaññutam pāpuṇāti na ca phalesu vasī, bhāvaṃ. Ayam vuccati puggalo pacceka, buddho.* (Pug 1.29/14)

All pratyeka-buddhas have psychic powers (*iddhi*), meditative attainments (*samāpatti*) and analytic insights (*paṭisambhidā*) of a fully-awakened buddha, but not his wisdom (SnA 63; ApA 151). Their perfections (*pāramī*), however, are greater than those of a disciple (*sāvaka*) (KhpA 178), but they never meet a fully awakened buddha. Their wisdom however is less than that of a bodhisattva (J 4:341). In fact, pratyeka Buddhas generally are unable to teach the Dharma,²⁸ but are well aware of the training in proper conduct (*abhisamācārika sikkhā*). As such, they do ordain disciples (KhpA 199).

The idea is certainly a reinterpretation of the three kinds of awakening, that is, full self-awakening (*sammā sambodhi*), individual awakening (*pacceka bodhi*) and disciple awakening (*sāvaka bodhi*), or the awakenings of the fully self-awakened buddha, the pratyeka-buddha, and the arhat.²⁹ These three are types of liberation depending on the circumstances of the individual's awakening. They are not different ideals or alternatives to buddhahood.³⁰

It is said that one becomes a pratyeka-buddha by aspiration (*patthāna*).³¹ Lacking the qualities of a fully awakened buddha, or even those of a disciple of the path, they are unable to teach the Dharma effectively like them.³² The main reason for this is that they arise at a time when there are no fully self-awakened Buddha, a time when, as a rule, people are either unwilling or unable to listen to the Dharma or to benefit from it.³³ Although pratyeka-buddhas do not teach the Dharma, they do, however, give teachings on moral virtue and are believed to be able to offer potent spiritual protection to others.³⁴

The pratyeka-buddha is an interesting case of a “teacher” who does not teach the Dharma. One reason for this is that they are those who have aspired for full awakening but do not wish to teach others. Another reason, as stated in the Lohicca Sutta [§18], is that although the teacher may be awakened, others might not listen to him. This is understandable because pratyeka-buddhas arise when people are either unwilling or unable to hear the Dharma.

2.4 THE GOOD TEACHER. Only the liberated teacher, having at least some spiritual attainment, with tractable pupils, is *not* blameworthy: his pupils benefit from his teaching and go on to attain spiritual excellence themselves. The best example is of course that of the Buddha himself, whose virtue and wisdom are still felt by us even today despite his absence.

This brings us to an interesting contemporary question: how should we treat living teachers who are influential, knowledgeable, even charismatic, but unawakened? An initial answer might be: thanks to our infinite capacity for self-delusion and insatiable thirst for approval from others, the admirers of such *blameworthy* teachers tend to follow their noses and ignore the Lohicca Sutta.

If we are to keep to the spirit of the Lohicca Sutta, even the best teachings or writings of the most brilliant charismatic guru are not worth a thought-moment's notice. The reason is simple: whatever great virtues they seem to extol only reflect their own inner lack of them, since they are neither *sappurisa* nor *arya* (or worse, if they were to falsely claim to have various attainments). It is to our benefit to reflect on the morals behind the stories of Devadatta wearing an unbecoming robe (DhA 1.7),³⁵ and of the donkey in a lion-skin (J 189).³⁶

²⁸ See esp **Khagga,visāṇa S** (Sn 1.3/35-75/6-12), an ancient text which mostly extols the solitary life.

²⁹ Dhamma,pāla mentions the great bodhisattva (*mahā,bodhisatta* or *mahā,sambodhisatta*), the individual bodhisattva (*pacceka,bodhisatta*) and the disciple bodhisattva (*sāvaka,bodhisatta*) (ThaA 1:9-12; also UA 58); also T Endo, “Bodhisattas in the Pāli Commentaries,” *Bukkyo Kenkyu (Buddhist Studies)* 25 1996: 65-92, esp 82 ff.

³⁰ See **Upāya: Skillful means** = SD 30.8(6.4.4) & SK Nanayakkara 1971, in Ency Bsm 3:179 f: “Bodhi.”

³¹ SnA 51, cf 58.

³² But see **Darī,mukha J** (J 378/3:238-246) & **Sonaka J** (J 529/5:247-261).

³³ SA 3:189, 208; AA 1:192, 194; PvA 3:144.

³⁴ Readings: Ria Kloppenborg. *The Pacceka Buddha*, Kandy, 1983: <http://www.bps.lk/olib/wh/wh305-p.html>; & HS Cooray, “Paccekabuddha” (2004) in Ency Bsm 7:242-252.

³⁵ **Deva,datta Vatthu** (DhA 1:77-83); cf **Kāsāva J** (J 221/2:196-199).

³⁶ **Sīha,camma J** (J 189/2:109 f). A related story is **Camma,sāṭaka J** (J 324/3:82 ff), where a mendicant wearing leather garment, seeing a ram falling back before him, thinks that it is paying him homage, but is deservedly fell by it!

3 “Hell or animal womb”

Some modern readers, especially those who are “evidence-based” (such as the humanists) may find some difficulty with the Buddha’s statement on the negative fruits of holding wrong view, which says:

“For one with wrong view, Lohicca, there is either of two destinies, I say, that is, hell or the animal womb.”

*Micchā,diṭṭhissa kho ahaṃ, lohicca, dvinnam gatīnam aññataram gatim vadāmi: nirayam vā tiracchāna,yonim vā.*³⁷ [§§10, 11, 13b, 14, 15b]

Elsewhere³⁸ I have mentioned that, from the early Buddhist texts, we can deduce that “the hells” (*niraya*) are not geographical places, but are allegorical teachings or cultural mythology. Such a mythology is used by the Buddha possibly because they are pre-Buddhist or prevalent beliefs of his time. As such, it facilitates the Buddha’s teaching of pain and suffering arising from evil deeds and wrong views. The real pain of the experience is just as bad as depicted in such a mythology. The greatest pains are those our minds conjure in us.

The reason why wrong views, especially serious and habitual ones, bring us “hellish” suffering is because they blind us, and skew and colour practically all our thoughts and actions, preventing us from developing emotionally and spiritually. Such wrong views propel us into “animal” existences because of the predictability, habitual close-mindedness and delusion that pervade our minds.

A similar “warning,” used by the Buddha, as recorded in the suttas, is that of “head-shattering.” It is said that if a questioner or debater, with a negative intention, refuses to answer the Buddha’s “reasonable question” (*saha,dhammika pañha*) after the third time, his head would “split into seven pieces.”³⁹ So far, there is no record of this ever happening. After all, it is merely a conventional expression, reflecting the truth and moral significance of the question and its answer.

Similarly, it can be said that the “hell or animal womb” warning reflects the gravity of wrong views. The point is that there is no one, certainly not the Buddha, who ever “sends” one with a wrong view, or anyone for that matter, to hell or an animal birth. Our own negative minds create for us just the kind of suffering we fear most.

— — —

The Discourse on Lohicca (of Sāla,vatikā)

D 12/1:224-234

[224] Thus have I heard.

The brahmin Lohicca’s wrong view

1 At one time, the Blessed One, wandering [peregrinating] in Kosala country with a great community of some 500 monks,⁴⁰ arrived at Sāla,vatikā.⁴¹

³⁷ This is stock: **Lohicca S** (D 12.10-13/1:227-229 ×4); **Kukkura,vatika S** (M 57.3+5/1:388 f); **Talapaṭṭa S** (S 42.2/4:307), **Yodh’ajīva S** (42.3/4:309), **Ass’āroha S** (S 42.5/4:311); **Kvu** 506. Cf **A 10.205/5:289-291** (×4).

³⁸ **Deva,dūta S** (M 130) @ SD 2.23(3).

³⁹ See **Ambaṭṭha S** (D 3.1.20/1:94) & SD 21.3 Intro (4).

⁴⁰ Chin version gives the number as “1250”: 與 | 大比丘眾千二百五十人俱 (DĀ 29 @ T1.1.112c21-22).

⁴¹ **Sāla,vatikā** is a prosperous village (*gāma*), near Icchā,naṅgala [§3a], and is governed by the brahmin Lohicca as a vassal of king Pasenadi. Comy: So called because it is said that the village is surrounded by rows of sal trees, like walls around it (*so kira vatiyā viya samantato sāla,pantiyā parikkhito*, DA 1:394). Traditionally grouped as

Now at that time, the brahmin **Lohicca** was living [governing]⁴² in Sāla,vatikā, teeming with life,⁴³ with grass, wood and water, with rice, a royal domain presented (to him) by Pasenadi, the rajah of Kosala, as a royal gift, a brahmadeya [a fief].⁴⁴

2 Now at that time, this evil wrong view arose in the brahmin Lohicca,

“If an ascetic or a brahmin were to attain to a wholesome state, he should not tell anyone else about it. For, what can one do for another?”⁴⁵

Just as we have broken through an old bond, we then were to make a new bond, so is such an accomplishment as this, I say: it is an evil state of greed. For, what can one do for another?”⁴⁶

Lohicca hears about the Buddha’s visit

3a Now the brahmin Lohicca heard thus:

“It is said that the recluse Gotama,⁴⁷ the Sakya son, who went forth from a Sakya family, is wandering (on a Dharma-tour) in Kosala country with a large number of monks numbering some five hundred, has arrived at Sāla,vatikā.”

3b Now a good report about the Blessed One has been going around thus:⁴⁸

“So too, is he the Blessed One:⁴⁹ for, he is arhat, fully self-awakened, accomplished in wisdom and conduct, well-farer, knower of worlds, peerless guide of tamable people, teacher of gods and humans, awakened, blessed.

Having realized by his own direct knowledge this world with its gods, its Māras and its Brahmās, this generation with its recluses and brahmins, its rulers and people, [225] he makes it known to others.

gāma,nigama,nagara, “village, market town, city” (M 2:33, 40), or *gāma-nigama-nagara-raṭṭha-janapada*, “village, market town, city, country, state (region)” (Nc 177, 304, 305). A *gāma*, “village,” the smallest unit of settlement might be a ward, hamlet or temporary settlement. A *nigama* or market-town, larger than a *gāma*, usu arose at cross-roads or places convenient for trading and resting. A *nagara* was usu a fortified town or settlement, a larger form of which would be a *mahā,nagara*, usu the capital of a *raṭṭha* or “country” under a single ruler, whose influence might extend a *janapada*, “region,” incorporating other areas (usu conquered). For defs and descriptions of *gāma*, see V 3:46, 200; also U Chakravarti, *The Social Dimensions of Early Buddhism*, 1987:23.

⁴² *Ajjhāvasati* has the senses of living (as in leading a household life) and living as a lord (over a fief, etc).

⁴³ *Satt’ussadam* = *satta* + *ussada*, lit “abundance of beings,” ie densely populated with humans and animals.

Comy however refers only to humans: “*satt’ussada* means crowded with beings, teeming with the masses, an abundance of humans” (*satt’ussadan ti sattehi ussadam, ussannaṃ bahu,janam ākiṇṇa,manussam*, DA 245,20).

⁴⁴ This is stock with differing locations and donors: **Ambaṭṭha S** (*Ukkaṭṭham...raññā Pasenadi,kosalena*, D 3.1.-1/1:87), **Soṇa,daṇḍa S** (*Campam...raññā Māgadhenā Seniyena Bimbisārena*, D 1.1/1:111, 1.4/114), **Kūṭa,danta S** (*Khāṇu,mataṃ...raññā Māgadhenā Seniyena Bimbisārena*, D 5.1/1:127, 131), **Lohicca S** (*Sāla,vatikam... raññā Pasenadi,kosalena*, D 7.1/1:224), **Pāyāsi S** (*Setavyāyam... raññā Pasenadi,kosalena*, D 23.1/2:316); **Caṅki S** (*Opasādam... raññā Pasenadinā Kosalena*, M 95.1/2:164, 95.8/166); cf **Amba,sakkhara Pv**: *satt’ussadam nirayam*, “a hell crowded with beings” (Pv 4.1.8/46). **Brahma,deyya**, (Skt *brahma,deya*) “a supreme gift,” ie land granted to brahmins by the kings of Kosala (**Ambaṭṭha S** = D 3.1.1b/1:87 = SD 21.3) or of Magadha (**Kūṭa,danta S** = D 5.1b/1:127 = SD 22.8) for perpetuity. Unlike donated monastic lands, which are the corporate property of the “sangha of the four directions,” the brahmadeya is the brahmin’s personal property or fief, which he uses for agriculture. In the case of Kūṭa,danta, for example, we see him using such income to perform a large sacrifice (D 5/1:127-149 = SD 22.8). See D:RD 1:108 n1 & Uma Chakravarti 1987:57.

⁴⁵ *Idha samaṇo vā brāhmaṇo vā kusalam dhammam adhigaccheyya, kusalam dhammam adhigantvā na parassa āroceyya, kiṇhi paro parassa karissati*.

⁴⁶ *Seyyathā’pi nāma purāṇam bandhanam chinditvā aññam navam bandhanam kareyya; evam sampadam-idam pāpakam lobha,dhammam vadāmi, kiṇ hi paro parassa karissatīti*. On the last remark, see Intro (2.1).

⁴⁷ This is a stock passage to show that the brahmin householders are well acquainted with the Buddha’s background. This paragraph denotes the Buddha’s social status (in the minds of the brahmins and the world), which adds a significant sense of charisma to his personality.

⁴⁸ For details on the recollection of the Buddha’s virtues, see **Buddhānussati** = SD 15.7.

⁴⁹ Alt tr: “For the following reasons, too, he is the Blessed One [the Lord]...” On the meaning of *iti pi so*, see **Buddhānussati** = SD 15.7 (2.2) & n.

He teaches the Dharma, good in the beginning, good in the middle, good in the end, both in the spirit and in the letter.

He proclaims the holy life that is entirely complete and pure.

It is good to see arhats such as these.”⁵⁰

Lohicca invites the Buddha for a meal

4 Then the brahmin Lohicca addressed the barber⁵¹ Bhesika [Rosika],⁵²

“Come now, good Bhesika, approach the recluse Gotama, with this word of mine, asking after his health, that he has good health, mental ease, vigour, strength and comfort;”⁵³ saying thus:

‘The recluse Lohicca, master Gotama, asks after your health, that you have good health, mental ease, vigour, strength and comfort.’ And he says thus:

‘Might master Gotama, along with the community of monks, accept a meal from the brahmin Lohicca tomorrow?’”

5 “Yes, sir,” the barber Bhesika replied to the brahmin Lohicca. He approached the Blessed One, saluted him and sat down at one side. Sitting thus at one side, the barber Bhesika said this to the Blessed One:

“The brahmin Lohicca, bhante, asks after the Blessed One’s health, that he has good health, mental ease, vigour, strength and comfort. And he says thus, ‘Might the Blessed One, along with the community of monks, accept a meal from the brahmin Lohicca tomorrow?’”⁵⁴

The Blessed One accepted by his silence.

6 Then the barber Bhesika, knowing that the Blessed One has accepted, rose from his seat, saluted the Blessed One, and keeping his right to the Blessed One, approached the brahmin Lohicca. Having gone up to the brahmin Lohicca, he said this:

“The master’s word has been conveyed to the Blessed One, thus:

‘The brahmin Lohicca, bhante, asks after the Blessed One’s [226] health, that he has good health, mental ease, vigour, strength and comfort. And he says thus, ‘Might the Blessed One, along with the community of monks, accept a meal from the brahmin Lohicca tomorrow?’ And the Blessed One has consented to come.”

7 Then the brahmin Lohicca, having prepared exquisite foods, hard and soft, at his own residence,⁵⁵ throughout the night, addressed the barber Bhesika:

“Come now, good Bhesika, go to master Gotama, and announce to him, ‘Master Gotama, it is time, the meal is ready.’”

⁵⁰ *Sādhu kho pana tathā,rūpānaṃ arahataṃ dassanaṃ hotī ti. Arahataṃ* is 3 gen pl. For details on this statement, see **Kesa,puttiya S** (A 3.65/1:188-193) = SD 35.4a (comy n 1d).

⁵¹ *Nahapita* (Be has *nahapita* throughout) (cf Skt *snapaka*), a barber, who also prepare and gives baths (cf German “bader”) a bath-attendant (cf *kappaka*). Barbers belong to a low class then. V 1:249 (~*pubba* who had formerly been a barber); D 1:225; J 1:137, 2:5, 3:451, 4:38 (eight *kahāpanas* as a barber’s fee); DA 1:157 (= *kappaka*); VvA 207 (~*sālā*, a barber’s shop). See PED sv for tech details.

⁵² Ce Ee *bhesikaṃ* throughout; Be Se WT *rosikaṃ* throughout. Comy: A barber whose given name is in the feminine form as Rosikā, *rosikā’ti evaṃ itthi,liṅga,vasena laddha,nāmaṃ* (DA 2:395). See Intro (1.2.1).

⁵³ “Asks after his health...etc,” *app’ābādhaṃ app’ātākaṃ lahu-ṭ,ṭhānaṃ balaṃ phāsu,vihāraṃ pucchati*, lit “ask (if) he is free from sickness, free from illness, in a state of lightness, having strength, dwelling in comfort.” This is stock: **V** 2:127 f (×4); **D** 10.1.2/1:204 (×2), 10.1.4/1:205, **12.4-6/1:225 f** (×3), **16.1.2(×2)+3/2:72 f**; **M** 85.32:91 (×3), **87.6/2:108** (×3), **90.2-4/2:125 f** (×6), **91.26/2:141** (×3); **A** 7.20.1/4:17 f (×2); **U** 2.8/15 (×3), **5.6/58** (×3); **Miln** 14 (×2).

⁵⁴ *Lohicco, bhante, brāhmaṇo bhagavantaṃ appābādhaṃ appātākaṃ lahuṭṭhānaṃ balaṃ phāsu,vihāraṃ pucchati; evañ ca vadeti: adhvāsetu kira, bhante, bhagavā lohiccassa brāhmaṇassa svātānāya bhattaṃ saddhim bhikkhu,saṅghenāti*. Notice that he addresses the Buddha as *bhante* and *Blessed One* throughout. From the tone of Bhesika’s speech here, it is clear that he is a follower of the Buddha.

⁵⁵ “Residence,” *nivesana*.

“Yes, sir,” the barber Bhesika replied to the brahmin Lohicca. He approached the Blessed One, saluted him and stood at one side. Standing thus at one side, the barber Bhesika announced to the Blessed One that it is time, the meal is ready:

“Master Gotama, it is time, the meal is ready.”

Then, the Blessed One, having dressed himself in the morning and taking robe and bowl, went, along with the community of monks, to Sāla,vatikā.

Bhesika tells the Buddha about Lohicca’s wrong view

8 Now at that time, the barber Bhesika followed the Buddha step for step. Then the barber Bhesika said this to the Blessed One:

“Bhante, this evil wrong view had arisen in the brahmin Lohicca, thus:

‘If an ascetic or a brahmin were to attain to some wholesome state, he should not tell anyone else about it. For, what can one do for another?’

Just as we have broken through an old bond, we then were to make a new bond, so is such an accomplishment as this, I say: it is an evil state of greed. For, what can one do for another?’

It would be good, bhante, if the Blessed One would dissuade the brahmin Lohicca from this evil wrong view.’⁵⁶

“That may well be so, Bhesika! That may well be so, Bhesika !”⁵⁷

The Buddha engages Lohicca

9a Then the Blessed One went to the brahmin Lohicca’s residence, and [227] sat down on the prepared seat.

Then the brahmin Lohicca, with his own hands, served the community of monks headed by the Buddha, exquisite food, hard and soft, and satisfied them. When the Blessed One had finished his meal and taken his hand out of his bowl.

When the Blessed One had finished his meal and taken his hand out of his bowl, the brahmin Lohicca sat on one of low seats at one side.

9b To the brahmin Lohicca who was sitting thus at one side, the Blessed One said this:

“Is it true, what they say, Lohicca, that such an evil view has arisen in you, thus:

‘If an ascetic or a brahmin were to attain to some wholesome state, he should not tell anyone else about it. For, what can one do for another?’

Just as we have broken through an old bond, we then were to make a new bond, so is such an accomplishment as this, I say: it is an evil state of greed. For, what can one do for another?’”

“Yes, master Gotama.”

Parable of the lone consumer

10 “Now what do you think, Lohicca, are you not settled [governing] in Sāla,vatikā?

“Yes, master Gotama, I am.”

“What now, Lohicca, if someone were to speak thus:

*‘The brahmin Lohicca resides in [governs] Sāla,vatikā. Let the brahmin Lohicca alone consume the revenue and produce of Sāla,vatikā, and grant it to no one else!’*⁵⁸

*Would one who speaks thus be creating an obstacle for those who depend on you for their living, or not?’*⁵⁹

⁵⁶ *Sādhu, bhante, bhagavā lohiccaṃ brāhmaṇaṃ etasmā pāpakā diṭṭhigatā vivecetūti.* “Dissuade,” *vivecetu*, 2 sg imperative of *veveceti* (caus of *viviccati*) to cause separation, to separate, to keep back, dissuade (V 1:64; D 1:226; S 3:110; M1:256; Pv 3.10,7 (= *paribāheti* PvA 214); Miln 339; DhsA 311; Nett 113, 164 (~*iyamāna*) (PED).

⁵⁷ *App-eva nāma siyā, bhesike, app-eva nāma siyā, bhesikēti.*

⁵⁸ *Yā sāla,vatikāya samudaya,sañjāti lohicca ’va taṃ brāhmaṇo ekako paribhuñjeyya, na aññesaṃ dadeyyāti.*

“He would be creating an obstacle, master Gotama.”

“As one who creates an obstacle, is he moved by good or by ill for them?”⁶⁰

“Moved by ill, master Gotama.”

“For one moved by ill, does his mind have lovingkindness or is it full of enmity?”⁶¹

“Full of enmity, master Gotama.”

“In one whose is mind full of enmity, is there wrong view or right view?”

“Wrong view, master Gotama.” [228]

“For one with wrong view, Lohicca, there is either of two destinies, I say, that is, hell or the animal womb.”⁶²

The Pasenadi consumer parable

11 “What do you think, Lohicca? Does the rajah Pasenadi of Kosala rule Kāsi and Kosala?”

“Yes, he does, master Gotama.”

“What if someone were to say thus:

‘*Rajah Pasenadi of Kosala rules Kāsi and Kosala. Let rajah Pasenadi of Kosala alone consume the revenue and produce of Kāsi and Kosala, and grant it to no one else!*’⁶³

Would one who speaks thus be creating an obstacle for those who depend on the rajah Pasenadi of Kosala for their living, or not?”

“He would be creating an obstacle, master Gotama.”

“As one who creates an obstacle, is he moved by good or by ill for them?”

“Moved by ill, master Gotama.”

“For one moved by ill, does his mind have lovingkindness or is it full of enmity?”

“Full of enmity, master Gotama.”

“In one who has a mind full of enmity, is there wrong view or right view?”

“Wrong view, master Gotama.”

“For one with wrong view, Lohicca, there is either of two destinies, I say, that is, hell or the animal womb.”

An obstacle to spiritual development

12 “So then, Lohicca, someone might say this:

‘*The brahmin Lohicca resides in [governs] Sāla,vatikā. Let the brahmin Lohicca alone consume the revenue and produce of Sāla,vatikā, and grants it to no one else!*’

One who speaks thus would be creating an obstacle for them.

One who creates an obstacle is moved by ill.

For one moved by ill, his mind is full of enmity.

In one who has a mind full of enmity, there is wrong view.

13a Even so, Lohicca, it is if someone were to say:

‘*If an ascetic or a brahmin were to attain to some wholesome state, he should not tell anyone else about it. For, what can one do for another?*’

⁵⁹ *Evam vādī so ye tam upajīvanti, tesam antarāya,karo vā hoti, no vāti.* “Obstacle” (*antarāya*) here connotes (often euphemistically) ruin, even death (DP).

⁶⁰ “For them” (*tesam*) refers to the inhabitants of Sāla,vatikā.

⁶¹ *Ahitānukampissa mettāṃ vā tesu cittāṃ pacuppaṭṭhitāṃ hoti, sapattakāṃ vā ti?*

⁶² *Micchā,diṭṭhissa kho ahaṃ, lohicca, dvinnam gatīnam aññataram gatim vadāmi: nirayam vā tiracchāna,yonim vā.* This is stock: **Lohicca S** (D 12.10-13/1:227-229 ×4); **Kukkura,vatika S** (M 57.3+5/1:388 f); **Talapuṭa S** (S 42.2/4:307), **Yodh’ajīva S** (42.3/4:309), **Ass’āroha S** (S 42.5/4:311); **Kvu** 506. Cf **A 10.205/5:289-291** (×4). See Intro (3).

⁶³ *Yā rājā pasenadi kosalo kāsi,kosalam ajjhāvasati; yā kāsi,kosale samudaya,sañjāti, rājāva tam pasenadi kosalo ekako paribhuñjeyya, na aññesam dadeyyāti.*

Just as we have broken through an old bond, we then were to make a new bond, so is such an accomplishment as this, I say: it is an evil state of greed. [229] For, what can one do for another?’

13b Anyone who speaks thus would be an obstacle to those youths of family who, on account of the Dharma-Vinaya [the teaching and discipline], attain such high distinction:⁶⁴

they realize the fruit of streamwinning, too;
they realize the fruit of once-return, too;
they realize the fruit of non-return, too;
they realize arahathood, too;

and he puts an obstacle before those divine beings-to-be-born who, when they are fully developed, would be reborn in heavenly states.⁶⁵

One who creates an obstacle is moved by ill.

For one moved by ill, his mind is full of enmity.

In one who has a mind full of enmity, there is wrong view.

For one with wrong view, Lohicca, there is either of two destinies, I say, that is, hell or the animal womb.

An obstacle to worldly development

14 So then, Lohicca, someone might say this:

‘Rajah Pasenadi of Kosala rules Kāsi and Kosala. Let rajah Pasenadi of Kosala alone consume the revenue and produce of Kāsi and Kosala, and grants it to no one else!’

One who speaks thus would be creating an obstacle for those who depend on the rajah Pasenadi of Kosala for their living.

Being one who creates an obstacle, he is moved by ill.

For one moved by ill, his mind is full of enmity.

Full of enmity, master Gotama.”

In one who has a mind full of enmity, there is wrong view.

For one with wrong view, Lohicca, there is either of two destinies, I say, that is, hell or the animal womb.

15a Even so, Lohicca, it is if someone were to say:

‘If an ascetic or a brahmin were to attain to some wholesome state, he should not tell anyone else about it. For, what can one do for another?’

Just as we have broken through an old bond, we then were to make a new bond, so is such an accomplishment as this, I say: it is an evil state of greed. For, what can one do for another?’

15b Anyone who speaks thus would be an obstacle to those youths of family who, on account of the Dharma-Vinaya [the teaching and discipline], attain such high distinction:

they realize the fruit of streamwinning, too;
they realize the fruit of once-return, too;
they realize the fruit of non-return, too;
they realize arahathood, too;

and he puts an obstacle before those divine beings-to-be-born who, when they are fully developed, would be reborn in heavenly states.⁶⁶

One who creates an obstacle is moved by ill. [230]

For one moved by ill, his mind is full of enmity.

⁶⁴ “High distinction,” *ulāram visesam*, which refers to any or all of the stages of sainthood; only so in **Lohicca S** (D 12/1:229-233 passim) = SD 34.8. See Intro (1.1.4).

⁶⁵ *Ye c’ime dibbā gabbhā paripācenti dibbānaṃ bhavānaṃ abhinibbattiyā, tesam antarāya, karo hoti*, lit “And he is an obstacle-maker for those who are ripening these heavenly wombs for rebirth in heavenly states.” Comy says this refers to those who hear her Buddha’s teachings but are unable to attain the 4 paths, and will be reborn in heavenly realms (DA 396 f).

⁶⁶ See §13b.

In one who has a mind full of enmity, there is wrong view.
For one with wrong view, Lohicca, there is either of two destinies, I say, that is, hell or the animal womb.

The first kind of blameable teacher

16a Lohicca, there are these **three kinds of teachers** in the world who are *blameworthy*, and whoever blames such teachers, that blame is true, real, just and blameless. What are the three?

(1) Here, Lohicca, a certain teacher has *not* attained for himself the goal of recluseship, for the sake of which he had left the household life for homelessness.⁶⁷

Not having attained the goal of recluseship for himself, he teaches the Dharma to disciples, thus: “This is for your good; this is for your happiness.”

His disciples do *not* listen; they do not lend an ear; *no* direct knowledge is established in their minds; they go on to *deviate* from the Teacher’s teaching.⁶⁸

16b Such a one should be reproved,⁶⁹ thus:

“Venerable, *you have not attained for yourself the goal of recluseship*, for the sake of which you had left the household life for homelessness.

Not having attained the goal of recluseship for yourself, you teach the Dharma to disciples, thus: “This is for your good; this is for your happiness.”

Your disciples, however, do not listen; they do not lend an ear; no direct knowledge is established in their minds; they go on to deviate from the Teacher’s teaching.

16c THE JILTED LOVER. It is just like one were to make advances but is rejected, or were to embrace another who turns the face away.⁷⁰

Even so, this is a bad accomplishment, I say, subject to desire. *For what could one do for another?*⁷¹

Now, this, Lohicca, is the first kind of teacher in the world who is blameworthy, and whoever blames such a teacher, that blame is true, real, just and blameless.

The second kind of blameable teacher

17a (2) Furthermore, Lohicca, here, a certain teacher has *not* attained for himself the goal of recluseship, for the sake of which he had left the household life for homelessness.

Not having attained the goal of recluseship for himself, he teaches the Dharma to disciples, thus: “This is for your good; this is for your happiness.”

His disciples *do* listen; they lend an ear; **[231]** direct knowledge *is* established in their minds; and they do *not* deviate from the Teacher’s teaching.⁷²

17b Such a one should be reproved, thus:

“Venerable, *you have not attained for yourself the goal of recluseship*, for the sake of which you had left the household life for homelessness.

Not having attained the goal of recluseship for yourself, you teach the Dharma to disciples, thus: “This is for your good; this is for your happiness.”

⁶⁷ *Idha, lohicca, ekacco satthā yass’atthāya agārasmā anagāriyam pabbajito hoti, svāssa sāmāññ’attho ananupatto hoti.* I take *svāssa* = *so + assa*, which I freely render as “for himself.”

⁶⁸ *Tassa sāvakaṃ na sussūsanti, na sotam odahanti, na aññā cittaṃ upaṭṭhapenti, vokkamma ca satthu, sāsanaṃ vattanti.* “The Teacher’s teaching” (*satthu, sāsana*) here refers to the Buddha Dharma.

⁶⁹ “Reproved,” *codetabba*, from *codeti*, “he reproves.” See **Anāgaṇa S** (M 5.11/1:27) n on *codeyyum*.

⁷⁰ *Seyyathāpi nāma osakkantiyā vā ussakkeyya, param, mukhīm vā ālīngeyya.*

⁷¹ *Kiñ hi paro parassa karissatīti*, which is Lohicca’s own words! [§2]

⁷² *Tassa te sāvakaṃ sussūsanti, sotam odahanti, aññā cittaṃ upaṭṭhapenti, na ca vokkamma satthu, sāsanaṃ vattanti.* “The Teacher’s teaching” (*satthu, sāsana*) here refers to the Buddha Dharma. Cf “Even if he recites much scripture, | but acts not accordingly, a heedless man | is like a cowherd who counts the cows of others: | he has no share of recluseship.” (Dh 19)

Your disciples listen; they lend an ear; direct knowledge is established in their minds; they do not deviate from the Teacher's teaching.

17c TENDING THE FIELD OF OTHERS. It is just like one, who neglecting his own field, were to think that another's field should be weeded.⁷³

Even so, this is a bad accomplishment, I say, subject to desire. *For what could one do for another?*

Now, this, Lohicca, is the second kind of teacher in the world who is blameworthy, and whoever blames such a teacher, that blame is true, real, just and blameless.

The third kind of blameable teacher

18a (3) Furthermore, Lohicca, here, a certain teacher has attained for himself the goal of recluseship, for the sake of which he had left the household life for homelessness.

Having attained the goal of recluseship for himself, he teaches the Dharma to disciples, thus: 'This is for your good; this is for your happiness.'

His disciples do *not* listen; they do not lend an ear; direct knowledge is *not* established in their minds; and they go on to *deviate* from the Teacher's teaching.⁷⁴

18b Such a one should be reproved, thus:

'Venerable, *you have attained for yourself the goal of recluseship*, for the sake of which you had left the household life for homelessness.

Having attained the goal of recluseship for yourself, you teach the Dharma to disciples, thus: "This is for your good; this is for your happiness."

Your disciples, however, do not listen; they do not lend an ear; no direct knowledge is established in their minds; they go on to deviate from the Teacher's teaching.

18c GETTING CAUGHT IN A NEW BOND. It is just like one, who having broken an old bond, were to make another new bond.⁷⁵

Even so, this is a bad accomplishment, I say, subject to desire. *For what could one do for another?*

Now, this, Lohicca, is the third kind of teacher in the world who is blameworthy, and whoever blames such a teacher, that blame is true, real, just and blameless. [232]

These, Lohicca, are the three teachers in the world who are blameworthy, and whoever blames such teachers, that blame is true, real, just and blameless."

A teacher who is not blameworthy

19 When this was said, the brahmin Lohicca said this to the Blessed One:

"But, master Gotama, is there a teacher in this world who is *not* worthy of blame?"

"There is, Lohicca, a teacher in this world who is not worthy of blame."

"What kind of teacher, master Gotama, in this world who is not worthy of blame?"

(A) MORAL DEVELOPMENT

The Buddha's appearance

20a "Here, Lohicca, there arises in the world the Tathagata [the Buddha thus come], an arhat, fully self-awakened one, accomplished in knowledge and conduct, well-gone [Sugata], knower of worlds, unexcelled trainer of tamable people, teacher of gods and humans, awakened, blessed.

Having realized by his own direct knowledge, this world with its gods, its Maras [evil tempters] and its Brahmas [high gods], this generation, with its recluses and brahmins, its rulers⁷⁶ and people, he makes it known to others.

⁷³ *Seyyathāpi nāma sakam khettaṃ ohāya param khettaṃ niddāyitabbaṃ maññeyya.*

⁷⁴ *Tassa te sāvakaṃ na sussūsanti, na sotam odahanti, na aññā cittaṃ upaṭṭhapenti, na ca vakkamma satthu, sāsanaṃ vattanti.* "The Teacher's teaching" (*satthu, sāsana*) here refers to the Buddha Dharma. On the Buddha, see Intro (2.2).

⁷⁵ *Seyyathāpi nāma purāṇaṃ bandhanaṃ chinditvā aññāṃ navam bandhanaṃ kareyya.*

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

20b A householder or a householder's son, hearing the Dharma, gains faith⁷⁷ in the Tathagata and reflects, thus:

‘The household life is stifling, a dusty path.⁷⁸ 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?’

Then, 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.

20c When he has thus gone forth, he lives restrained by the rules of the monastic code [Pāṭimokkha], possessed of proper conduct and resort.⁷⁹

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

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

He guards the sense-doors, is accomplished in mindfulness and full awareness, and is content.⁸⁰

THE SHORT SECTION ON MORAL VIRTUE

[The moralities §§21-42⁸¹ = Brahma,jāla Sutta, D 1.8-27/1:4-11]

⁷⁶ *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*.

⁷⁷ “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). *Amūlaka* = “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 is its affective dimension is a more straightforward positive response to trust or confidence towards something or somebody...the conception of *saddhā* in Buddhist writings appears almost, if not entirely affective, the cognitive element is completely secondary” (Gethin 2001:207; my emphases).

⁷⁸ *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).

⁷⁹ *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 renunciant’s 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.”

⁸⁰ On this section, cf **Cha-ī-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 focusses 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 23.10.

⁸¹ These 3 sections (comprising 13 items or groups) on moral virtue occur almost 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 **Sāmañña,phala S** (D 2.39-99/1:62-85) & SD 8.10 Intro (3).

Right bodily conduct [D 1.1.8/1:4]**21a And how, Lohicca, is a monk accomplished in moral virtue?**

(1) Here, Lohicca, having abandoned the destruction of life, a monk⁸² abstains from destroying life. He dwells with rod and weapon laid down, conscientious,⁸³ merciful, compassionate for the welfare of all living beings.

This is part of his moral virtue.⁸⁴

(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,⁸⁵ the way of the village.⁸⁶

This, too, is part of his moral virtue.

Right Speech [D 1.1.9/1:4]

21b (4) Having abandoned false speech, he abstains from false speech. He⁸⁷ speaks the truth, holds 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 of 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 in season, speaks what is true, what is in accordance with the goal [or, what is beneficial].⁸⁸ He speaks on the Teaching [Dharma] and the Discipline [Vinaya]. He speaks words worth treasuring, seasonable, [D 1:5] backed by reason, measured, connected with the goal.⁸⁹

This, too, is part of his moral virtue.

General [D 1.1.10/1:5,4]

22 (8) He abstains from damaging seeds and plant life.⁹⁰

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

23 (9) He eats only once a day, abstaining from the evening meal and from food at improper times.⁹¹

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

⁸² *Bhikkhu*: in **Brahma, jāla S** (D 1.8-28/1:3-13 = SD 25.2) the reading is *samaṇo Gotamo* throughout.

⁸³ *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.

⁸⁴ **Brahma, jāla S** refrains: *Thus, bhikkhus, would the worldling speak when praising the Tathagata* (D 1.8).

⁸⁵ *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.

⁸⁶ *gāma, dhamma*, ie the way of the householder, vulgar (in the sense of being associated with the masses).

⁸⁷ PTS ed has *samaṇo Gotamo* here, which seems rather abrupt.

⁸⁸ *attha, vādī*.

⁸⁹ *attha, samhitam*.

⁹⁰ Curiously, this replaces the precept against intoxicants which is omitted.

⁹¹ “Improper times” here means between noon and the following dawn (V 1:83).

- (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]

- 24** (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].⁹²
 (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

25 [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]

26 [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.

27 [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,⁹³ acrobatic and conjuring tricks,⁹⁴ 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.

28 [D 1.1.14] Whereas some recluses and brahmins, living off food given in faith, are bent on heedless and idle games such as these—eight-row chess, ten-row chess, chess in the air, hopscotch, spillikins [or jackstraws], dice, stick games, hand-pictures,⁹⁵ ball-games [marbles], blowing through toy pipes [playing whistling games with folded leaves], playing with toy ploughs, turning somersaults [acrobatics], 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.

⁹² The Buddha however accepted land from rajahs like Bimbisāra and Pasenadi, and others like Anāthapiṇḍaka and Visākhā, which were received in the name of the Sangha. What is connoted here is accepting land on a personal basis.

⁹³ *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.”

⁹⁴ *Caṇḍālam vamsam dhopanam*, an obscure phrase. The performers were presumable of the lowest caste. DA thinks of an iron ball (used for juggling?). Cf **Citta Sambhūta J** (J 4:390) where the phrase appears.

⁹⁵ 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 Dhanañjaya) is well known for this skill.

29 [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]⁹⁶ he abstains from using high and luxurious furnishings such as these.

This, too, is part of his moral virtue.

30 [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.

31 [D 1.1.17] Whereas some recluses and brahmins, living off food given in faith, are bent on low chatter,⁹⁷ 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 of whether things exist or not [or, talk about gain and loss]⁹⁸—he abstains from talking about low topics such as these.

This, too, is part of his moral virtue.

32 [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!’⁹⁹

This, too, is part of his moral virtue.

33 [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.

⁹⁶ The refs with italicized bumper within parentheses refer to **Sāmañña,phala S** (D 2) = SD 8.10.

⁹⁷ *Tiracchāna,kathā*, lit animal talk. As animals mostly walk parallel to the earth, so this kind of talk does not lead on upwards. Cf Lohicca S (D 1:228).

⁹⁸ *Iti,bhavābhāva,kathā*, may be rendered as “being and non-being” or as “profit and loss,” but according to Walshe, the philosophical sense (as in Horner and Ñānamoli translations of Sandaka S, M 76) is preferable.

⁹⁹ This is stock: **Brahmajāla S** (D 1:8), **Sāmañña,phala S** (D 1:66), **Pāsādika S** (D 3:117), **Saṅgīti S** (D 3:210), **Mahā Sakuludāyi 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).

34 [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.¹⁰⁰

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

THE GREAT SECTION ON MORAL VIRTUE¹⁰¹

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

- reading marks on the limbs (eg, palmistry, sole-reading);
- reading omens and signs;
- interpreting celestial events (such as 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, and 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];
- 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 through such low arts as these.

This, too, is part of his moral virtue.

36 [D 1.1.22] Whereas some recluses and brahmins, living off food given in faith, maintain themselves by wrong livelihood through 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,¹⁰² tortoises, and other animals

—he abstains from wrong livelihood through such low arts as these.

This, too, is part of his moral virtue.

37 [D 1.1.23] Whereas some recluses and brahmins, living off food given in faith, maintain themselves by wrong livelihood through the low arts such [68] as forecasting thus: [D 1:10] the leaders [rajahs]¹⁰³ will march forth [advance];

¹⁰⁰ For details, see Vism 1.61-82.

¹⁰¹ For Pali listing and nn, see **Brahma,jāla S** (D 1.21-27) = SD 25.2.

¹⁰² *Kaṇṇika, lakḥaṇam*, 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.

¹⁰³ *Rañṇam* (gen pl), ie the joint leaders (rajah) of a republican state in ancient India.

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 through such low arts as these.

This, too, is part of his moral virtue.

38 [D 1.1.24] Whereas some recluses and brahmins, living off food given in faith, maintain themselves by wrong livelihood through 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 through such low arts as these. [D 1:11]

This, too, is part of his moral virtue.

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

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,¹⁰⁴ or teaching hedonistic arts and doctrines

—he abstains from wrong livelihood through such low arts as these.

This, too, is part of his moral virtue.

40 [D 1.1.26] Whereas some recluses and brahmins, living off food given in faith, maintain themselves by wrong livelihood through 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];¹⁰⁵
 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;

¹⁰⁴ Poetry: here, worldly works are meant. It should be noted that there are sacred poetry such as those of Tha & Thī, and various verses scattered through the canon.

¹⁰⁵ *Viruddha, gabbha, karaṇam.*

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

—he abstains from wrong livelihood through such low arts as these.

This, too, is part of his moral virtue.

41 [D 1.1.27] Whereas some recluses and brahmins, living off food given in faith, maintain themselves by wrong livelihood through 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;

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

—he abstains from wrong livelihood through such low arts as these.¹⁰⁶ [D 1.1.27 ends here.] [D 1:12]

This, too, is part of his moral virtue.

Confidence through practising the above moralities

42 A monk, Lohicca, 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, 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.¹⁰⁷

This is how a monk is accomplished in moral virtue.

(B) MENTAL DEVELOPMENT

Sense-restraint (Custody of the senses)

43 And how, Lohicca, does a monk guard the sense-doors?

¹⁰⁸(1) Here, Lohicca, when a monk sees a form with the eye, **he grasps neither its sign nor its detail**.¹⁰⁹

¹⁰⁶ It is the practice of medicine for gain that is here condemned. (Walshe)

¹⁰⁷ “A blameless joy,” *anavajja, sukha*, often refers to dhyana: see **Kandaraka S** (M 51.14-28/1:345-349 = SD 32.9 (5) & **Sāmañña, phala S** (D 2.64/1:70) = SD 8.10+n. 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 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].

¹⁰⁸ This whole para: *Idha lohicca bhikkhu cakkhunā rūpaṃ disvā na nimitta-g, gāhī hoti nānuyyañjana-g, gāhī. Yatvādhikaraṇaṃ eṇaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhā, domanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjati. On Na nimitta-g, gāhī hoti nānuyyañjana-g, gāhī, lit “he is not one who grasps at a sign, he is not one who grasps at a detail (feature),” see SD 19.14. Comys say that “**sign**” (*nimitta*) here refers to a grasping arising through one’s sensual lust (*chanda, rāga, vasena*) or on account of merely one’s view (*diṭṭhi, matta, vasena*); “**detail**” (*anuyyañjana*) here refers to finding delight by grasping at another’s limb or body part (eyes, arms, legs, etc) (Nm 2:390; Nc 141, 141; DhA 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.*

So long he dwells unrestrained in that eye-faculty, evil, unwholesome states of covetousness and displeasure¹¹⁰ 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, evil, 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, evil, 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, evil, 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 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, evil, 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, evil, 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.¹¹¹

Possessing this noble restraint over the sense-faculties, he feels within himself an undefiled joy.¹¹²

¹⁰⁹ See *Nimitta & anuvyañjana* = SD 19.14.

¹¹⁰ “Covetousness and displeasure,” *abhijjhā, domanassaṃ*, which Walshe (1995:335 & n632) renders as “hankering and fretting for the world”; alt tr “covetousness and displeasure” or “longing and loathing.” MA says that longing and displeasure signify the first two hindrances—sensual desire and ill will—principal hindrances to be overcome for the practice to succeed. They thus represent the contemplation of mind-objects, which begins with the five hindrances. Cf M 1:274/39.13; see also **Mahā Satipaṭṭhāna S** (D 22.13) and **Satipaṭṭhāna S** (M 10.36) on how to deal with the hindrances in one’s meditation. The monk effects the abandoning of the hindrances by the contemplations of impermanence, fading away (of lust), cessation (of suffering) and letting go (of defilements), and thus comes to look upon the object with equanimity. On *abhijjhā, domanassa*, there is an interesting related passage from **Pubba or Pabb’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 disadvantages (*ādīnava*) in the world—the removal and abandoning of desire and lust for the world, that is the escape from the world.’” (A 3.101/1:258, pointed out to me by Robert Eddison).

¹¹¹ **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.

¹¹² “A joy that is undefiled,” *avyāseka, sukham* [v1 *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

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

Mindfulness and full awareness¹¹³

44 And how, Lohicca, is a monk possessed of mindfulness and full awareness?

Here, Lohicca,

- (1) while going forward or back, he is clearly aware of what he is doing;
- (2) while looking forward or back, he is clearly aware of what he is doing;
- (3) while bending or stretching, he is clearly aware of what he is doing;
- (4) while carrying his upper robe, outer robe and bowl, he is clearly aware of what he is doing;
- (5) while eating, drinking, chewing and tasting, he is clearly aware of what he is doing;
- (6) while voiding or peeing, he is clearly aware of what he is doing;
- (7) while walking, while standing, while sitting, while asleep, while awake,¹¹⁴ while talking, or while remaining silent, he is clearly aware of what he is doing.

This, Lohicca, is how [71] a monk is possessed of mindfulness and full awareness.

Contentment

45 And how, Lohicca, is a monk content?

Here, Lohicca, 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.

This, Lohicca, is how a monk is content.

Abandoning the mental hindrances¹¹⁵

46 Possessing this aggregate of noble moral virtue, this aggregate of noble sense-restraint, this aggregate of noble mindfulness and full awareness, and this aggregate of noble contentment,

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.¹¹⁶

Returning from his almsround, after his meal, he sits down, crosses his legs, keeps his body erect, and establishes mindfulness before him.¹¹⁷

defilements” (DA 1:183; MA 2:213 = AA 3:198). Evidently, this joy arises from meditation and mindfulness; cf *anavaṃṃja, sukha* above [§63].

¹¹³ *Sati, sampajañña* = *sati*, “mindfulness,” *sampajañña*, “full awareness.” In **Satipaṭṭhāna Ss**, however, this section is “full awareness” (*sampajañña*); “mindfulness” (*sati*). See SD 13 Intro (3.6abc).

¹¹⁴ “When asleep, when awake” *sutte jāgarite*. Comy glosses *sutte* as *sayane*, “lying down, sleeping.” See SD 13 Intro (3.6c).

¹¹⁵ On the mental hindrances, see *Nīvaraṇa* = SD 32.1.

¹¹⁶ *So iminā ca ariyena sīla-k, khandhena samannāgato iminā ca ariyena indriya, saṃvarena samannāgato iminā ca ariyena sati, sampajaññaena samannāgato imāya ca ariyāya santuṭṭhitāya samannāgato vivittam senāsanaṃ bhajati, araññaṃ rukkhā, mūlaṃ pabbataṃ kandaraṃ giri, guhaṃ susānaṃ vana, patthaṃ abbhokāsaṃ palāla, puñjaṃ.* 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, sati S** (M 118): “Here, monks, a monk who has gone to the forest or to the foot of a tree or to an empty abode, sits down, and having crossed his legs and keeping his body upright, establishes mindfulness before him.” (M 118.17/3:82).

¹¹⁷ 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.

47 (1) Abandoning **covetousness**¹¹⁸ 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**,¹¹⁹ 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.

Similes for the hindrances¹²⁰

48 (1) Suppose, Lohicca, 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 maintaining his wife. The thought 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 maintaining my wife.’ Because of that he would experience joy and happiness.

49 (2) Suppose, Lohicca, 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. The thought would occur to him,

‘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.

50 (3) Suppose, Lohicca, 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. The thought 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.

51 (4) Suppose, Lohicca, 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. The thought would occur to him,

‘Before, I was a slave... 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.

52 (5) Suppose, Lohicca, 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. The thought 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.

53 In the same way, Lohicca, when these five hindrances are not abandoned in himself, the monk regards it as a debt, a sickness, a prison, slavery, a journey on a road through the wilderness.¹²¹

¹¹⁸ *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, rāgaṃ cittaṃ*) (M 10.12(1a)). 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 Intro (5D.2).

¹¹⁹ *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.

¹²⁰ These 5 similes are also found in **Mahā Assa, pura Sutta** (M 39.14/1:275 f) = SD 10.13 with some minor differences.

When he is aware that these five hindrances are abandoned in him, he regards it as solvency, good health, release from prison, emancipation, a place of security.¹²²

Resultant joy and peace

54a Seeing that they have been abandoned within him, he becomes glad. For one who is glad, zest arises. For one whose mind zestful, the body becomes tranquil. One tranquil in body becomes happy. For one who is happy, the mind concentrates.¹²³

THE FOUR DHYANAS

The 1st dhyana

54b (1) Quite secluded 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.¹²⁴

He permeates and pervades, floods and fills this very body¹²⁵ with the zest and joy born of solitude.¹²⁶

55a Lohicca, just as if a skilled bathman or bathman's apprentice [pupil] would pour bath powder into a brass basin and knead it together, sprinkling it again and again with water, so that his ball of bath powder—saturated, moisture-laden, permeated within and without [233]—would not drip;

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.

55b That teacher under whom a disciple realizes a high distinction, that teacher, Lohicca, is not blameworthy in the world; and whoever accuses a teacher such as this, that accusation is false, unreal, unjust, blameable.¹²⁷

¹²¹ MA 2:318-321 explains this section in some detail: see Appendix to **Mahā Assa,pura S** (M 39) = SD 10.13.

¹²² *Ānaṇyaṃ yathā ārogyaṃ yathā bandhanā mokkhaṃ yathā bhujissaṃ yathā khem'anta,bhūmim*. 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 no 26, 1961:27-34. See also **Nīvaraṇa** = SD 32.1.

¹²³ *Tass'ime pañca nīvaraṇe pahīṇe attani samanupassato pāmojjaṃ jāyati. Pamuditassa pīti jāyati. Pītimanassa kāyo passambhati. Passaddha,kāyo sukhaṃ vedeti. Sukhino cittaṃ samādhiyati*. This important stock passage is found throughout the Nikāyas: **Sāmañña,phala S** (D 2.76/1:73), **Poṭṭhapāda S** (D 9.10a/1:182), **Subha S** (D 10.2.-21/1:207), **Kevaḍḍha S** (D 11.44/1:214), **Tevijja S** (D 13/1:250), **Saṅgīti S** (D 33/3:241, 243), **Das'uttara S** (D 34/3:279 ×5), **Vatthūpama S** (M 7/1:38 ×3), **Cūḷa Assa,pura S** (M 40.8/1:283); **Ānāpāna,sati S** (M 118/3:86 ×2, 87 ×2); **Pamāda,vihārī S** (S 35.97/4:78 ×2, 79 ×2); **Paṭaliya S** (S 42.13/4:352 ×2, 353-358); **Sīla S** (S 46.3/5:69 ×2), **Upakkilesa S** (S 46.33/5:92), **Anupakkilesa S** (S 46.34/5:93 ×2), **Bhikkhuṇī Vāsaka S** (S 5:156 ×2), **Ānanda S** (S 54.13/5:332 ×2, *sambojjhaṅga*), **Bhikkhū S** (S 54.16/5:339 ×2, *sambojjhaṅga*), **Nandiya S** (S 55.40/5:398 ×3, 399); **Parisa S** (A 3.93/1:243), **Ājāniya S** (A 3.94/1:244), **Jāta,rūpa S** (A 3.100/1:254, 257, 258); **Vimuttāyatana S** (A 5.26/3:21, 22 ×2, 23 ×2); (**Agata,phala**) **Mahānāma S** (A 6.10/3:285 ×2, 286, 287 ×2, 288); (**Dasaka**) **Cetanā,karaṇīya S** (A 10.2/5:3); (**Eka,dasaka**) **Cetanā,karaṇīya S** (A 11.2/5:312), **Paṭhama Mahānāma S** (A 11.12/-5:329, 330 (×2), 331 ×2, 332), **Dutiya Mahānāma S** (A 11.13/5:334). 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 Intro (2).

¹²⁴ “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 “concentration” (*samādhi*) here, see **The layman and dhyana** = SD 8.5.

¹²⁵ Here “body” (*kāya*) refers to the “mental body” (*nāma,kāya*), ie feeling (*vedanā*), perception (*saññā*), formations (*saṅkhāra*), and consciousness (*viññāṇa*) (Vism 4.175/169).

¹²⁶ These are the dhyana factors: *vitakka vicāra pīti sukhasa ek'aggatā*, respectively.

¹²⁷ (Whole para) *Yasmim kho lohicca satthari sāvako uḷāraṃ visesaṃ adhigacchati ayam pi kho lohicca satthā yo loke na codan'āraho yo ca pan'eva,rūpaṃ satthāraṃ codeti, sā codanā abhūtā atacchā adhammikā sāvajjā*.

The 2nd dhyana

56 (2) And, furthermore, Lohicca, 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 concentration.¹²⁸

He permeates and pervades, floods and fills this very body with the zest and joy born of concentration.

57a Lohicca, 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 with the skies *not* bringing heavy rain over and again.¹²⁹ 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.

Even so, the monk permeates this very body with the zest and joy born of concentration. There is nothing of his entire body unpervaded by zest and joy born of concentration.

57b That teacher under whom a disciple realizes a high distinction, that teacher, too, Lohicca, is not blameworthy in the world; and whoever accuses a teacher such as this, that accusation is false, unreal, unjust, blameable.

The 3rd dhyana

58 (3) And furthermore, Lohicca, with the fading away of zest, he remains equanimous, mindful and clearly knowing, and feels joy with the body.¹³⁰ 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.

59a Lohicca, just as in a pond of the blue lotuses, red and white lotuses, or red lotuses,¹³¹ 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 nothing of those lotuses would be unpervaded with cool water;

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.

59b That teacher under whom a disciple realizes a high distinction, that teacher, too, Lohicca, is not blameworthy in the world; and whoever accuses a teacher such as this, that accusation is false, unreal, unjust, blameable.

The 4th dhyana

60 (4) And furthermore, Lohicca, with the abandoning of joy and abandoning of pain,¹³² 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.¹³³

¹²⁸ 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, saikhāra*), the mental factors responsible for speech. In **Ariya, pariyesanā S** (M 1:161), the Buddha exhorts the monks when assembled to “either speak on the Dharma or observe the noble silence” (ie either talk Dharma or meditate). See **Dutiya Jhāna Pañha S** (S 40.2/4:263 f) = SD 24.12.

¹²⁹ Be *Ee devo ca na kālena kālaṃ sammā dhāraṃ anupaveccheyya. Ce devo ca kālena kālaṃ sammā dhāraṃ nānupaveccheyya. Se omits na: devo ca kālena kālaṃ sammā dhāraṃ anupaveccheyya.* See D 1:74 n6. For preferring the *na* reading, see **Dhyana** = SD 8.4 (8.2).

¹³⁰ On this point, see **The Buddha discovers dhyana** = SD 33.1b (6.4.1) (On coming out of dhyana).

¹³¹ *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.

¹³² “Joy...pain,” *sukha...dukkha*: this refers to *physical* feelings. The next phrase—“pleasure and displeasure,” *domanassa...somanassa*—refers to *mental* feelings, transcended earlier. Mental feelings must be overcome first so

He sits, pervading the body with a pure, bright mind,¹³⁴ so that there is no part of his entire body that is not pervaded by a pure, bright mind.

61a Lohicca, 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;

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.

61b That teacher under whom a disciple realizes a high distinction, that teacher, too, Lohicca, is not blameworthy in the world; and whoever accuses a teacher such as this, that accusation is false, unreal, unjust, blameable.¹³⁵

(C) DEVELOPMENT OF WISDOM

Insight knowledge

62¹³⁶ With his mind thus concentrated, purified, and bright, unblemished, free from defects,¹³⁷ pliant, malleable, steady and utterly unshakable, he directs and inclines it to **knowledge and vision**.

‘This body of mine is form composed of the four great elements,¹³⁸ born from mother and father, nourished with rice and porridge, subject to inconstancy, rubbing, pressing, dissolution, and dispersion.¹³⁹ And this consciousness of mine lies attached here, bound up here.’¹⁴⁰

63 PARABLE OF THE PURE BERYL.¹⁴¹ Lohicca, just as if there were a beautiful beryl¹⁴² gem of the purest water—eight faceted, well polished, clear, limpid, consummate in all its aspects, through which

that the mind is not distracted by itself, as it were. Then, all the other feelings (arising from the physical sense-contacts) are transcended. On the significance of this, see **Sall’atthana S** (S 36.6/4:207-210) = SD 5.5.

¹³³ Here, **Vibhaṅga** gives 3 factors of the 4th dhyana—**equanimity** (*upekhā*), **mindfulness** (*sati*) and **one-pointedness of mind** (*cittassa ek’aggatā*)—according to the Sutta analysis (Vbh 261), and 2 factors—equanimity and one-pointedness of the mind—according to the Abhidhamma analysis (Vbh 164; Vism 4.183/165). See also **Sāmañña,phala S** (D 2.83/1:75) = SD 8.10 & **Dhyana** = SD 8.4 (5.4).

¹³⁴ 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 truly and naturally pure nature of the mind. See also A:ÑB 1999 §4.

¹³⁵ 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. TW 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).

¹³⁶ This and foll passage = **Subha S** (D 10.2.21-22/1:209); also mutatis mutandis ar **Mahā Sākul’udāyi S** (M 77.29-36/2:17-22) = SD 49.5.

¹³⁷ *Upakkilesa*: 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)

¹³⁸ The 4 great (or primary): earth (*mahā,bhūtā*), water, fire, wind (D 1:214; Vism 11.27; Abhs 154): see **Rūpa** = SD 17.2a.

¹³⁹ See **Vammika S** (M 23.4/1:144) for parable of the anthill (representing the body).

¹⁴⁰ **D 2.83/1:76 = 2.12/1:76 ; 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: *śatana,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 consciousness (*viññāna*) 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).

¹⁴¹ This and prev passage = **Subha S** (D 10.2.21-22/1:209) = **Mahā Sākuludāyi S** (M 77.29/2:17). The beryl simile, 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* 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).

runs a blue, or yellow, or red, or white thread, or brown thread¹⁴³—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.’

Even so, Lohicca—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.

64a He understands thus:

‘This body of mine is form, composed of the four great elements, born from mother and father, nourished with rice and porridge, subject to uncertainty, rubbing, pressing, breaking up and destruction. And this consciousness of mine lies attached here, bound up here.’¹⁴⁴

This, too, is his wisdom.¹⁴⁵

64b That teacher under whom a disciple realizes a high distinction, that teacher, too, Lohicca, is not blameworthy in the world; and whoever accuses a teacher such as this, that accusation is false, unreal, unjust, blameable.

Knowledge of the mind-made body

65 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**.¹⁴⁶

¹⁴² *Veluriya*: from a metathesis of *veruliya* comes Greek *beryllos*, “beryl,” whence German *Brille*, “spectacles” (originally, of beryl). (Walshe)

¹⁴³ “Through which runs...etc.,” *tatra suttam āvutam nilam vā pītam vā lohitaṃ vā odātam 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). *Paṇḍu, suttā* is found in **Vidhura Paṇḍita J** (J 545/6:305), where Cowell & 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, nāṇa*)” (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 nāṇa*—knowledge of liberation. The colors at old 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).

¹⁴⁴ This statement means that consciousness here (in a physical being) is dependent on the physical body.

¹⁴⁵ *Idam pi’ssa hoti paññāya*: only in Ce:BJT, where the whole section is repeated with *yam pi* in connection with the exemplary monk, ending with *idam pi’ssa hoti paññāya*.

¹⁴⁶ “Mind-made body,” *mano, mayā kāya*. **Peter Harvey**: “This shows that consciousness is seen as able to leave the physical body by means of a mind-made body. Such a body could be seen as a kind of ‘subtle body,’ for a being with a mind-made body is said to feed on joy (D 1:17), not on solid nutriment (D 1:195): it thus lacks the four great elements of the physical body (solidity, cohesion, heat and motion, D 1:195). As such a body relates to the ‘realm of (pure) form,’ the subtle matter composing it can only be visible and audible matter (Vbh 405). However, the mind-made body is invisible to the normal eye (Pm 2:209). [This is unattested: the passage actually says that the wonder worker could determine visibility or invisibility or any form. (Piya)] It 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)

From this body he creates another body, endowed with form,¹⁴⁷ mind-made, complete in all its parts, without defect in any faculty.¹⁴⁸

66 Lohicca, just as if *a man were to draw a reed from its sheath*, the thought 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.’

Or, Lohicca, as if *a man were to draw a sword from its scabbard*. The thought 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.’

Or, Lohicca, as if *a man were to pull a snake out from its slough*. The thought 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’;

even so, Lohicca, with his mind thus *concentrated*, from this body he creates another body, endowed with form, mind-made, complete in all its parts, without defect in any faculty.

This, too, is his wisdom.¹⁴⁹

That teacher under whom a disciple realizes a high distinction, that teacher, too, Lohicca, is not blameworthy in the world; and whoever accuses a teacher such as this, that accusation is false, unreal, unjust, blameable.

KNOWLEDGE OF THE MODES OF SUPERNORMAL POWER

Mundane superknowledge [§89-98]

(1) PSYCHIC POWERS. **67** With his mind thus concentrated, purified, and bright, unblemished, free from defects,¹⁵⁰ pliant, malleable, steady and utterly unshakable, he directs and inclines it to [78] the manifold psychic power:¹⁵¹

1. Having been one he becomes many; having been many he becomes one.
2. He appears, and vanishes.
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 Brahmā world.

68 Lohicca, just as a skilled potter or his apprentice could craft from well-prepared clay whatever kind of pottery vessel he likes,

¹⁴⁷ Exactly the same as the physical body (but mentally created). This mind-made body is what is mistaken for a soul or self.

¹⁴⁸ *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.

¹⁴⁹ *Idam pi'ssa hoti paññāya*: only in Ce:BJT, where the whole section is repeated with *yam pi* in connection with the exemplary monk, ending with *idam pi'ssa hoti paññāya*.

¹⁵⁰ “Defects,” *upakkilesa*: see §85 n.

¹⁵¹ *Eko'pi hutvā bahudhā hoti, bahudhā'pi hutvā eko hoti; āvibhāvaṃ tiro, bhāvaṃ tiro, kuṭṭam tiro, pākāraṃ tiro, -pabbataṃ asajjamāno gacchati seyyathā'pi ākāse. Pathaviyāpi ummujj'animujjam karoti seyyathā'pi udake. Uda-ke'pi abhijjamāne gacchati [Ce Ke abhijjamāno] seyyathā'pi pathaviyā. Ākāse'pi pallānkena kamati seyyathā'pi pakkhī sakūṇo. Ime'pi candima, sūriye evam mah'iddhike evam mahā'nubhāve pañinā parāmasati parimajjati. Yāva brahma, lokāpi kāyena vasam vatteti.* i Vism 12.69 takes *āvibhāvaṃ tiro, bhāvaṃ tiro* to be a distinct power, giving a list of 8 powers. The syntax of the Nikāya, Gethin notes, might be read as suggesting only 7 distinct powers. (*The Buddhist Path to Awakening*, 2001: 82 n6). Cf **Kevalāḍḍha 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.

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

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

even so, Lohicca, with his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady and utterly unshakable, 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 vanishes.
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]

This, too, is his wisdom.¹⁵²

That teacher under whom a disciple realizes a high distinction, that teacher, too, Lohicca, is not blameworthy in the world; and whoever accuses a teacher such as this, that accusation is false, unreal, unjust, blameable.

(2) CLAIRAUDIENCE (DIVINE EAR). **69a** With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady and utterly unshakable, he hears, by means of the divine-ear element,¹⁵³ purified and surpassing the human, both kinds of sounds: divine and human, whether near or far.

69b Lohicca, just as if a man travelling along a highway were to hear the sounds of bheri [conical drum], mridanga [tom-tom],¹⁵⁴ conch-shell, cymbals, and dindima [small drum], he would know,

‘That is bheri sound; that is mridanga sound; that is conch sound; that is cymbal sound; that is dindima sound’—

even so, Lohicca, with his mind thus *concentrated*, 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.

This, too, is his wisdom.¹⁵⁵

That teacher under whom a disciple realizes a high distinction, that teacher, too, Lohicca, is not blameworthy in the world; and whoever accuses a teacher such as this, that accusation is false, unreal, unjust, blameable.

(3) MIND-READING: **70** With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady and utterly unshakable, he directs and inclines it to the knowledge of mind-reading.¹⁵⁶ He knows the minds of other beings, other individuals, having encompassed them with his own mind.¹⁵⁷

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|---|-------------------|
| 1. a monk understands a lustful mind as | ‘Lustful mind,’ |
| or, he understands a lust-free mind as | ‘Lust-free mind.’ |
| 2. Or, he understands a hating mind as | ‘Hating mind,’ |

¹⁵² *Idam pi'ssa hoti paññāya*: only in Ce:BJT, where the whole section is repeated with *yam pi* in connection with the exemplary monk, ending with *idam pi'ssa hoti paññāya*.

¹⁵³ “Divine-ear element,” *dibba,sota,dhātu*, clairaudience. See **Miracles** = SD 27.5a (5.2).

¹⁵⁴ “Mridanga,” *mutiṅgā*, vl *mudiṅgā* (V 1:15, S 2:267). See **Āṇi S** (S 20.7.2) = SD 11.13.

¹⁵⁵ *Idam pi'ssa hoti paññāya*: only in Ce:BJT, where the whole section is repeated with *yam pi* in connection with the exemplary monk, ending with *idam pi'ssa hoti paññāya*.

¹⁵⁶ “Knowledge of mind-reading,” *ceto,pariya,ñāna*.

¹⁵⁷ The following 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). On another def of mind-reading (4 kinds), see **Sampasādaniya S** (D 28.6/3:103 f) = SD 14.10.

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|--|---|
| or, he understands a hate-free mind as | ‘Hate-free mind. |
| 3. Or, he understands a deluded mind as | ‘Deluded mind.’ |
| or, he understands an undeluded mind as | ‘Undeluded mind.’ |
| 4. Or, he understands a narrowed [constricted] mind as | ‘Narrowed mind,’ ¹⁵⁸ |
| or, he understands a distracted mind as | ‘Distracted mind.’ ¹⁵⁹ |
| 5. Or, he understands a great [exalted] mind as | ‘Great mind [Exalted mind],’ ¹⁶⁰ |
| or, he understands a small mind [unexalted mind] as | ‘Small mind [Unexalted mind].’ |
| 6. Or, he understands a surpassable mind as | ‘Surpassable mind.’ |
| or, he understands an unsurpassable mind as | ‘Unsurpassable mind.’ ¹⁶¹ |
| 7. Or, he understands a concentrated mind as | ‘Concentrated mind.’ |
| or, he understands an unconcentrated mind as | ‘Unconcentrated mind.’ |
| 8. Or, he understands a liberated mind as | ‘Liberated mind.’ |
| or, he understands an unliberated mind as | ‘Unliberated mind.’ |

71 Lohicca, just as if **a man or woman, a youth or a maiden,**¹⁶² **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—even so, Lohicca, with his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady and utterly unshakable, he knows the minds of other beings, other individuals, having encompassed them with his own mind.

- | | |
|--|--------------------------------|
| 1. a monk understands a lustful mind as | ‘Lustful mind.’ |
| or, he understands a lust-free mind as | ‘Lust-free mind.’ |
| 2. Or, he understands a hating mind as | ‘Hating mind.’ |
| or, he understands a hate-free mind as | ‘Hate-free mind. |
| 3. Or, he understands a deluded mind as | ‘Deluded mind.’ |
| or, he understands an undeluded mind as | ‘Undeluded mind.’ |
| 4. Or, he understands a narrowed [constricted] mind as | ‘Narrowed mind.’ |
| or, he understands a distracted mind as | ‘Distracted mind.’ |
| 5. Or, he understands a great [exalted] mind as | ‘Great mind [Exalted mind],’ |
| or, he understands a small mind [unexalted mind] as | ‘Small mind [Unexalted mind].’ |
| 6. Or, he understands a surpassable mind as | ‘Surpassable mind.’ |
| or, he understands an unsurpassable mind as | ‘Unsurpassable mind.’ |
| 7. Or, he understands a concentrated mind as | ‘Concentrated mind.’ |
| or, he understands an unconcentrated mind as | ‘Unconcentrated mind.’ |
| 8. Or, he understands a liberated mind as | ‘Liberated mind.’ |
| or, he understands an unliberated mind as | ‘Unliberated mind.’ |

This, too, is his wisdom.¹⁶³

That teacher under whom a disciple realizes a high distinction, that teacher, too, Lohicca, is not blameworthy in the world; and whoever accuses a teacher such as this, that accusation is false, unreal, unjust, blameable.

(4) THE KNOWLEDGE OF THE RECOLLECTION OF PAST LIVES.¹⁶⁴ **72** With his mind thus concentrated, he directs and inclines it to the knowledge of the recollection of past lives.¹⁶⁵ He recollects his

¹⁵⁸ “Narrowed mind,” *saṅkhittam cittaṃ*, ie “narrowed” or “compressed” due to sloth and torpor.

¹⁵⁹ “Distracted mind,” *vikkhittam cittaṃ*, ie “distracted” by restlessness and remorse.

¹⁶⁰ “Great mind,” *mahaggatam cittaṃ*, ie made great or “exalted” because all the mental hindrances have been overcome, thus attaining a form dhyana or a formless attainment. See **Catuttha Jhāna Pañha S** (S 40.4) @ SD 24.14 Intro (4).

¹⁶¹ Unsurpassable (*anuttaram*) mind, prob syn with “developed” mind. See D:W 592 n667 & Anālayo 2005 ad M 1:59.

¹⁶² *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), **Ākaṅkheyya S** (M 5/1:32), **Vitakka,saṅṭhāna S** (M 20/1:119); **Jātaka Nidāna,kathā** (J 1:5).

¹⁶³ *Idam pi’ssa hoti paññāya*: only in Ce:BJT, where the whole section is repeated with *yam pi* in connection with the exemplary monk, ending with *idam pi’ssa hoti paññāya*.

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

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

Thus, Lohicca, he recollects his manifold past lives in their modes and details.¹⁶⁶

73 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. The thought 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’,¹⁶⁷ [82]

That teacher under whom a disciple realizes a high distinction, that teacher, too, Lohicca, is not blameworthy in the world; and whoever accuses a teacher such as this, that accusation is false, unreal, unjust, blameable.

This, too, is his wisdom.¹⁶⁸

That teacher under whom a disciple realizes a high distinction, that teacher, too, Lohicca, is not blameworthy in the world; and whoever accuses a teacher such as this, that accusation is false, unreal, unjust, blameable.

(5) THE DIVINE EYE. **74** With his mind thus *concentrated*, he directs and inclines it to the knowledge of the passing away and re-arising of beings.¹⁶⁹ He sees—by means of the divine eye [clairvoyance],¹⁷⁰ purified and surpassing the human—beings passing away and re-arising, and he knows how they are inferior and superior, beautiful and ugly, fortunate and unfortunate, in the heavens, in the suffering states, faring in accordance with their karma:

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

¹⁶⁴ This knowledge and the foll three (ie 4-6) constitutes “the three knowledges” (*te, vijiā*) of the Buddha and the arhats (D 3:220, 275; A 5:211), and is a shorthand for “the 6 knowledges” (*cha-ḷ-ābhiñña*) listed here and elsewhere.

¹⁶⁵ *Pubbe, nivāsanānussati, nāṇa*, 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.

¹⁶⁶ This knowledge is detailed at *Vism* 13.13-71/411-423.

¹⁶⁷ The 3 villages represent the “three existences” (*tīsu bhavesu*), ie, the sense world, the form world, and the formless world (DA 1:224).

¹⁶⁸ *Idam pi’ssa hoti paññāya*: only in Ce:BJT, where the whole section is repeated with *yam pi* in connection with the exemplary monk, ending with *idam pi’ssa hoti paññāya*.

¹⁶⁹ *Cutūpapāta nāṇa*, “the knowledge of the falling away and rebirth (of beings),” or “knowledge of rebirth according to karma” (*yathā, kammūpaga nāṇa*), or “the divine eye” (*dibba, cakkhu*): see foll n.

¹⁷⁰ *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.

Thus, Lohicca, by means of the divine eye, [83] he sees beings passing away and re-arising, and *how they fare according to their karma*.

75 PARABLE OF THE CITY SQUARE.¹⁷¹ Lohicca, 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]. The thought 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].’¹⁷²

Even so, Lohicca, with his mind thus *concentrated*, he sees by means of the divine eye, how beings *fare in accordance* with their karma.

This, too, is his wisdom.¹⁷³

That teacher under whom a disciple realizes a high distinction, that teacher, too, Lohicca, is not blameworthy in the world; and whoever accuses a teacher such as this, that accusation is false, unreal, unjust, blameable.

AWAKENING TO ARHATHOOD

(6) THE KNOWLEDGE OF THE DESTRUCTION OF MENTAL INFLUXES. **76** 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.¹⁷⁴

He knows, as it really is,	‘This is suffering’;
he knows, as it really is,	‘This is the arising of suffering’;
he knows, as it really is,	‘This is the ending of suffering’;
he knows, as it really is,	‘This is the path to the ending of suffering’; ¹⁷⁵
he knows, as it really is,	‘These are mental influxes’;
he knows, as it really is,	‘This is the arising of influxes’;
he knows, as it really is,	‘This is the ending of influxes’;
he knows, as it really is,	‘This is the path to the ending of influxes.’ ¹⁷⁶

¹⁷¹ On this parable, see also SD 2.17(8).

¹⁷² On the significance of this simile in confirming canonical acceptance of the intermediate state (*antarā, bhava*), see “**Is rebirth immediate?**” = SD 2.17.8.

¹⁷³ *Idam pi’ssa hoti paññāya*: only in Ce:BJT, where the whole section is repeated with *yam pi* in connection with the exemplary monk, ending with *idam pi’ssa hoti paññāya*.

¹⁷⁴ *Āsava-k, khaya, ñāṇa*. 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, evil (influence), or simply left untranslated. The Abhidhamma lists 4 *āsava*: the influx of (1) sense-desire (*kām’āsava*), (2) (desire for eternal) existence (*bhav’āsava*), (3) wrong views (*dīṭṭh’āsava*), (4) ignorance (*avijjāsava*) (D 16.2.4, Pm 1.442, 561, Dhs §§1096-1100, Vbh §937). These four are also known as “floods” (*oghā*) and “yokes” (*yogā*). The list of 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*.

¹⁷⁵ 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 four statements, which also likewise appear in **Mahā Saccaka S** (M36.42/1:249), 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.

¹⁷⁶ As in **Ariya, pariyesanā S** (M 26.42) = SD 1. On the application of the four noble truth template to both *dukkha* and to *āsava* here, see Analayo 2003:224 n28 & SD 17.4(8.4)

77a Lohicca, just as if there were a **pool of water in a mountain glen**, clear, limpid, unsullied,¹⁷⁷ 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,¹⁷⁸ and it would occur to him,

‘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’—

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 knows, as it is really is,
he knows, as it really is,
he knows, as it really is,
he knows, as it really is,

‘This is suffering’;
‘This is the arising of suffering’;
‘This is the ending of suffering’;
‘This is the path to the ending of suffering’;

he knows, as it really is,
he knows, as it really is,
he knows, as it really is,
he knows, as it really is,

‘These are mental influxes’;
‘This is the arising of influxes’;
‘This is the ending of influxes’;
‘This is the path to the ending of influxes.’

77b His mind, thus knowing, thus seeing, is released from the influx of sensual desire, the influx of existence, the influx of ignorance.¹⁷⁹ With release, there is the knowledge, ‘Released (am I)!’ He knows that ‘Birth is ended, the holy life has been lived, done is that which needs to be done. There is nothing further beyond this.’¹⁸⁰

That teacher under whom a disciple realizes a high distinction, that teacher, too, Lohicca, is not blameworthy in the world; and whoever accuses a teacher such as this, [234] that accusation is false, unreal, unjust, blameable.

Lohicca goes for refuge

78 When this was said, the brahmin Lohicca said this to the Blessed One:

“Master Gotama, just as a man had caught hold by the hair of a man falling over the precipice into hell, and lifting him back up, were to place him on solid ground,
even so, I have been pulled up from falling over the precipice into hell, and placed on solid ground by master Gotama!¹⁸¹

79 Excellent, master Gotama! Excellent, master Gotama! Just as if, master Gotama, one were to place upright what had been overturned,
were to reveal what was hidden,
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,
in the same way, in numerous ways, the Dharma has been made clear by master Gotama.

Master Gotama, I go to the blessed Gotama for refuge, and to the Dharma, and to the community of monks. May the master Gotama remember me as a layman who has gone for refuge, from this day forth, for life.”¹⁸²

¹⁷⁷ “Clear, limpid, unsullied,” *accho vipassanno anāvilo*.

¹⁷⁸ *Udaka,rahado accho vippasanno anāvilo tattha cakkhumā puriso tīre thito passeyya sippi,sambukam pi sakkhara,kāthalam 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.

¹⁷⁹ See §99a n above on *āsava-k,khaya,ñāṇa*.

¹⁸⁰ *Nāparam itthatāya*: lit “there is no more of ‘thusness’.” See **Mahānidāna S** (M 15.22) = SD 5.17.

¹⁸¹ *Seyyathāpi, bho gotama, puriso purisam naraka,papātāṃ patantāṃ kesesu gahetvā uddharitvā thale patiṭṭhāpeyya; evam evāham bhotā gotamena naraka,papātāṃ papatanto uddharitvā thale patiṭṭhāpito*.

— evaṃ —

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¹⁸² *Esāhaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāmi dhammaṃ ca bhikkhu, saṅghaṃ ca. Upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge paṇ'upetaṃ saraṇaṃ gatan ti.* This whole para is unique to this Sutta.