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Jāliya Sutta

The Jāliya Discourse | D 7

Theme: The true purpose of religion and the spiritual life

Translated by Piya Tan ©2018

1 Summary and significance

1.1 SUMMARY

1.1.1 The Jāliya Sutta (D 7) is taught by the Buddha to the wanderer (*paribbājaka*) and his friend, Muṇḍiya, who visit the Buddha at the [Ghosit'ārāma](#) (D 1:159). According to the Pāthika Sutta (D 24), SD 63.3, when Jāliya hears that Pāthika is unable to come to hold a discussion with the Buddha at Vesālī, he goes to the Tinduka, khāṇu Paribbājak'ārāma and tries to get Pāthika,putta to come.

However, Pāthika is unable to come, being fixed in his seat. Jāliya thereupon speaks disparagingly to him, calling him boaster and so on.¹

1.1.2 Jāliya is described as “the pupil of Dāru, pattika or Dāru, pattaka (the one with the wooden bowl) (*dāru, pattak'antevāsī*)² because, says the Commentary, his preceptor used to beg for alms with a wooden bowl.³ We have no other information about either of them.

1.2 THE MAHĀLI SUTTA (D 6)⁴

1.2.1 The Jāliya Sutta follows the Mahāli Sutta (D 6,36-100,4), SD 53.4, as a separate sutta. According to K R Norman, “It can be deduced that its inclusion in the Mahālisutta was early, and predated the formation of the Digha-nikāya as we have it, because the discussion of *sīla* [morality] occurs only in the Jāliya portion. Without it, the Mahālisutta would not even have merited inclusion in the Sīlakkhandhavagga.” (1983:34). The Jāliya Sutta, in other words, is a sutta in its own right, recording a separate event centering on the wanderer Jāliya.

1.2.2 The Mahāli Sutta records the visit of the Licchavi Oṭṭh'addha (Mahāli) to the Buddha at the Pinnacled Hall (*kūtāgāra, sālā*) and reports to him a conversation he has had with Sunakkhatta, who claimed to be able to see divine forms but not hear divine sounds. Mahāli inquires how such a faculty can be acquired and the Buddha tells him. However, adds the Buddha, it is not for the sake of acquiring such powers that one renounces the world and joins the sangha.

When Oṭṭh'addha asks what then is the true goal of renunciation, the Buddha shows how **the gradual progress of the 3 trainings**—in moral virtue, mental cultivation and wisdom—leads up to arhathood. 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 (D 6,36-101).

This dialogue, in fact, centres on arhathood,⁵ whose importance is attested by the fact that it forms a discourse on its own—the **Jāliya Sutta** (D 7),⁶ but with its own narrative introduction.⁷ Significantly, the

¹ D 24,2.4-2.11/3:22-26 (SD 63.3).

² **Pāthika S** (D 24/3:22-26), SD 63.3; **Mahāli S** (D 6,36/1:157), SD 53.4.

³ His preceptor is an ascetic who uses a wooden bowl (DA 1:319,16-18, 3:827,2).

⁴ See SD 53.4 (1.1.3).

⁵ **Mahāli S** (D 6,15-19), SD 53.4.

⁶ D 7,1-5/1:159 (SD 53.21) = D 6,15-19.

Buddha leaves the question about self and body unanswered, as highlighted by a total of 13 instances of the “noble silence refrain” [§75 etc].

For **the textual notes**, see relevant sections in **the Mahāli Sutta** (D 6) translation, SD 53.4.

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Jāliya Sutta

The Jāliya Discourse

D 7

1 Thus have I heard.

At one time, the Blessed One was staying in Ghosita’s park⁸ near Kosambī.

2 At that time, two renunciants, the wanderer Maṇḍissa and Jāliya, the pupil of Dāru,pattika [the one with the wooden bowl],⁹ approached the Blessed One.¹⁰

Having approached the Blessed One, they exchanged friendly words and cordial greetings with him. When the friendly greetings were concluded, they sat down at one side.

3 Sitting at one side, the two renunciants said to the Blessed One:

“Now, avuso Gotama, is the soul one thing, the body another, or is the soul one thing, the body another.”¹¹

4 “In that case, avuso, listen, pay close attention. I will speak.”

“Yes, avuso,” the two wanderers replied to the Blessed.

5 The Blessed said this:

THE FRUITS OF RECLUSESHIP (*sāmañña,phala*)¹²

or, the 3 trainings (*sikkha-t,taya*)¹³ [§§38-100]

(A) Accomplishment of moral virtue

(*sīla,sampadā*)

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

THE FULL RENUNCIATION PERICOPE [§§38-40]

38 {40}¹⁴ “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.

⁷ See D:RD 1:205.

⁸ On Ghosit’ārāma and Kosambī, see SD 6.1 (1).

⁹ On “the pupil of Daru,pattika” (*dāru,pattik’antevasī*), see (1.1.2).

¹⁰ *Tena kho pana samayena dve pabbajitā maṇḍisso ca paribbājako jāliyo ca dāru,pattik’antevāsī yena bhagavā ten’upasaṅkamimsu.*

¹¹ *Kin nu kho āvuso gotama taṃ jīvaṃ taṃ sarīraṃ, udāhu aññaṃ jīvaṃ aññaṃ sarīraṃ’ti.*

¹² 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]

¹³ On the 3 trainings, see **Sīla samādhi paññā**, SD 21.6.

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 rulers¹⁵ and people, he makes it known to others.

He teaches the Dharma, good in the beginning, good in the middle,¹⁶ good in the end, endowed with meaning and phrasing. He proclaims the holy life that is entirely complete and pure.¹⁷

39 {16} {41} A houselord or a houselord's son, hearing the Dharma, [63] gains faith¹⁸ in the Tathagata and reflects thus:

39.2 'The household life is stifling, a dusty path.¹⁹ 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,²⁰ 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.²¹

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.²²

¹⁴ From hereon, the numbering follows that of **Mahāli S** (D 6), SD 53.4: §§38-100 are supplied *mutatis mutandis* by **Sāmañña,phala S** (D 2), SD 8.10, whose § numbers are given within {braces}, thus: {40-100}. **§§38-40** form the renunciation pericope: see **(Ānanda) Subha S** (D 10,1.7) n, SD 40a.13.

¹⁵ *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, pratyekabuddhas and arhats. (Nc 307, KhpA 123). See §2 & n where the voc "your majesty" is *deva*.

¹⁶ "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.

¹⁷ 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 **Nagarôpama S** (A 7.63,23.2), SD 52.13.

¹⁸ "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.

¹⁹ *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).

²⁰ On the accumulation of wealth, cf **Mahā Parinibbāna S** (D 16,1.23-24/2:85 f).

²¹ *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).

²² On this section, cf **Cha-!ābhijāti S** (A 6.57): "While living thus as a renunciant, having abandoned the 5 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 §41-63²³ = 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 monk²⁴ abstains from destroying life. He dwells with rod and weapon laid down, conscientious,²⁵ merciful, compassionate for the welfare of all living beings.

This is part of his moral virtue.²⁶

(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,²⁷ the way of the village.²⁸

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. He²⁹ 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, 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,³⁰ speaks what is true, speaks what is beneficial.³¹

²³ 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).

²⁴ *Bhikkhu*: in **Brahma,jāla S** (D 1,8-28/1:3-13 @ SD 25.2) the reading is *samaṇo Gotamo* throughout.

²⁵ *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.

²⁶ **Brahma,jāla S** refrains: *Thus, bhikshus, would the worldling speak when praising the Tathagata* (D 1.8).

²⁷ *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.

²⁸ *gāma,dhamma*, ie, the way of the householder, vulgar (in the sense of being associated with the masses).

²⁹ PTS ed has *samaṇo Gotamo* here, which seems rather abrupt.

³⁰ *Kāla,vādī ... bhāsītā hoti kālena*. Here, *kāla-* means “befitting the occasion,” while *kālena* means “in time,” ie, neither too early nor too late. However, *bhāsītā hoti* qualifies *nidhāna,vādī* (preceding it) as the 7th course of good karma—as *nidhāna,vādī bhāsītā hoti*—at D 3:269, 290; M 1:287; A 5:266, 275-278.

speaks what is the teaching,³² what is the discipline;³³
 he speaks words worth treasuring, spoken in time, [1:5] well-reasoned, well-defined [not
 rambling], connected with the goal.³⁴
 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.³⁵

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.³⁶
 (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].³⁷
 (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.

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

46³⁸ Whereas some recluses and brahmins, living off food given in faith,³⁹

³¹ *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.

³² 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).

³³ *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.”

³⁴ *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.

³⁵ Curiously, this seems to replace the precept against intoxicants, which is omitted.

³⁶ “Improper times” here means between noon and the following dawn (V 1:83).

³⁷ 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.

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,⁴⁰ acrobatic and conjuring tricks,⁴¹
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 these⁴²—
eight-row chess, ten-row chess, chess in the air,
hopscotch, spillikins [or jackstraws], dice, stick games, hand-pictures,⁴³ ball-games [marbles],
blowing through toy pipes [playing whistling games with folded leaves], playing with toy ploughs,
turning at somersaults [acrobatics],⁴⁴ playing with toy windmills, toy measures, toy chariots, toy bows,
guessing letters drawn in the air or on one's back, guessing thoughts, mimicking deformities
—[D 1:7] he abstains from heedless and idle games such as these.

This, too, is part of his moral virtue.

50 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,

³⁸ From here on, **the SD** numbering, **the D 2** numberings of PTS ed & Bodhi's tr (1989) agree. See §17a n.

³⁹ "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.

⁴⁰ *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."

⁴¹ *Caṇḍālarāṃ vaṃsarāṃ 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.

⁴² This section is also at the first half of Saṅghādisesa 13.1.2 (V 3:180,22-28), where the syntax is more elaborate.

⁴³ 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.

⁴⁴ 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).

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**,⁴⁵ 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]⁴⁶
—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!⁴⁷

—he abstains from running messages and errands for people such as these.

This, too, is part of his moral virtue.

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'

⁴⁵ *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).

⁴⁶ *Iti, bhavābhāva, kathā*: see n at **Brahma, jāla S** (D 1) ad loc, SD 25.2.

⁴⁷ 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).

—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.⁴⁸

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

THE GREAT SECTION ON MORAL VIRTUE⁴⁹
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;

determining lucky and unlucky elephants, horses, buffaloes, bulls, cows, goats, rams, fowl, quails, lizards [or iguana], long-eared rodents,⁵⁰ tortoises, and other animals

⁴⁸ For details, see Vism 1.61-82.

⁴⁹ For Pali listing and nn, see **Brahma, jāla S** (D 1,21-27), SD 25.2.

⁵⁰ *Kaṇṇika, lakkhaṇam*, 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 Mc-

—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]⁵¹ 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,
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.

Farland, *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.

⁵¹ *Raññam* (gen pl), ie, the joint leaders (rajah) of a republican state in ancient India.

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];⁵²
- 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.⁵³ [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.

Possessing this aggregate of noble moral virtue, he feels within himself a blameless joy.⁵⁴

⁵² *Viruddha, gabbha, karaṇaṃ*.

⁵³ It is the practice of medicine for gain that is here condemned. (Walshe)

⁵⁴ “A blameless joy,” *anavajja, sukhaṃ*. 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].

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?

⁵⁵(1) Here, avuso, when a monk sees a form with the eye, **he grasps neither its sign nor its detail.**⁵⁶

So long he dwells unrestrained in that eye-faculty, bad, unwholesome states of covetousness and displeasure⁵⁷ might overwhelm him, to that extent, he therefore keeps himself restrained.

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

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

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

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

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

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

⁵⁵ This whole para: *Idha mahārāja bhikkhu cakkhunārūpaṃ disvāna nimitta-g,gāhī hoti nānuyvañjana-g,gāhī. Yatvādhikaraṇaṃ enaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhā,domanassāpāpakāakusalādhammāan-vāssaveyyuṃ, tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaram āpajjati.* On *Na nimitta-g,gāhī hoti nānuyvañjana-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**” (*anuyvañjana*) 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.

⁵⁶ See **Nimitta & anuyvañjana**, SD 19.14.

⁵⁷ “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 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.⁵⁸

Possessing this noble restraint over the sense-faculties, he feels within himself an undefiled joy.⁵⁹
This, avuso, is how a monk guards the sense-doors.

Mindfulness and clear comprehension⁶⁰

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; |
| (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, ⁶¹ in talking, or in remaining silent, | he clearly comprehends what he is doing. |

⁵⁸ 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.

⁵⁹ “An undefiled joy,” *avyāseka,sukhaṃ* [vī *abyāseka,sukhaṃ*]. 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].

⁶⁰ *Sati,sampajañña = sati*, “mindfulness,” *sampajañña*, “clear comprehension.” In *Satipaṭṭhānas Ss*, however, this section is “clear comprehension” (*sampajañña*). See SD 13.1 (3.6.3).

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.⁶²

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.⁶³

62.3 Returning from his almsround, after his meal, he sits down, crosses his legs, keeps his body erect, and establishes mindfulness before him.⁶⁴

68 THE 5 MENTAL HINDRANCES

(1) Abandoning **covetousness**⁶⁵ with regard to the world, he dwells with a mind devoid of covetousness. He cleanses his mind of covetousness.

(2) Abandoning **ill will and anger**,⁶⁶ 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.

⁶¹ "In being asleep, in being awake" *sutte jāgarite*. Comy glosses *sutte* as *sayane*, "lying down, sleeping." See SD 13 (3.6.3).

⁶² 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.

⁶³ *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 palāla,puñjam*. This stock phrase of 9 places conducive to meditation are found at D 1:72. 207, 2:242, 3:49; M 1:181, 269, 274, 346, 440, 441, 2:162, 226, 3:3, 35, 115-117; A 2:210, 3:92, 100, 4:436, 5:207; Nm 1:26, 140, 2:341; Miln 369. A shorter list, probably later, is mentioned in **Anāpāna,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.

⁶⁴ 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.

⁶⁵ *Abhijjhā*, here is synonymous with "sense-desire" (*kāma-c,chanda*), which is the usual term in the set of 5 mental hindrances. *Kāma-c,chanda* is almost identical with "a lustful mind" (*sa,rāgam cittam*) (M 10,34(1)/1:59), SD 13.3. Both refer to sensual desire in general, and arises from wrong reflection on a sensually attractive sense-object. The exercise in §12 is simply that of noting the presence of such a state of mind. Here, one goes on to investigate how it arises, how it can be removed, etc (through right effort). See eg **Satipaṭṭhāna S** (M 10,36(1)/1:60), SD 13.3 (5D.2).

(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 HINDRANCES⁶⁷

(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.

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.⁶⁸

⁶⁶ *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.

⁶⁷ These 5 similes are also at **Mahā Assa, pura S** (M 39,14/1:275 f), SD 10.13 with some minor differences.

⁶⁸ MA 2:318-321 explains this section in some detail: see Appendix to **Mahā Assa, pura S** (M 39), SD 10.13.

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.⁶⁹

Inner joy and peace

72⁷⁰ {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.⁷¹

THE COMPREHENSIVE AWAKENING PERICOPE⁷²

(§§73-100)

(B) Accomplishment of mental cultivation

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

THE 4 DHYANAS⁷³

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

⁷⁰ From here on, the numbering breaks off from the PTS ed and follows Bodhi's (1989:40). See §46 n.

⁷¹ *Tass'ime pañca nīvaraṇe pahīṇe attani samanupassato pāmojjaṃ jāyati. Pamuditassa pīti jāyati. Pītimanassa kāyo passambhati. Passaddha,kāyo sukhaṃ vedeti. Sukhino cittaṃ samādhiyati*. This *vimutt'āyatana pericope* [SD 10.15 (4.4.2)] is found throughout the Nikāyas: **Sāmañña,phala S** (D 2,76/1:73), **Poṭṭhapāda S** (D 9,10.1/1:182), SD 7.14; **Kevaladdha S** (D 11,44/1:214), SD1.7; **Tevijja S** (D 13/1:250), SD 1.8; **Saṅgīti S** (D 33/3:241, 243), **Das'uttara S** (D 34/3:279 ×5); **Vatthūpama S** (M 7,8-10/1:37 f ×3, *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, *sambojjhaṅga*); **Bhikkhū S** (S 54.16/5:339 ×2, *sambojjhaṅga*), SD 95.15; (**Sotāpanna**) **Nandiya S** (S 55.40/5:398 ×3, 399), SD 47.1; **Parisa S** (A 3.93/1:243); **Ājāniya S** (A 3.94/1:244); **Jāta,rūpa S** (A 3.100ab/1:254, 257, 258), SD 19.11+12; **Vimuttāyatana S** (A 5.26/3:21, 22 ×2, 23 ×2), SD 21.5; (**Agata,phala**) **Mahānāma S** (A 6.10/3:285 ×2, 286, 287 ×2, 288), SD 15.3; (**Dasaka**) **Cetanā,karaṇīya S** (A 10.2/5:3),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).

⁷² 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.

⁷³ See **Dhyana**, SD 8.4(5).

(1) THE 1ST DHYANA

73 {77} Quite secluded [detached] from sense-objects,⁷⁴ secluded from unwholesome mental states,

he attains and dwells in **the 1st dhyana**,
accompanied by initial application and sustained application, and
with zest and joy born of solitude.⁷⁵

He permeates and pervades, floods and fills this very body⁷⁶ with the zest and joy born of solitude.⁷⁷

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,⁷⁸

74.2 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)⁷⁹

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?*'⁸⁰

'But I, avuso, know thus, see thus, too. **It is not proper that I take up the question.**⁸¹ *Is the soul identical with the body, or is the soul different from the body?*'

⁷⁴ On the tr of *kāmehi* (pl), see SD 8.4 (5.1.1.1).

⁷⁵ "Born of solitude," *viveka,jā*; 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.

⁷⁶ 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).

⁷⁷ These are the dhyana-factors: *vitakka vicāra pīti sukhasa ek'aggatā*, respectively.

⁷⁸ From "so that ... would not drip," *sā'ssa nahāniya piṇḍī snehā'nugatā sneha,paretā santara,bāhirā phutā sinehena na ca paggharaṇī*.

⁷⁹ 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.

⁸⁰ *Yo so āvuso bhikkhu evaṃ jānāti evaṃ passati kallaṃ tass'etaṃ vacanāya taṃ jīvaṃ taṃ sarīraṃ'ti vā aññaṃ jīvaṃ aññaṃ sarīraṃ'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.

⁸¹ *Na kallaṃ tass'etaṃ vacanāya*.

(2) THE 2ND DHYANA

76 {79} ‘Furthermore, avuso, with the stiling of initial application and sustained application, by gaining inner tranquillity and oneness of mind, he attains and dwells in **the 2nd dhyana**, free from initial application and sustained application, with zest and joy born of stillness [samadhi].⁸²

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.⁸³

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 3RD DHYANA

79 {81} ‘Furthermore, avuso, with the fading away of zest, he remains equanimous, mindful and clearly knowing, and feels joy with the body.⁸⁴

He attains and dwells in **the 3rd dhyana**, of which the noble ones declare, ‘Happily he dwells in equanimity and mindfulness.’

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

⁸² The 2nd dhyana is known as “the noble silence” (*ariya, tuṅhī, bhāva*) because within it initial application and sustained application (thinking and discursion, *vitakka, vicāra*) cease, and with their cessation, speech cannot occur. (S 2:273); cf S 4:293 where *vitakka* and *vicāra* are called verbal formation (*vacī, saṅkhāra*), the mental factors responsible for speech. In **Ariya Pariyesanā S** (M 1:161), the Buddha exhorts the monks when assembled to “either 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.

⁸³ 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).

⁸⁴ 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,⁸⁵

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 4TH DHYANA

82 <17> {83} ‘Furthermore, avuso, with the abandoning of joy and abandoning of pain,⁸⁶

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

he attains and dwells in **the 4th dhyana**

that is neither painful nor pleasant, and

with mindfulness fully purified by equanimity.⁸⁷

He sits, pervading the body with a pure, bright mind,⁸⁸ 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.

⁸⁵ *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.

⁸⁶ “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.

⁸⁷ Here, **Vibhaṅga** gives 3 factors of the 4th dhyana—*equanimity (upekhā)*, *mindfulness (sati)* and *one-pointedness of mind (cittassa ek’aggatā)*—according to the Sutta analysis (Vbh 261), and 2 factors—equanimity and one-pointedness of the mind—according to the Abhidhamma analysis (Vbh 164; Vism 4.183/165). See **Dhyana @** SD 8.4 (5.4).

⁸⁸ 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 4th 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} ⁸⁹'With his mind thus concentrated, purified, and bright, unblemished, free from defects,⁹⁰ 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,⁹¹ born from mother and father.

He understands thus:

It is nourished with rice and porridge,

subject to inconstancy, rubbing, pressing, dissolution, and dispersion.⁹²

And this consciousness of mine lies attached here, bound up here.'⁹³

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} ⁹⁴'Avuso, just as if there were a beautiful beryl gem of the purest water,⁹⁵

⁸⁹ 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.

⁹⁰ *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)

⁹¹ 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.

⁹² See **Vammika S** (M 23,4/1:144), SD 28.13 for parable of the anthill (representing the body).

⁹³ **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).

⁹⁴ 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 thread⁹⁶—
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,’⁹⁷

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.’⁹⁸

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?*’

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).

⁹⁵ *Maṇi veluriyo 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.

⁹⁶ “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” (*vipassanne 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).

⁹⁷ 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.

⁹⁸ 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**.⁹⁹

87.2 From this body he creates another body, endowed with form,¹⁰⁰
mind-made, complete in all its parts, without defect in any faculty.¹⁰¹

88 {88} Avuso, just as if a man were to draw a muñja¹⁰² 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?*

⁹⁹ "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.

¹⁰⁰ Exactly the same as the physical body (but mentally created). This mind-made body is what is mistaken for a soul or self.

¹⁰¹ *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.

¹⁰² 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,*¹⁰³ *pliant, malleable, steady and utterly unshakable,*

89.2 he directs and inclines it to [78] **the manifold psychic powers**, thus:¹⁰⁴

- (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.¹⁰⁵

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]*

¹⁰³ *Upakkilesa*: see §85 n.

¹⁰⁴ *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'animujjaṃ 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.*

¹⁰⁵ *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,¹⁰⁶ 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],¹⁰⁷ 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,*¹⁰⁸

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.¹⁰⁹ He understands the minds of other beings, other individuals, having encompassed them with his own mind.¹¹⁰

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

¹⁰⁶ "Divine-ear element," *dibba,sota,dhātu*, clairaudience. See **Miracles**, SD 27.5a (5.2).

¹⁰⁷ "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

¹⁰⁸ For a different use of the parable of these sounds, see **Danta,bhūmi S** (M 125,12.12), SD 46.3.

¹⁰⁹ "Knowledge of mind-reading," *ceto,pariya,ñāṇa*. See SD 27.5a (5.3).

¹¹⁰ 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 mind¹¹¹.
 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,**¹¹² **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 mind¹¹³.
 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]

¹¹¹ Unsurpassable (*anuttaram*) mind, probably syn with “developed” mind. See D:W 592 n667.

¹¹² *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).

¹¹³ 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*)¹¹⁴

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.¹¹⁵

95.2 With the divine eye,¹¹⁶ purified, surpassing the human,¹¹⁷

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.¹¹⁸

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';¹¹⁹ [82]

¹¹⁴ 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.

¹¹⁵ *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.

¹¹⁶ On the position of the "divine eye" (*dibba, cakkhu*) here, see SD 27.5a (5.3.2.2).

¹¹⁷ *So dibbena cakkhunā visuddhena atikkanta, manussakena.*

¹¹⁸ This knowledge is detailed at Vism 13.13-71/411-423.

¹¹⁹ 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.¹²⁰ 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**.¹²¹

He sees—by means of the divine eye [clairvoyance],¹²² 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.

¹²⁰ *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.

¹²¹ *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.

¹²² *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 SQUARE¹²³

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].'¹²⁴

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.*¹²⁵ *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?'*

¹²³ On this parable, see also SD 2.17(8).

¹²⁴ On the significance of this simile in confirming canonical acceptance of the intermediate state (*antarā, bhava*), see "Is rebirth immediate?" SD 2.17.8.

¹²⁵ *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.¹²⁶

| | |
|---------------------------------------|---|
| 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'; ¹²⁷ |
| 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'. ¹²⁸ |

99.3 His mind, thus knowing, thus seeing, is released from the influx of sensual desire, the influx of existence, the influx of ignorance.¹²⁹ 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.'¹³⁰

100 {100} Maharajah, just as if there were a **pool of water in a mountain glen**, clear, limpid, unsullied,¹³¹ 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,¹³² and it would occur to him,

¹²⁶ *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*.

¹²⁷ 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.

¹²⁸ 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.

¹²⁹ See §99.1 n above on *āsava-k, khaya, ñāṇa*.

¹³⁰ *Nāparan 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).

¹³¹ "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. The two renunciants, satisfied, rejoiced in the Blessed One’s word.¹³³

— evaṃ —

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¹³² *Udaka,rahado accho vipasanno anāvalo tattha cakkhumāpuriso tīre t̥hito passeyya sippi,sambukam pi sak-khara,kaṭhalam 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.

¹³³ *Idam avoca bhagavā. Attamanā te dve pabbajitā bhagavato bhāsitaṃ abhinandun’ti.*