

## 4

**(Dīgha) Mahāli Sutta**The (Dīgha Nikāya) Discourse to Mahāli | **D 6**

Theme: The true purpose of the spiritual life

Translated by Piya Tan ©2008; 2018

**Key** (for reconstruction of abbreviated passages or *peyyāla*)

⟨**angle brackets**⟩, which apply to **§§17-21**, refer to **D:RD 1** (Rhys Davids translation of Dīgha Nikāya vol 1 (PTS) & to **D:W** (Walshe's translation where he follows D:RD): see §§17n+18n.

⟨**angle brackets**⟩, which apply to **§§22-36**, refer to **Ce** (the Ceylonese = Sinhala “Buddha Jayanti Tipiṭaka” (BJT): see §22n.

{**braces**}, which apply to **§§38-100.3**, are abbreviated sections supplied in full by **Sāmañña,phala S (D 2)**, SD 8.10: see §38n.

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## 1 Sutta summary and significance

### 1.1 SUTTA SUMMARY

**1.1.1** The Licchavi layman **Mahāli** (Oṭṭhaddha) visits the Buddha at the Kuṭā,gāra,sālā and recounts a conversation with Sunakkhatta, who claims to be able to see divine forms but not to hear divine sounds. Mahāli asks how such a faculty can be gained [§§5-26], and is discussed below [3.1.1]. This is the first of the 2 main teachings of the Sutta; the second key teaching is that regarding self and body [1.1.3].

**1.1.2** When asked, the Buddha explains that it is not for the sake of gaining such powers that one renounces the world and joins the sangha. There is a higher and nobler purpose in the training. [§27]

When Mahāli asks about the real purpose of renunciation, the Buddha answers by explaining **the gradual progress of the 3 trainings**—in moral virtue, mental cultivation and wisdom—leading up to arhathood [§§28-35].

**1.1.3** The Buddha then raises a quite different question, as to whether **the self and the body** are identical—which takes up the rest of the Sutta [§§36-101]. This conversation, in fact, centres on arhathood [§15-19], and its importance is attested by the fact that it forms a discourse on its own—**the Jāliya Sutta** (D 7).<sup>1</sup> Significantly, the Buddha leaves the question about self and body unanswered, as highlighted by a total of 13 instances of the “noble silence refrain” [§100.4 etc].

**1.2 Buddhaghosa** explains that the Buddha raises the point of **self and body** [§36] because he knows that Mahāli has the false view that a soul exists and that it has form. (DA 1:316). The Buddha’s answer takes up the rest of the Sutta, totaling twice [§§36-100] as long as the preceding teaching on “twin-base meditation” [3.3].

## 2 Mahāli

**2.1 MAHĀLI 1.** There are at least 2 persons named **Mahāli** in the suttas—as identified by the Dictionary of Pāli Proper Names (DPPN).<sup>2</sup> They are **Mahāli 1**, a Licchavī chief who visits the Buddha at the Pinnacled House at Vesālī to ask him if has ever seen **Sakra** (S 11.13)<sup>3</sup> [4.1]. **The Mahāli Pañha Vatthu** (DhA 2.7) also records the Buddha telling him Sakra’s story. When he asks the Buddha about Pūraṇa Kassapa’s teaching, the Buddha teaches him on **the 5 aggregates**—as recorded in **the (Khandha) Mahāli Sutta** (S 99.12)<sup>4</sup> [4.2].

**2.2 MAHĀLI 2 (OṬṬH’ADDHA).** He is a Licchavī rajah whose personal or original name (*mūla,nāma*) is Mahāli. He is called Oṭṭhaddha (“Half-lip”) because he has a cleft lip<sup>5</sup> (*addh’oṭṭhāya*). He visits the Buddha at the Pinnacled House at Vesālī, at a time when the Buddha has given orders that no one should see him. (DA 310)

However, through the intervention of the novice Sīha, Oṭṭhaddha and his retinue (and a group of brahmin messengers) are able to see the Buddha. Oṭṭh’addha and his retinue are all splendidly attired,

<sup>1</sup> D 7,1-5/1:159 (SD 53.41) = D 6,15-19. On the narrative intro of D 7 is unique to itself. See D:RD 1:205.

<sup>2</sup> See DPPN sv Mahāli 1.

<sup>3</sup> S 11.13/1:230 (SD 99.11).

<sup>4</sup> S 22.60/3:68-70 (SD 99.12).

<sup>5</sup> The old name is “harelip,” since it resembles a rabbit’s cleft lip, and is today regarded as offensive or improper. The proper term is “cleft lip.”

even though it is stated that earlier in the day they have taken the uposatha-vows. His ensuing conversation with the Buddha is recorded in **the Mahāli Sutta** (D 6).<sup>6</sup>

### **3 Key teachings**

**3.0 TWO TEACHINGS.** The Mahāli Sutta records 2 sets of distinct teachings:

- (1) Meditation experience: how a monk is able to see divine forms but not hear divine sounds [3.1].
- (2) The purpose of the holy life: the “fruits of recluseship” or the 3 trainings [3.2].

#### **3.1 THE 1<sup>ST</sup> TEACHING: MEDITATION EXPERIENCE**

##### **3.1.1 Sunakkhatta’s meditation experience**

**3.1.1.1** Mahāli asks the Buddha about **meditation experience**, that is, the monk Sunakkhatta claiming to be able to see divine forms but not hear divine sounds [§§5.3, 6.1], and the Buddha answers him [§§5.5, 7-26] [3.1].

#### **3.2 THE 2<sup>ND</sup> TEACHING: THE PURPOSE OF THE HOLY LIFE**

##### **3.2.1 The meaning and purpose of the holy life**

**3.2.1.1** When Mahāli asks about **the purpose of the holy life** [§§27 + 28], the Buddha replies first by presenting the goals of **the spiritual path** [3.2.1.2], that is, the 4 paths of sainthood [§§29-33], and then, when Mahāli asks about **“the path”** to awakening, the Buddha teaches the “fruits of recluseship” (*sāmañña,phala*) pericope, that is, the 3 trainings (*sikkha-t,taya*) [§§38-100].

**3.2.1.2 The 3 trainings** comprise those in (1) moral virtue, (2) mental concentration and (3) insight wisdom. Moral virtue (*sīla,sikkhā*) concerns disciplining and refining our body and speech for spiritual cultivation, by way of living the spirit of renunciation [§§38-40], moral conduct [§§41-45], right livelihood [§§46-63], sense-restraint [§64], mindfulness and clear comprehension [§65], contentment [§66].

All this conduces to the abandoning of the 5 mental hindrances [§§67-71], that is, the beginning of proper meditation and mental cultivation. In short, moral training is *the preparation of our body and speech for spiritual growth* (personal and mental development and understanding the meaning of life).

##### **3.2.2 The spiritual life**

**3.2.2.1** What is the difference between “the holy life” (*brahma,cariya*) and “the spiritual life” (*dhamma,cariya*)? In the suttas, the two are, as a rule, essentially the same—they refer to the gradual Buddhist training leading to the path of awakening and to arhathood, that is, nirvana. For the practical purposes of an effective study as the basis for our practice, it is useful to distinguish the two approaches.

**3.2.2.2 Sexuality** is sacred in the sense that it is the basic condition for life; hence, it should not be trivialized. Having a child and raising one is a heavy, yet rewarding, responsibility. However, having a family, even being with a family, entails responsibility, especially unconditional love. However, as the family gets bigger and society become more crowded, those who prefer a greater personal space have

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<sup>6</sup> D 6/1:150-158 (SD 53.4).

the choice of living as a celibate as a basis for spiritual development leading to awakening—this is **the holy life**.<sup>7</sup>

**3.2.2.3 The holy life** (*brahma.cariya*) literally means “the conduct of Brahmā (the highest of the gods”); hence, the godly state or divine abiding. It also means “the celibate life” because Brahmā or the gods do not need sex [3.2.2.2]. They live in the higher pleasures of the mind and goodness. Hence, we speak of the “**divine abodes**” (*brahma, vihāra*) of lovingkindness, compassion, gladness and equanimity, or more simply, love, ruth, joy and peace.

*Mettā, vihārī yo bhikkhu  
pasanno buddha, sāsane  
adhigacche padam̄ santam̄  
saṅkhārūpasamam̄ sukham̄*

(Dh 368)

A monk who abides in lovingkindness,  
inspired by the Buddha’s teaching,  
attains to that state of peace  
the happiness that is the stilling of formations.

**3.2.2.4** The holy life of a monastic is basically that of **renunciation** (*nekkhamma*), psychologically, in the sense of “letting go.” First, the renunciant renounces the biological family. We can never renounce our human connections with our parents, siblings and relatives; what we renounce is our attachment to them. Secondly, **lovingkindness** means that we grow out of an inward-looking biological family and embrace a growing global and open family through love and trust (*vissāsa*)—“The trusted are the best of relatives” (Dh 203).<sup>8</sup>

**3.2.2.5** Most significantly, **renunciation** is, spiritually, neither a ritual nor a status, but *a true and constant act of seeing impermanence* and freeing all clinging and grasping to the senses. True renunciation is experienced through meditation by way of seeing the rise and fall of all experiences. Through the practice of **satipatthana**, we first learn to free the body from the senses; then, to accept feelings as they come and go; then, to free the mind from its thoughts; and then in whatever mental states that arise, we see the nature of true reality.

In this sense, anyone who properly meditates is renouncing the world, whether we are monastic or lay.<sup>9</sup> However, as a trained and diligent monastic—with our boat well bailed out (Dh 369)—we sail faster and more safely to nirvana. We should, of course, have at least embarked into the boat—at least aspire to streamwinning.<sup>10</sup> This is called **the spiritual life**.

### 3.3 THE TWIN-BASE MEDITATIONS

#### 3.3.1 The *ekaṃsa, bhāvita, samādhi* passages

**3.3.1.1** The Mahāli Sutta opens with Mahāli asking the Buddha about the Licchavī monk, Sunakkhatta, who claims to be able to see divine forms but is unable to hear divine sounds. The Buddha gives a surprisingly long and detailed explanation—which we can call “**the *ekaṃsa, bhāvita, samādhi*”**—laid out in full (without abbreviations or *peyyāla*) running into some 4 A-4 pages, that is, about a fifth of the whole translation! In summary, this is the Buddha’s answer:

<sup>7</sup> See **Sexuality**, SD 31.7.

<sup>8</sup> See SD 10.16 (5.3.1.3); SD 38.4 (4.2); SD 49.3 (1.1.5.6).

<sup>9</sup> On a meditator as a veritable renunciant, see **Satipatthāna Ss**, SD 13.1 (3.1.1).

<sup>10</sup> See (**Anicca**) **Cakkhu S** (S 25.1), SD 16.7.

§§6-11	The single-base samadhi (1)	} ( <i>ekaṃsa, bhāvita, samādhi</i> )	divine forms but not divine sounds
§§12-16	The single-base samadhi (2)		divine sounds but not divine forms
§§17-21	The twin-base samadhi	( <i>ubhataṃsa, bhāvita, samādhi</i> )	both divine forms <i>and</i> divine sounds

The length of the passage<sup>11</sup> arises from its application of the meditation—in 3 ways (see above)—to the 5 quarters, going sunwise or clockwise—beginning with the east (the front direction) (*puratthima*), facing the sun), the south (the right hand) (*dakkhiṇa*), the west (the back or setting sun) (*pacchima*), the north (the left) (*uttara*), and a combination of “above, below, across”<sup>12</sup> (*udham-adho tiriya*). The last set normally forms 6 separate directions (respectively, the zenith, the nadir and the 4 intermediate directions).<sup>13</sup>

**3.3.1.2** This detailed layout is actually a valuable account of **kasīna** (*kaṣiṇa*) meditation.<sup>14</sup> Form and sound are not traditionally listed as objects of meditation. Here, the term is merely used to describe, more or less, how a meditator (without attaining any higher levels) develops what approaches the superpowers of the “divine eye” or clairvoyance [§§95.2]<sup>15</sup> and the “divine ear” or clairaudience [§§91-92].

According to the Sutta [§5.3], Sunakkhatta claims that he is *only* able to see pleasant divine forms, but *not* hear any divine sounds [§5.3]. The Commentary explains that this inability is the result of Sunakkhatta having caused deafness to a virtuous monk (DA 311 f)<sup>16</sup> [3.3.2.2]. The Buddha explains Sunakkhatta’s problem in terms of present conditions, that is, his improper practice of meditation. The Buddha then lays out in full detail how the meditation should be properly done [3.3.3].

### **3.3.2 Walshe’s remark**

**3.3.2.1** Commenting on these repetitive passages, **Maurice Walshe**, in his translation of the Sutta in his *The Long Discourses of the Buddha*,<sup>17</sup> remarks: “The intolerably labored repetition concerning a relatively unimportant matter is noteworthy, even in style given to much repetition. This *may* be symptomatic of a late date for this Sutta.” (1995: 552 n184).

Personally, I must say with great respect for the translator’s efforts—in the *traduttore traditore* spirit<sup>18</sup>—that it can be very difficult when we are faced with some unfamiliar teachings such as that of **the *ekaṃsa, bhāvita, samādhi* passages**<sup>19</sup> [3.3.1.1]. Let me address Walshe’s reaction (I suspect he is not alone in this) point by point, so this will not be a stumbling block in our study of the instructive suttas.

**3.3.2.2 “The intolerably labored repetition”** (Walshe, 1995). My first impression when I saw the truncated passages on “the single-base samadhi” and “the twin-base samadhi” was that of intense curiosity: What do these passages say? All the manuscripts I used (the Burmese, the Siamese and the

<sup>11</sup> All the MSS, except the Sinhala (Buddha Jayanti Tipiṭaka), give an abbreviated text of these repetitive passages.

<sup>12</sup> “Across” refers to the intermediate points (*anudisa*) of the quarters (DA 1:312,13).

<sup>13</sup> Technically, the 4 quarters, the zenith, the nadire, the 4 intermediate directions, and ourselves, in meditation terms, we have the 11 directions.

<sup>14</sup> On *kaṣiṇa*, see **Mahā Sakul’udāyi S** (M 77,50) + SD 49.5a (3.2.5); SD 49.5b (1).

<sup>15</sup> The “divine eye” (*diḅba, cakkhu*) described here in the Sutta is the “knowledge of the recollection of past lives” and incl the knowledge of how beings fare through rebirth and redeath according to their karma. However, in the case of Sunakkhatta, only a rudimentary experience of such visions (as clairaudience) is meant.

<sup>16</sup> See §5.4 n.

<sup>17</sup> M Walshe, *The Long Discourses of the Buddha: A translation of the Dīgha Nikāya*, Kandy: Buddhist Publication Soc & Boston, MA: Wisdom Publication, 1995.

<sup>18</sup> See SD 40b.6 (6.2.1); SD 53.5 (2.1.1.2).

<sup>19</sup> It is called “passages” because it also has the *ubhayataṃsa, bhāvita, samādhi* passage, and the two samadhis are applied to each of the 4 quarters [3.3.1.1].

PTS edition)—except for the Sinhala, Buddha Jayanti Tipiṭaka—truncated these passages. Hence, it is not easy to reconstruct what the passages really say.<sup>20</sup>

Fortunately, the BJT version lays out the *ekamsa, bhāvita, samādhi* passages in full. The passages are long but provides us with valuable information on the puzzle regarding why Sunakkhatta can only see divine forms but not hear divine sounds [3.3.1.2]. The Buddha explains that Sunakkhatta has only cultivated the “single-base samadhi”—that is, he has only directed his mind to perceiving divine forms, but failed to do the same for divine sounds.

**3.3.2.3 “[C]oncerning a relatively unimportant matter is noteworthy”** (Walshe 1995). Despite what Walshe thinks, we can see that, in meditation terms, the *ekamsa, bhāvita, samādhi* passage, gives us a valuable insight into a rare meditation practice, which makes good sense to the serious meditator, or even one who is familiar with the sutta teachings of meditation.

The passages impress on us that to develop both abilities to their fullest—as the divine eye and the divine ear—we need to cultivate them directionally (like 4 divine abodes). Then, we have the key passage on “twin-base samadhi” for cultivating the divine eye and divine ear **“before one”** (*primukha*)<sup>21</sup> [§§22-26]. This passage will only make sense when we understand that the directions are not actual posture or orientation of the meditator.<sup>22</sup>

Rather, it refers to where he directs his mind—this is a “directed”<sup>23</sup> phase or aspect—of kasina-style meditation, which is a basis for dhyana, too [3.3.1.2]. Although traditionally, we know that the Buddha’s favourite meditation “orientation” is just that—he orientates himself east, facing the sun. This is not a ritual act, but a practical one: the warmth and light of the rising sun is always welcome in the dawn cold.<sup>24</sup>

**3.3.2.4 “[E]ven in style given to much repetition”** (Walshe 1995). Repetition in the oral tradition has a twin purpose of making the texts more easily recalled and recited, serving as the standards of faith and training in spirituality, and also helping the practitioner and audience remember the texts better, especially by way of reflection.

The instructive criticism of British Buddhist scholar, **L S Cousins**, regarding Ñāṇamoli’s *The Middle Length Discourses of the Buddha*, revised by Bhikkhu Bodhi (1995), is well worth heeding, especially in our time of commercialized translations of religious texts:

“Although there are obvious advantages to having the whole work in one volume, especially for the newcomer, the disadvantage is the systematic elimination of repetition. Many readers may see this as a gain but it does amount to the deliberate removal of a meditative element from many suttas. In the original language, when the suttas are chanted rather than read, there is an effect upon the mind which is very much part of their traditional purpose. Moreover, the emphasis is often changed quite critically: when a phrase that is repeated in the original ten times is given only once in translation, it ceases to be a central part which is always retained in memory. The result is that what the sutta tries to stress as important becomes much less noticeable in translation.”  
(*Journal of Buddhist Ethics* 4, Sep 1997:261 f; emphases added)<sup>25</sup>

<sup>20</sup> On the truncation of *peyyālā*, see SD 52.4 (1.3.3.2).

<sup>21</sup> On *parimukha*, see **Ānāpāna, sati S** (M 118,17) + SD 7.13 (2.4).

<sup>22</sup> On the significance of the quarters and directions in meditation, see SD 38.5 (2.1.3.2).

<sup>23</sup> On “directed” meditation, see **Bhikkhuṇi Vāsaka S** (S 47.10) + SD 24.2 (1).

<sup>24</sup> On orientation and facing the east, see SD 38.5 (2.1.3.2(2)).

<sup>25</sup> See SD 52.4 (1.3.3.4).

**3.3.2.5 “This may be symptomatic of a late date for this Sutta”** (Walshe 1995). On the contrary, “much repetition” is—rather than a sign of lateness—actually a distinction of earliness and of an oral tradition. Later texts, especially post-Buddha works, are written as books, and follow the style of a scribal tradition, like a modern textbook or novel. Even if the Mahāli Sutta is a late sutta, it is still *canonical* and compiled well before the Asokan age.<sup>26</sup>

The point remains that the “two-base meditations” passage give valuable insight in meditation as taught by the Buddha himself, or a record of such a meditation. If we accept the fact that the Buddha is the teacher of the key contents of these suttas, then we should not be hasty to dismiss it like some cursorily quips from pub friends: we should at least be curious about what has been taught.

## 4 Suttas related to Mahāli

**4.1 (Sakka) Mahāli Sutta** (S 11.13). Mahāli 1 visits the Buddha at the Kūṭāgārasālā and asks him if he has seen Sakra, the king of the devas. The Buddha says that he has and also knows how Sakra attained his divine state.<sup>27</sup>

**4.2 (Khandha) Mahāli Sutta** (S 22.60). Mahāli 1 visits the Buddha at the Kūṭāgārasālā and asks him about Pūraṇa Kassapa’s teaching that there is neither cause nor condition for the impurity of beings. The Buddha rejects this view, and explains that it is when we take delight in the body, etc, that we become impure. When we feel revulsion towards the body, etc, we become pure.<sup>28</sup>

**4.3 (Dasaka) Mahāli Sutta** (A 10.47). The Buddha, when questioned by **Mahāli 1**, says that greed, hate and delusion cause and condition bad actions, while non-greed, non-hate, non-delusion, wise attention and a well directed mind cause and condition good. The existence of these two different sets of qualities causes good and bad in the world.<sup>29</sup>

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# (Dīgha) Mahāli Sutta

## The (Dīgha Nikāya) Discourse to Mahāli

D 6

**1** Thus have I heard.

At one time the Blessed One was staying in the Pinnacled Hall<sup>30</sup> in the Great Forest (*mahā,vana*) outside Vesālī.<sup>31</sup>

<sup>26</sup> See Sujato & Brahmali, *The Authenticity of the Early Buddhist Texts*, 2014: <https://ocbs.org/wp-content/uploads/2015/09/authenticity.pdf>.

<sup>27</sup> S 11.13/1:230 (SD 99.11).

<sup>28</sup> S 22.60/3:68 f (SD 99.12).

<sup>29</sup> A 10.47/5:86 f (SD 99.13).

<sup>30</sup> *Kūtāgāra,sālā*, lit, “hall of the pinnacled or gabled house.” See SD 45.2 (2); *Cūḷa Saccaka S* (M 35,1) n, SD 26.5.

<sup>31</sup> **Vesālī** (Skt Vaiśālī). Its ancient site is called Raja Vishal Ka Garh (“King Vishal’s Fort”), located near modern Besarh (20 mi = 35 km) north of Hajipur: <http://www.indiavideo.org/bihar/travel/raja-vishal-ghar-vaishali-8792.php>.

## The brahmin messengers

1.2 Now at that time, a number of brahmin messengers,<sup>32</sup> some from Kosala, some from Magadha, were staying in Vesālī, on some business or other.

THE ASSOSSUM KHO TE ... SAMANO KHALU BHO GOTAMO PERICOPE

1.3 These brahmin messengers from Kosala and from Magadha heard thus:

“The recluse Gotama, it is said, sirs, a Sakya son, who has gone forth from the Sakya clan, is residing in the Pinnacled Hall in the Great Forest outside Vesālī.

1.4 Now, concerning this master Gotama a fair report has been spread about, thus:<sup>33</sup>

‘So, too, is he the Blessed One:<sup>34</sup> for, he is  
 arhat,  
 fully self-awakened one,  
 accomplished in wisdom and conduct,  
 well-farer,  
 knower of worlds,  
 peerless guide of persons to be tamed,  
 teacher of gods and humans,  
 awakened,  
 blessed.

1.5 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,  
 he makes it known to others.

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 such arhats.”

**2** Then, the brahmin messengers from Kosala and from Magadha went to the Pinnacled Hall in the Great Forest. Now, at that time, **the venerable Nāgita** was the Blessed One’s personal attendant.<sup>35</sup>

Then, the brahmin messengers from Kosala and from Magadha approached the venerable Nāgita, and said to him:

2.2 “Where, master Nāgita, is the master Gotama staying now? We wish to see the master Gotama.<sup>36</sup>”

[151]

2.3 “It is not the right time, avuso, for seeing the Blessed One. He is in solitary retreat.”

Then, the messengers from Kosala and from Magadha sat right there at one side, saying:

“Only when we have seen the master Gotama, we will go!”<sup>37</sup>

<sup>32</sup> *Dūta* (prob related to *dūra*, “far away”: “one sent far away”), a messenger, emissary, envoy (prob like a postman or mailman today): V 1:16, 2:32, 277; D 1:150; S 4:194; Sn 411 (*rāja*~), 417. *Deva*~Yama’s envoy, Death’s messenger (A 1:138, 142; M 2:75 f, 2:138).

<sup>33</sup> For details on the 9 virtues of the Buddha, see **Buddhānussati**, SD 15.7b.

<sup>34</sup> Alt tr: “For the following reasons, too, he is the Blessed One [the Lord] ...” For nn on this section, see **Sela S** (M 92 = Sn 3.7) @ SD 45.7a ad loc.

<sup>35</sup> **Nāgita** is, for some time, the Buddha’s personal attendant (eg D 1:151; DA 1:310; A 3:31, 341, 4:341; J 4:95). He is the maternal uncle of the more conscientious novice Sīha [§4], who addresses him as Kassapa, his clan (*gotta*) name. He is fat and lazy (DA 310,27-29), and, as below, gets most of his work done by Sīha. (DA 3:310)

<sup>36</sup> *Dassana, kāmā hi mayam tam bhavantam gotaman’ti.*

<sup>37</sup> *Disvā’va mayam tam bhavantam gotamam gamissāmāti.*

## Oṭṭh'addha the Licchavī

**3** And **Oṭṭh'addha**<sup>38</sup> the Licchavī with a large retinue of Licchavīs had come to the Pinnacled Hall in the Great Forest, and approached the venerable Nāgita. They saluted him, stood at one side, and said to him:

3.2 “Where, master Nāgita, is the master Gotama staying now? We wish to see the master Gotama.”

3.3 “It is not the right time, avuso, for seeing the Blessed One. He is in solitary retreat.”

Then, Oṭṭh'addha the Licchavī sat right there at one side, saying:

“Only when I have seen the Blessed One, the arhat, the fully self-awakened one, I will go!”

**4** Then, **the novice Sīha** (*samaṇ'uddesa*)<sup>39</sup> approached the venerable Nāgita, saluted him, stood at one side, and said to the venerable Nāgita:

“Bhante Kassapa, such a number of brahmin messengers from Kosala and from Magadha have come to see the Blessed One; Oṭṭh'addha the Licchavī with a large retinue of Licchavīs, too, have come here to see the Blessed One. It would be good, bhante Kassapa, if all these people can see the Blessed One.”

4.2 “Well, then, Sīha, you tell the Blessed one yourself.”<sup>40</sup>

“Yes, bhante,” the novice Sīha replied to the venerable Nāgita.

4.3 The novice Sīha approached the Blessed One, saluted him, stood at one side, and said:

“Bhante, a number of brahmin messengers from Kosala and from Magadha have come to see the Blessed One; Oṭṭh'addha the Licchavī with a large retinue of Licchavīs, too, [152] have come here to see the Blessed One.

It would be good, bhante, if all these people get to see the Blessed One.”

4.4 “Well, then, Sīha, spread a seat in the shade of the vihara [residence].”

“Yes, bhante,” the novice Sīha replied to the Blessed One, and he spread a seat in the shade of the vihara.

**5** The brahmin messengers from Kosala and from Magadha approached the Blessed One and exchanged friendly words and cordial greetings with him. When the friendly greetings were concluded, they sat down at one side.<sup>41</sup>

5.2 Oṭṭh'addha the Licchavī and his large retinue of Licchavīs, too, approached the Blessed One and exchanged friendly words and cordial greetings with him. When the friendly greetings were concluded, they sat down at one side.

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<sup>38</sup> *Oṭṭh'addha* (lit, “half-lip”), “cleft lipped,” is his given name (nickname) (*laddha, nāma*, DA 310,3); the Buddha addresses him as “Mahāli,” his original or personal name (*mūla, nāma*, DA 310,11). Comy says that his upper lip is cleft so that 4 of his teeth, incl the 2 incisors (*dāṭṭha*) were seen (DAPT 1:442,8 qu Sāsv 144,12).

<sup>39</sup> The novice **Sīha** (*sīha samaṇ'uddesa = sāmaṇera*, DA 310,18) joins the sangha at 7 and is a great favourite among the monks for his charm. He is close (*vissāsika*) to the Buddha (DA 310,26). A student of his maternal uncle, **Nāgita** [§2], he is with him here in Vesālī. Seeing the large crowd that has assembled, he thinks that the Buddha should give them a Dharma talk—his conscientiousness leads to the teaching of **Mahāli S** (D 6). Prof E Müller confounds him with general Sīha, a leading Jain supporter who converts to Buddhism (JPTS 1888:97): on general Sīha, see (**Pañcaka Dāna, phala**) **Sīha S** (A 5.34), SD45.2.

<sup>40</sup> *Tena hi sīha tvañ-ñ-eva bhagavato ārocehīti*. Either Nāgita is being overprotective of the Buddha or he is apprehensive of not breaking the Buddha’s rest—but as noted above, he is fat and lazy (DA 3:310). He keeps a large crowd waiting to meet the Buddha, which troubles the novice Sīha. Such a circumstance—another centres on Meghiya’s insistence on meditating on his own, **Meghiya S** (A 9.3,1-6 = U 4.1), SD 34.2—prompts the Buddha to ask for a new and more dedicated attendant (who is Ānanda): SD 34.2 (1.2.1) n.

<sup>41</sup> **Ambaṭṭha S** (D 3,1.9), SD 21.3.

5.3 Sitting at one side, Oṭṭh'addha the Licchavī said to the Blessed One:

“Some days ago, bhante, **Sunakkhatta** the young Licchavī [*licchavī,putta*] approached me and said: ‘It is only 3 years, Mahāli,<sup>42</sup> since I first became the Blessed One’s follower [dwelled in dependence on the Blessed One],<sup>43</sup> when I can see **divine forms**, pleasant in nature, delightful by way of sensual pleasures.<sup>44</sup>

But I cannot hear divine sounds, pleasant in nature, delightful by way of sensual pleasures.’

5.4 Now, bhante, are there indeed such sounds that Sunakkhatta the young Licchavī cannot hear, pleasant in nature, delightful by way of sensual pleasures, or they do not exist?”<sup>45</sup>

5.5 “Sunakkhatta the young Licchavī heard not *the divine sounds*, pleasant in nature, delightful by way of sensual pleasures, that are real indeed, Mahāli. They are not unreal.”

## (A) THE SINGLE-BASE SAMADHI

### I. Divine forms but no divine sounds

(1) CULTIVATING A SINGLE-BASE SAMADHI TOWARDS THE EAST (the divine eye)

6 “What then, bhante, is the cause, what is the condition, that Sunakkhatta the young Licchavī heard not the divine sounds, pleasant in nature, delightful by way of sensual pleasures, that are *real*, that are not unreal?”<sup>46</sup> [153]

7 Here, Mahāli, for a monk who has cultivated a **single-base samadhi** (*ekaṃsa,bhāvita,samādhi*)<sup>47</sup> in the eastern quarter (*puratthima disa*), there is (for him) the sight of **divine forms**, pleasant in nature, delightful by way of sensual pleasures,

but *not* the hearing of divine sounds, pleasant in nature, delightful by way of sensual pleasures.<sup>48</sup>

7.2 Through the cultivation of the single-base samādhi in the **eastern quarter**, there is (for him) the sight of divine forms, pleasant in nature, delightful by way of sensual pleasures,

but *not* the hearing of divine sounds, pleasant in nature, delightful by way of sensual pleasures.

7.3 He **sees** divine forms, pleasant in nature, delightful by way of sensual pleasures,

but hears *not* divine sounds, pleasant in nature, delightful by way of sensual pleasures.

<sup>42</sup> This is the name of his clan or gens (*gotta*). Buddhaghosa says that he is a rajah (a kshatriya noble) (DA 310,11).

<sup>43</sup> *Yad agge ahaṃ mahāli bhagavantam upanissāya viharāmi, na ciram tīṇi vassāni.*

<sup>44</sup> *Dibbāni hi kho rūpāni passāmi piya,rūpāni kāmūpasamhitāni rajanīyāni.*

<sup>45</sup> *Santān’eva nu kho bhante sunakkhatto licchavi,putto dibbāni saddāni nāssosi piya,rūpāni kāmūpasamhitāni rajanīyāni udāhu asantānīti?* Comy explains **Sunakkhatta** is unable to gain the power of hearing divine sounds because in a previous birth he had ruptured the ear-drum of a virtuous monk, making him deaf (DA 311 f). The Sutta only says that he had developed only a “one-base” samadhi [3.3.1]. Sunakkhatta is at one time personal attendant (*anibaddha upatthāka*) to the aged Buddha but later followed the naked ascetic Kaḷāramatthuka of Vesālī: **Mahā Sīha,nāda S** (M 12) + SD 49.1 (1.1). On Sunakkhatta’s vain asceticism, see **Loma,haṃsa J** (J 94/1:389-391).

<sup>46</sup> The closing correlative passage for this is at §11.17.

<sup>47</sup> “Single-base samadhi” (*ekaṃsa,bhāvita,samādhi*, “samadhi cultivated from a single base”), ie with “one-part” (*eka,koṭṭhāsa*) as opposed to “both bases,” *ubhayaṃsa,bhāvito samādhi*); *~o samādhi*, D 1:153,20 = 154,20 (DA 312,9); glossed as “twin-parts” (*ubhaya,koṭṭhāsa*, DA 312,13). Both the Subcomy and New Subcomy explain the “twin-parts” as referring to the cultivation of the “divine eye” (*dibba,cakkhu*) (with which one sees divine sights) and the “divine ear” (*dibba,sota*) (with which one hears divine sounds) (DAṬ 1:442; DANṬ:Be 2:333). The 2 terms refer to a different context in Nett 77,7 (“kept in being unilaterally,” *Ñāṇamoli*); *~o samādhi,hetu* (DA 312,16) + Nett:Ñ 108 n443/4.

<sup>48</sup> *Idha mahāli bhikkhuno puratthimāya disāya ekaṃsa,bhāvito samādhi hoti dibbānam rūpānam dassanāya piya,rūpānam kāmūpasamhitānam rajanīyānam, no ca kho dibbānam saddānam savanāya piya,rūpānam kāmūpasamhitānam rajanīyānam.*

What is the reason for this?

7.4 Because of his having cultivated the single-base samādhi in the eastern quarter, there is (for him) the sight of divine forms, *pleasant in nature, delightful by way of sensual pleasures*, but *not* the hearing of divine sounds, *pleasant in nature, delightful by way of sensual pleasures*.

(2) CULTIVATING A SINGLE-BASE SAMADHI TOWARDS THE SOUTH (the divine eye)

8 Furthermore, Mahāli, for a monk who has cultivated a **single-base samadhi** in the southern quarter (*dakkhiṇa disa*), there is (for him) the sight of **divine forms**, pleasant in nature, delightful by way of sensual pleasures,

but *not* the hearing of divine sounds, *pleasant in nature, delightful by way of sensual pleasures*.

8.2 Through the cultivation of the single-base samādhi in **the southern quarter**, there is (for him) the sight of divine forms, pleasant in nature, delightful by way of sensual pleasures,

but *not* the hearing of divine sounds, *pleasant in nature, delightful by way of sensual pleasures*.

8.3 He **sees** divine forms, *pleasant in nature, delightful by way of sensual pleasures*, but hears *not* divine sounds, *pleasant in nature, delightful by way of sensual pleasures*.

What is the reason for this?

8.4 Because of his having cultivated the single-base samādhi in the southern quarter, there is (for him) the sight of divine forms, *pleasant in nature, delightful by way of sensual pleasures*, but *not* the hearing of divine sounds, *pleasant in nature, delightful by way of sensual pleasures*.

(3) CULTIVATING A SINGLE-BASE SAMADHI TOWARDS THE WEST (the divine eye)

9 Furthermore, Mahāli, for a monk who has cultivated a **single-base samadhi** in the western quarter (*pacchima disa*), there is (for him) the sight of **divine forms**, pleasant in nature, delightful by way of sensual pleasures,

but *not* the hearing of divine sounds, *pleasant in nature, delightful by way of sensual pleasures*.

9.2 Through the cultivation of the single-base samādhi in **the western quarter**, there is (for him) the sight of divine forms, pleasant in nature, delightful by way of sensual pleasures,

but *not* the hearing of divine sounds, *pleasant in nature, delightful by way of sensual pleasures*.

9.3 He **sees** divine forms, *pleasant in nature, delightful by way of sensual pleasures*, but hears *not* divine sounds, *pleasant in nature, delightful by way of sensual pleasures*.

What is the reason for this?

9.4 Because of his having cultivated the single-base samādhi in the western quarter, there is (for him) the sight of divine forms, *pleasant in nature, delightful by way of sensual pleasures*, but *not* the hearing of divine sounds, *pleasant in nature, delightful by way of sensual pleasures*.

(4) CULTIVATING A SINGLE-BASE SAMADHI TOWARDS THE NORTH (the divine eye)

10 Furthermore, Mahāli, for a monk who has cultivated a **single-base samadhi** in the northern quarter (*uttara disa*), there is (for him) the sight of **divine forms**, pleasant in nature, delightful by way of sensual pleasures,

but *not* the hearing of divine sounds, *pleasant in nature, delightful by way of sensual pleasures*.

10.2 Through the cultivation of the single-base samādhi in **the northern quarter**, there is (for him) the sight of divine forms, pleasant in nature, delightful by way of sensual pleasures,

but *not* the hearing of divine sounds, *pleasant in nature, delightful by way of sensual pleasures*.

10.3 He **sees** divine forms, *pleasant in nature, delightful by way of sensual pleasures*, but hears *not* divine sounds, *pleasant in nature, delightful by way of sensual pleasures*.

What is the reason for this?

10.4 Because of his having cultivated the single-base samādhi in the northern quarter, there is (for him) the sight of divine forms, *pleasant in nature, delightful by way of sensual pleasures*, but *not* the hearing of divine sounds, *pleasant in nature, delightful by way of sensual pleasures*.

## (5) CULTIVATING A SINGLE-BASE SAMADHI ALL THE QUARTERS (the divine eye)

**11** Furthermore, Mahāli, for a monk who has cultivated a **single-base samadhi** in the quarters above, below, across<sup>49</sup> (*uddham-adho tiriya*), there is (for him) the sight of **divine forms**, pleasant in nature, delightful by way of sensual pleasures,

but *not* the hearing of *divine sounds*, pleasant in nature, delightful by way of sensual pleasures.

11.2 Through the cultivation of the single-base samādhi in **the quarters above, below, across**, there is (for him) the sight of *divine forms*, pleasant in nature, delightful by way of sensual pleasures,

but *not* the hearing of *divine sounds*, pleasant in nature, delightful by way of sensual pleasures.

11.3 He **sees** *divine forms*, pleasant in nature, delightful by way of sensual pleasures,

but hears *not divine sounds*, pleasant in nature, delightful by way of sensual pleasures.

What is the reason for this?

11.4 Because of his having cultivated the single-base samādhi in *the quarters above, below, across*, there is (for him) the sight of *divine forms*, pleasant in nature, delightful by way of sensual pleasures,

but *not* the hearing of *divine sounds*, pleasant in nature, delightful by way of sensual pleasures. [154]

II. Divine sounds but no divine forms

## (1) CULTIVATING A SINGLE-BASE SAMADHI TOWARDS THE EAST (the divine ear)

**12** <8><sup>50</sup> Here, Mahāli, for a monk who has cultivated a **single-base samadhi** in the eastern quarter (*puratthima disa*), there is (for him) the hearing of **divine** sounds, pleasant in nature, delightful by way of sensual pleasures,

but *not* the seeing of *divine forms*, pleasant in nature, delightful by way of sensual pleasures.

12.2 Through the cultivation of the single-base samādhi in **the eastern quarter**, there is (for him) the hearing of *divine sounds*, pleasant in nature, delightful by way of sensual pleasures,

but *not* the seeing of *divine forms*, pleasant in nature, delightful by way of sensual pleasures.

12.3 He **hears** *divine sounds*, pleasant in nature, delightful by way of sensual pleasures,

but sees *not divine forms*, pleasant in nature, delightful by way of sensual pleasures.

What is the reason for this?

12.4 Because of his having cultivated the single-base samādhi in *the eastern quarter*, there is (for him) the hearing of *divine sounds*, pleasant in nature, delightful by way of sensual pleasures,

but *not* the seeing of *divine forms*, pleasant in nature, delightful by way of sensual pleasures.

## (2) CULTIVATING A SINGLE-BASE SAMADHI TOWARDS THE SOUTH (the divine ear)

**13** <9> Furthermore, Mahāli, for a monk who has cultivated a **single-base samadhi** in the southern quarter (*dakkhiṇa disa*), there is (for him) the hearing of **divine sounds**, pleasant in nature, delightful by way of sensual pleasures,

but *not* the seeing of *divine forms*, pleasant in nature, delightful by way of sensual pleasures.

13.2 Through the cultivation of the single-base samādhi in **the southern quarter**, there is (for him) the hearing of *divine sounds*, pleasant in nature, delightful by way of sensual pleasures,

but *not* the seeing of *divine forms*, pleasant in nature, delightful by way of sensual pleasures.

13.3 He **hears** *divine sound*, pleasant in nature, delightful by way of sensual pleasures,

but sees *not divine forms*, pleasant in nature, delightful by way of sensual pleasures.

What is the reason for this?

<sup>49</sup> "Across" refers to the intermediate points (*anudisa*) of the quarters (DA 1:312,13).

<sup>50</sup> This internal number <9> refers to **D:RD 1** (PTS tr) which conflates the passage by omitting the quarters altogether, mentioning only "one direction," and to **D:W** (Walshe tr) which conflates all "south, west, north, facing upwards, downwards or across" for "hears heavenly sounds but does not see heavenly sights."

13.4 Because of his having cultivated the single-base samādhi in *the southern quarter*, there is (for him) the hearing of divine sounds, pleasant in nature, delightful by way of sensual pleasures, but *not* the seeing of divine forms, pleasant in nature, delightful by way of sensual pleasures.

(3) CULTIVATING A SINGLE-BASE SAMADHI TOWARDS THE WEST (the divine ear)

**14** Furthermore, Mahāli, for a monk who has cultivated **a single-base samadhi** in the western quarter (*pacchima disa*), there is (for him) the hearing of divine sounds, pleasant in nature, delightful by way of sensual pleasures,

but *not* the seeing of divine forms, pleasant in nature, delightful by way of sensual pleasures.

14.2 Through the cultivation of the single-base samādhi in **the western quarter**, there is (for him) the hearing of divine sounds, pleasant in nature, delightful by way of sensual pleasures,

but *not* the seeing of divine forms, pleasant in nature, delightful by way of sensual pleasures.

14.3 He **hears** divine sounds, pleasant in nature, delightful by way of sensual pleasures, but sees *not* divine forms, pleasant in nature, delightful by way of sensual pleasures.

What is the reason for this?

14.4 Because of his having cultivated the single-base samādhi in *the western quarter*, there is (for him) the hearing of divine sounds, pleasant in nature, delightful by way of sensual pleasures, but *not* the seeing of divine forms, pleasant in nature, delightful by way of sensual pleasures.

(4) CULTIVATING A SINGLE-BASE SAMADHI TOWARDS THE NORTH (the divine ear)

**15** Furthermore, Mahāli, for a monk who has cultivated **a single-base samadhi** in the northern quarter (*uttara disa*), there is (for him) the hearing of divine sounds, pleasant in nature, delightful by way of sensual pleasures,

but *not* the seeing of divine forms, pleasant in nature, delightful by way of sensual pleasures.

15.2 Through the cultivation of the single-base samādhi in **the northern quarter**, there is (for him) the hearing of divine sounds, pleasant in nature, delightful by way of sensual pleasures,

but *not* the seeing of divine forms, pleasant in nature, delightful by way of sensual pleasures.

15.3 He **hears** divine sounds, pleasant in nature, delightful by way of sensual pleasures, but sees *not* divine forms, pleasant in nature, delightful by way of sensual pleasures.

What is the reason for this?

15.4 Because of his having cultivated the single-base samādhi in *the northern quarter*, there is (for him) the hearing of divine sounds, pleasant in nature, delightful by way of sensual pleasures, but *not* the seeing of divine forms, pleasant in nature, delightful by way of sensual pleasures.

(5) CULTIVATING A SINGLE-BASE SAMADHI ALL THE QUARTERS (the divine ear)

**16** Furthermore, Mahāli, for a monk who has cultivated **a single-base samadhi** in the quarters above, below, across (*uddham-adho tiriya*), there is (for him) the hearing of divine sounds, pleasant in nature, delightful by way of sensual pleasures,

but *not* the seeing of divine forms, pleasant in nature, delightful by way of sensual pleasures.

16.2 Through the cultivation of the single-base samādhi in **the quarters above, below, across**, there is (for him) the hearing of divine sounds, pleasant in nature, delightful by way of sensual pleasures,

but *not* the seeing of divine forms, pleasant in nature, delightful by way of sensual pleasures.

16.3 He **hears** divine sounds, pleasant in nature, delightful by way of sensual pleasures, but see *not* divine forms, pleasant in nature, delightful by way of sensual pleasures.

What is the reason for this?

16.4 Because of his having cultivated the single-base samādhi in *the quarters above, below, across*, there is (for him) the hearing of divine sounds, pleasant in nature, delightful by way of sensual pleasures, but *not* the seeing of divine forms, pleasant in nature, delightful by way of sensual pleasures.

## (B) THE TWIN-BASE SAMADHI

III. Divine forms and divine sounds

(1) CULTIVATING TWIN-BASE SAMADHI TOWARDS THE EAST (the divine eye and divine ear)

**17** <10><sup>51</sup> Here, Mahāli, for a monk who has cultivated **twin-base samadhi** (*ubhayaṃsa, bhāvita, samādhi*)<sup>52</sup> in the eastern quarter (*puratthima disa*), there is (for him)

both the sight of **divine forms**, pleasant in nature, delightful by way of sensual pleasures, **[155]** and the hearing of **divine sounds**, *pleasant in nature, delightful by way of sensual pleasures*.

17.2 Through the cultivation of the twin-base samādhi in **the eastern quarter**, there is (for him) the sight of divine forms, *pleasant in nature, delightful by way of sensual pleasures*, and the hearing of divine sounds, *pleasant in nature, delightful by way of sensual pleasures*.

17.3 He **sees** divine forms, *pleasant in nature, delightful by way of sensual pleasures*, and **hears** divine sounds, *pleasant in nature, delightful by way of sensual pleasures*.

What is the reason for this?

17.4 Because of his having cultivated the twin-base samādhi in the eastern quarter, there is (for him) the sight of divine forms, *pleasant in nature, delightful by way of sensual pleasures*, and the hearing of divine sounds, *pleasant in nature, delightful by way of sensual pleasures*.

(2) CULTIVATING TWIN-BASE SAMADHI TOWARDS THE SOUTH (the divine eye and divine ear)

**18** <11><sup>53</sup> Furthermore, Mahāli, for a monk who has cultivated **a twin-base samadhi** in the southern quarter (*dakkhiṇa disa*), there is (for him)

both the sight of **divine forms**, pleasant in nature, delightful by way of sensual pleasures, and the hearing of **divine sounds**, *pleasant in nature, delightful by way of sensual pleasures*.

18.2 Through the cultivation of the twin-base samādhi in the southern quarter, there is (for him) the sight of divine forms, *pleasant in nature, delightful by way of sensual pleasures*, and the hearing of divine sounds, *pleasant in nature, delightful by way of sensual pleasures*.

18.3 He **sees** divine forms, *pleasant in nature, delightful by way of sensual pleasures*, and **hears** divine sounds, *pleasant in nature, delightful by way of sensual pleasures*.

What is the reason for this?

18.4 Because of his having cultivated the twin-base samādhi in the southern quarter, there is (for him) the sight of divine forms, *pleasant in nature, delightful by way of sensual pleasures*, and the hearing of divine sounds, *pleasant in nature, delightful by way of sensual pleasures*.

(3) CULTIVATING TWIN-BASE SAMADHI TOWARDS THE WEST (the divine eye and divine ear)

**19** Furthermore, Mahāli, for a monk who has cultivated **a twin-base samadhi** in the western quarter (*pacchima disa*), there is (for him)

both the sight of **divine forms**, pleasant in nature, delightful by way of sensual pleasures,

<sup>51</sup> This internal number <10> refers to **D:RD 1** (PTS tr) which conflates the passage by omitting the quarters altogether, mentioning only “one direction,” and to **D:W** (Walshe tr), “... a monk facing east goes into two-sided samādhi and both sees heavenly sights, ... and hears heavenly sounds.”

<sup>52</sup> “Twin-base samadhi” (*ubhayaṃsa, bhāvita, samādhi*, “samadhi cultivated from twin bases”), ie with “twin-parts” (*ubhaya, koṭṭhāsa*) as opposed to “single-bases,” *ekaṃsa, bhāvito samādhi*): see §7 n on “a single-base samadhi.”

<sup>53</sup> This internal number <11> refers to **D:RD 1** (PTS tr) which conflates the passage by omitting the quarters altogether, mentioning only “one direction,” and to **D:W** (Walshe tr) which conflates all “south, west, north, facing upwards, downwards or across” for “sees heavenly sights and hears heavenly sounds.”

and the hearing of **divine sounds**, *pleasant in nature, delightful by way of sensual pleasures*.

19.2 Through the cultivation of the twin-base samādhi in **the western quarter**, there is (for him) the sight of divine forms, *pleasant in nature, delightful by way of sensual pleasures*,

and the hearing of divine sounds, *pleasant in nature, delightful by way of sensual pleasures*.

19.3 He **sees** divine forms, *pleasant in nature, delightful by way of sensual pleasures*, and **hears** divine sounds, *pleasant in nature, delightful by way of sensual pleasures*.

What is the reason for this?

19.4 Because of his having cultivated the twin-base samādhi in *the western quarter*, there is (for him) the sight of divine forms, *pleasant in nature, delightful by way of sensual pleasures*, and the hearing of divine sounds, *pleasant in nature, delightful by way of sensual pleasures*.

(4) CULTIVATING TWIN-BASE SAMADHI TOWARDS THE NORTH (the divine eye and divine ear)

**20** Furthermore, Mahāli, for a monk who has cultivated a **twin-base samadhi** in the northern quarter (*uttara disa*), there is (for him)

both the sight of **divine forms**, *pleasant in nature, delightful by way of sensual pleasures*, and the hearing of **divine sounds**, *pleasant in nature, delightful by way of sensual pleasures*.

20.2 Through the cultivation of the twin-base samādhi in **the northern quarter**, there is (for him) the sight of divine forms, *pleasant in nature, delightful by way of sensual pleasures*,

and the hearing of divine sounds, *pleasant in nature, delightful by way of sensual pleasures*.

20.3 He **sees** divine forms, *pleasant in nature, delightful by way of sensual pleasures*, and **hears** divine sounds, *pleasant in nature, delightful by way of sensual pleasures*.

What is the reason for this?

20.4 Because of his having cultivated the twin-base samādhi in *the northern quarter*, there is (for him) the sight of divine forms, *pleasant in nature, delightful by way of sensual pleasures*, and the hearing of divine sounds, *pleasant in nature, delightful by way of sensual pleasures*.

(5) CULTIVATING TWIN-BASE SAMADHI ALL THE QUARTERS (the divine eye and divine ear)

**21** Furthermore, Mahāli, for a monk who has cultivated a **twin-base samadhi** in the quarters above, below, across (*uddham-adho tiriya*), there is (for him)

both the sight of **divine forms**, *pleasant in nature, delightful by way of sensual pleasures*, and the hearing of **divine sounds**, *pleasant in nature, delightful by way of sensual pleasures*.

21.2 Through the cultivation of the twin-base samādhi in **the quarters above, below, across**,<sup>54</sup> there is (for him) the sight of divine forms, *pleasant in nature, delightful by way of sensual pleasures*, and the hearing of divine sounds, *pleasant in nature, delightful by way of sensual pleasures*.

21.3 He **sees** divine forms, *pleasant in nature, delightful by way of sensual pleasures*, and **hears** divine sounds, *pleasant in nature, delightful by way of sensual pleasures*.

What is the reason for this?

21.4 Because of his having cultivated the twin-base samādhi in *the quarters above, below, across*, there is (for him) the sight of divine forms, *pleasant in nature, delightful by way of sensual pleasures*, and the hearing of divine sounds, *pleasant in nature, delightful by way of sensual pleasures*.

#### IV. Divine forms and divine sounds before him

(1) CULTIVATING TWIN-BASE SAMADHI TOWARDS THE EAST *BEFORE HIM*

**22** <10><sup>55</sup> Here, Mahāli, for a monk who has cultivated **twin-base samadhi** (*ubhayaṃsa, bhavita, samādhi*) in the eastern quarter (*puratthima disa*), there is (for him)

<sup>54</sup> "Across" refers to the intermediate points (*anudisa*) of the quarters (DA 1:312,13).

both the sight of **divine forms**, pleasant in nature, delightful by way of sensual pleasures, [155] and the hearing of **divine sounds**, *pleasant in nature, delightful by way of sensual pleasures*.

22.2 Through the cultivation of the twin-base samādhi in **the eastern quarter**, there is (for him) the sight of divine forms, *pleasant in nature, delightful by way of sensual pleasures*, and the hearing of divine sounds, *pleasant in nature, delightful by way of sensual pleasures*.

22.3 **Before him**,<sup>56</sup> he sees divine forms, *pleasant in nature, delightful by way of sensual pleasures*, and hears divine sounds, *pleasant in nature, delightful by way of sensual pleasures*.

What is the reason for this?

22.4 Because of his having cultivated the twin-base samādhi in *the eastern quarter*, there is (for him) the sight of divine forms, *pleasant in nature, delightful by way of sensual pleasures*, and the hearing of divine sounds, *pleasant in nature, delightful by way of sensual pleasures*.

(2) CULTIVATING TWIN-BASE SAMADHI TOWARDS THE SOUTH *BEFORE HIM*

**23** <11> Furthermore, Mahāli, for a monk who has cultivated a twin-base samadhi in **the southern quarter** (*dakkhiṇa disa*), there is (for him)

both the sight of divine forms, pleasant in nature, delightful by way of sensual pleasures, and the hearing of divine sounds, *pleasant in nature, delightful by way of sensual pleasures*.

23.2 Through the cultivation of the twin-base samādhi in **the southern quarter**, there is (for him) the sight of divine forms, *pleasant in nature, delightful by way of sensual pleasures*, and the hearing of divine sounds, *pleasant in nature, delightful by way of sensual pleasures*.

23.3 He sees divine forms, **in the easter quarter**, *pleasant in nature, delightful by way of sensual pleasures*,

and hears divine sounds, *pleasant in nature, delightful by way of sensual pleasures*.

What is the reason for this?

23.4 Because of his having cultivated the twin-base samādhi in *the southern quarter*, there is (for him) the sight of divine forms, *pleasant in nature, delightful by way of sensual pleasures*, and the hearing of divine sounds, *pleasant in nature, delightful by way of sensual pleasures*.

(3) CULTIVATING TWIN-BASE SAMADHI TOWARDS THE WEST *BEFORE HIM*

**24** Furthermore, Mahāli, for a monk who has cultivated a twin-base samadhi in the western quarter (*pacchima disa*), there is (for him)

both the sight of **divine forms**, pleasant in nature, delightful by way of sensual pleasures, and the hearing of **divine sounds**, *pleasant in nature, delightful by way of sensual pleasures*.

24.2 Through the cultivation of the twin-base samādhi in **the western quarter**, there is (for him) the sight of divine forms, *pleasant in nature, delightful by way of sensual pleasures*,

and the hearing of divine sounds, *pleasant in nature, delightful by way of sensual pleasures*.

24.3 **Before him**, he sees divine forms, *pleasant in nature, delightful by way of sensual pleasures*, and hears divine sounds, *pleasant in nature, delightful by way of sensual pleasures*.

What is the reason for this?

<sup>55</sup> This internal number <10> refers to **Ce** which gives this whole section omitted in other MSS. This section [§23-25], found only in Ce, make sense only if we take *puratthima* there literally as “the direction in front,” ie, “before us.” See foll n. It means that the meditator is able to fully master both the divine eye and divine ear.

<sup>56</sup> “**Before him**,” *puratthima*, usu “the east.” The ancient Indians of the Buddha’s time had no magnetic compass. They literally “orientate” (turn to the east) by facing the sun at dawn, calling that direction the “front” (*puratthima*). The right-hand right direction (*dakkhiṇa*) is the south; the direction at the back (*pacchima*) is the west; the left-hand direction is the north (*uttara*). See **D 31**,1.2 n at “zenith” to Plate 2.

24.4 Because of his having cultivated the twin-base samādhi in the western quarter, there is (for him) the sight of divine forms, pleasant in nature, delightful by way of sensual pleasures, and the hearing of divine sounds, pleasant in nature, delightful by way of sensual pleasures.

(4) CULTIVATING TWIN-BASE SAMADHI TOWARDS THE NORTH BEFORE HIM

**25** Furthermore, Mahāli, for a monk who has cultivated a twin-base samadhi in the northern quarter (*uttara disa*), there is (for him)

both the sight of divine forms, pleasant in nature, delightful by way of sensual pleasures, and the hearing of divine sounds, pleasant in nature, delightful by way of sensual pleasures.

25.2 Through the cultivation of the twin-base samādhi in the **northern quarter**, there is (for him) the sight of divine forms, pleasant in nature, delightful by way of sensual pleasures, and the hearing of divine sounds, pleasant in nature, delightful by way of sensual pleasures.

25.3 **Before him**, he sees divine forms, pleasant in nature, delightful by way of sensual pleasures, and hears divine sounds, pleasant in nature, delightful by way of sensual pleasures.

What is the reason for this?

25.4 Because of his having cultivated the twin-base samādhi in the northern quarter, there is (for him) the sight of divine forms, pleasant in nature, delightful by way of sensual pleasures, and the hearing of divine sounds, pleasant in nature, delightful by way of sensual pleasures.

(5) CULTIVATING TWIN-BASE SAMADHI ALL THE QUARTERS BEFORE HIM

**26** Furthermore, Mahāli, for a monk who has cultivated a twin-base samadhi in the quarters above, below, across<sup>57</sup> (*uddham-adho tiriya*), there is (for him)

both the sight of divine forms, pleasant in nature, delightful by way of sensual pleasures, and the hearing of divine sounds, pleasant in nature, delightful by way of sensual pleasures.

26.2 Through the cultivation of the twin-base samādhi in the **quarters above, below, across**,<sup>58</sup> there is (for him) the sight of divine forms, pleasant in nature, delightful by way of sensual pleasures, and the hearing of divine sounds, pleasant in nature, delightful by way of sensual pleasures.

26.3 **Before him**, he sees divine forms, pleasant in nature, delightful by way of sensual pleasures, and hears divine sounds, pleasant in nature, delightful by way of sensual pleasures.

What is the reason for this?

26.4 Because of his having cultivated the twin-base samādhi in the quarters above, below, across, there is (for him) the sight of divine forms, pleasant in nature, delightful by way of sensual pleasures, and the hearing of divine sounds, pleasant in nature, delightful by way of sensual pleasures.

26.5 This, then, Mahāli, is the cause, the condition, that Sunakkhatta the young Licchavī heard not *the divine sounds*, pleasant in nature, delightful by way of sensual pleasures, that are *real*, that are not unreal.”<sup>59</sup>

## (C) THE PURPOSE OF THE HOLY LIFE

**27** <12> “Now, then, bhante, is it for the sake of attaining the cultivation of samadhi that the monks of the Blessed One live the holy life?”

27.2 “No, Mahāli, it is not for the sake of attaining the cultivation of samadhi [156] that my monks live the holy life.

<sup>57</sup> “Across” refers to the intermediate points (*anudisa*) of the quarters (DA 1:312,13).

<sup>58</sup> “Across” refers to the intermediate points (*anudisa*) of the quarters (DA 1:312,13).

<sup>59</sup> The opening correlative question for this passage is at §6.

## The 4 noble fruits

**28** <13> “But what, then, bhante, are those states that are **higher and more exquisite** that the monks of the Blessed One live the holy life for?”<sup>60</sup>

**29** “Here, Mahāli, a monk, having fully destroyed **the 3 fetters**,<sup>61</sup> is a **streamwinner**, no longer bound for the lower world,<sup>62</sup> sure of going over to self-awakening.<sup>63</sup>

This, Mahāli, is a state that is higher and more exquisite that my monks live the holy life for.

**30** Furthermore, Mahāli, a monk, with the utter destruction of *3 fetters* and with the diminishing of greed, hate and delusion, he is a **once-returner** who, after returning to *this* world only one more time, will make an end of suffering.<sup>64</sup>

This, too, Mahāli, is a state that is higher and more exquisite that my monks live the holy life for.

**31** Furthermore, Mahāli, a monk, with the utter destruction of the 5 lower fetters,<sup>65</sup> becomes **one spontaneously born**, due to attain nirvana therein without returning from that world.<sup>66</sup>

This, too, Mahāli, is a state that is higher and more exquisite that my monks live the holy life for.

**32** Furthermore, Mahāli, a monk, by realizing for himself through **direct knowledge**, right here and now,

with the destruction of the mental influxes,<sup>67</sup>

attain and dwell in **the influx-free**<sup>68</sup> **freedom of mind, freedom by wisdom**.<sup>69</sup>

This, too, Mahāli, is a state that is higher and more exquisite that my monks live the holy life for.

**33** These, Mahāli, are the states that are higher and more exquisite that my monks live the holy life for.”

## The noble eightfold path

**34** <14> “But, bhante, is there a path, is there a way, for the realization of these states?”

“There is, Mahāli. There is the eightfold way for the realization of these states.” **[157]**

**35** “Bhante, what is the path, what is the way, for the realization of these states?”

<sup>60</sup> *Katame pana te bhante dhammā uttaritarā ca pañītatārā ca, yesaṃ sacchikiriya, hetu bhikkhū bhagavati brahma, cariyam carantīti?*

<sup>61</sup> **Sikkhā S 1** (A 3.85,2.5).

<sup>62</sup> *Avinipāta*, alt tr “not fated for birth in a suffering state”: see (1.6.3.5 n).

<sup>63</sup> *Avinipāta, dhammo niyato sambodhi, parāyano’ti*. The last 2 components can also be rendered as “fixed in destiny, going over to self-awakening.” See SD 10.16 (11).

<sup>64</sup> On the once-returner (*sakad-āgāmi*), see SD 10.16 (12).

<sup>65</sup> On the 5 lower fetters, see SD 10.16 (1.6.7).

<sup>66</sup> *Puna ca param, mahāli, bhikkhu pañcannaṃ orambhagiyānaṃ saṃyojanānaṃ parikkhayā opapātiko hoti tatha parinibbāyī anāvatti, dhammo tasmā lokā’ti*. Cf Bṛhad-Āraṇyaka Upaniṣad: “These exalted people live in those Brahma-worlds for the longest times. They do not return.” (BĀU 6.2.15)—a possible natural adaptation by the Buddha in def of a non-returner, or a mere coincidence. On the non-returner (*anāgāmi*), see SD 23.16 (1.1) n.

<sup>67</sup> On the 4 influxes—of sensual desire, existence, views and ignorance—see **Ogha Pañha S** (S 38.11), SD 30.3-(1.4) + (1.4.2).

<sup>68</sup> “Influx-free” (*anasava*), ie, free from being conditioned by the mental influxes (*āsavānaṃ apaccaya, bhūtaṃ*, SA 2:174).

<sup>69</sup> *Puna ca param mahāli bhikkhu āsavānaṃ khayā anāsavaṃ ceto, vimuttiṃ paññā, vimuttiṃ diṭṭh’eva dhamme sayam abhiññā sacchikatvā upasampajja viharati*. For full def in the set of 6 knowledges, see **Sāmañña, phala S** (D 2,99), SD 8.10; **Mahā Saccaka S** (M 36,42-44), SD 49.4.

“It is this very eightfold path, that is to say: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

This, Mahāli, is the path, the way, for the realization of these states.

## The story of the 2 renunciants

(§§36-100,4)<sup>70</sup>

**36** {15} Once, Mahāli, I was staying in the Ghosita park outside Kosambi.

Then, two renunciants, Maṇḍissa and the wanderer Jāliya, the pupil of Daru, pattika (the wooden-bowl recluse), came to see me, and exchanged friendly words and cordial greetings with me.

When the friendly greetings were concluded, they stood at one side.

36.2 Standing at one side, they said to me:

‘How is it now, avuso Gotama,

is **the soul** identical with **the body**, or is the soul different from the body?’<sup>71</sup>

**37** ‘Listen, then, avuso [friends].<sup>72</sup> Pay careful attention. I will speak.’

‘Yes, bhante,’ The two renunciants replied.

I spoke this (teaching):

### THE FRUITS OF RECLUSESHIP (*sāmañña, phala*)<sup>73</sup>

or, the 3 trainings (*sikkha-t, taya*)<sup>74</sup> [§§38-100]

#### (A) Accomplishment of moral virtue

(*sīla, sampadā*)

or, Training in moral virtue (*sīla, sikkhā*)

THE FULL RENUNCIATION PERICOPE [§§38-40]

**38** {40}<sup>75</sup> “Here, avuso, there arises in the world the Tathagata [the Buddha thus come], an arhat, fully self-awakened one, accomplished in knowledge and conduct, well-farer [Sugata], knower of worlds, unexcelled trainer of tamable persons, teacher of gods and humans, awakened, blessed.

38.2 Having realized by his own direct knowledge, this world with its gods, its maras and its brahmas, this generation, with its recluses and brahmins, its rulers<sup>76</sup> and people, he makes it known to others.

He teaches the Dharma, good in the beginning, good in the middle,<sup>77</sup> good in the end, endowed with meaning and phrasing. He proclaims the holy life that is entirely complete and pure.<sup>78</sup>

<sup>70</sup> §§36-101 forms its own text, **Jāliya S** (D 7), SD 53.41.

<sup>71</sup> *Kirīṃ nu kho āvuso gotama taṃ jīvaṃ taṃ sarīraṃ, udāhu aññaṃ jīvaṃ aññaṃ sarīraṃ’ti?* lit (underscored): “This is the soul, this is the body (too); or the soul is other, the body is other.”

<sup>72</sup> The Buddha is here addressing the 2 renunciants in the nested story of the 2 renunciants, also recounted in **Jāliya S** (D 7), SD 53.41.

<sup>73</sup> The {braced} numbers, eg {40}, are sections, and the italicized [63] are pages of **Sāmañña, phala S** (D 2), SD 8.10. Since the Be Ee Se Sutta texts are all abbreviated, I have relied on Ce (BJT) which gives the Sutta in full. See foll n. [3.2]

<sup>74</sup> On the 3 trainings, see **Sīla samādhi paññā**, SD 21.6.

<sup>75</sup> §§38-100 are supplied mutatis mutandis by **Sāmañña, phala S** (D 2), SD 8.10, whose § numbers are given with-in {braces}, thus: {40-100}. **§§38-40** form the renunciation pericope: see (**Ānanda**) **Subha S** (D 10,1.7) n, SD 40a.13.

<sup>76</sup> *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*.

**39** {16} {41} A houselord or a houselord's son, hearing the Dharma, [63] gains faith<sup>79</sup> in the Tathagata and reflects thus:

39.2 'The household life is stifling, a dusty path.<sup>80</sup> 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?'

39.3 Then, after some time, he abandons all his pile of wealth, little or great,<sup>81</sup> and circle of relatives, small or large, shaves off his hair and beard, puts on the saffron robes, and goes forth from the household life into homelessness.

**40** {42} When he has thus gone forth, he lives restrained by the rules of the monastic code [Pāṭimokkha], possessed of proper conduct and resort.<sup>82</sup>

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

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

He guards the sense-doors, is accomplished in mindfulness and clear comprehension, and is content.<sup>83</sup>

<sup>77</sup> "Good in the middle ... in the end," means that the Buddha's teaching comprises the 3 trainings—in moral virtue, in mental cultivation, and in wisdom—all of which are wholesome. The teaching is also good in the sense of being valid and efficacious at all times: the past, the present and the future.

<sup>78</sup> This para is part of the renunciation pericope: for refs, see (**Ānanda**) **Subha S** (D 10,1.7) n, SD 40a.13. For an explanation of this *sāsana* pericope, see SD 40a.1 (8.1.2). Cf **Nagarōpama S** (A 7.63,23.2), SD 52.13.

<sup>79</sup> "Faith," *saddhā*. There are 2 kinds of faith (*saddhā*): (1) "rootless faith" (*amūlika,saddhā*), baseless or irrational faith, blind faith. (M 2:170,21); (2) "faith with a good cause" (*ākāravati,saddhā*), faith founded on seeing (M 1:320,8 401,23); also called *avecca-p,pasāda* (S 12.41.11/2:69). "Wise faith" is syn with (2). *Amūlika* = "not seen, not heard, not suspected" (V 2:243 3:163 & Comy). Further, see **D 2**,41 n on faith, SD 8.10.

<sup>80</sup> *Sambādho gharavāso rajā,patho*. There is a wordplay on *sambādha*, "crowded, stifling, narrow, full of hindrances," which also refers to the sexual organ, male (V 1:216, 2:134) or female (V 4:259; Sn 609; J 1:61, 4:260). *Rajā,patha*, "a dusty path," here refers to "the dust of passion," and to "the path of returning" (*āgamana,patha*), ie, rebirth (DA 1:180,17 = MA 2:179,20; UA 237,27).

<sup>81</sup> On the accumulation of wealth, cf **Mahā Parinibbāna S** (D 16,1.23-24/2:85 f).

<sup>82</sup> *Go,cara*, lit "a cow's habitual path or pasture." Here it refers to 2 aspects of the renunciant's life. In the Canon, it refers to places that are regarded as suitable for collecting almsfood (V 2:208). In this sense, *agocara* refers to places that are unsuitable for renunciants as resort (whether for alms or otherwise) (D 1:63 = It 118; M 1:33, S 5:-187; It 96; cf Dh 22). In Comys, *go,cara* refers to places suitable for meditation (Vism 127). We can also take *go,cara* here in a psychological sense of *ārammaṇa*, ie, sense-objects. In other words, one "possessed of proper conduct and resort" (*ācāra,gocara,sampanna*) can also incl the meaning "accomplished in proper conduct of body and of mind." Cf *gavesanā*, SD 43.10 (1.2.3), esp (1.2.3.2).

<sup>83</sup> 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 focuses of mindfulness, having cultivated the seven awakening-factors according to reality, he is reborn in nirvana ..." (A 6.57.7+10/-3:386+ 387), SD 23.5.

THE SHORT SECTION ON MORAL VIRTUE  
OR, THE LESSER [SHORT] MORALITIES (*CŪĻA, SĪLA*)  
[The moralities §41-63<sup>84</sup> = Brahma,jāla Sutta, D 1,8-27/1:4-11]

**41 {43} Right bodily conduct [D 1,1.8/1:4]**

**And how, avuso, is a monk accomplished in moral virtue?**

(1) Here, avuso, having abandoned the destruction of life, a monk<sup>85</sup> abstains from destroying life. He dwells with rod and weapon laid down, conscientious,<sup>86</sup> merciful, compassionate for the welfare of all living beings.

This is part of his moral virtue.<sup>87</sup>

(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,<sup>88</sup> the way of the village.<sup>89</sup>

This, too, is part of his moral virtue.

**42 {44} Right Speech [D 1.1.9/1:4]**

(4) Having abandoned false speech, he abstains from false speech. He<sup>90</sup> speaks the truth, keeps to the truth as his bond, trustworthy, reliable, no deceiver of the world.

This, too, is part of his moral virtue.

(5) Having abandoned divisive speech he abstains from divisive speech. What he has heard here, he does not tell there to break those people apart from these people here. [64] What he has heard there, he does not tell here to break these people apart from those people there.

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

This, too, is part of his moral virtue.

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

This, too, is part of his moral virtue.

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

he speaks at the right time,<sup>91</sup> speaks what is true, speaks what is beneficial,<sup>92</sup>

<sup>84</sup> These 3 sections (comprising 13 items or groups) on moral virtue occur verbatim (in whole or with some omissions) in all of the first 13 suttas and may once have formed a separate “tract” (D:RD 1:3 n1). See Gethin 2001: 195 f. See SD 8.10 (3).

<sup>85</sup> *Bhikkhu*: in **Brahma,jāla S** (D 1,8-28/1:3-13 @ SD 25.2) the reading is *samaṇo Gotamo* throughout.

<sup>86</sup> *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.

<sup>87</sup> **Brahma,jāla S** refrains: *Thus, bhikshus, would the worldling speak when praising the Tathagata* (D 1.8).

<sup>88</sup> *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.

<sup>89</sup> *gāma,dhamma*, ie, the way of the householder, vulgar (in the sense of being associated with the masses).

<sup>90</sup> PTS ed has *samaṇo Gotamo* here, which seems rather abrupt.

<sup>91</sup> *Kāla,vādī ... bhāsītā hoti kālena*. Here, *kāla-* means “befitting the occasion,” while *kālena* means “in time,” ie, neither too early nor too late. However, *bhāsītā hoti* qualifies *nidhāna,vādī* (preceding it) as the 7<sup>th</sup> course of good karma—as *nidhāna,vādī bhāsītā hoti*—at D 3:269, 290; M 1:287; A 5:266, 275-278.

speaks what is the teaching,<sup>93</sup> what is the discipline;<sup>94</sup>  
 he speaks words worth treasuring, spoken in time, [1:5] well-reasoned, well-defined [not  
 rambling], connected with the goal.<sup>95</sup>  
 This, too, is part of his moral virtue.

**43 {45} General [D 1.1.10/1:5,4]**

(8) He abstains from damaging seeds and plant life.<sup>96</sup>

**44 {45.2} Sāmaṇera, sikkhā 6-10 [D 1.1.10/1:5,5-12]**

- (9) He eats only once a day, abstaining from the evening meal and from food at improper times.<sup>97</sup>  
 (10) He abstains from dancing, singing, music and from watching shows.  
 (11) He abstains from wearing garlands and from beautifying himself with scents and make-up.  
 (12) He abstains from high and luxurious beds and seats.  
 (13) He abstains from accepting gold and silver [money].

**45 {45.3} General [D 1.1.10/1:5,12-27]**

- (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].<sup>98</sup>  
 (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 virtue.

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<sup>92</sup> *Bhūta, vādī attha, vādī*. Comy glosses *attha, vādī*, as that he speaks about what is connected with the spiritual goal here and now, and hereafter (MA 2:208; DA 1:76). However, here, I have rendered *attha* as “the beneficial, the good (incl the goal),” which fits the flow of ideas better. As *attha* (as “goal”) appears at the end of this stock passage, I have rendered this closing word as “the goal,” which seems more fitting.

<sup>93</sup> He speaks on the 9 supramundane things (*nava lok’uttara, dhamma*) (MA 2:208 = DA 1:76), ie, the 4 paths, 4 fruitions, nirvana (Dhs 1094).

<sup>94</sup> *Dhamma, vādī vinaya, vādī*. The disciplines of restraint (*saṃvara*) (of the senses) and of letting go (*pahāna*) (of defilements) (MA 2:208 = DA 1:76). We can also connect *attha, vādī* (in the prec line) here, as alt have “He speaks on meanings, he speaks on teachings, he speaks on the discipline.”

<sup>95</sup> *Nidhāna, vatim vācam bhāsītā kālena sāpadesam pariyanta, vatim attha, samhitam*. *Pariyanta, vati* means “within limits, well defined.” On “the goal” (*attha*), see n on “speaks on the beneficial” above here.

<sup>96</sup> Curiously, this seems to replace the precept against intoxicants, which is omitted.

<sup>97</sup> “Improper times” here means between noon and the following dawn (V 1:83).

<sup>98</sup> The Buddha, however, accepted land from rajahs like Bimbi, sāra and Pasenadi, and others like Anātha, piṇḍika and Visākhā, which were received in the name of the sangha. What is wrong here is a monastic accepting land for himself or herself.

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

**46**<sup>99</sup> Whereas some recluses and brahmins, living off food given in faith,<sup>100</sup> 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]

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

This, too, is part of his moral virtue.

**48** 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,<sup>101</sup> acrobatic and conjuring tricks,<sup>102</sup> elephant fights, horse fights, buffalo fights, bull fights, goat fights, ram fights, cock fights, quail fights; fighting with staves, boxing, wrestling, war-games, roll calls, battle arrays, and troop movements  
—he abstains from watching shows such as these.

This, too, is part of his moral virtue.

**49** Whereas some recluses and brahmins, living off food given in faith, are bent on **heedless and idle games** such as these<sup>103</sup>—  
eight-row chess, ten-row chess, chess in the air, hopscotch, spillikins [or jackstraws], dice, stick games, hand-pictures,<sup>104</sup> ball-games [marbles], blowing through toy pipes [playing whistling games with folded leaves], playing with toy ploughs, turning at somersaults [acrobatics],<sup>105</sup> 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.

<sup>99</sup> From here on, **the SD** numbering, **the D 2** numberings of PTS ed & Bodhi's tr (1989) agree. See §17a n.

<sup>100</sup> "Given in faith," *saddhā, deyya*: recuts as refrain of *majjhima, sīla*, "medium moralities" (here + D 1:5 f passim); usu offerings dedicated to the deceased, or with the hope of accruing good karma for blessings here or heavenly rebirth (DA 1:81). Also at **Aggi-k, khandh'upamā S** (A 7.68,24 etc), SD 52.12.

<sup>101</sup> *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."

<sup>102</sup> *Caṇḍālarāṃ vaṃsaṃ dhopanaṃ*, an obscure phrase. The performers were presumably of the lowest caste. DA thinks of an iron ball (used for juggling?). Cf **Citta Sambhūta J** (J 4:390) where the phrase appears.

<sup>103</sup> This section also at first half of Saṅghādisesa 13.1.2 (V 3:180,22-28), where the syntax is more elaborate.

<sup>104</sup> 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.

<sup>105</sup> Mv 8.1.21 records the son of a Benares seth who twisted his bowels as a result of such a somersaulting, but was healed by Jīvaka (V 3:180,26), SD 43.4 (2.2.4).

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

This, too, is part of his moral virtue.

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

This, too, is part of his moral virtue.

**52** Whereas some recluses and brahmins, living off food given in faith, are bent on **low chatter**,<sup>106</sup> 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 about rebirth in this or that existence [or, talk about gain and loss]<sup>107</sup>  
 —he abstains from talking about low topics such as these.

This, too, is part of his moral virtue.

**53** 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!<sup>108</sup>  
 —he abstains from running messages and errands for people such as these.  
 This, too, is part of his moral virtue.

<sup>106</sup> *Tiracchāna, kathā*, lit animal talk. As animals mostly walk parallel to the earth, so this kind of talk does not lead on upwards. For details, see SD 10.16 (3.4.2). Cf Lohicca S (D 1:228).

<sup>107</sup> *Iti, bhavābhāva, kathā*: see n at **Brahma, jāla S** (D 1) ad loc, SD 25.2.

<sup>108</sup> This is stock: **Brahma, jāla S** (D 1:8), **Sāmañña, phala S** (D 1:66), **Pāsādika S** (D 3:117), **Saṅgīti S** (D 3:210), **Mahā Sakuludāyi S** (M 2:3), **Sāmagāma S** (M 2:245), **Hālidakāni S 1** (S 3:12), **Viggāhika Kathā S** (S 5:418) and **Mahā Nid- desa** (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).

**54** Whereas some recluses and brahmins, living off food given in faith, [67] are bent on relaying messages and running errands for people such as these: kings, ministers of state, noble warriors, brahmins, householders, or youths (who say), ‘Go here, go there, take this there, fetch that here’  
—he abstains from running messages and errands for people such as these.  
This, too, is part of his moral virtue.

**55** 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.<sup>109</sup>  
This, too, is part of his moral virtue. [D 1:9]

THE GREAT SECTION ON MORAL VIRTUE<sup>110</sup>  
OR, THE GREAT [LONG] MORALITIES (MAHĀ, SĪLA)

**56** Whereas some recluses and brahmins, living off food given in faith, maintain themselves through **wrong livelihood** by way of **the low arts**, such as:  
reading marks on the limbs [eg, palmistry, sole-reading];  
reading omens and signs;  
interpreting celestial events [lightning, falling stars, comets];  
interpreting dreams;  
reading marks on the body [eg, physiognomy, phrenology];  
reading marks on cloth gnawed by mice;  
offering fire oblations, oblations from a ladle, oblations of husks, rice powder, rice grains, ghee, oil;  
offering oblations using oral spells;  
offering blood-sacrifices;  
making predictions based on the fingertips;  
determining whether the site for a proposed house or garden is propitious or not [geomancy];  
making predictions for officers of state;  
laying demons in a cemetery;  
laying spirits;  
reciting house-protection charms [or using charms recited by those living in an earthen house];  
snake charming, treating poisoning, curing scorpion-stings and rat-bites;  
interpreting animal and bird sounds and the cawing of crows;  
foretelling the remaining duration of life;  
reciting charms for protection against arrows;  
reciting charms to understand the calls of birds and animals  
—he abstains from *wrong livelihood* by way of low arts such as these.  
This, too, is part of his moral virtue.

**57** Whereas some recluses and brahmins, living off food given in faith, maintain themselves through **wrong livelihood** by way of **the low arts**, such as:  
determining lucky and unlucky gems, staffs, garments, swords, arrows, bows, and other weapons;  
determining lucky and unlucky women, men, boys, girls, male slaves, female slaves;

<sup>109</sup> For details, see Vism 1.61-82.

<sup>110</sup> For Pali listing and nn, see **Brahma, jāla S** (D 1,21-27), SD 25.2.

determining lucky and unlucky elephants, horses, buffaloes, bulls, cows, goats, rams, fowl, quails, lizards [or iguana], long-eared rodents,<sup>111</sup> tortoises, and other animals  
—he abstains from wrong livelihood through such low arts as these.

This, too, is part of his moral virtue.

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

the leaders [rajahs]<sup>112</sup> will march forth [advance];  
the leaders will return [retreat];  
our leaders will attack, and their leaders will retreat;  
their leaders will attack, and our leaders will retreat;  
there will be triumph for our leaders and defeat for their leaders;  
there will be triumph for their leaders and defeat for our leaders;  
thus there will be triumph, thus there will be defeat

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

This, too, is part of his moral virtue.

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

there will be a lunar eclipse;  
there will be a solar eclipse;  
there will be an occultation of an asterism;  
the sun and moon will go their normal courses;  
the sun and moon will go astray;  
the asterisms will go their normal courses;  
the asterisms will go astray;  
there will be a meteor shower;  
there will be a darkening of the sky;  
there will be an earthquake;  
there will be thunder coming from a clear sky;  
there will be a rising, a setting, a darkening, a brightening of the sun, moon, and asterisms;  
such will be the result of the lunar eclipse, of the solar eclipse *and so on*

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

This, too, is part of his moral virtue.

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

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,

<sup>111</sup> *Kaṇṇika, lakṣhaṇaṇi*, 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.

<sup>112</sup> *Raññaṇi* (gen pl), ie, the joint leaders (rajah) of a republican state in ancient India.

composing poetry, or teaching hedonistic arts and doctrines  
 —he abstains from *wrong livelihood* by way of low arts such as these.  
 This, too, is part of his moral virtue.

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

calculating auspicious dates for marriages (where the bride is brought home or leaves the house), betrothals, divorces;  
 calculating auspicious dates for collecting debts or making investments and loans; reciting charms for becoming attractive or unattractive;  
 curing women who have undergone miscarriages or abortions [or, reviving the fetuses of abortive women];<sup>113</sup>  
 reciting spells to bind a man's tongue, to paralyze his jaws, to make him lose control over his hands, or to bring on deafness;  
 getting oracular answers to questions addressed to a mirror, to a young girl, or to a spirit medium;  
 worshipping the sun, worshipping Mahā Brahmā, bringing forth flames from the mouth, invoking the goddess of luck

—he abstains from *wrong livelihood* by way of low arts such as these.  
 This, too, is part of his moral virtue.

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

promising gifts to deities in return for favors; fulfilling such promises;  
 demonology;  
 teaching house-protection spells;  
 inducing virility and impotence;  
 consecrating sites for construction;  
 giving ceremonial mouthwashes and ceremonial bathing;  
 offering sacrificial fires;  
 preparing emetics, purgatives, expectorants, diuretics, headache cures;  
 preparing ear-oil, eye-drops, oil for treatment through the nose, collyrium [eye-wash] and counter-ointments [antidotes];  
 curing cataracts, practising surgery, practising as a children's doctor, administering medicines and treatments to cure their after-effects

—he abstains from *wrong livelihood* by way of low arts such as these.<sup>114</sup> [D 1,1.27 ends here.] [D 1:12]  
 This, too, is part of his moral virtue.

## Confidence through practising the above moralities

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

<sup>113</sup> *Viruddha, gabbha, karaṇam.*

<sup>114</sup> It is the practice of medicine for gain that is here condemned. (Walshe)

Possessing this aggregate of noble moral virtue, he feels within himself a blameless joy.<sup>115</sup>

This is how a monk is accomplished in moral virtue.

## (B) Accomplishment of mental cultivation

(*citta,sampadā*)

or, Training in mental concentration (*samādhi,sikkhā*)

### Sense-restraint (Custody of the senses)

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

<sup>116</sup>(1) Here, avuso, when a monk sees a form with the eye, **he grasps neither its sign nor its detail.**<sup>117</sup>

So long he dwells unrestrained in that eye-faculty, bad, unwholesome states of covetousness and displeasure<sup>118</sup> might overwhelm him, to that extent, he therefore keeps himself restrained.

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

(2) When he hears a sound with the ear, **he grasps neither its sign nor its detail.**

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

<sup>115</sup> “A blameless joy,” *anavajja,sukham*. Comy: “He experiences within himself a blameless, faultless, wholesome bodily and mental joy accompanied by such phenomena as non-worry, 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].

<sup>116</sup> This whole para: *Idha mahārāja bhikkhu cakkhunārūpaṃ disvāna nimitta-g,gāhī hoti nānuyyañjana-g,gāhī. Yatvādhikaraṇaṃ enaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhā,domanassāpāpakāakusalādharmān-vāssaveyyuṃ, tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjati.* On *Na nimitta-g,gāhī hoti nānuyyañjana-g,gāhī*, lit “he is not one who grasps at a sign, he is not one who grasps at a detail (feature),” see SD 19.14. Comys say that “**sign**”(nimitta) here refers to a grasping arising through one’s sensual lust (*chanda,rāga,vasena*) or on account of merely one’s view (*diṭṭhi,matta,vasena*); “**detail**” (*anuyyañjana*) here refers to finding delight by grasping at another’s limb or body part (eyes, arms, legs, etc) (Nm 2:390; Nc 141, 141; DhsA 400, 402; cf MA 1:75, 4:195; SA 3:4, 394; Nc 1:55; DhA 1:74). On other meanings of *nimitta*, see SD 13 §3.1a.

<sup>117</sup> See **Nimitta & anuyyañjana**, SD 19.14.

<sup>118</sup> “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 5 hindrances. Cf M 39,13/1:274; see also **Mahā Satipaṭṭhāna S** (D 22,13) and **Satipaṭṭhāna S** (M 10,36) on how to deal with the hindrances in one’s meditation. The monk effects the abandoning of the hindrances by the contemplations of impermanence, fading away (of lust), cessation (of suffering) and letting go (of defilements), and thus comes to look upon the object with equanimity. On *abhijjhā,domanassa*, there is an interesting related passage from **Pubba or Pubb’eva Sambodha S** (A 3.101): “Bhikshus, before my enlightenment, when I was still a bodhisattva, this thought occurred to me ... ‘Whatever physical and mental joy (*sukha,somanassa*) there is in the world, that is the gratification (*assāda*) in the world; that the world is impermanent, suffering and of the nature to change, that is the disadvantage (*ādīnava*) in the world—the removal and abandoning of desire and lust for the world, that is the escape from the world’.” (A 3.101/1:258, thanks to Robert Eddison for pointing this out).

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

(3) When he smells a smell with the nose, **he grasps neither its sign nor its detail.**

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

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

(4) When he tastes a taste with the tongue, **he grasps neither its sign nor its detail.**

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

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

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

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

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

(6) When he cognizes a mind-object with the mind, **he grasps neither its sign nor its detail.**

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

He practises the restraint of it. He guards the restraint of the mind-faculty, he commits himself to the restraint of the mind-faculty.<sup>119</sup>

Possessing this noble restraint over the sense-faculties, he feels within himself an undefiled joy.<sup>120</sup>

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

## Mindfulness and clear comprehension<sup>121</sup>

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

Here, avuso,

Furthermore, bhikshus, a monk,

- |                                 |  |
|---------------------------------|--|
| (1) in going forward or back,   | he clearly comprehends what he is doing; |
| (2) in looking forward or back, | he clearly comprehends what he is doing; |
| (3) in bending or stretching,   | he clearly comprehends what he is doing; |

<sup>119</sup> 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 (īā), 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.

<sup>120</sup> “An undefiled joy,” *avyāseka,sukham* [vl *abyāseka,sukham*]. Comy: “He experiences the purified joy of higher consciousness (*adhicitta,sukha*), which is undefiled, unblemished, since it is devoid of the blemish of the defilements” (DA 1:183; MA 2:213 = AA 3:198). Evidently, this joy arises from meditation and mindfulness; cf *anavajja,-sukha* above [§63].

<sup>121</sup> *Sati,sampajañña* = *sati*, “mindfulness,” *sampajañña*, “clear comprehension.” In *Satipaṭṭhānas Ss*, however, this section is “clear comprehension” (*sampajañña*). See SD 13.1 (3.6.3).

- (4) in carrying his upper robe, outer robe and bowl, he clearly comprehends what he is doing;  
 (5) in eating, drinking, chewing and tasting, he clearly comprehends what he is doing;  
 (6) in voiding or peeing, he clearly comprehends what he is doing;  
 (7) in walking, in standing, in sitting, in being asleep,  
 in being awake,<sup>122</sup> in talking, or in remaining silent, he clearly comprehends what he is doing.  
 This, avuso, is how [71] a monk is possessed of mindfulness and clear comprehension.

## Contentment

**66** And how, avuso, is a monk content?

Here, avuso, 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.<sup>123</sup>

This, avuso, is how a monk is content.

## Abandoning the mental hindrances

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

62.2 he resorts to a secluded dwelling: a forest, the foot of a tree, a mountain, a gully [gorge], a hillside cave, a cemetery, a remote forest [jungle grove], the open air, a heap of straw.<sup>124</sup>

62.3 Returning from his almsround, after his meal, he sits down, crosses his legs, keeps his body erect, and establishes mindfulness before him.<sup>125</sup>

## **68** THE 5 MENTAL HINDRANCES

(1) Abandoning **covetousness**<sup>126</sup> with regard to the world, he dwells with a mind devoid of covetousness. He cleanses his mind of covetousness.

<sup>122</sup> "In being asleep, in being awake" *sutte jāgarite*. Comy glosses *sutte* as *sayane*, "lying down, sleeping." See SD 13 (3.6.3).

<sup>123</sup> This bird parable: D 2,66/1:71= M 51,15/1:346 = 38,34/1:268 = 112,14/3:35 = A 4.198,10/2:209 f.

<sup>124</sup> *So iminā ca ariyena sīla-k,khandhena samannāgato iminā ca ariyena indriya,samvarena samannāgato iminā ca ariyena sati,sampajaññena samannāgato imāya ca ariyāya santuḥhitāya samannāgato vivittam senāsanam bhajati, araññam rukkha,mūlam pabbatam kandaram giri,guham susanam vana,pattham abbhokasam palala,puñjam*. This stock phrase of 9 places conducive to meditation are found at D 1:72. 207, 2:242, 3:49; M 1:181, 269, 274, 346, 440, 441, 2:162, 226, 3:3, 35, 115-117; A 2:210, 3:92, 100, 4:436, 5:207; Nm 1:26, 140, 2:341; Miln 369. A shorter list, probably later, is mentioned in **Anāpāna,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 place, sits down, and having crossed his legs and keeping his body upright, establishes mindfulness before him." (M 118,17/3:82), SD 7.13. For refs, see **Mahā Assa,pura S** (M 39,12.-2) n, SD 10.13.

<sup>125</sup> 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). NṬ: 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.

<sup>126</sup> *Abhijjhā*, here is synonymous with "sense-desire" (*kāma-c,chanda*), which is the usual term in the set of 5 mental hindrances. *Kāma-c,chanda* is almost identical with "a lustful mind" (*sa,rāgam cittam*) (M 10,34(1)/1:59), SD 13.3. Both refer to sensual desire in general, and arises from wrong reflection on a sensually attractive sense-

(2) Abandoning **ill will and anger**,<sup>127</sup> 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 worry**, he dwells undisturbed, his mind inwardly stilled. He cleanses his mind of restlessness and worry.

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

#### 69 {69-75} PARABLES FOR THE 5 HINDRANCES<sup>128</sup>

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

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

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

‘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.

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

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

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

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

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

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

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

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object. The exercise in §12 is simply that of noting the presence of such a state of mind. Here, one goes on to investigate how it arises, how it can be removed, etc (through right effort). See eg **Satipaṭṭhāna S** (M 10,36(1)/1:60), SD 13.3 (5D.2).

<sup>127</sup> *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.

<sup>128</sup> These 5 similes are also at **Mahā Assa, pura S** (M 39,14/1:275 f), SD 10.13 with some minor differences.

**70** So long, avuso, as a monk does not see the abandoning of these 5 hindrances within himself, they are like a debt, like a sickness, like imprisonment, like slavery, like a journey on a road through the wilderness.<sup>129</sup>

**71** Even so, avuso, when the monk sees that these 5 hindrances have been abandoned in himself, to that extent he has been freed from debt, he is healthy, he is released from prison, he is freed from slavery, he is in a place of security.<sup>130</sup>

### Inner joy and peace

**72**<sup>131</sup> {76} Seeing that these 5 hindrances have been abandoned within him, he becomes glad.

For one who is glad, zest arises.

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

One tranquil in body feels happy.

For one who is happy, the mind concentrates.<sup>132</sup>

## THE COMPREHENSIVE AWAKENING PERICOPE<sup>133</sup>

(§§73-100)

### (B) Accomplishment of mental cultivation

(*citta,sampadā*) or, Training in wisdom

<sup>129</sup> MA 2:318-321 explains this section in some detail: see Appendix to **Mahā Assa,pura S** (M 39), SD 10.13.

<sup>130</sup> *Ānaṇyaṃ yathā ārogyaṃ yathā bandhanā mokkhaṃ yathā bhujissam 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 26, 1961:27-34. See also **Nīvaraṇa**, SD 32.1.

<sup>131</sup> From here on, the numbering breaks off from the PTS ed and follows Bodhi's (1989:40). See §46 n.

<sup>132</sup> *Tass'ime pañca nīvaraṇe pahīṇe attani samanupassato pāmojjaṃ jāyati. Pamuditassa pīti jāyati. Pīṭimanassa kāyo passambhati. Passaddha,kāyo sukhaṃ vedeti. Sukhino cittaṃ samādhīyati*. This *vimutt'āyatana pericope* [SD 10.15 (4.4.2)] is found throughout the Nikāyas: **Sāmañña,phala S** (D 2,76/1:73), **Poṭṭhapāda S** (D 9,10.1/1:182), SD 7.14; **Kevalāḍḍha S** (D 11,44/1:214), SD 1.7; **Tevijja S** (D 13/1:250), SD 1.8; **Saṅgīti S** (D 33/3:241, 243), **Das'uttara S** (D 34/3:279 ×5); **Vatthūpama S** (M 7,8-10/1:37 f ×3, *satipaṭṭhāna*), SD 28.12; **Cūḷa Assa,pura S** (M 40,8/1:283), SD 41.8; **Ānāpāna,sati S** (M 118,30-40/3:86 ×2, 87 ×2), SD 7.13; **Pamāda,vihāri S** (S 35.97,11-17/4:78 ×2, 79 ×2), SD 47.6; **Pāṭaliya S** (S 42.13/4:352 ×2, 353-358), SD 65.1; (**Bojjhaṅga**) **Sīla S** (S 46.3/5:69 ×2), SD 10.15; **Upakkilesa S** (S 46.33/5:92), **Anupakkilesa S** (S 46.34/5:93 ×2); **Bhikkhuṇī Vāsaka S** (S 47.10/5:156 ×2), SD 24.2; **Ānanda S** (S 54.13/5:332 ×2, *sambojjaṅga*); **Bhikkhū S** (S 54.16/5:339 ×2, *sambojjaṅga*), SD 95.15; (**Sotāpanna**) **Nandiya S** (S 55.40/5:398 ×3, 399), SD 47.1; **Parisa S** (A 3.93/1:243); **Ājāniya S** (A 3.94/1:244); **Jāta,rūpa S** (A 3.100ab/1:254, 257, 258), SD 19.11+12; **Vimuttāyatana S** (A 5.26/3:21, 22 ×2, 23 ×2), SD 21.5; (**Agata,phala**) **Mahānāma S** (A 6.10/3:285 ×2, 286, 287 ×2, 288), SD 15.3; (**Dasaka**) **Cetanā,karaṇīya S** (A 10.2/5:3), SD 41.6; (**Eka,dasaka**) **Cetanā,karaṇīya S** (A 11.2/5:312, *nibbidā*), SD 33.3b; **Paṭhama Mahānāma S** (A 11.12/5:329, 330 (×2), 331 ×2, 332), SD 99.3; **Dutiya Mahānāma S** (A 11.13/5:334), SD 99.4. This set is a shorter version of the 7 awakening-factors (*satta bojjhaṅga*): see (**Bojjhaṅga**) **Bhikkhu S** (S 46.5/5:72), SD 10.15 (2).

<sup>133</sup> The “comprehensive awakening pericope” [§§76-100]—with an additional passage on “knowledge of the mind-made body” (D 2,87-88)—is found in toto only here. The “full awakening pericope”—which is identical except for the similes and additional passage—is found mutatis mutandis in **Bhaya,bherava S** (M 4,27-33/1:22 f), SD 44.3 = **Dvedha Vitakka S** (M 19,18-24/1:117-24), SD 61.1. The introduction [§§76-88]—the 4 dhyanas up to knowledge of the mind-made body—forms the “comprehensive dhyana pericope.” It is the preamble to the attaining of psychic powers, as evident here.

THE 4 DHYANAS<sup>134</sup>(1) THE 1<sup>ST</sup> DHYANA

**73 {77}** Quite secluded [detached] from sense-objects,<sup>135</sup> secluded from unwholesome mental states,

he attains and dwells in **the 1<sup>st</sup> dhyana**,  
accompanied by initial application and sustained application, and  
with zest and joy born of solitude.<sup>136</sup>

He permeates and pervades, floods and fills this very body<sup>137</sup> with the zest and joy born of solitude.<sup>138</sup>  
[74]

**74 {78}** PARABLE OF THE BATHER

Avuso, just as if a skilled bathman or bathman's apprentice  
would pour bath powder into a brass basin and knead it together,  
sprinkling it again and again with water,  
so that the ball of bath lather—saturated, moisture-laden, permeated within and without—  
would not drip,<sup>139</sup>

69.2 even so, the monk permeates—this very body with the zest and joy born of solitude.  
There is nothing of his entire body unpervaded by zest and joy born of solitude.

NOBLE SILENCE REFRAIN (1)<sup>140</sup>

**75** Now, avuso, such a monk, avuso, who knows thus, sees thus—would it be proper for him to take up the question: *Is the soul identical with the body, or is the soul different from the body?*' [§31.2]

'Such a monk, avuso, who knows thus, sees thus—it is proper for him to take up the question: *Is the soul identical with the body, or is the soul different from the body?*'<sup>141</sup>

'But I, avuso, know thus, see thus, too. **It is not proper that I take up the question:**<sup>142</sup> *Is the soul identical with the body, or is the soul different from the body?*'

<sup>134</sup> See **Dhyana**, SD 8.4(5).

<sup>135</sup> On the tr of *kāmehi* (pl), see SD 8.4 (5.1.1.1).

<sup>136</sup> "Born of solitude," *viveka,ja*; ie, it is the result of abandoning the hindrances: on the 3 kinds of solitude, see **The body in Buddhism**, SD 29.6a (1.5). On the omission of "one-pointedness of mind" (*cittassa ek'aggatā*) and "stillness" (*samādhi*) here, see **The layman and dhyana**, SD 8.5.

<sup>137</sup> Here "body" (*kāya*) refers to the "mental body" (*nāma,kāya*), ie, feeling (*vedanā*), perception (*saññā*), formations (*saṅkhāra*), and consciousness (*viññāṇa*) (Vism 4.175/169). AA however says that it refers to the "living physical body" (*karaja,kāya*, AA 3:232).

<sup>138</sup> These are the dhyana-factors: *vitakka vicāra pīti sukhasa ek'aggatā*, respectively.

<sup>139</sup> From "so that ... would not drip," *sā'ssa nahāniya piṇḍī snehā'nugatā sneha,paretā santara,bāhirā phutā sinehena na ca paggharaṇī*.

<sup>140</sup> This is the start of the Buddha's "non-answer" to soul/self question by the 2 renunciants [§31.2], and serves as a **refrain** for the rest of the Sutta.

<sup>141</sup> *Yo so āvuso bhikkhu evaṃ jānāti evaṃ passati kallaṃ tass'etaṃ vacanāya taṃ jīvaṃ taṃ sarīraṇ'ti vā aññaṃ jīvaṃ aññaṃ sarīraṇ'ti vā*. 2 Be, 2 Ce & Se read *na kallaṃ ...* (D:RD 1:204 n1). I follow Be Ce Ee which fits better with the Buddha's closing statement. Only Se read *na kallaṃ*, "not proper." If the renunciants had agreed with the Buddha, he would not have to go at length with the rest of the Sutta. On *kallaṃ etaṃ vacanāya*, cf (**Majjhima**) **Saṅgāra-va S** (M 100/2:211), SD 10.9; A 1:144. A wise noble disciple (those on the path)—and the arhats—will *not* discuss such questions, while a worldling is likely to do so. On the problems of this soul/body question, see **Brahma,jāla S** (D 1) views 51-57 (annihilationist). See **Unanswered questions**, SD 40a.10 (5). On related self-views, see also **Is there a soul?** SD 2.16.

<sup>142</sup> *Na kallaṃ tass'etaṃ vacanāya*.

**(2) THE 2<sup>ND</sup> DHYANA**

**76** {79} ‘Furthermore, avuso, with the stilling of initial application and sustained application, by gaining inner tranquillity and oneness of mind, he attains and dwells in **the 2<sup>nd</sup> dhyana**, free from initial application and sustained application, with zest and joy born of stillness [samadhi].<sup>143</sup>

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

**77** {80} PARABLE OF THE WELLING SPRING

Avuso, just as a lake with spring-water welling up from within, having *no* inflow from the east, *no* inflow from the west, *no* inflow from the north, or *no* inflow from the south, and the skies not pouring frequent and timely torrents.<sup>144</sup>

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.

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

NOBLE SILENCE REFRAIN (2)

**78** Now, avuso, such a monk who knows thus, sees thus—would it be proper for him to take up the question: *Is the soul identical with the body, or is the soul different from the body?*

‘Such a monk, avuso, who knows thus, sees thus—it is proper for him to take up the question: *Is the soul identical with the body, or is the soul different from the body?*’

‘But I, avuso, know thus, see thus. Thus, it is not proper that I take up the question: *Is the soul identical with the body, or is the soul different from the body?*’

**(3) THE 3<sup>RD</sup> DHYANA**

**79** {81} ‘Furthermore, avuso, with the fading away of zest, he remains equanimous, mindful and clearly knowing, and feels joy with the body.<sup>145</sup>

He attains and dwells in **the 3<sup>rd</sup> 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.

<sup>143</sup> The 2<sup>nd</sup> dhyana is known as “the noble silence” (*ariya, tuṅhī, bhāva*) because within it initial application and sustained application (thinking and discursion, *vitakka, vicāra*) cease, and with their cessation, speech cannot occur. (S 2:273); cf S 4:293 where *vitakka* and *vicāra* are called verbal formation (*vacī, saṅkhāra*), the mental factors responsible for speech. In **Ariya Pariyesanā S** (M 1:161), the Buddha exhorts the monks when assembled to “either 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.

<sup>144</sup> Be Ce M 39/1:277,4 = M:Be *devo ca na kālena kālaṃ sammā dhāraṃ anupaveccheyya*; Ce *devo ca kālena kālaṃ sammā dhāraṃ nānupaveccheyya*. Ee Se omit *na*: *devo ca kālena kālaṃ sammā dhāraṃ anupaveccheyya*. For preferring the *na* reading, see **Dhyana** @ SD 8.4 (8.2).

<sup>145</sup> On this point, see **The Buddha discovers dhyana** @ SD 33.1b (6.4.1): On coming out of dhyana.

**80 {82} PARABLE OF LOTUS POND**

Avuso, just as in a pond of the blue lotuses, red and white lotuses, or white lotuses,<sup>146</sup>

born and growing in the water,

stay immersed in the water and flourish without standing up out of the water,

so that they are permeated and pervaded,

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

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

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

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

**NOBLE SILENCE REFRAIN (3)**

**81** Now, avuso, such a monk, avuso, who knows thus, sees thus—would it be proper for him to take up the question: *Is the soul identical with the body, or is the soul different from the body?*’

‘Such a monk, avuso, who knows thus, sees thus—it is proper for him to take up the question: *Is the soul identical with the body, or is the soul different from the body?*’

‘But I, too, avuso, know thus, see thus. Thus, it is not proper that I take up the question: *Is the soul identical with the body, or is the soul different from the body?*’

**(4) THE 4<sup>TH</sup> DHYANA**

**82** <17> {83} ‘Furthermore, avuso, with the abandoning of joy and abandoning of pain,<sup>147</sup>

and with the earlier disappearance of pleasure and displeasure, **[158]**

he attains and dwells in **the 4<sup>th</sup> dhyana**

that is neither painful nor pleasant, and

with mindfulness fully purified by equanimity.<sup>148</sup>

He sits, pervading the body with a pure, bright mind,<sup>149</sup> so that there is no part of his entire body that is not pervaded by a pure, bright mind.

**83 {84} PARABLE OF THE MAN IN WHITE**

Avuso, 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;

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

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

<sup>146</sup> *uppala* (Skt *utpala*), *paduma* (*padma*) and *puṇḍarīka* respectively. This simile is 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.

<sup>147</sup> “Joy and pain,” *sukha-dukkha*: this refers to the physical feelings. The next phrase—“pleasure and displeasure,” *domanassa-somanassa*—refers to mental feelings, which have been transcended earlier. Mental feelings need to be overcome first so that the mind is not distracted by itself, as it were. Then, all the other feelings (arising from the physical sense-contacts) are transcended: on its significance, see **Sall’atthana S** (S 36.6/4:207-210), SD 5.5.

<sup>148</sup> Here, **Vibhaṅga** gives 3 factors of the 4<sup>th</sup> dhyana—equanimity (*upekkhā*), mindfulness (*sati*) and one-pointedness of mind (*cittassa ek’aggatā*)—according to the Sutta analysis (Vbh 261), and 2 factors—equanimity and one-pointedness of the mind—according to the Abhidhamma analysis (Vbh 164; Vism 4.183/165). See **Dhyana @** SD 8.4 (5.4).

<sup>149</sup> See **AccharāVagga** (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 4<sup>th</sup> dhyana, the practitioner becomes directly aware of the naturally and truly pure state of the mind. See also A:ÑB 1999 §4.

## NOBLE SILENCE REFRAIN (4)

**84** Now, avuso, such a monk, who knows thus, sees thus—would it be proper for him to take up the question: *Is the soul identical with the body, or is the soul different from the body?*'

'Such a monk, avuso, who knows thus, sees thus—it is proper for him to take up the question: *Is the soul identical with the body, or is the soul different from the body?*'

'But I, too, avuso, know thus, see thus. Thus, it is not proper that I take up the question: *Is the soul identical with the body, or is the soul different from the body?*'

Insight knowledge

**85** {85}<sup>150</sup> 'With his mind thus concentrated, purified, and bright, unblemished, free from defects,<sup>151</sup> pliant, malleable, steady and utterly unshakable,

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

85.2 'This body of mine is form

composed of the 4 great elements,<sup>152</sup> born from mother and father.

He understands thus:

It is nourished with rice and porridge,

subject to inconstancy, rubbing, pressing, dissolution, and dispersion.<sup>153</sup>

And this consciousness of mine lies attached here, bound up here.'<sup>154</sup>

## NOBLE SILENCE REFRAIN (5)

85.3 Now, avuso, such a monk, who knows thus, sees thus—would it be proper for him to take up the question: *Is the soul identical with the body, or is the soul different from the body?*'

'Such a monk, avuso, who knows thus, sees thus—it is proper for him to take up the question: *Is the soul identical with the body, or is the soul different from the body?*'

'But I, too, avuso, know thus, see thus. Thus, it is not proper that I take up the question: *Is the soul identical with the body, or is the soul different from the body?*'

Nature of the physical body

**86** {86}<sup>155</sup> 'Avuso, just as if there were a beautiful beryl gem of the purest water,<sup>156</sup>

<sup>150</sup> This and foll passage = (**Ānanda**) **Subha S** (D 10,2.21-22/1:209), SD 40a.13; also mutatis mutandis ar **Mahā Sākul'udāyi S** (M 77,29-36/2:17-22), SD 49.5.

<sup>151</sup> *Upakkilesa*: here pertaining to meditation, to be distinguished from *kilesa*, "defilement." Perhaps the 10 "im-perfections of insight" listed in Vism 20.105-130/633-638 are meant here, but potential hindrances at a certain stage of insight meditation. (Walshe)

<sup>152</sup> The 4 great (or primary) elements (*mahā,bhūtā*): earth, water, fire, wind, ie, essentially, solid and resistance, liquid and cohesiveness, heat and decay, and air and movement (D 1:214; Vism 11.27; Abhs 154): **Rūpa**, SD 17.2a.

<sup>153</sup> See **Vammika S** (M 23,4/1:144), SD 28.13 for parable of the anthill (representing the body).

<sup>154</sup> **D 2,85/1:76** (ī2) = **M 109,9/2:17**; **M 23,4/1:144**, **74,9/500**; **S 35.105/4:83** = **A 9.15,2/4:386**; **S 55.21/5:369** f; **Nigrodha,miga J 12/1:146**. Cf Divy 180: *śātana,patana,vikiraṇa, vidhvarṃsanā,dharmatā*. See **Dīgha,nakha S** (M 74,-9/1:500), SD 16.1 tr & nn. This statement means that consciousness here (in a physical being) is dependent on the physical body. RD points out that this and other passages disprove the idea that the (same) consciousness (*viññāṇa*) transmigrates. For holding such a view, Sāti was severely rebuked by the Buddha (M 38). A new re-linking consciousness (*paṭisandhi*) arises at conception, dependent on the old one (see Vism 17.164 ff).

<sup>155</sup> This and prec para are at **Sāmañña,phala S** (D 2,85-88/1:76 f) = **Subha S** (D 10,2.21-22/1:209) = **Mahā Sakul-udāyi S** (M 77,29/2:17). The beryl parable, relating to the Bodhisattva's gestation period (as a foetus), at **Mahā'pa-**

eight-faceted, well polished, clear, limpid, consummate in all its aspects,  
through which runs a blue, or yellow, or red, or white thread, or brown thread<sup>157</sup>—  
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,’<sup>158</sup>

86.2 even so, avuso—with his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and utterly unshakable—  
he directs and inclines it to knowledge and vision.

He understands thus:

‘This body of mine is form, composed of the 4 great elements,  
born from mother and father, nourished with rice and porridge,  
subject to uncertainty, rubbing, pressing, breaking up and destruction. [77]  
And this consciousness of mine lies attached here, bound up here.’<sup>159</sup>

#### NOBLE SILENCE REFRAIN (6)

86.3 ‘Now, avuso, such a monk, avuso, who knows thus, sees thus—would it be proper for him to take up the question: *Is the soul identical with the body, or is the soul different from the body?*’

‘Such a monk, avuso, who knows thus, sees thus—it is proper for him to take up the question: *Is the soul identical with the body, or is the soul different from the body?*’

‘But I, too, avuso, know thus, see thus. Thus, it is not proper that I take up the question: *Is the soul identical with the body, or is the soul different from the body?*’

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**dāna S** (D 14,1.21/2:13) = **Acchariya Abbhūta S** (M 123,12/3:121). *Paṇḍu,sutta* occurs in **Vidhura Paṇḍita J** (J 545/6:305), where E B Cowell & W H D Rouse tr it as “white thread” (J:C&R 6:147).

<sup>156</sup> *Maṇi veḷuriyo subho jātimā ...*. The word **veluriya** comes from a metathesis of *veruliya* comes Greek *beryllos*, “beryl,” whence German *Brille*, “spectacles” (originally, of beryl) (Walshe). It is not “lapis lazuli”: see Alfred Master, 1944:304-307 & Arun Biswas, 1994:139-146.

<sup>157</sup> “Through which runs ... etc.,” *tatra suttam āvutaṃ nīlaṃ vā pītaṃ vā lohitaṃ vā odātaṃ vā paṇḍu,suttam vā*. Rhys Davids tr **pīta** here as “orange-coloured,” and **paṇḍu** as “yellow” (D:RD 1:87), while Bodhi has as “yellow” and “brown” respectively (1989:44). Cf “clearly visible as if with a yellow thread strung through a jewel” (*vippasanne maṇi,ratne āvuta,paṇḍu,suttam viya*, J 1:51). *Paṇḍu,sutta* is found in **Vidhura Paṇḍita J** (J 545/6:305), where E B Cowell & W H D Rouse tr it as “white thread” (J:C&R 6:147). Both **pīta** and **paṇḍu** sometimes refer to “yellow.” SED def **pāṇḍu** as “yellowish white, white, pale.” Comys offer no explanation, except that the gem “is like the physical body, and the thread running through it, is like insight knowledge (*vipassanā,ñāṇa*)” (DA 1:211). DANṬ (New Subcomy) corrects “insight knowledge” to “insight consciousness” (*vipassanā,viññāṇa*, DANṬ:VRI 2:126). **Jothiko**: “Generally, ‘knowledge and vision’ is the ability, the state of clarity, enabling one to see even hidden things clearly. So the image of a transparent gem. It is both ‘higher than Jhāna’, if the absorptions are taken as ‘pleasant abiding in the here and now.’ And ‘less than the absorptions’ if they are used as a way of reaching full enlightenment. So, obviously, it is not the *sammā ñāṇa*—knowledge of liberation. The colors at old [sic] were often associated with natural phenomena. **Paṇḍu** is earthen colors, the word used even today to denote the dyeing of robes: various natural hues of brown, mostly. Just as **lohita** is both ‘blood’ and the color of ‘red,’ **pitta [pīta]** is ‘bile’ and its shades, mostly ‘light green,’ off yellow” (Email, 13 Nov 2006). It is possible that the six colours represent the 6 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).

<sup>158</sup> Close parallel in **Mahā’padāna S** (D 14,1.21/2:13), SD 49.8 & **Acchariya Abbhūta S** (M 123,12/3:121), SD 52.2.

<sup>159</sup> This statement means that consciousness here (in a human being) is dependent on the physical body.

## Knowledge of the mind-made body

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

he directs and inclines it to creating a **mind-made body**.<sup>160</sup>

87.2 From this body he creates another body, endowed with form,<sup>161</sup>  
mind-made, complete in all its parts, without defect in any faculty.<sup>162</sup>

**88** {88} Avuso, just as if a man were to draw a muñja<sup>163</sup> reed from its sheath, it would occur to him:  
'This is the sheath, this is the reed. The sheath is one thing, the reed another, but the reed has been drawn out from the sheath.'

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

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

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

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

### NOBLE SILENCE REFRAIN (7)

88.5 'Now, avuso, such a monk, who knows thus, sees thus—would it be proper for him to take up the question: *Is the soul identical with the body, or is the soul different from the body?*'

'Such a monk, avuso, who knows thus, sees thus—it is proper for him to take up the question: *Is the soul identical with the body, or is the soul different from the body?*'

'But I, too, avuso, know thus, see thus. Thus, it is not proper that I take up the question: *Is the soul identical with the body, or is the soul different from the body?*

<sup>160</sup> "Mind-made body," *mano, mayā kāya*. Such a body occupies space, but does not impinge on gross physical matter, for the 'selfhood' of a certain god with a mind-made body is said to be as large as two or three fields, but to cause no harm to anyone (A 3:122). With such a body, a person can exercise psychic powers such as going through solid objects, being in many places at once, or flying (D 1:78)." (1993:8 digital ed). Such a body, then could be called an "astral body," but we need to take care not to read more than what the suttas tell us of it. See **Maha Sakul'udāyi S** (M 77,56), SD 49.5; also SID sv.

<sup>161</sup> Exactly the same as the physical body (but mentally created). This mind-made body is what is mistaken for a soul or self.

<sup>162</sup> *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.

<sup>163</sup> Saccharum munja.

THE 6 SUPERKNOWLEDGES  
The 5 superknowledges or mundane superpowers [§89-98]

(1) PSYCHIC POWERS (*iddhi, vidhā*)

**89** {89} With his mind thus *concentrated, purified, and bright, unblemished, free from defects,*<sup>164</sup> *pliant, malleable, steady and utterly unshakable,*

89.2 he directs and inclines it to [78] **the manifold psychic powers**, thus:<sup>165</sup>

- (1) Having been one, he becomes many; having been many, he becomes one.
- (2) He appears and disappears.
- (3) He goes unhindered through walls, through ramparts, and through mountains as if through space.
- (4) He dives in and out of the earth as if it were water.
- (5) He walks on water without sinking as if it were earth.
- (6) Sitting cross-legged, he goes through the air like a winged bird.
- (7) With his hand he touches and strokes even the sun and the moon, so mighty, so powerful.
- (8) He has power over his body up to as far as the Brahma world.<sup>166</sup>

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

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

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

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

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

- (1) *Having been one he becomes many; having been many he becomes one.*
- (2) *He appears, and disappears.*
- (3) *He goes unhindered through walls, through ramparts, and through mountains as if through space.*
- (4) *He dives in and out of the earth as if it were water.*
- (5) *He walks on water without sinking as if it were earth.*
- (6) *Sitting cross-legged, he goes through the air like a winged bird.*
- (7) *With his hand he touches and strokes even the sun and the moon, so mighty, so powerful. [79]*

<sup>164</sup> *Upakkilesa*: see §85 n.

<sup>165</sup> *Eko'pi hutvā bahudhā hoti, bahudhā'pi hutvā eko hoti; āvibhāvaṃ tiro, bhāvaṃ tiro, kuṭṭaṃ tiro, pākāraṃ tiro, -pabbataṃ asajjamāno gacchati seyyathā'pi ākāse. Pathaviyāpi ummuji'animujjāṃ karoti seyyathā'pi udake. Udake'pi abhijjamāne gacchati [Ce Ke abhijjamāno] seyyathā'pi pathaviyā. Ākāse'pi pallaṅkena kamati seyyathā'pi pakkhī sakuṇo. Ime'pi candima, sūriye evam mah'iddhike evam' mahā'nubhāve pāṇinā parāmasati parimajjati. Yāva brahma, lokāpi kāyena vasarā vatteti. Buddhaghosa takes āvibhāvaṃ tiro, bhāvaṃ tiro to be a distinct power, giving a list of 8 powers (Vism 12.69). The syntax of the Sutta passage, **Gethin** notes, might be read as suggesting only 7 distinct powers (ie, taking powers 2+3 as one). (*The Buddhist Path to Awakening*, 2001: 82 n6). Cf **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.*

<sup>166</sup> *Yāva brahma, lokā pi kāyena va sarāvatteti* [Be:Ka *vasarā vatteti*; also at M 12/1:69,18].

## NOBLE SILENCE REFRAIN (8)

90.6 Now, avuso, such a monk, who knows thus, sees thus—would it be proper for him to take up the question: *Is the soul identical with the body, or is the soul different from the body?*'

'Such a monk, avuso, who knows thus, sees thus—it is proper for him to take up the question: *Is the soul identical with the body, or is the soul different from the body?*'

'But I, too, avuso, know thus, see thus. Thus, it is not proper that I take up the question: *Is the soul identical with the body, or is the soul different from the body?*'

(2) CLAIRAUDIENCE (DIVINE EAR) (*dibba,sota*)

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

91.2 he hears, by means of the divine-ear element,<sup>167</sup> purified and surpassing the human, both kinds of sounds: divine and human, whether near or far.

**92** {92} Avuso, just as if a man travelling along a highway were to hear the sounds of the bheri [conical drum], the mirutangkam [barrel-drum],<sup>168</sup> the conch-shell, cymbals, and the dindima [small drum], he would know,

'That is bheri sound; that is mirutangkam sound; that is conch sound; that is cymbal sound; that is dindima sound'—even so, avuso, with his mind thus *concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady and utterly unshakable,*<sup>169</sup>

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

## NOBLE SILENCE REFRAIN (9)

92.5 Now, avuso, such a monk, who knows thus, sees thus—would it be proper for him to take up the question: *Is the soul identical with the body, or is the soul different from the body?*'

'Such a monk, avuso, who knows thus, sees thus—it is proper for him to take up the question: *Is the soul identical with the body, or is the soul different from the body?*'

'But I, too, avuso, know thus, see thus. Thus, it is not proper that I take up the question: *Is the soul identical with the body, or is the soul different from the body?*'

(3) KNOWLEDGE OF MIND-READING (*ceto,pariya,ñāṇa*)

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

93.2 he directs and inclines it to the knowledge of mind-reading.<sup>170</sup> He understands the minds of other beings, other individuals, having encompassed them with his own mind.<sup>171</sup>

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

<sup>167</sup> "Divine-ear element," *dibba,sota,dhātu*, clairaudience. See **Miracles**, SD 27.5a (5.2).

<sup>168</sup> "Mirutangkam," tom-tom or mridanga (*mudiṅga*, vl *mutiṅga*; Skt *mṛdaṅga*, lit "body of clay"), a double-headed Indian barrel drum, related to the modern *mridanga*. As at **Sāmañña,phala S** (D 2,90/2:79), SD 8.10. See also **Mahā Sudassana S** (D 17,1.3.4), SD 36.12 & **Āṇi S** (S 20.7,2/2:266 f), SD 11.13 for n & picture

<sup>169</sup> For a different use of the parable of these sounds, see **Danta,bhūmi S** (M 125,12.12), SD 46.3.

<sup>170</sup> "Knowledge of mind-reading," *ceto,pariya,ñāṇa*. See SD 27.5a (5.3).

<sup>171</sup> The foll section (italicized) is a list of mental states apparently taken from **Satipaṭṭhāna Ss** (D 22.12/2:299 = M 10,34/1:59), where it fits more appropriately (Walshe, D:W 546 n131). For another def of mind-reading (4 kinds), see **Sampasādaniya S** (D 28,6/3:103 f), SD 14.10.

and a mind without lust as a mind without lust. [80]  
 He understands a mind with aversion as a mind with aversion,  
 and a mind without aversion as a mind without aversion.  
 He understands a mind with delusion as a mind with delusion,  
 and a mind without delusion as a mind without delusion.  
 He understands a contracted mind [due to sloth and torpor] as a contracted mind,  
 and a distracted mind [due to restlessness and worry] as a distracted mind.  
 He understands an exalted mind [through the lower or higher dhyana] as an exalted mind,  
 and an unexalted mind [not developed by dhyana] as an unexalted mind.  
 He understands a surpassable mind as a surpassable mind,  
 and an unsurpassable mind as an unsurpassable mind<sup>172</sup>.  
 He understands a concentrated mind as a concentrated mind,  
 and an unconcentrated mind as an unconcentrated mind.  
 He understands a freed mind as a freed mind,  
 and an unfreed mind as an unfreed mind.

**94** {94} Avuso, just as if **a man or woman, a youth or a maiden,**<sup>173</sup> **fond of ornaments,** examining the reflection of his or her own face in a bright mirror or a bowl of clear water would know ‘blemished’ if it were blemished, or ‘unblemished’ if it were not—

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

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

*He understands a mind with lust as a mind with lust,  
 and a mind without lust as a mind without lust.  
 He understands a mind with aversion as a mind with aversion,  
 and a mind without aversion as a mind without aversion.  
 He understands a mind with delusion as a mind with delusion,  
 and a mind without delusion as a mind without delusion.  
 He understands a contracted mind [due to sloth and torpor] as a contracted mind,  
 and a distracted mind [due to restlessness and worry] as a distracted mind.  
 He understands an exalted mind [through the lower or higher dhyana] as an exalted mind,  
 and an unexalted mind [not developed by dhyana] as an unexalted mind.  
 He understands a surpassable mind as a surpassable mind,  
 and an unsurpassable mind as an unsurpassable mind<sup>174</sup>.  
 He understands a concentrated mind as a concentrated mind,  
 and an unconcentrated mind as an unconcentrated mind.  
 He understands a freed mind as a freed mind,  
 and an unfreed mind as an unfreed mind.*

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

<sup>172</sup> Unsurpassable (*anuttaram*) mind, probably syn with “developed” mind. See D:W 592 n667.

<sup>173</sup> *Itthī vā puriso vā daharo yuvā.*, as at V 2:255, 3:68; **Sāmañña,phala S** (D 2,92/1:80); **Mahā Sakul’udāyi S** (M 77,19,31/2:19), **Ākañkheyya S** (M 5/1:32), **Vitakka,sañhāna S** (M 20/1:119); **Jātaka Nidāna,kathā** (J 1:5).

<sup>174</sup> Unsurpassable (*anuttaram*) mind, prob synonymous with “developed” mind. See D:W 592 n667.

## NOBLE SILENCE REFRAIN (10)

94.4 Now, avuso, such a monk, who knows thus, sees thus—would it be proper for him to take up the question: *Is the soul identical with the body, or is the soul different from the body?*'

'Such a monk, avuso, who knows thus, sees thus—it is proper for him to take up the question: *Is the soul identical with the body, or is the soul different from the body?*'

'But I, too, avuso, know thus, see thus. Thus, it is not proper that I take up the question: *Is the soul identical with the body, or is the soul different from the body?*'

(4) KNOWLEDGE OF THE RECOLLECTION OF PAST LIVES (*pubbe, nivāsanānussati, ñāṇa*)<sup>175</sup>

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

he directs and inclines it to the knowledge of the recollection of past lives.<sup>176</sup>

95.2 With the divine eye,<sup>177</sup> purified, surpassing the human,<sup>178</sup>

he recollects his manifold past existence, that is to say,

one birth, two births, three births, four births, five births,

ten births, twenty births, thirty births, forty births, fifty births,

one hundred births, one thousand births, one hundred thousand births,

many aeons of cosmic contractions, many aeons of cosmic expansions,

many aeons of cosmic contractions and expansions, thus:

'There I had such a name, belonged to such a clan, had such an appearance.

Such was my food, such my experience of joy and pain, such the end of my life.

Passing away from that state, I re-arose there.

There too I had such a name, belonged to such a clan, had such an appearance.

Such was my food, such my experience of joy and pain, such my life-span.

Passing away from that state, I re-arose here.'

**Thus, avuso, he recollects his manifold past lives in their modes and details.**<sup>179</sup>

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

'I went from my home village to that village over there. There I stood in such a way, sat in such a way, talked in such a way, and remained silent in such a way. From that village I went to that village over there, and there I stood in such a way, sat in such a way, talked in such a way, and remained silent in such a way. From that village I came back home';<sup>180</sup> [82]

<sup>175</sup> This knowledge and the foll two (ie 4-6) constitute "the 3 knowledges" (*te, vijjā*) of the Buddha and the arhats (D 3:220, 275; A 5:211), and is a shorthand for "the 6 knowledges" (*cha-ḷ-ābhiññā*) listed here and elsewhere.

<sup>176</sup> *Pubbe, nivāsanānussati, ñāṇa*, lit "the knowledge of the recollection of past abidings [existences]." The remainder of this is expanded into 4 sections in **Brahmajāla S** (D 1,1.31-34/1:13-16 @ SD 25.3(76.3)) and 3 sections in **Sampasādanīya S** (D 27,15-17/3:107-112 @ SD 10.12). In both cases, each explains how the eternalist view arose.

<sup>177</sup> On the position of the "divine eye" (*dibba, cakkhu*) here, see SD 27.5a (5.3.2.2).

<sup>178</sup> *So dibbena cakkhunā visuddhena atikkanta, manussakena.*

<sup>179</sup> This knowledge is detailed at Vism 13.13-71/411-423.

<sup>180</sup> The 3 villages represent the "3 existences" (*tīsu bhavesu*), ie, the sense world, the form world, and the formless world (DA 1:224).

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

he directs and inclines it to the knowledge of the recollection of past lives.<sup>181</sup> He recollects his manifold past existence, that is to say, one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, one hundred births, one thousand births, one hundred thousand births, many aeons of cosmic contractions, many aeons of cosmic expansions, many aeons of cosmic contractions and expansions, thus:

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

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

#### NOBLE SILENCE REFRAIN (11)

96.3 Now, avuso, such a monk, who knows thus, sees thus—would it be proper for him to take up the question: *Is the soul identical with the body, or is the soul different from the body?*’

‘Such a monk, avuso, who knows thus, sees thus—it is proper for him to take up the question: *Is the soul identical with the body, or is the soul different from the body?*’

‘But I, too, avuso, know thus, see thus. Thus, it is not proper that I take up the question: *Is the soul identical with the body, or is the soul different from the body?*’

#### (5) KNOWLEDGE OF THE KARMA BEINGS (THE DIVINE EYE) (DIBBA,CAKKHU)

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

97.2 he directs and inclines it to **the knowledge of the passing away and re-arising of beings**.<sup>182</sup>

He sees—by means of the divine eye [clairvoyance],<sup>183</sup> purified, surpassing the human—beings passing away and re-arising, and

he understands how they are inferior and superior,  
beautiful and ugly,  
fortunate and unfortunate,  
in the heavens, in the suffering states,  
faring in accordance with their karma:

‘These beings—who were endowed with bad conduct of body, speech, and mind, who reviled the noble ones,

held wrong views and

undertook actions under the influence of wrong views—

after death, with the body’s breaking up,

have re-arisen in a plane of misery, a bad destination, a lower realm, in hell.

<sup>181</sup> *Pubbe, nivāsanānussati, ñāṇa*, lit “the knowledge of the recollection of past abidings [existences].” The remainder of this is expanded into 4 sections in **Brahma, jāla S** (D 1.1.31-34/1:13-16 @ SD 25.3(76.3)) and 3 sections in **Sampasādaniya S** (D 27.15-17/3:107-112 @ SD 10.12). In both cases, each explains how the eternalist view arose.

<sup>182</sup> *Cutūpapāta ñāṇa*, “the knowledge of the falling away and rebirth (of beings),” or “knowledge of rebirth according to karma” (*yathā, kammūpaga ñāṇa*), or “the divine eye” (*dibba, cakkhu*): see foll n.

<sup>183</sup> *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. On the divine eye, see SD 27.5a (5.5.4.4).

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

97.4 Thus, avuso, by means of the divine eye, [83] he sees beings passing away and re-arising, and he understands how they are inferior and superior, beautiful and ugly, fortunate and unfortunate, in the heavens, in the suffering states, faring in accordance with their karma.

PARABLE OF THE CITY SQUARE<sup>184</sup>

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

'These people are entering a house, leaving it, walking along the streets, and sitting down in the central square [where four roads meet].'<sup>185</sup>

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

*he directs and inclines it to the knowledge of the passing away and re-arising of beings.*<sup>186</sup> *He sees—by means of the divine eye [clairvoyance], purified and surpassing the human—beings passing away and re-arising, and he understands how they are inferior and superior, beautiful and ugly, fortunate and unfortunate, in the heavens, in the suffering states, faring in accordance with their karma:*

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

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

*Thus, avuso, by means of the divine eye, he sees beings passing away and re-arising, and he understands how they are inferior and superior, beautiful and ugly, fortunate and unfortunate, in the heavens, in the suffering states, faring in accordance with their karma.*

NOBLE SILENCE REFRAIN (12)

98.3 Now, avuso, such a monk, who knows thus, sees thus—would it be proper for him to take up the question: *Is the soul identical with the body, or is the soul different from the body?'*

'Such a monk, avuso, who knows thus, sees thus—it is proper for him to take up the question: *Is the soul identical with the body, or is the soul different from the body?'*

'But I, too, avuso, know thus, see thus. Thus, it is not proper that I take up the question: *Is the soul identical with the body, or is the soul different from the body?'*

<sup>184</sup> On this parable, see also SD 2.17(8).

<sup>185</sup> On the significance of this simile in confirming canonical acceptance of the intermediate state (*antarā, bhava*), see "Is rebirth immediate?" SD 2.17.8.

<sup>186</sup> *Cutūpapāta ñāṇa*, "the knowledge of the falling away and rebirth (of beings)," or "knowledge of rebirth according to karma" (*yathā, kammūpaga ñāṇa*), or "the divine eye" (*dibba, cakkhu*): see foll n.

**(C) ACCOMPLISHMENT OF WISDOM***(paññā,sampadā)* or Direct knowledge (*aññā*)**(6) THE KNOWLEDGE OF THE DESTRUCTION OF THE INFLEXES (*āsava-k,khaya ñāṇa*)**

**99** {99} With his mind thus *concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady and utterly unshakable,*  
the monk directs and inclines it to the knowledge of the destruction of the mental influxes.<sup>187</sup>

99.2 He understands, as it really is,	'This is suffering'; [84]
he understands, as it really is,	'This is the arising of suffering';
he understands, as it really is,	'This is the ending of suffering';
he understands, as it really is,	'This is the path to the ending of suffering'; <sup>188</sup>
he understands, as it really is,	'These are mental influxes';
he understands, as it really is,	'This is the arising of influxes';
he understands, as it really is,	'This is the ending of influxes';
he understands, as it really is,	'This is the path to the ending of influxes'. <sup>189</sup>

99.3 His mind, thus knowing, thus seeing, is released from the influx of sensual desire, the influx of existence, the influx of ignorance.<sup>190</sup> With release, there is the knowledge, 'Freed (am I)!'

He understands thus, 'Birth is ended. The holy life has been lived. Done is that which needs to be done. There is no more of this state of being.'<sup>191</sup>

**100** {100} Maharajah, just as if there were a **pool of water in a mountain glen**, clear, limpid, unsullied,<sup>192</sup> 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,<sup>193</sup> and it would occur to him,

<sup>187</sup> *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, bad (influence), or simply left untranslated. The Abhidhamma lists 4 *āsava*: the influxes of (1) sense-desire (*kām'āsava*), (2) (desire for eternal) existence (*bhav'āsava*), (3) wrong views (*diṭṭh'āsava*), (4) ignorance (*avijjāsava*) (D 16,2.4, Pm 1.442, 561, Dhs §§1096-1100, Vbh §937). These four are also known as "floods" (*oghā*) and "yokes" (*yogā*). The list of 3 influxes (omitting the influx of views) is probably older and is found more frequently in the Suttas (D 3:216, 33.1.10(20); M 1:55, 3:41; A 3.59, 67, 6.63). The destruction of these *āsavas* is equivalent to arhathood. See BDict under *āsava*.

<sup>188</sup> These 4 statements on suffering pose an interesting problem: they are not called "noble truths" here (nor in **Ariya Pariyesanā S**, M 26,43). Norman remarks that these 4 statements, which also likewise appear in **Mahā Sacca-ka S** (M 36,42/1:249), but are not referred to as the noble truths about suffering, "and since they appear to be subordinate to the four statements about the *āsavas*, it is possible that the statements about misery are a later addition [here], which led to a parallel, but inappropriate, set of four statements being evolved about the *āsavas*, to provide a symmetry" (Norman 1990:26). For a discussion on the formulation of the noble truths, see Norman 1982:377-91 & also Schmithausen 1981:205.

<sup>189</sup> As in **Ariya Pariyesanā S** (M 26.42), SD 1.11. On the application of the 4-noble-truth template to both *dukkha* and to *āsava* here, see Analayo 2003:224 n28 & SD 17.4(8.4), A briefer def is given in the set of 3 knowledges: see **Te,vijja Vaccha,gotta S** (M 73,9), SD 53.3.

<sup>190</sup> See §99.1 n above on *āsava-k,khaya,ñāṇa*.

<sup>191</sup> *Nāparan̄ itthatāya*: lit. "there is no more of 'thusness.'" See **Mahā,nidāna S** (D 15,32), SD 5.17; SD 51.18 (2.3.2.2).

<sup>192</sup> "Clear, limpid, unsullied," *accho vipassanno anāvilo*.

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

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

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

He understands, as it really is,  
he understands, as it really is,  
he understands, as it really is,  
he understands, 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 understands, as it really is,  
he understands, as it really is,  
he understands, as it really is,  
he understands, 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.’

100.3 Thus knowing, thus seeing,  
the mind is *released* from  
the mind is *released* from  
the mind is *released* from

the influx of sensual desire,  
the influx of existence,  
the influx of ignorance.

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

He understands, ‘Birth is ended,  
the holy life has been lived,

done is that which needs to be done.

There is nothing further beyond this.’ [85]

#### NOBLE SILENCE REFRAIN (13)

100.4 <19> Now, avuso, such a monk, avuso, who knows thus, sees thus—would it be proper for him to take up the question: *Is the soul identical with the body, or is the soul different from the body?*’

‘Such a monk, avuso, who knows thus, sees thus—it is proper for him to take up the question: *Is the soul identical with the body, or is the soul different from the body?*’

‘But I, too, avuso, know thus, see thus. Thus, it is not proper that I take up the question: *Is the soul identical with the body, or is the soul different from the body?*’”

**101** The Blessed One said this. Oṭṭh’addha the Licchavī, satisfied, rejoiced in the Blessed One’s word.

— evaṃ —

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<sup>193</sup> *Udaka,rahado accho vipasanno anāvilo tattha cakkhumāpuriso tīre ṭhito passeyya sippi,sambukam pi sak-khara,kāṭhalam pi maccha,gumbam pi carantam pi tiṭṭhantam pi.* This whole section also in **Paṇihita Acchanna Vagga** (A 1.5.5-6) in the same context, differently worded.