10

(Ceto,vimutti) Anuruddha Sutta

The Anuruddha Discourse (on freedom of mind) | M 127/3:144-152
Theme: The boundless freedom of mind and the exalted freedom of mind
Translated & annotated by Piya Tan ©2009, 2013, 2019

1 Sutta paraphrase, parallel and protagonists

1.1 Summary

1.1.1 The 1st part of the Sutta [§§1-12]

1.1.1.1 The (Ceto,vimutti) Anuruddha Sutta (M 127), the “Anuruddha discourse (on freedom of mind),” records Pañcak’aṅga [1.3.1] inviting Anuruddha and 3 other monks, one of them being Kaccāna [1.3.2]. Pañcak’aṅga is unsure about the nature of the “boundless [immeasurable] freedom of mind” and the “exalted freedom of mind,” and, after the alms-meal offering, asks Anuruddha about them. [§4.1]

1.1.1.2 Anuruddha explains the difference between the 2 kinds of freedoms [2.1.1], and how they bring about rebirth in the 2nd-dhyana heavens [2.1.2]. While the “boundless freedom of mind” brings about rebirth in the 1st-dhyana brahma realms, the “exalted freedom of mind” leads to the 2nd-dhyana realms [§9.1 n]. This section basically clarifies what the 2 freedoms of mind are not, while in the 2nd part—with Kaccāna’s questions—Anuruddha goes on to explain the more complex differences in connection with rebirth amongst 2 of the 2nd-dhyana deva-realms. [2.1.2]

1.1.2 The 2nd part of the Sutta [§§13-18]

1.1.2.1 While the 1st section of the Sutta [§§1-12] basically clarifies what the 2 freedoms of mind are not, the 2nd part—with Kaccāna’s questions—Anuruddha goes on to explain what they are, that is, the more complex characteristics of the individual freedoms of mind.

The second half of the Sutta mostly deals with the 2 questions by Abhiya or Sabhiya Kaccāna about the devas of the 2nd-dhyana realms [§§13-16; 1.1.1.2]. Anuruddha explains that these are 2 large categories of devas, that is, in terms of (1) the strength of their radiance [2.2.1.2], and (2) the quality of that radiance [2.2.1.3].

1.1.2.2 The Sutta conclusion [§§17-18] records Kaccāna’s crude and bold remark in presuming what Anuruddha knows or has experienced, despite Kaccāna’s lack of mind-reading abilities. The arhat Anuruddha’s honest response attests to an arhat’s natural calmness and compassion towards Kaccāna. The Commentary explains that he speaks from having cultivated meditation over 300 successive past lives (MA 4:202,21-27). ¹

¹ For technical details, see §17.3 nn. See also SD 49.4 (3.5.1; 3.6.4) & foll n. Cf Mahā Saccaka S (M 36,10.2) n (SD 49.4).
2 The Sutta questions and answers explained

2.1 The 1st part of the Sutta: Pañca'anga’s question

2.1.1 “Boundless freedom of mind” and “exalted freedom of mind”

2.1.1.1 Pañca'anga, a devout follower who enjoys Dharma discussion, is uncertain whether “boundless” freedom of mind (appamāna ceto, vimutti) is the same as “exalted” freedom of mind (maha-g, go-tā ceto, vimutti), both of which have been recommended to him by various “elder monks” and “elders” [§4.1]. These monks have recommended that he cultivate the 2 kinds of freedoms of mind, that is, dhyan meditation, without elaborating on them—what they are and how to cultivate them. Hence, Pañca'anga asks the arhat Anuruddha about them—whether the 2 freedoms are the same—and Anuruddha explains them to him.

2.1.1.2 While the “boundless freedom of mind” refers to cultivation of the 4 divine abodes (brahma,-vihara), the “exalted freedom of mind” refers to kasina meditation [2.1.2.2]. Since the formula for each of the divine abodes has the word “exalted” or “grown great” (maha-g, gatā), Pañca'anga must have concluded that the two mental freedoms are the same thing. [1.1.1]

2.1.2 Rebirth amongst the 2nd-dhyana brahas

2.1.2.0 While “boundless freedom of mind” (appamāna ceto, vimutti) brings about rebirth in the 1st-dhyana brahma realms, “exalted freedom of mind” (maha-g, gatā ceto, vimutti) leads to the 2nd-dhyana brahma realms [2.1.2.2]. We will next examine how this happens.

2.1.2.1 Both the boundless freedom of mind and the exalted freedom of mind arise from the proper cultivation of dhyana (jhāna), that is, when the mind is fully free and independent of the physical senses, and is completely absorbed in itself. It is like we are, as it were, a clear mirror looking into another clear mirror—the mind and the heart in full harmony, deepening in self-knowing.

In the case of boundless freedom of mind, we are liberated from all negative emotions—there is only the immeasurability of the positive emotions of lovingkindness, compassion, gladness and equanimity. In the case of exalted freedom of mind, we are free from all thoughts: the mind, as it were, embraces the whole universe itself—we are everything without any measure. This is only a metaphor because there is really no universe to hug, neither soul nor essence to unify with—if this were the case, we are still caught up in ideas and views.

2.1.2.2 The Commentary explains that no thought arises in the meditator during such a freedom of mind (that is, dhyana). It is, after all, a “freedom” of the mind! The total “greatness” or “immanence” (a convenient term without any theological significance)—applying to both the freedoms of mind—is the effect of the dhyanic process (pan’assa ābhogo n’atthi kevalaṁ mahaggata-j, jhāna-p, pavatti, vasen’etan vutthāṁ, MA 4:200, 18 f). [2.1.2.1]

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2 On other kinds of freedom—ceto, vimutti + paññā, vimutti—and freedoms of mind—appamāna ceto, vimutti, akiñcanā ceto, vimutti, suññatā ceto, vimutti and animitta ceto, vimutti—see SD 30.2 (3).
3 Basically, kasina-meditation has for its object one of the 4 primary elements (earth, water, fire or wind), or a suitable colour (blue, yellow, red or white). On kasina-meditation, see SD 15.1 (9.2).
4 See Dhyana, SD 8.4.
5 On no thought arising during dhyana, see SD 33.1b (6.2.2).
Technically, this means that the meditator has fully developed a divine abode (lovingkindness, etc) or mastered his kasina-sign (kasina, nimitta). Then, he suffuses his “mind” (the divine abode or the kasina-sign) covering the extent of the tree-foot and so on up to the whole world—he sustains this dhyana that has arisen in him.6 The same explanation applies to the cultivation of other freedoms of mind.7

2.1.2.3 Next, Anuruddha explains to Pañcak’ānga the “4 re-arisings of existence” (catasso bhavāppattiyo [§9]. The Commentary explains that this teaching is given to show the 4 kinds of brahma-rebirth that result from the attainment of “exalted” freedom (MA 4:201,7-26). The realms of “limited radiance” (paritt’ābhā) and of “boundless radiance” (appamāñ’ābhā) are 2 of the 3 (or 4) 2nd-dhyana brahma-realms in the form world (rūpa, loka).8

The 3rd and highest realm, that of the “streaming radiance,” ābhassara, devas, is not mentioned here.9 These 2nd-dhyana realms, attainable by “exalted” freedom of mind (through kasina-meditation), are immediately “above” (dimensionally) the 1st-dhyana brahma-realms attainable by “boundless” freedom of mind, that is, the divine abodes (brahma, vihāra).10

2.1.2.4 The Commentary then explains that the devas with “defiled radiance” (sankiliṭṭh’ābhā) and of “pure radiance” (parisuddh’ābhā) do not form their own realms. Both are simply categories within each of the 2 realms—that is, the gods of “limited radiance” and the gods of “boundless radiance.”

Rebirth among the devas of “limited radiance” is determined by the attainment of the 2nd dhyana with a limited kasina-sign. Rebirth among the devas of “boundless radiance” arises by the attainment of the same dhyana with an extended kasina-sign.

Rebirth with “defiled radiance” occurs for those who have not mastered the dhyana and purified it of obstructive states; rebirth with “pure radiance” occurs to those who have gained this mastery and purification. (MA 4:201)

2.1.2.5 Anuruddha then uses the parable of the oil-lamps [§§10-11] to illustrate that when the devas of a particular host assemble, there is no difference seen in their radiance—they shine, as it were, as a single body of radiance, like a group of lit lamps close together in a house[§10]. Only their individual beauty (vanna) is noticed. The strength of the radiance of individual devas is only noticeable when they leave such an assembly. [§11]

Similarly, these devas do not give any thought to their state (such as they consider themselves to be everlasting). They simply feel the bliss of the moment—all after, they are divine beings of the 2nd dhyana where all thinking and pondering (vitakka, vicāra) have ceased. Since dhyanic existence is free of the physical body (the 5 physical senses as we have them), there is only the experience or knowing of bliss and

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6 On how this occurs with a kasina, see Bhāvanā, SD 15.1 (9.2).
7 On other freedoms of mind, see (2.1.1.1) n. For a discussion of scholarly difficulties in tr related passage, see M:B 3:xxi.
8 There are the 3 worlds—those of the senses (kāma, loka), which we exist in; of form (rūpa, loka), comprising the 1st-4th dhyanas; and of formlessness (arūpa, loka), comprising the 4 formless attainments. See Viññāṇa-ṭṭhi, SD 23.14; SD 29.6a (5.2); SD 29.6b (7.2).
9 On the categories of devas or brahmās in the 2nd dhyana, see Saṁkhār’upapatti S (M 120,19-22), where 4 kinds of devas are listed, ie, those of radiance (ābhā), of limited radiance (paritt’ābhā), of boundless radiance (appamāñ’ābhā), and of streaming radiance (ābhassārā) (SD 3.4). Comy to Sāleyyaka S (M 41) and to Saṁkhār’upapatti S (M 120) explain that ābhā devā are not a separate class of devas but a collective or generic term for the 3 classes of the 2nd dhyana devas (MA 2:333,7 f, 4:149,4 f).
10 For a diagram of the realms, see SD 1.7 (App) or DEB App.
joy (pīti, sukhā) in these 2nd-dhyana devas. This is, with wry humour,\(^{11}\) illustrated by the parable of the flies [§12].

2.2 The 2nd half of the Sutta: Kaccāna’s questions

2.2.1 In the 2nd half of the Sutta, one of the other 3 monks present, Abhiya or Sabhiya Kaccāna, asks Anuruddha 2 questions about these devas—those of “limited radiance” (parittābhā) and those of “boundless radiance” (appamāṇābhā) (the first 2 of the 2nd-dhyana realms) [2.1.2.3]. Anuruddha explains that these are 2 large categories of devas (of the 2nd dhyana form-world), that is, in terms of (1) the strength of their radiance, and (2) its quality.

2.2.2 In his 1st question [§14.1], Kaccāna asks about the strength of the devas’ radiance—why they are called those of “limited [little] radiance” (parittābhā) and those of “boundless [immeasurable] radiance” (appamāṇābhā). The 1st realm of these 2nd-dhyana devas are those of “limited radiance” (parittābhā), and the 2nd realm, those of “boundless radiance” (appamāṇābhā).

The strength of the radiance depends on how strong was their 2nd dhyana in which they died. This dhyana strength ranges from extending the mind to merely the immediate vicinity (the “foot of a tree”) to as far as the whole world (“this earth bound by the ocean”) [§14.2-9]. The greater the mental extent of the kasina, the deeper the dhyana, the stronger the resultant radiance.

We are, however, not told up to what extent of the kasina should one attain to be reborn in either realm. We are only given a “rough guide,” as it were. After all, even within each divine realm, there is a progressive range of radiance (ābhā) and beauty (vaṇṇa) of its devas.

2.2.3 Kaccāna, in his 2nd question [§16.1], asks about the quality of the devas’ radiance. They are said to be either of “defiled radiance” (saṅkiliṭṭhābhā) or of “pure radiance” (parisuddhābhā)—neither of which is a “realm” but simply refers to the quality of the devas’ radiance within that realm [1.1.2.2].

Depending on the quality of the meditators’ dhyana, they will arise as devas in either of the 2 realms. When they die in a dhyana still tainted and checked by hindrances [§16], they will arise in either realm with “defiled radiance” (saṅkiliṭṭhābhā), a radiance lacking full strength.

On the other hand, when their dhyana is perfect (without any hindrance), they are reborn with “pure radiance” (parisuddhābhā) in their respective realms [§16.2-11].

2.3 Comparison with the Chinese version

2.3.0 The (Ceto, vimutti) Anuruddha Sutta has a parallel Chinese translation, preserved in the Madhyama Āgama (the middle-length tradition), that is, MĀ 79.\(^{12}\)

2.3.1 The opening narrative leading up to Pañcak’āraga’s question is given in more detail in the Chinese version, MĀ 79 (T1.549b6). There, Pañcak’āraga instructs the messenger to approach first the Buddha and inquire after the latter’s health, before approaching Anuruddha. After relating the exchange between the Buddha and the messenger, MĀ 79 (T1.549c3) goes on to report that Kaccāna, who is present when Anuruddha is invited for the meal, suggests that Anuruddha should accept the invitation.

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\(^{11}\) “Wry humour” because being “flies” even in the highest heavens keeps one small, still subject to the vagaries of time.

\(^{12}\) MĀ 79 (T1.549b-551c), which agrees with M 127 on the location and has the title “discourse on the existence of superior devas,” 有勝天經 yǒu shèng tiān jīng. On MĀ 79, see also Thich Minh Chau 1964:146.
2.3.2 Further, MĀ 79 (T1.549c19) describes in greater detail the respectful reception by Pañcak’aṅga of Anuruddha (and the monks), when they arrive for the meal. While in M 127, Pañcak’aṅga makes the alms-offering first and, after the meal, questions Anuruddha [§3.3-§4], MĀ 79 (T1.549c26) says that as soon as Anuruddha arrives, Pañcak’aṅga asks his question, and offers the meal only after the discussion: MĀ 79 (T1.551c16).

Considering that Pañcak’aṅga has asked the monks to be “early” and that he will be having a busy day after that [§2.1], it is more likely he will invite the monks to finish their meal first. Should there be time after that, only then he will ask the question. On the other hand, it is possible that he urgently wants to clear his doubt, and so asks Anuruddha at the first opportunity—which the Chinese version seems to suggest.

2.3.3 Another significant difference is that in the Pali Sutta, Pañcak’aṅga tells Anuruddha that “elder monks” (therā bhikkhū) and “elders” (therā) [§4.1] recommend that he develop the two freedoms of mind. However, according to MĀ 79 (T1.549c29), it is recluses and brahmins who recommend the practices.

If that were the case, then these outside “recluses and brahmins” must be recommending their own methods. But Pañcak’aṅga questioning Anuruddha about whether the 2 methods are “the same,” hints at that they are the Buddha’s methods. Moreover, we have no sutta attesting to any such recommendation by outsiders—in that case, this may be an error either in transmission or in translation.

2.3.4 According to both versions—the Pali (M 127) and its Chinese translation (MĀ 79)—Anuruddha rectifies Pañcak’aṅga’s wrong assumption that the two freedoms of mind have the same meaning. Anuruddha clarifies that the “boundless” freedom of mind refers to the cultivation of the divine abodes, and that the “exalted” freedom of mind refers to suffusing an area ranging from that of a tree-foot to the whole world (the earth) with one’s meditation-object—this is quite different from the cultivation of the divine abode. [1.1.1.2]

2.3.5 Sequence of the freedoms

2.3.5.1 The (Ceto,vimutti) Anuruddha Sutta (M 127) and its Chinese parallel (MĀ 79) differ in their listing of the sequence of the freedoms. M 127 first examines the boundless freedom of mind, and then takes up the exalted freedom of mind, whereas MĀ 79 presents the opposite sequence. The Chinese version lists only 3 kinds of devas, and also reverses the sequence of the parables thus:

13 M 43/1:297,20 also identifies appamāṇā ceto,vimutti with the brahma,vihāra; cf also the similar distinction between these two types of freedom of mind in the Yoga,cara,bhūmi, Delhey 2009a:189,5 and T1579 (T30.338a3).
14 The mind “grown great” (maha-g,gatā) or “exalted” perception refers to the mind in dhyana of the form sphere (riṣipovacara). See Catuttha Jhāna Pañha S (§40.4), SD 24.14 (4).
15 Besides a possible difference in the meditation-object, another difference may also be that a mind that has “become great” may pervade areas of various size, whereas a mind that has become boundless pervades quite literally an area that is no longer measurable. That the latter would be superior to the former suggests itself from a listing of 4 progressively subtler types of saññā in A 10.29/5:63,17, where maha-g,gatā precedes appamāṇā.
Fig 2.3.5. The sequence of topics in the 1st part of M 127 and MĀ 79

2.3.5.2 The (Ceto,vimutti) Anuruddha Sutta next lists the 4 kinds of heavenly rebirth, that is, as devas with: a limited radiance, a boundless radiance, a defiled radiance and a pure radiance\(^{17}\) [2.1.2.3]. MĀ 79, however, lists only 3 kinds of heavenly rebirth, that is, in terms of: (1) radiance, (2) pure radiance, and (3) all-pervasive pure radiance.\(^{18}\)

This is vaguely reminiscent of the devas of “limited radiance” (paritt’ābhā), of “boundless radiance” (appamāṇ’ābhā) and of “streaming radiance” (ābhassarā)—the 3 kinds of devas of the 2nd dhyana. This is illustrative of the issues that plagued the early Chinese translators and their foreign teachers faced in translating the sutras.

2.3.5.3 The two versions agree, however, that, when these different devas gather together, their radiance is the same, comparable to the lamps placed together in the same room [2.1.2.5]. Further, both the Pali M 127 and its Chinese parallel, MĀ 79, explain that those devas delight wherever they are, comparable to flies that delight wherever they settle.\(^{19}\)

However, while M 127 says that these devas do not have the thought that their existence is permanent,\(^{20}\) MĀ 79 differs by saying they do not think of the realm where they have arisen as “mine.”\(^{21}\) The Chinese version seems to conveniently reflect a well-known doctrine. However, this does not reflect the thought-free state of the 2nd-dhyana realm [2.1.2.1].

2.3.5.4 Another difference is that, while M 127 first describes the similarity of the radiance when the devas gather (illustrated by the parable of the lamps) and only then turn to their attitude about their existence (illustrated by the parable of the flies), MĀ 79 present these two passages in the opposite sequence. [Fig 2.4.5]

2.3.5.5 Both versions then report that the monk Kaccāna intrude by asking Anuruddha why devas that have arisen in the same realm differ from one another. While, in M 127, his question concerns the

\(^{17}\) M 127/3:147,17 lists paritt’ābhā devā, appamāṇ’ābha devā, sankiliṭṭh’ābhā devā and parisuddh’ābha devā (M:Ce 3:334,40 and M:Se 3:287,19: sankiliṭṭh’ābhā). The first 2 are categories of devas in the 2nd dhyana, as in Saṅkhār’upapatti 5 (M 120,20+21/3:102), SD 3.4.

\(^{18}\) MĀ 79 (T1.550b4): 光天，淨光天，遍淨光天 guāng tiān, jìng guāng tiān, biàn jìng guāng tiān. According to Hirakawa 1997:1155, 遍淨天 biàn jìng tiān stands for the 《subha,krtsna deva, representative of the Brahmā world of the 3rd dhyana, cf also Soothill 1937:414.  The Pali parable is more elaborate: the flies are “being carried around on a pingo or a basket,” kājena vā pīṭakena va hariyamāṇānāṁ [§12.2], but MĀ 79 only says that the fly is “on a piece of meat,” 在肉段 zài ròu duàn (T1.550b7). Comy explains that such a pingo is used for carrying food, such as meat; hence, the two versions of the simile have the same idea (MA 4:202.7).

\(^{19}\) M 127/3:148,11: “this [existence] of ours is permanent or stable or eternal,” idam amhakām niccan’ti vā dhūvan’ti vā sassatan’ti vā.

\(^{20}\) MĀ 79 (T1.550b6): “This is mine,” 此我所有 cǐ wǒ suǒ yǒu.
difference between devas of limited radiance and devas of boundless radiance,\textsuperscript{22} MĀ 79 questions about differences in subtlety among the radiant devas.\textsuperscript{23} Anuruddha replies that devas arising in the same realm differ on account of the different extent that they had been able to suffuse with their mind in their meditations in their former lives.

2.3.5.6 While M 127 simply speaks of “dwelling having pervaded and resolved as ‘become great’” (\textit{maha-g, gatanti pharitvā adhimuccitvā viharati}) [§14.3], MĀ 79 speaks of “making the mental resolve to put into operation perception of light, mentally creating the acme of perception of light” (T1.550b26).\textsuperscript{24} Further, MĀ 79 has the refrain that practice undertaken in this way can be refined or crude (T1.550c28).\textsuperscript{25} The refrain recurs for the subsequent surveys of the remaining two types of devas.\textsuperscript{26}

2.3.6 The Sutta’s date

2.3.6.1 Note that in the (Ceto,vimutti) Anuruddha Sutta (M 127)—as well as its Chinese parallel (MĀ 79)—the monk Kaccāna addresses Anuruddha (his senior) as \textit{bhante} (尊者 zūn zhě), and Anuruddha, in turn, addresses Kaccāna as \textit{āvuso} (賢者 xián zhě). This is, in fact, the way that monastics properly address one another, that is, seniors are addressed as \textit{bhante}, “sir,” while juniors are addressed as \textit{āvuso}, “brother, friend,” or by name. This is part of the Buddha’s last instruction—the reason for this is to show respect for seniors and keep harmony in the sangha.\textsuperscript{27}

2.3.6.2 Since both M 127 [§1] and MĀ 79 (T1.549b5) record the Buddha as staying in Jeta,vana, clearly then the (Ceto,vimutti) Anuruddha Sutta records events while the Buddha is still alive. The use of \textit{bhante} is, after all, practised even while the Buddha is alive, as is the use of \textit{āvuso} amongst more or less equals and with juniors (hence, the latter is more common).\textsuperscript{28} Hence, the usage of \textit{bhante} and \textit{āvuso} in the Sutta—by itself—we cannot conclude that it is post-Buddha.

3 SUTTA PROTAGONISTS

3.1 PAÑCAK’ĀNGA

3.1.1 Pañcak’ānga the master carpenter is the Sutta’s main protagonist, who, despite being busy with a royal commission, invites Anuruddha and 3 other monks for a morning meal [§2.1]. After the meal-offering, Pañcak’aṅga asks Anuruddha about the difference between the “boundless freedom of mind” and the “exalted free-edom of mind” [1.1.1]. This covers the 1\textsuperscript{st} half of the Sutta [§§4-12]. The 2\textsuperscript{nd} half records Kaccāna’s questions about devas and Anuruddha’s answers [§§13-17].

\textsuperscript{22} M 127/3:149,1 contrasts devatā \textit{paritt’ābhā} with devatā \textit{appamāṇ’ābhā}.
\textsuperscript{23} MĀ 79 (T1.550b19) describes the “radiant devas,” 光天 guāng tiān, as differing in “subtlety,” 妙 miào, often meaning (P) \textit{suksma} or (Skt) \textit{sūkṣma}.
\textsuperscript{24} 意解作光明想成就遊, 心作光明想極盛 \textit{yì jié zuò guāng míng xīang chéng jiù yóu, xīn zuò guāng míng xīang jí shèng} (T1.550b26).
\textsuperscript{25} 修便有 精轟 \textit{xiū biàn yǒu jīng cū} (T1.550c28),
\textsuperscript{26} T1.551b3 + T1.551c4.
\textsuperscript{27} \textit{Mahā, parinibbāna S} (\text{D 16,6.2/2:154,8} n, SD 9, and EA 42.3 (T2.752c17), tr Bareau 1987:28): see also Analayo 2011:212.
\textsuperscript{28} \textit{Bhante} for addressing senior monks: V 1:76; D 1:179, 2:154; J 2:111, 3:46; Dха 1:62; Miln 19. \textit{Āvuso} used by monks and nuns to each other (but not to the Buddha), later only by a senior monk to a junior (\textit{āvuso, vādā}) (V 1:9, 84,29, 2:294,15; D 2:154; M 1:299 ff; Dха 1:18,4; UA 311).
3.1.2 Besides the (Ceto,vimutti) Anuruddha Sutta (M 127), Pañca-k’anga is also the protagonist in the Bahu,vedaniya Sutta (M 59), where he famously disagrees with the monk Udāyī on the nature of feelings—this Sutta recurs as the Pañca-k’anga Sutta (S 36.19). In the Samāna,maṇḍikā Sutta (M 78), Pañca-k’anga relates his conversation with the wanderer Uggāhamāna Samāna,maṇḍikā,putta to the Buddha, who then admonishes him.

3.2 KACCĀNA (ABHIYA OR SABHIYA)

3.2.1 The (Ceto,vimutti) Anuruddha Sutta (M 127) §§13-18 mentions a certain monk from the Kaccāna gotra, and who is named either Abhiya (in the European and Siamese editions) or Sabhiya (in the Burmese and Sinhalese editions)—we follow the latter reading.

3.2.2 According to the Thera,gāthā Commentary, he is called Sabhiya because his mother gave birth to him out on the road, in an inn (antarā,magge sabhāyaṁ vijāyi, ten’assa sabhiyo tv-eva nāmaṁ akakaṁ su). The DPPN identifies him as Sabhiya 3.

3.2.3 The same explanation is found in the Mahāvastu (Mvst 3:394). A Chinese version of this story, found in 佛本行集經 fó běn xíng jí jīng (T190/T3.832b5), explains that he was so named because he was “born inside of the district,” 在縣內生 zài xiàn nèi shēng.

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Thus have I heard.

At one time, the Blessed One was staying in Anātha,piṇḍika’s park-monastery in Jeta,vana, outside Sāvatthī.

THE CARPENTER PAÑCAK’ĀNGA

At that time, the carpenter, Pañcak’aṅga, addressed a certain person:

“Go, my good man, the venerable Anuruddha and salute him with your head at his feet, and say these words of mine:

‘Bhante, the carpenter Pañcak’aṅga salutes with his head at the venerable Anuruddha’s feet, and speaks thus:

‘May the venerable Anuruddha and 3 others accept a meal tomorrow from the carpenter Anuruddha. And also, bhante, may the venerable Anuruddha please come a bit earlier because, bhante, the carpenter Pañcak’aṅga will then be very busy with a royal commission.’”

Having answered, “Yes, bhante!” in assent to the carpenter Pañcak’aṅga, he approached the venerable Anuruddha, saluted him and sat down at one side.

Seated at one side, the man said to the venerable Anuruddha:

“Bhante, the carpenter Pañcak’aṅga salutes with his head at the venerable Anuruddha’s feet, and speaks thus:

‘May the venerable Anuruddha and 3 others accept a meal tomorrow from the carpenter Pañcak’aṅga. And also, bhante, may the venerable Anuruddha please come a bit earlier because, bhante, the carpenter Pañcak’aṅga will then be very busy with a royal commission.’”

The venerable Anuruddha consented by his silence.

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36 In the Chin version, the protagonist is not the carpenter Pañcak’aṅga, but Ṫisi, datta, one of king Pasenadi’s chamberlains: 仙餘財主 xiān yú cáizhǔ (MĀ 79 @ T1.549b6). Akanuma renders 財主 cáizhǔ as “chamberlain” and 仙 xiān rendering “sage” (isi) (1930: 231). He notes that 餘 yú should rather be 與 yú (a confusion between these two characters would be facilitated by their similar Early Middle Chinese pronunciation: Pulleyblank 1991:380 + 382); hence, 與 yú, “to give,” would be datta, “given.” See 佛光 fó guāng Madhyama Āgama, p667 n6 & Analayo 2011:707 n202).

37 Ehi tvaṁ ambho purisa yen’āyasmā anuruddho ten’upasaṅkama, upasaṅkamitvā mama vacanena āyasmato anuruddhassā pāde sirasā vandāhi. Se Ee vandāhi, evaṁ ca vadehi; Ce Ee evaṁ ca vadeit.

38 “And speaks thus,” Be evaṁ ca vadehi; Ce Ee evaṁ ca vadeit.

39 “(Anuruddha) and 3 others,” atta, catuttho, lit, “self as 3rd” (atta, catuttho, AA 3:245 at A 3:36,29). Also at Abhaya Rāja, Kumara S (M 58,4/1:393,21), SD 7.12; (Pañcaka) Uggaha S (A 5.33/3:36,29), SD 66.5.

40 Adhivāsetu kira bhante āyasmā anuruddho pañcak’āngo anuruddhassa svātanāya atta, catuttho bhattari.

41 “A bit earlier,” pag’eva, taraṁ (Skt prāc → prāk, “advance” + eva + comparative -tara), lit, “much earlier.” Both Horner (M:H 1959:190) and Bodhi 1995/2009:1002 render this as “punctually.” Clearly, it is unlikely that the monks would be pressed to be “punctual” since no exact time has been fixed. Further, it is unusual, even impolite, for a layman to invite monks and tell them to be “punctual.” Our tr is supported by the Chin version which records that the monks had been asked to come “early,” 早 zǎo (MĀ 79 @ T1.549b20).

42 Yena ca kira bhante āyasmā anuruddho pag’eva, taraṁ āgaccheyya, pañcak’āngo bhante thapati bahu, kicco bahu, karaṇīyo raja, karaṇīyenāti. Be bhante; Ce Ee omit.

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(Ceto,vimutti) Anuruddha Sutta

The Anuruddha Sutta (on freedom of mind)

M 127

1  (229) Thus have I heard.

At one time, the Blessed One was staying in Anātha,piṇḍika’s park-monastery in Jeta,vana, outside Sāvatthī.
The 2 kinds of freedom of mind

3 (230) Then, when the night had passed, at dawn, the venerable Anuruddha, having dressed himself, took robe and bowl, went to the carpenter Pañcak’aṅga’s house, and sat down on the prepared seat.

3.2 Then, the carpenter Pañcak’aṅga, with his own hands, served and satisfied the venerable Anuruddha with soft and hard food.

3.3 Then, when the venerable Anuruddha had finished his meal, and washed his bowl and hands, the carpenter Pañcak’aṅga took a low seat and sat down at one side.

Sitting at one side, the carpenter Pañcak’aṅga said to the venerable Anuruddha:

4 “Here, bhante, elder monks approached me and said thus:"44

‘Houselord, cultivate the boundless freedom of mind!”45

Some elders said thus:

‘Houselord, cultivate the exalted freedom of mind!”46

4.2 Now, bhante, this boundless freedom of mind and the exalted freedom of mind—are these states different in name [146] as well as different in meaning,47 or, are they only different in name but the same in meaning?”48

5 “In that case, houselord, explain it here just as it occurs to you. It will then be clear to you.”49

“Bhante, it occurs to me thus:

This boundless freedom of mind and this exalted freedom of mind—these states differ only in name but have the same meaning.”50

6 “Houselord, this boundless freedom of mind and the exalted freedom of mind—these states are different in name and different in meaning.

Now, in this manner, houselord, it should be understood,

that is, how these states are different in name and different in meaning.51 [§8.8]
The boundless freedom of mind

6 And what, houselord, is the boundless freedom of mind?

“Here, houselord, a monk,

(1) with a heart of lovingkindness, dwells suffusing one quarter;

so, too, the second; so, too, the third; so, too, the fourth;

thus above, below, across, everywhere, and to everyone as well as to himself,

he dwells suffusing all the world with lovingkindness

that is vast, exalted [grown great], boundless, without hate, without ill-will.

(2) With a heart of compassion, he dwells suffusing one quarter,

so, too, the second; so, too, the third; so, too, the fourth;

thus above, below, across, everywhere, and to everyone as well as to himself,

he dwells suffusing all the world with compassion

that is vast, exalted [grown great], boundless, without hate, without ill-will.

(3) With a heart of gladness, he dwells suffusing one quarter,

so, too, the second; so, too, the third; so, too, the fourth;

thus above, below, across, everywhere, and to everyone as well as to himself,

he dwells suffusing all the world with gladness

that is vast, exalted [grown great], boundless, without hate, without ill-will.

(4) With a heart of equanimity, he dwells suffusing one quarter,

so, too, the second; so, too, the third; so, too, the fourth;

thus above, below, across, everywhere, and to everyone as well as to himself,

he dwells suffusing all the world with equanimity

that is vast, exalted [grown great], boundless, without hate, without ill-will.

This, houselord, is the boundless freedom of mind.

This whole section on the 4 divine abodes is stock: Cakka,vatti Siha.nāda S (D 26,31/3:78), SD 36.10, says that it is “the wealth for a monk (bhikkhuno bhogasmiṁ).” Saṅgīti S (D 33,1.11(6)/3:223, calls it “the immeasurables” or “boundless states” (appamāṇa). Mahā Vedalla S (M 43,31/1:297), SD 35.1, (Ceto,vimutti) Anuruddha S (M 127,4-7/3:146 f), SD 54.10 & Go,datta S (S 41.7,5/4:296), SD 60.4, call it “the boundless freedom of mind” (appamāṇa ceto,vimutti). According to Āṭṭhaka,nāga S (M 52,8-11/1:351 f) = Dasama Gaha,pati S (A 11.17/5:344), SD 41.2, if one stabilizes these states, reflecting on its impermanence, etc, one attains arhathood; if not, one attains non-returning. (Majjhima) Jīvaka S (M 55,6/1:369), SD 43.4, presents the Buddha as Brahman. Dhānañjāni S (M 97,32-33/-2:195), SD 4.9, and (Brahma,vihāra) Subha S (M 99,24-27/2:207 f), SD 38.6, call it the path to fellowship or companionship with Brahman (communion with God). (Saṅgha) Uposatha S (A 4.190,4/2:184), SD 15.10b, concerns one “attained to godliness,” brahma-p, patta. Pm 5.20/2:39 calls it “freedom that is focused on only the beautiful,” su-bhan t’eva adhimutto hoti ti vimokkho). Vbh 13/272-276 (sutta,niddesa), 276-282 (abhidhamma,niddesa), 282-284 (comy). For a table of refs, see SD 38.5 (2.1.3.2).

Comys: “Monk” (bhikkhu) here may refer to either an ordained monastic or anyone who is meditating. Even a lay person, properly meditating, attains the state of monkhood (bhikkhu,bhāva): see Satipaṭṭhāna S (M 10,3A +n, SD 13.3; SD 13.1 (3.1.1.5).

The mind “exalted” (maha-g, gatā) or “grown great” refers to the mind in dhyana, ie, in the form sphere (rūpā-vacara). See Catuttha Jhāna Pañña S (S 40.4), SD 24.14 (4).

The recurrence of these last two phrases—“without hate, without ill will”—attests to the fact that lovingkindness is the basis for all the other three abodes, ie, they are actually a refinement of lovingkindness applied on deeper and broader levels.
The exalted freedom of mind

7  (231) And what, houselord, is the **exalted freedom of mind**?
8 Here, houselord, a monk **dwells resolving the extent of the foot of a single tree, pervading** it as being exalted—
   this, houselord, is the exalted freedom of mind.
8.2 Here, too, houselord, a monk dwells resolving the extent of the foot of two or three trees, pervading it as being exalted—
   this, too, houselord, is the exalted freedom of mind.
8.3 Here, too, houselord, a monk dwells resolving the extent of a village and its fields, pervading it as being exalted—
   this, too, houselord, is the exalted freedom of mind.
8.4 Here, too, houselord, a monk dwells resolving the extent of two or three villages and their fields, pervading it as being exalted—
   this, too, houselord, is the exalted freedom of mind.
8.5 Here, too, houselord, a monk dwells resolving the extent of a maharajah’s kingdom, pervading it as being exalted—
   this, too, houselord, is the exalted freedom of mind.
8.6 Here, too, houselord, a monk dwells resolving the extent of two or three maharajahs’ kingdoms, pervading it as being exalted—
   this, too, houselord, is the exalted freedom of mind.
8.7 Here, too, houselord, a monk dwells resolving the extent of this earth bound by the ocean, pervading it as being exalted—
   this, too, houselord, is the exalted freedom of mind.
8.8 In this manner, houselord, should it be understood, **that is, how these states are different in name and different in meaning.**

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56 “Dwells resolving ... pervading it,” pharitvā adhimuccitvā viharati. This Pali verbal structure is very common: one or more absolutive foll by the pres indicative. Idiomatically, this phrase is read backwards: “he dwells resolving, pervading (it) ...”. The final position of viharati shows that these actions are coordinated and continuous, which is characteristic of meditation. Another common case of a coordinative verbal sequence is upasāṅkamitvā ... abhivādetvā (lit, “having gone up to (the Blessed One), having saluted him ...”), “approached (the Blessed One), saluted him.” These two are taken as one action or are closely related. But here the foll verb is usu nisidhi (sat down) or atṭhāsi (stood), which follows the absolutes. On verb-reversal translation, see SD 54.12 (2.2.1). On the words, see M:B 3:xx.
57 On the how these freedoms of mind bring about heavenly rebirths, see (2.1.2).
58 Be Ayam vuccati gaha, pati maha-g, gatā ceto, vimutti; Be:Ka Ke Se Ayam pi vuccati gaha, pati maha-g, gatā ceto, vimutti.
59 “As far as a village and its fields,” yāvatā gāma-k, khettaram.
60 “As far as a maharajah’s domain,” yāvatā mahā, rajjam.
61 “As far as this earth surrounded by the ocean,” yāvatā samudda, pariyantam pathaviṁ. The ancient Indian cosmological view was that the earth was surrounded by an ocean all around and that it was vaguely flat and disc-shaped (the way we see the horizon all around in open sea). We must imagine the Buddha knows better but does not impose his understanding against the knowledge or ignorance of his times. His task was neither to update nor revolutionize cosmology or science, but to teach “suffering and the ending of suffering”: Anurādha S (S 22.86), SD 21.13. On early Buddhist cosmology, see Kosala S 1 (A 10.29), SD 16.15 & SD 2.19 (8-10).

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The 4 re-arisings of existence

9 (232) There are, houselord, these 4 re-arisings of existence [4 states of rebirth].\(^5\)

What are the four?

9.2 (1) Here, houselord, one dwells resolving on limited radiance (paritt'ābhā).

With the body’s breaking up, after death, he is reborn in fellowship with the devas of limited radiance.

9.3 (2) Here, too, houselord, one dwells resolving on boundless radiance (appamāṇ'ābhā).\(^6\)

With the body’s breaking up, after death, he is reborn in fellowship with the devas of boundless radiance.

9.4 (3) Here, houselord, one dwells resolving on defiled radiance (saṅkiliṭṭ'ābhā).

With the body’s breaking up, after death, he is reborn in fellowship with the devas of defiled radiance.

9.5 (4) Here, too, houselord, one dwells resolving on pure radiance (parisuddh'ābhā).’

With the body’s breaking up, after death, he is reborn in fellowship with the devas of pure radiance.

9.6 These, houselord, are the 4 re-arisings of existence.\(^7\)

The parable of the oil-lamps

10 There is a time, houselord, when the deities assemble in one place.

When these deities are assembled in one place,\(^8\)

only a difference in beauty [colour]\(^9\) is discerned, but no difference in radiance.

10.2 Suppose, houselord, a person were to bring a few (lit) oil-lamps into a house, only a difference in the flames of the lamps are discerned, but no difference in radiance.

Even so, houselord, when these deities are assembled in one place, \([148]\)

only a difference in beauty [colour] is discerned, but no difference in radiance.

11 Now, houselord, there is a time when the deities disperse from that place.

When these deities disperse from that place, both a difference in beauty and a difference in radiance are discerned.

11.2 Suppose, houselord, a person were to bring those few (lit) oil-lamps out of that house, neither a difference in the flames of the lamps nor a difference in their radiance is discerned.

Even so, houselord, when these deities disperse from that place, neither a difference in beauty nor a difference in radiance is discerned.\(^{10}\)

The parable of the flies

12 Now, houselord, it does not occur to those deities: ‘This state of ours is permanent, or stable, or eternal.’\(^{11}\)

\(^{5}\) Catasso kho imā gahapati bhavūpapattiyo: see (2.1.2.3).

\(^{6}\) Here, text has only as appamāṇā’ti, which should read appamāṇ'ābhā’ti foll Comy and textual consistency: see M:H 3:192 n1.

\(^{7}\) Comy explains that, in terms of radiance, only 2 kinds of gods are mentioned here: those of limited radiance and those of boundless radiance, and in each of these categories of devas are found 2 more kinds— their radiance are either “defiled” or are “pure”: see (2.1.2.4).

\(^{8}\) Yā tā devata ekajjhāṁ sannipatantā.

\(^{9}\) Vaṇṇa; ie, of their bodies (sarīra) (MA 4:201,27).

\(^{10}\) Tesam tato nihatānām acci, nānattaṅ c, eva paññāyetha ābhā, nānattaṅ ca. Be nihatānām; Ce Ee Ke Se niharan-tānām.

\(^{11}\) Idaṁ amhākaṁ niccan’ti vā dhuvan’ti vā sassatan’ti vā. http://dharmafarer.org
but, wherever those deities settle, right there they delight in it.\(^{69}\)

12.2 Suppose, houselord, when flies are being carried around on a pingo\(^{70}\) or a basket, it does not occur to these flies: ‘This state of ours is permanent, or stable, or eternal’: but, wherever those flies settle, right there they delight in it.

12.3 Even so, houselord, it does not occur to those deities: ‘This state of ours is permanent, or stable, or eternal’, but, wherever those deities settle, right there they delight in it.

### ABHIYA OR SABHIYA KACCĀNA

#### Limited radiance and boundless radiance

13 When this was said, the venerable Sabhiya\(^{71}\) Kaccāna\(^{72}\) said to the venerable Anuruddha:

“Sadhu, bhante Anuruddha, but I have a further question here:

Of these radiant deities, bhante, are all of them of limited [little] radiance (Paritt’ābhā) or only some of them are of boundless radiance (Appamān’ābhā)?\(^{73}\)

“On account of that existence,\(^{74}\) avuso Kaccāna, there are here some deities of limited radiance, there are some deities with boundless radiance.” [§14.9]

**KACCĀNA’S 1\(^{ST}\) QUESTION**

14 “What, now, bhante Anuruddha, is the cause, which is the reason, that of these deities that have arisen in the same host of devas,\(^{75}\) there are [149] here some deities who are of limited radiance and also here some deities of boundless radiance?” [§14.9]

14.2 “In that case, avuso Kaccāna, I will question you just about this in return. Answer me as it pleases you.

14.3 What do you think, avuso Kaccāna?

When this monk dwells resolving the extent of the foot of a single tree, pervading it as being exalted, and this monk dwells resolving the extent of the foot of two or three trees, pervading it as being exalted—

which of these two types of mental cultivation is more exalted?\(^{76}\)

“Bhante, this monk dwells resolving the extent of the foot of two or three trees, pervading it as being exalted—his mental cultivation is more exalted.”

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\(^{69}\) *Api ca yattha yatth’eva tā [vi ya] devatā abhinivisanti, tattha tatth’eva tā devatā abhiramanti.*

\(^{70}\) “Pingo” (kāja; Skt kāca; Prk kaya, kāva). It is made of a wooden pole (kāja,daṇḍaka) to be carried on the shoulder, with a rope (kāja,sikkā) fastened to each end (kāja,koṭi), with any kind of container attached to it; used by non-Buddhist ascetics to carry their belongings (khāri,kāja). Used by others “for carrying coney, rice, oil, butter, fish, meat; also called kāca.” (MA 4:202,7).

\(^{71}\) Be abhiyo; Ee sabhiyo. DPPN identifies him as Sabhiya 3. See (3.2); also S:W 4:282 n3.

\(^{72}\) Be Ee kaccāno; Ce kaccāyano.

\(^{73}\) Yā tā bhante devatā ābhā, sabbā tā paritt’ābhā, udāhu sant’ettha ekaccā devatā appamān’ābhā’ti.

\(^{74}\) “On account of that existence,” *tad-angena*, which Comy explains as meaning “with their arising of existence as a factor; on account of their arising into existence” (tassā bhav’upaṭṭiyā angena; bhav’upaṭṭi,kāraṇenātī atthi, MA 4:202,16).

\(^{75}\) Here, “the same host of devas” (*ekam deva,nikāyam*) refers to the same 2\(^{*}\)nd dhyāna [1.1.2].

\(^{76}\) *Imāsaṁ ubhinnaṁ citta,bhāvanānāṁ katamā citta,bhāvanā maha-g,gata,tarā’ti.*

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14.4 “What do you think, avuso Kaccāna?
When this monk dwells resolving the extent of the foot of two or three trees, pervading it as being exalted, and this monk dwells resolving the extent of a village and its fields, pervading it as being exalted—
which of these two types of mental cultivation is more exalted?”
“Bhante, this monk dwells resolving the extent of a village and its fields, pervading it as being exalted—his mental cultivation is more exalted.”

14.5 “What do you think, avuso Kaccāna?
When this monk dwells resolving the extent of a village and its fields, pervading it as being exalted, and this monk dwells resolving the extent of two or three villages and their fields, pervading it as being exalted—
which of these two types of mental cultivation is more exalted?”
“Bhante, this monk dwells resolving the extent of two or three villages and their fields, pervading it as being exalted—his mental cultivation is more exalted.”

14.6 “What do you think, avuso Kaccāna?
When this monk dwells resolving the extent of two or three villages and their fields, pervading it as being exalted, and this monk dwells resolving the extent of a maharajah’s kingdom, pervading it as being exalted—
which of these two types of mental cultivation is more exalted?”
“Bhante, this monk dwells resolving the extent of a maharajah’s kingdom, pervading it as being exalted—his mental cultivation is more exalted.”

14.7 “What do you think, avuso Kaccāna?
When this monk dwells resolving the extent of a maharajah’s kingdom, pervading it as being exalted, and this monk dwells resolving the extent of two or three maharajahs’ kingdoms, pervading it as being exalted—
which of these two types of mental cultivation is more exalted?”
“Bhante, this monk dwells resolving the extent of two or three maharajahs’ kingdoms, pervading it as being exalted—his mental cultivation is more exalted.”

14.8 “What do you think, avuso Kaccāna?
When this monk dwells resolving the extent of two or three maharajahs’ kingdoms, pervading it as being exalted, and this monk dwells resolving the extent of this earth, bound by the ocean, pervading it as being exalted—
which of these two types of mental cultivation is more exalted?”
“Bhante, this monk dwells resolving the extent of this earth, bound by the ocean, pervading it as being exalted—his mental cultivation is more exalted.”

14.9 This, avuso Kaccāna, is the cause, this is the reason, that of these deities that have arisen in the same host of devas, there are here some deities who are of limited radiance and also here some deities of boundless radiance.” [§13]

Defiled radiance and pure radiance

15 (234) When this was said, the venerable Sabhiya Kaccāna said to the venerable Anuruddha:
“Sadhu, bhante Anuruddha, but I have a further question here:
Of these77 radiant deities, bhante, are all of them of defiled radiance or only some of them are of pure radiance?” [151]

“On account of that existence,78 avuso Kaccāna, there are here some deities of defiled radiance, there are some deities with pure radiance.”

KACCĀNA’S 2nd QUESTION

16 “What, now, bhante Anuruddha, is the cause, which is the reason, that of these deities that have arisen in the same host of devas, there are here some deities who are of defiled radiance and also here some deities of pure radiance?”79 [§16.11]

16.2 “In that case, avuso Kaccāna, I shall give you a parable, for some wise persons here understand the meaning of a statement by means of a parable.80

16.3 Suppose, avuso Kaccāna, an oil-lamp is burning with impure oil, and its wick is unclean, too.81 Because of the impurity of both its oil and wick, it burns (jhāyati),82 as it were, darkly.83 [§16.5]

16.4 Even so, avuso Kaccāna, here, a certain monk, dwells resolving defiled radiance, pervading it.
But his bodily inertia is not fully stilled,84 his sloth and torpor, too, is not fully eradicated;85 his restlessness and worry, too, is not fully removed.86

16.5 Because his bodily discomfort is not fully subdued; because his sloth and torpor, too, is not fully eradicated; because his restlessness and worry, too, is not fully removed—he meditates (jhāyati),87 as it were, darkly. [§16.3]

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77 “Of these radiant deities, bhante,” Be Ee yāvatā bhante devata ābhā, where Be:Ka suggests a better reading, yā tā, as at §10.1 n.
78 See §13.1 n at “On account of that existence,” tad-arigena.
79 The Chin version, however, says that he asks about the differences in subtlety (妙 miào) among devas of pure radiance, 淨 光天 jìng guāng tiān. See Analayo 2011:730 for other differences.
80 Tena h’āvuso, upamaṁ te karissāmi; upamāya p’idhekcce viññū purisā bhāsitassa atthaṁ ājānanti, stock, as at M 24,14:1:148.
81 Seyyathā, pi āvuso kaccāna tela-p, padipassa jhāyato telam pi aparisuddham vaṭṭi’pi aparisuddhā. See foll n.
82 In Pali, jhāyati means “to burn” (Skt kṣāyati) as well as “to meditate” (Skt dhāyati) [§16.5]. Comy however glosses jalato, “burning” [prec n] as jalati, “to burn, shine” (jhāyato’ti jalato, MA 4:202,20). The emphasis here is on the “radiant” or bliss aspect instead of both bliss and “burning away” of the hindrances (nīvaraṇa: MA 32.1).
83 So telassa’pi aparisuddhattā vaṭṭiyā’pi aparisuddhattā andh’andham viya jhāyati. Andh’andha (from andha, “dark, blinding”), “dimly, darkly.”
84 Tassa kāya, duṭṭhullam pi na suppaṭippassaddham hoti. Comy glosses kaya, duṭṭhulla with “a state of bodily inaction” (kāya,ālasiya, bāvo, MA 4:202,19). Also: “Thinking, ‘With effort strongly mustered by me joy has arisen,’ but there is only weak effort. On account of that there arose bodily inertia, bodily stress, bodily lethargy.” (Mayā viriyam gāhāṁ paggahītām tena me ubbillaṁ uppannā’ti viriyam sīthilāṁ akāsī. Tato kaya, duṭṭhullam kaya, dāratho kāya,ālasiyam udopādī, MA 4:208,10-12). VbhA explains it as “bodily unwieldiness due to food” (bhattaṁ nissāya kāyassa akammaṇnatā, VbhA 479). This is prob where sensual lust (kāma, rāga) is inactive but not absent (pace Horner who suspects that duṭṭhulla represents kāma-c, chanda (M:H 4:194 n2). The term kāya, duṭṭhulla occurs at Mahā Mālunhya S (M 64/1:435,29), SD 21.10; (Ceto,vimutti) Anuruddha S (M 127/3:151,29), SD 54.10; (Anuruddha) Upakkilesa S (M 128,21/3:160,32) as duṭṭhulla, SD 5.18.
85 Thīna, mīdham pi na susamūhataṁ hoti.
86 Uddhacca, kukkuccam pi na suppavīnītāṁ hoti.
87 On the pun on jhāyati, see §16.3 n.
16.6 With the body’s breaking up, after death, he is reborn in fellowship with the devas of defiled radiance.

The parable of the oil-lamp, its oil and wick

16.7 Suppose, avuso Kaccāna, an oil-lamp is burning with pure oil and pure wick—because of the pure oil and the pure wick, it does not burn, as it were, darkly.

16.8 Even so, avuso Kaccāna, here, a certain monk, dwells resolving pure radiance, pervading it. And his bodily discomfort is fully stillled; his sloth and torpor, too, is fully eradicated; his restlessness and worry, too, is fully removed.

16.9 Because his bodily discomfort is fully subsided; because his sloth and torpor, too, is fully eradicated; because his restlessness and worry, too, is fully removed—he meditates (jhāyati), as it were, not darkly.

16.10 With the body’s breaking up, after death, he is reborn in fellowship with the devas of pure radiance.

16.11 This, avuso Kaccāna, is the cause, this is the reason, that of these deities that have arisen in the same host of devas, there are here some deities who are of defiled radiance and also here some deities of pure radiance. [152]

17 (235) When this was said, the venerable Kaccāna said to the venerable Anuruddha: “Sadhu, bhante, the venerable Anuruddha, bhante, did not say ‘Thus have I heard,’ or ‘This is likely to be the case.’”

But, bhante, the venerable Anuruddha spoke thus: ‘These deities are such,’ and ‘Those deities are such, too.’

17.2 It occurs to me, bhante, that the venerable Anuruddha certainly has previously associated, and previously conversed and discussed, and previously engaged with these deities!”

17.3 “Surely, avuso Kaccāna, these words you have spoken are rather personal and bold.” I shall nevertheless explain it to you.

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88 Sadhu bhante Anuruddha, na bhante āyasmā anuruddho evam āha ‘evam me sutan’ti vā, ‘evam arahati bhavitun’ti vā. “This is likely to be the case,” “This is worthy to be thus.”

89 Athacarana bhante āyasmā anuruddho evam pi tā devatā iti/pi tā devata t-evā bhāsati.

90 Tassa mayhaṁ bhante evam hoti ‘addhā āyasmatā anuruddhena tāhi devatāhi saddhiṁ sannivuttha,pubbañ c’eva sallapita,pubbañ ca, sākacchā ca samāpajjita,pubbañ’ti.

91 Addhā kho te ayaṁ āvuso kaccāna āsajja upaniya vācā bhāsita. See (1.1.2.2).

92 Addhā kho te ayaṁ āvuso kaccāna āsajja upaniya vācā bhāsita, api ca te ahaṁ vyākarissāmi (M:Be 3:190,29 and M:Se 3:294,4 without the 1st te). As at (Tika) Saṅgārava S (A 3.60,7/1:172), SD 16.10; cf Mahā Saccaka S (M 36,-10.2), n (SD 49.4). See CPD: āsajja (abs of āsādeti, “(1) to hit, attack, assail, offend, behave disrespectfully,” (2) to come upon, encounter); often confused with āpajja. CPD del upaniya as “bringing forward (charges), criticizing, accusing”; abs of upaneti, “leads to; alludes to” (see DP sv): SD 54.2c (1.2.1.3). Chin parallel has 汝善達此論 rǔ shàn dá cǐ lùn, “you are good [right, wise] in arriving at the conclusion” (MĀ 143 @ T1.650). Āsajja upaniya, vācā bhāsita is stock: M 36/1:240,7 (SD 49.4), 127/3:152,14 (SD 54.10); A 3.60/1:172,20 (SD 16.10), 4.35/2:37,1 (SD 82.9). K Anu-
17.4 For a long time, indeed, avuso Kaccāna, have I previously associated, and previously conversed and discussed, and previously engaged with these deities.\textsuperscript{93}

18 When this was spoken, the venerable Sabhiya Kaccāna said to the carpenter Pañcak’āṅga:

“This is a gain, indeed, houselord! A great gain for you, houselord, that you have abandoned your state of doubt and you have [that we have] obtained this opportunity for hearing this Dharma-exposition!”\textsuperscript{94}

— evaṁ —

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\textsuperscript{93} Comy: It is said that, fulfilling the perfections (pāramiyo), having gone forth in the renunciation of the sages, having practised the attainments, after 300 lives, he attained the brahma-world (MA 4:202,21-24). Comy then cites an untraced verse: \textit{abbokinnam tīni satam | yam pabbajīṁ isi,pabbajāṁ | asaṅkhataṁ gavesanto | pubbe saṅcara-itam maman’ti}, “Without a break, for 300 (lives), I went forth in the seer’s renunciation, [ | ] seeking the unconditioned: [ | ] (such was) my past wandering.” (MA 4:202,25 f); see CPD: abbokinna.

\textsuperscript{94} Lābhā te gahapati, suladdhaṁ te gahapati, yaṁ tvam c’eva tāṁ kaṅkhā, dhammaṁ pahāṣi, yaṁ p’imaṁ dhamma, pariyāyaṁ alattamhā savanāyāti. Be mayān c’imam; Ce Ee Ke Se yaṁ p’imam.