

15

(Chakka) Sārāṇīya Dhamma Sutta 1

Paṭhama (Chakka) Sārāṇīya Dhamma Sutta

The 1st (Sixes) Discourse on the Conditions for Conciliation | A 6.11

Theme: Conditions that conduce to the spiritual life of renunciation

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1 Sutta summary and significance

1.1 SUMMARY AND HIGHLIGHTS

1.1.1 Summary

The (Chakka) Sārāṇīya Dhamma Sutta 1 (A 6.11)—the 1st discourse on the conditions for conciliation (*sārāṇīya, dhamma*) [1.1.3]—teaches the qualities a monastic should cultivate for a wholesome communal life: lovingkind acts, speech and thoughts, unstinted sharing, being morally virtuous and having compatible views. These 6 qualities bring about *affection, respect, welfare, non-conflict, concord and unity* [2.0.1].

Each of these 6 conditions for conciliation are explained below [2].

1.1.2 Highlights

1.1.2.1 Both the (Chakka) Sārāṇīya Dhamma Sutta 1 (A 6.11)¹ and the (Chakka) Sārāṇīya Dhamma Sutta 2 (A 6.12)² list the same 6 conditions for conciliation (*cha sārāṇīya, dhamma*), that is:

- (1) *lovingkindness through the body* openly and privately,
- (2) *lovingkindness through speech* openly and privately,
- (3) *lovingkindness through the mind* openly and privately,
- (4) unreserved generosity, sharing his gains,
- (5) compatibility in moral virtue, untattered, unrented, unmixed, spotless, and
- (6) compatible view, that is noble and liberating, ending suffering.

Each of these 6 conditions are explained below [2].

1.1.2.2 The two Suttas are identical except for the refrain in A 6.12. While A 6.11 simply lists “the conditions for conciliation” (*dhammā sārāṇīyā*),³ A 6.12 adds a descriptive refrain, that is, “these 6 conditions for conciliation that bring about *affection, respect, welfare, non-conflict, concord, unity*” (*cha-y-ime ... dhammā sārāṇīyā piya, karaṇā garu, karaṇā saṅgahāya avivādāya sāmaggiyā ekī, bhāvāya samvattanti*). The 6 underscored words summarize each of the 6 conditions.

1.1.3 Sāraṇīya, sārāṇīya

1.1.3.1 The traditional Pali manuscripts give 2 readings in the (Chakka) Sārāṇīya Dhamma Sutta 1+2 (A 6.11+12): *sārāṇīya* (Ce, Ee, Ke, Se)⁴ and *sāraṇīya* (Be). Not only do most of the manuscripts give *sārā-*

¹ A 6.11/3:288 f (SD 55.15).

² A 6.12/3:289 f (SD 55.16).

³ Note the slight but significant difference in spelling: *sārāṇīya* and *sāraṇīya*: see (1.1.3).

⁴ Be = Burmese ed; Ce = Ceylonese (Sinhala) ed; Ee = European (PTS) ed; Ke = Kambodian (Khmer) ed; Se = Siamese (Thai) ed. For details, see SD Guide: 1b Pali eds.

nīya as the reading preferable over the Burmese reading, *sāraṇīya*, but discussed here are other reasons for this preference. In the translations here, *sāraṇīya* has been rendered as “memorable”⁵ [1.1.3.3].

1.1.3.2 The Saṃyutta Commentary explains *sārāṇīya* as if it means “fit to be remembered” (*saritabba,yuttaka*). Edgerton’s Buddhist Hybrid Sanskrit Dictionary, however, takes *saṃrañjana* and *saṃrañjanīya*, meaning “courteous, pleasing, polite, friendly,” as its correct Sanskrit cognates (BHSD 593).⁶ In terms of usage, we have, for example, the Pali sentence: “He hears a conciliatory Dharma talk” (*sārāṇīyam dhamma,katham suṇāti*, DhA 4:168), and a BHS phrase: “having undertaken a teaching that is conciliatory” (*saṃrañjanīyam dharmam samādāya*, Divy 404).

1.1.3.3 Etymologically, *sārāṇīya*, *sāraṇīya* or rarely, *sāraṇīya*, is derived in either of these ways:

- (1) **VSMR** (to remember) + *anīya*, “worthy of” (future passive participle); hence, *sāraṇīya*, “**memorable**, to be remembered”;
- (2) *saṃ* (prefix meaning “together”) + **VRAÑJ**, “to delight in”; hence, *sārāṇīya*, “**conciliatory**, friendly, cordial, complimentary.”

The most common of these 3 spellings is *sārāṇīya* which can take *either* sense: it can mean either “memorable” or “conciliatory,” depending on the context; or, it can carry *both* senses. In the case of etymology (2), Lüders quotes, as an example, the **Sutta Nipāta**: *nisajja rājā sammodi katham sārāṇīyam tato | katham so vītisāretvā imam attham abhāsatha* (Sn 419), translated by Fausböll as “Having sat down the king exchanged the usual ceremonious greetings with him, and after the complimentary talk he spoke these words.”⁷ This is a very common usage (in a mutual greeting stock) found throughout the suttas and the Vinaya.

1.2 THE 2ND SĀRĀṇīYA DHAMMA SUTTA

The (Chakka) Sārāniya Dhamma Sutta 2 (A 6.12)—the 2nd discourse on the conditions for conciliation (*sārāṇīya,dhamma*)—has the same 6 conditions: lovingkind acts, speech and thoughts; unstinted sharing, being morally virtuous, and having compatible right views [1.1]. The 2 Suttas are identical except that Sutta 2 has this longer refrain that states: “This is a condition for conciliation that brings forth affection, respect, welfare, non-conflict, concord and unity” (*ayam pi dhammo sāraṇīyo piya,karaṇo garu,karaṇo saṅgahāya avivādāya sāmaggiyā ekī,bhāvāya saṃvattati*).⁸ [2.0.1]

Each of these 6 conditions for conciliation are explained below [2].

1.3 THE PHĀSU,VIHARA SUTTA

1.3.1 “Dwelling at ease”

1.3.1.1 The Phāsu,vihara Sutta (A 5.105) is a succinct sutta that gives only the first 5 conditions for conciliation (that is, excluding “compatible right view”). Further, this pentad is not called so, but is referred to as the conditions for “dwelling at ease” (*phāsu,vihāra*). In the suttas, this expression refers to a

⁵ On *sāraṇīya*, see DPL 463.

⁶ See also BHSD: *sārāṇīya* & Hinüber 1994b: §283.

⁷ Lüders 1954: §101a p86p; also Oberlies 2019 §15.3 (p124); Norman 1989:371 (CP 4:48).

⁸ A 6.12 (SD 55.16).

moral life grounded in the joys of meditation since they “bring about affection, respect, welfare, non-dispute, concord, unity” [2.0.1.2].⁹

On a **social level**, these conditions are conducive to a harmonious life in the sangha so that its community members are able to pursue the 3 trainings (*sikkha-t,taya*), in moral virtue, mental concentration and wisdom, to various wholesome levels of fruition.¹⁰ On a **meditative level**, these conditions refer to the cultivation of the 4 dhyanas, which are said to be the “samadhi for dwelling happily here and now” (*saṃādhi ... diṭṭha,dhamma,sukha,vihārāya saṃvattati*), as taught by the Buddha in **the Samādhi Bhāvanā Sutta** (A 4.41).¹¹

1.3.1.2 The lay counterpart of “**dwelling at ease**,” as described in the Phāsu,vihara Sutta, is given in **the Gihi Sutta** (A 5.179) as “the 4 pleasant dwellings here and now pertaining to the higher mind” (*ca tu ca abhicetasika diṭṭha,dhamma,sukha,vihāra*). These are the 4 qualities of a layman (*gihi*) comprising (1) keeping to the 5 precepts, (2-4) wise faith in the 3 jewels, and (5) moral virtue dear to the noble ones.

These are actually the 4 limbs of a streamwinner (*sotāpannassa aṅgā*), the one who is spiritually and truly at ease, since they are able to attain dhyana, too.¹² This is a rare teaching on lay practice in which dhyana is hinted at by the phrase “the 4 higher mental states” (where *jhānānam* is found in place of *ca* in the Pali above in its usual pericope).¹³ It is not actually mentioned here for a very good reason: dhyana is not necessary for the attaining of streamwinning.¹⁴

1.3.1.3 More broadly, especially in post-Buddha times, the expression “**dwelling at ease**” takes on a more *mundane* bent in the sense of physical comfort, cultural dominance and sectarian developments. The prominent omission of the 6th condition—that of *compatible view*—means that there is a likely proliferation of “private views” (*pacceka,diṭṭhi*), differences in opinion, the dominance of philosophy over spirituality, even the total rejection of the Vinaya, as commonly seen in the Vinayaless Sinhala priests today.¹⁵

Such a scenario reflects a downplay, even rejection, of meditation and spirituality, with an emphasis on external achievements: “learning” and secular pursuits, such as pursuing salaried jobs, running businesses, intimacy with the laity, or other worldly pursuits. Such developments are precursors to what the suttas warn as the advent of “**yellow-necks**” (*kāsāva,kaṇṭha*), that is, “members of the religious lineage who are ... immoral, of evil nature” (*gotra,bhuno kāsāva,kaṇṭhā duṣṭilā pāpa,dhammā*).¹⁶

In other words, there is the real danger of secularizing themselves as “defeated” clerics domesticated by the bonds of sexuality, as warned in **the Methuna Sutta** (A 7.47).¹⁷ For such people, the teaching, the Buddha Dhamma, has truly ended, and are surely bound for the subhuman states even in this life itself in their conduct and habits.

⁹ A 5.105/3:132 (SD 47.12).

¹⁰ On the 3 trainings, see *Sīla samādhi paññā*, SD 21.6.

¹¹ A 4.41/2:44-46 (SD 24.1).

¹² A 5.179/3:211-214 (SD 70.10).

¹³ See A 5.179,2 n at “dwelling at ease here and now” (SD 70.10).

¹⁴ See SD 3.3 (0.3).

¹⁵ On differences between the phāsu,vihara practice and the sārāṇīya practice, see SD 47.12 (3.4). On how this applies to the Mahā,vihara sectarian tradition, see SD 47.12 (4).

¹⁶ See *Dakkhiṇa Vibhaṅga S* (M 142,8), SD 1.9; **Dh 307a** (SD 19.1(6.3)); SD 49.3a(2.1.3); SD 28.9b.

¹⁷ A 7.47 (SD 21.9); SD 31.7 (2.3).

1.3.2 Other listings of the 6 conditions

1.3.2.1 The sextet of conditions for conciliation is listed in **the Saṅgīti Sutta** (D 33) merely as a part of a mnemonic matrix without any explanation.¹⁸ It must be assumed that we are to look up their details elsewhere [Table 2], such as in **the (Chakka) Sārāṇīya Dhamma Suttas 1+2** (A 6.11+12). [1.1.2; 2.0.1]

1.3.2.2 A total of 7 suttas on the “**conditions of non-decline**” (*aparihāniya dhamma*)—a term denoting the more mundane applications of the conditions for conciliation—are preserved in the Aṅguttara. They recur at the start of **the Mahā,parinibbāna Sutta** (D 16), where the Buddha uses them to remind us of the urgency of cultivating them in uncertain times. The Sutta not only records the last days of the Buddha, but also a foreboding of the downfall of the Vajjī republic with the invasion of Ajāta,sattu’s armies.¹⁹

These discourses on “the conditions for non-decline”—forming the “**chapter of the Vajjī 7**” (*vajjī sat-taka vagga*) (A 4:16-27) of the Aṅguttara (the first 7 suttas listed below) plus A 6.11—recur in **the Mahā,parinibbāna Sutta** (D 16); the last 2 are related suttas (A 6.11 and S 20.8), thus:²⁰ [3.2]

D 16²¹ “the conditions for non-decline”²²		probable sequence of teaching		
§1.4	1. to the Licchavīs of Vajjī	Sāra,danda Sutta	A 7.19/4:16 f	SD 55.10a
§1.5	2. to the chief minister Vassakāra	(Aparihāniya) Vassa,kāra Sutta	A 7.20/4:17-21	SD 55.10b
§1.6	3. the monastic renunciant sangha	(Aparihāniya) Bhikkhu Sutta	A 7.21/4:21 f	SD 55.11
§1.7	4. effort	(Aparihāniya) Kamma Sutta	A 7.22/4:22	SD 106.1
§1.8	5. faith, moral shame, etc	(Aparihāniya) Saddhiya Sutta	A 7.23/4:22 f	SD 106.2
§1.9	6. the 7 awakening-factors	(Aparihāniya) Bodhi Sutta	A 7.24/4:23	SD 106.3
§1.10	7. the 7 perceptions (meditations)	(Aparihāniya) Saññā Sutta	A 7.25/4:24	SD 106.4
§1.11	the 6 conditions for conciliation	(Chakka) Sārāṇīya Dhamma S 1	A 6.11/3:288 f	SD 55.15
—	on the downfall of the Licchavīs	Kaliṅgara Sutta	S 20.8	SD 55.10c

Note that our **(Chakka) Sārāṇīya Dhamma Sutta 1** (A 6.11), the 2nd last title, is not one of the Aṅguttara “Vajjī 7” suttas, but it recurs in **the Mahā,parinibbāna Sutta** (D 16,1.11). On other suttas with teachings similar to those of **A 6.11**, see (3).

1.3.2.3 As already mentioned [1.3.2.2], the set of 6 conditions for conciliation is preserved in **the Mahā,parinibbāna Sutta** (D 16), where they are called the “**conditions of non-decline**” (*aparihāniya dhamma*).²³ The Dīgha Commentary on D 16²⁴ gives more commentarial details than does the Aṅguttara Commentary on A 6.11 and A 6.12. The Majjhima Commentary on **the Kosambiya Sutta** (M 48) gives similar (often identical) details as the Dīgha commentary does but is shorter.²⁵ These commentarial notes, where relevant, have been incorporated into the explanations below [2.1-2.6].

¹⁸ D 33,2.2(14)/3:245.

¹⁹ See SD 55.10a (1.2).

²⁰ A similar tally, incl the 8 suttas, is given in SD 55.10a (4.3.2).

²¹ For a concordance of such sources, see SD 9 (3.4).

²² All the sets, except the last (only 6 factors), have 7 conditions or factors. Except for the 1st, the other 6 teachings are addressed to the sangha.

²³ D 16,1.11/2:80 f + SD 9 (10.1). See **Sama,jīvi S** (A 4.55), where those living the spiritual life are said to be compatible (*sama*) in faith (*saddhā*), moral virtue (*sīla*), charity (*cāga*), and wisdom (*paññā*) (A 4.55/2:61 f) + SD 5.1.

²⁴ DA 2:531-537 (tr DA:A 38-50).

²⁵ MA 394-401.

2 The 6 conditions for conciliation: a brief explanation

2.0 CONCILIATION AND RELATED QUALITIES

2.0.1 The 6 conditions for conciliation

Both **the (Chakka) Sārāṇīya Dhamma Sutta 1** (A 6.11)²⁶ and **the (Chakka) Sārāṇīya Dhamma Sutta 2** (A 6.12)²⁷ list the same 6 conditions for conciliation (*cha saraṇīya,dhamma*), that is:

(1) lovingkindness through <u>the body</u> (openly and privately)	<i>mettam kaya,kammam</i>
(2) <i>lovingkindness</i> through <u>speech</u> (openly and privately)	<i>mettam vacī,kammam</i>
(3) <i>lovingkindness</i> through <u>the mind</u> (openly and privately)	<i>mettam mano,kammam</i>
(4) unreserved generosity , (sharing his gains)	<i>appaṭivibhatta,bhogī</i>
(5) compatibility in moral virtues , (untattered, etc)	<i>silā,sāmañña,gato</i>
(6) compatible view , noble and liberating, ending suffering.	<i>ditṭhi,sānañña,gato</i>

The two Suttas are identical except for their refrain. While **A 6.11** simply mentions “the conditions for conciliation” (*dhammā sārāṇīyā*), **A 6.12** has a longer refrain for each of the 6 conditions, and closes the Sutta, thus: “These 6 states [conditions] that bring about affection, respect, welfare, non-dispute, concord, unity” (*cha-y-ime ... dhammā sārāṇīyā piya,karaṇā garu,karaṇā saṅgahāya avivādāya sāmaggiyā eki,bhāvāya samvattanti*). [1.2]

The 6 words beginning with “affection” are the keywords for each of the 6 conditions for conciliation.²⁸ [2.0.2.2]

2.0.2 The 6 memorable qualities

2.0.2.1 The term **sāraṇīya**, “memorable” (spelled almost like *sārāṇīya* [1.1.3]) is used for the 6 memorable qualities (*sāraṇīya,dhamma*) [2.0.2.2]. These qualities, promoting fellowship, vital to the settled communal life of the monks and nuns, are an extension of **the 4 bases of welfare** (*saṅgaha,vatthu*), which are:

(1) generosity	<i>dāna</i>	the spirit of harmony, generosity and charity;
(2) pleasant speech	<i>peyya,vajja</i>	communicating in an affable (friendly) manner;
(3) beneficent conduct	<i>attha,cariya</i>	acting in mutually respectful and beneficial manner;
(4) impartiality	<i>saṁān'attatā</i>	living in a common spirit of moral ethics and spiritual vision.

These are, in fact, the bases for conciliation (*sāraṇīya,dhamma*) for communal fellowship or fraternal living “that bring forth affection, respect, welfare, non-conflict, concord and unity,” which form the refrain for each of **the 6 conditions for conciliation** found in **the (Chakka) Sārāṇīya Dhamma Sutta 2** (A 6.12), SD 55.16. This sextet is identical with the 6 memorable qualities of **the Sāmagāma Sutta** (M 104) [2.0.2.2].

2.0.2.2 The Sāmagāma Sutta (M 104)²⁹ records the Buddha teaching these qualities to Ānanda as a preserver of the monastic system. **The 6 memorable qualities** (*sāraṇīya,dhamma*) are as follows:

²⁶ A 6.11/3:288 f (SD 55.15).

²⁷ A 6.12/3:289 f (SD 55.16).

²⁸ On the 6 conditions of conciliation as a set, see SD 47.12 (3.2).

(1) keeping up bodily acts of lovingkindness	<i>mettā,kāya,kamma</i>
(2) keeping up verbal acts of lovingkindness	<i>mettā,vacī,kamma</i>
(3) keeping up mental acts of lovingkindness	<i>mettā,mano,kamma</i>
(4) unreserved sharing and using in common of well gotten gains	<i>appatīvibhatti,bhogī</i> ³⁰
(5) dwelling in compatible moral virtues that conduce to mental concentration	<i>sīla,sāmaññatā</i>
(6) dwelling with compatible right views that conduce to the complete ending of suffering	<i>dīṭhi,sāmaññatā</i>

As we have noted, these 6 memorable qualities are the same as the 6 conditions for conciliation (*sārāṇīya,dhamma*) of the **(Chakka) Sārāṇīya Dhamma Sutta 1+2** (A 6.11+12). We shall now briefly examine each of these 6 conditions for conciliation, which are also “memorable qualities,” and which “bring forth affection, respect, welfare, non-conflict, concord and unity.” [2.0.2.1]

2.1 LOVINGKINDNESS THROUGH THE BODY OPENLY AND PRIVATELY

2.1.1 “Lovingkindness through the body”

2.1.1.1 Lovingkindness (*mettā*) through all the 3 karmic doors of action (body, speech and mind) should be done with a focused *feeling* of lovingkindness. This is an **intention** (*cetanā*) that is free from greed, hate and delusion. While it is easy to free the mind from *greed and hate* for such a state, *delusion* often lurks at some deep level. Hence, it should be kept in mind that these teachings generally apply to the unawakened, **both monastic and lay**.

Someone who knows the Dharma well, keeping the precepts and practising mindfulness, is more likely to be free from *delusion* on such an occasion, since he pervades **lovingkindness in the proper manner** (that is, before acting, while acting, and after the act)³¹ with the proper purpose of giving (as a support for renunciants and for one’s own practice), that is, to beautify our mind spiritually.³²

The practice of giving (*dāna*) and charity (*cāga*), the keeping of the precepts (*sīla*), cultivating a heart of lovingkindness (*mettā*) work as the bases for cultivating a joyfully calm and clear mind of insight wisdom—this, the Buddha declares, in the **Mahāparinibbāna Sutta** (D 16), is **the supreme worship** (*parama pūjā*)³³ since it frees us from the 3 unwholesome roots and brings us to the path of awakening.

2.1.1.2 When a monastic, with the thought of lovingkindness, fulfils the practice of his monastic duties and keeps to the Vinaya beginning with the “morality of proper conduct” (*abhisamācarika sīla*), the minor precepts dealing with proper monastic decorum, especially interpersonal aspects,³⁴ this is called his **“lovingkindness through the body”** or simply, **lovingkind deed**.

Similarly, a lay person must cultivate lovingkindness to effectively keep the 5 precepts³⁵ or other precepts, such as the 8 precepts³⁶ or the 8 right livelihood precepts.³⁷ Such cultivation of moral virtue with

²⁹ M 104,21/2:250 f (SD 62.4); the 6 memorable qualities are also found in **Kosambiya S** (M 48,6-7/1:322 f), SD 64.1 [Table 3].

³⁰ As one of the 6 conditions for conciliation (*sārāṇīya dhamma*), this is phrased as “sharing without reservations ...” (*appatīvibhatti,bhogī*), as in **(Chakka) Sārāṇīya Dhamma S 2** (A 6.12/3:289 f), where this condition switches place with condition 5 (SD 55.16).

³¹ This is well known as the 3 limbs of a giver (*dāyakassa tīṇ'aṅgāni*): **(Sumana) Dāna S** (A 6.37,2), SD 22.1.

³² On giving for “adorning” or beautifying the mind in readiness for the path, see **(Aṭṭha) Dāna S 1** (A 8.31 (8)), SD 6.6a; **Dāna Vatthu S** (A 8.33 (8)), SD 6.6c.

³³ D 16,5.3.2 + SD 9 (7.2).

³⁴ DA 2:531,27-32. On *abhisamācarika sīla* see SD 55.8 (3.3.2).

³⁵ On the 5 precepts, see **Silānussati**, SD 15.11 (2.2).

lovingkindness is said to be one's "**lovingkindness through the body.**" Indeed, without lovingkindness it will be difficult to fulfill moral virtue. [2.1.1.4]

2.1.1.3 True and effective Dharma practice is always rooted in **lovingkindness**. Our devotional exercises, such as daily puja, going to the Bodhi-shrine, or worshipping at the stupa should be done with a heart of lovingkindness. When inviting the sangha, or meeting or attending to a virtuous monastic, one does so with lovingkindness. When listening to the Dharma, or studying the suttas, or translating them, or teaching them, we should do so with lovingkindness, too.

In the case of **unworthy monastics**, we should cultivate *lovingkindness* and build it up into **compassion**, reflecting on the bad karma they are accumulating every moment of their false lives, and that they would instead be inspired by the Dharma or some good thought to better themselves. When speaking to them, we speak with compassion, and with moral courage and firmness on the karmic consequences of immoral conduct and the benefits of renunciation well lived.³⁸

2.1.1.4 Without lovingkindness, it would not only be difficult to keep the precepts; it would also be impossible to fully cultivate wholesome deeds such as giving.³⁹ At best, such actions, although appearing to be good, is merely a ritual act. When we habitually do this—especially when we think that it is good by merely *doing* it without a wholesome heart (the joyful intention behind it)—then, it is actually a mental fetter, that of "attachment to vows and rituals."⁴⁰

2.1.2 "Openly and privately"

2.1.2.1 "**Openly and privately**" (*āvi c'eva raho ca*) means both face-to-face and out of sight [privately], such as, when we are talking with them, and when we talk about them, respectively. When we (monastic or lay) keep company or assist with novice monks who are making or mending robes, and so on, that is called "**lovingkindness through the body openly** [face-to-face]."

2.1.2.2 When a monastic misplaces even a wooden⁴¹ article, and so on, we do not criticize him, but in their absence, mindfully sort things out as if we have misplaced it ourselves. Such an action is called "**lovingkindness through the body privately** [out of sight]." In short, it is a proactive attitude and response moved by lovingkindness.

2.2 LOVINGKINDNESS THROUGH SPEECH OPENLY AND PRIVATELY

2.2.1 "Lovingkindness through speech"

2.2.1.1 Having mastered the Dharma-Vinaya or the suttas, having prepared well the lesson, we (monastic or lay) teach others moral virtue and keeping to the precepts, explain the meditation exercises, teach

³⁶ On the 8 precepts, see **(Tad-ah)uposatha S** (A 3.70,9-16), SD 4.18; **Vitthat'uposatha S** (A 8.42), SD 89.11; **Nav-āṅg'uposatha S** (A 9.18), SD 59.4.

³⁷ Ājīva'aṭṭhamaka sīla: SD 37.8 (1.6.2.2).

³⁸ On the cultivation of compassion, see 38.5 (4).

³⁹ See also SD 47.12 (2.2).

⁴⁰ On the mental fetter of attachment to vows and rituals (*sīla-b,bata parāmāsa*), see SD 40a.8 (3); SD 51.5 (5.2.4.2-5.2.4.5).

⁴¹ DA 2:532. Monastics may use wooden objects except a sofa (*āsandī*), a divan (*pallaṅka*), a wooden bowl (*dāru,-patta*) and wooden shoes (*dāru,pāduka*) (V 2:143). The implication here is that of misplacing even a minor item, or some minor mistake.

the Dharma with joy and clarity, or we are spontaneously kind and helpful to others in our words—this is called our “**lovingkindness through speech**” or, simply, “**lovingkind speech**.⁴²

2.2.1.2 “Lovingkindness through speech” is exemplified by such words, spoken with lovingkindness, thus: “Let us offer lamps, flowers, garlands (at the shrine),” “Let us go for puja at the stupa (shrine),” “Let us go for puja at the Bodhi tree,” “Let us gather to listen to the Dharma,” “Let us offer ticket-meals,”⁴³ “Let us offer the 4 requisites⁴⁴ to the sangha,” “We shall invite the monastics for the rains retreat and offer them retreat lodgings,”⁴⁵ “We shall live undertaking the 3 purities.”⁴⁶

After inviting a virtuous monastic or the sangha, we say things like: “Prepare food and so on,” “Prepare seats or places,” “Prepare drinks,” “Receive the sangha and conduct them inside,” “Invite them to sit on the prepared seats,” “Attend to the them diligently and respectfully.”⁴⁷ This is called lovingkind speech.

2.2.2 Friendly appellation

A friendly appellation such as “the elder Ānanda,” or “the bhante Nanda, is called “lovingkind speech openly.⁴⁸” So, too, when a virtuous monastic is addressed as “Bhante.” When, in their absence, we ask: “Where is the elder Ānanda?” “When will bhante Nanda come?” “When can we see bhante?”—this is called “lovingkind speech privately [out of sight]”

All this is called **lovingkindness through speech openly and privately**.⁴⁸

2.3 LOVINGKINDNESS THROUGH THE MIND OPENLY AND PRIVATELY

2.3.1 “Lovingkindness through the mind”

When monastics rise early at dawn, attend to their bodies, go to the stupa or shrine and perform their duties (sweeping, cleaning, etc), and then sit down in a secluded lodging, thinking: “In this monastery (or lodging), may the monks be happy, without hate or ill will”—this is said to be their “**lovingkindness through the mind**.⁴⁹

When a lay person thinks: “May the venerable ones be happy, without hate, without ill will”—this is said to be their “lovingkindness through the mind.⁵⁰”

⁴² See DA 2:531,32-35.

⁴³ “Ticket-meals” (*salāka,bhatta*), ie, food offered to monastics by lots (V 1:58, 96, 2:175; DhA 1:53).

⁴⁴ “The 4 requisites” (*catu paccaya*), ie, almsfood (*piṇḍa,pāta*), robes (*cīvara*), lodging (*sen’āsana*), and medicine and support for the sick (*gilāna,paccaya,bhesajja,parikkhāra*): **Sabb’āsava S** (M 2,13-16), SD 30.3; **Santuṭṭhi S** (A 4.27), SD 104.8.

⁴⁵ Mv 6.4.6 (V 1:158); DhA 1.1/1:9.

⁴⁶ “The 3 purities” (*tīṇi sucaritāni*), ie, wholesomeness of the body, of speech and of mind, constituting the 10 wholesome karmic courses (*kusala kamma,patha*)—viz, abstaining from: 1. killing, 2. stealing, 3. sexual misconduct; 4. false speech, 5. malicious speech, 6. harsh speech, 7. frivolous chatter; 8. covetousness, 9. ill will, 10. wrong views; see **Sāleyyaka S** (M 41,7-10), SD 5.7; **Sañcetanika S** (A 10.206,1-7), SD 3.9.

⁴⁷ *Chanda,jātā ussāha,jātā veyyāvaccam karothāti* (DA 2:532,7 f).

⁴⁸ SD 47.12 (2.3).

⁴⁹ DA 2:532,27-30; MA 2:395,24-28.

2.3.2 A lovingkind heart “openly and privately”

Looking at someone with a happy face, our eyes open and moist with kindness—this is called “loving-kind mental action openly.” When we focus on thinking or meditating: “May the elder Ananda, bhante Nanda, be free from illness, recover quickly”—this is called “lovingkind mental action privately.⁵⁰ The rest is the same as previously discussed [2.1.2].

2.4 UNSTINTING GENEROSITY, ALWAYS SHARING HIS GAINS

2.4.1 Unstinting generosity

2.4.1.1 The first half of the 4th condition for conciliation says: “a monk **eats without apportioning** (*appaṭivibhatta,bhogī*) any righteous gains that have been properly obtained, including even (*antamaso*) the contents of his alms bowl” [§5]. This habit evokes conciliation or fellowship (*sārāṇīya*) in monastic life, and, we may add, in a spiritual community.

Notice, firstly, that the “**gains**” (*lābha*) are not only qualified by “righteous” (*dhammika*), but are also “properly obtained” (*dhamma,laddhā*). This is a Vinaya reminder that a monastic should always and only “properly obtain” offerings that are “righteous” from the laity.

“**Righteous**” refers to offerings that are allowable (*kappiya*) for a monastic, that is, basically, any of the 4 requisites (almsfood, robes, lodging, and medical care) [2.2.1.2 n] and “extras” (*atireka*) that do not go against the Vinaya rules and Dharma spirit—which clearly excludes money,⁵¹ precious metals (gold etc), luxury goods and worldly property.

Even then, the allowables should be “**properly given**” and “**properly obtained**.⁵²” “**Properly given**” refers to the giver (usually the laity) who makes the allowable offering with the proper purpose and manner of giving [2.1.1.1]. “**Properly obtained**” means that the monastic does not gain the offering by any improper means such as by asking for it without being given an invitation (*pavāraṇā*), or using dishonest or immoral means (such as by “scheming, talking, hinting, belittling, pursuing gain with gain”), that is in any way against the right livelihood of renunciants.⁵²

2.4.1.2 The important phrase “(a monk) **partakes without apportioning**” (*appaṭivibhatta,bhogī*) [§5], means, for example, that a renunciant’s almsmeal is “not divided into fixed portions, (but is) enjoyed in common (*sādhāraṇa,bhogī*).⁵³ A monastic is a “partaker” (*bhogī*), that is, he only uses “a part” of whatever he rightly receives; he only takes what he needs. In this sense, he is not a “consumer” but a sharer of whatever he has rightly received.

The word ***bhogī*** means “one who partakes of or enjoys (something),”⁵⁴ which can refer to any of the 4 requisites: almsfood, robes, shelter and medicine. However, more often, it refers to the eating of alms-food and usage of robes. Essentially, it reflects the monastic spirit of sharing “without reservation” (*appaṭivibhatta*) of whatever material offerings that are received by the sangha.

⁵⁰ DA 2:532,23-533,7 (tr DA:A 40 f); MA 2:395,29-396,2.

⁵¹ On money, see **Money and monastics**, SD 4.19-23.

⁵² See M 117,29/3:76 (SD 6.10); M 68,9+24/1:464, 468 (SD 37.4). Also DA 2:532,31-33; MA 2:396,13-15.

⁵³ M 1:322,18, 2:251,4 = A 3:289,32; S 4:304,15, 5:352,6 = 397,11.

⁵⁴ Also in the well-known phrase, *kāma,bhogī*, “who enjoys sensual pleasures,” as in “and ... white-clad celibate laymen disciples, enjoyers of sense-pleasures” (*upāsakā c’assa sāvakā honti gihī odāta,vasanā brahma,cāriṇo ... gihī odāta,vasanā ~ino*) (**Pāsādika S**, D 29,12.130-183, esp 3:124,8), SD 40a.6; also see D 3:155,14*; S 1:78,20 = U 65,24; A 2:6,8, 4:439,11; Thī 486; J 5:255,23*; Miln 350,25.

The Commentary explains that there are 2 kinds of reservation (*dve paṭivibhattāni*), that is, regarding things and regarding persons. Apportioning in terms of “**things**” (*āmisa,paṭivibhatta*) means that one decides to give away so much and keep so much for oneself. Apportioning in terms of “**persons**” (*puggala,-paṭivibhatta*) means that one decides to give to one person but not to another. The renunciant described here does not make either of these reservations. When one, without making either reservations, eats his meal, he is said to be one who “partakes without apportioning.⁵⁵

2.4.2 Always sharing his gains (as an act of conciliation)

2.4.2.1 The second part of the 4th condition for conciliation says: “and uses such things in common with his virtuous fellow brahmacharis” [§5]. Of special consideration here is whatever excellent food we get, we do not give it to householders out of a desire for further gains by what we have gained.

We do not eat it ourself but accept it, thinking: “May the sangha share it.” We take it and regard the food as the property of the sangha to be partaken of together after the beating of (meal) gong.⁵⁶

2.4.2.2 Now, we examine the question of who achieves the quality of conciliation (*sārāṇīya,dhamma*) and who does not [1.1.3]. One of immoral conduct never achieves it since the virtuous would not accept what belongs to him. One of moral virtue achieves conciliation without failing in his duties. How is this done?

This is the way here. If we give *specifically* to our father or mother, or to others such as our preceptor or his assistant, then, we are simply giving what should be given (*databba*); there is no conciliation. We are then said to have the “impediment of looking after others” (*palibodha,jaggana*);⁵⁷ hence, we have no conciliation. The practice of **conciliation** is possible only when we are free of impediments, when we give out of faith and without reservation.

2.4.2.3 However, when **we give to specific people**, it should be to the sick, to attendants of the sick, to visitors, those setting out on a journey, or to a neophyte (who has just joined the sangha) and does not know where to get a robe or a bowl. Having given to them, we should give away what is left, beginning from the seat of the senior elder (that is, according to seniority).

We do not give little by little but give to each person according to how much he accepts. If there is nothing left, we should go on another almsround, and distribute whatever is excellent, beginning with the elder’s seat. Then, we may eat the remainder. In this way, we have fulfilled the quality of conciliation.⁵⁸

2.5 MORAL VIRTUE DEAR TO THE NOBLE ONES

2.5.1 Morally virtuous openly and privately

2.5.1.1 Both the (Chakka) Sārāṇīya Dhamma Sutta 1+2 (A 6.11+12) start and end the 5th condition for conciliation with these words: “**a monk dwells accomplished in moral virtue ... with his fellow brahmacharis, both openly and privately**” [§6]. True monastic life is rooted in the spirit of renunciation: a

⁵⁵ DA 2:533,1-7 (tr DA:A 41 f); MA 2:396,17-24.

⁵⁶ DA 2:533,8-536,29 (tr DA:A 42-48); MA 2:396,25-400,17; incl traditional case-stories.

⁵⁷ There are 10 such impediments (*palibodha*) to Dharma practice and meditation, viz, those of: dwelling (*āvāsa*), family (*kula*), gains (*lābha*), a group [class of students] (*gaṇa*), work (*kamma*), wayfaring (*addhāna*), kin (*ñāti*), ill health (*ābādha*), books (*gantha*), psychic power (*iddhi*) (Vism 3.29-56/90-97). Here the ref is to family and relatives.

⁵⁸ DA 2:533,8-534,14; MA 2:396,25-397,33. For traditional case-stories, see prec n.

true renunciant gives up all wealth and power—he is money-free and far from the sources of economic security (such as a salaried job), and has nothing to do with wages.⁵⁹

Such a monk moves about freely, **only with his robe and bowl**, like a bird freely flying on its 2 wings.⁶⁰ The 2 wings of a bird usually refer to the twin aspects of meditation: calm (*samatha*) and insight (*vipassanā*), that are cultivated in a symbiotic manner, helping the meditator to be mentally calm and clear so that he is able to see the true reality of impermanence.⁶¹

For our purposes here, we can stretch the metaphor of the **2 wings of a bird** to mean that a true monastic is one who keeps to the Vinaya and its spirit both openly and in private. Further, one may appear to be Vinaya-abiding but, warns the Buddha, when a monastic's life is filled with "gains and honours," he is said to be deep in "the dung of pleasure" (*mīlha,sukha*),⁶² and, in the spirit of the Dharma, he is one "defeated" by the 5th *pārājika*.⁶³

2.5.2 "With the moral virtue unbroken, untorn, unmixed, spotless" [§6]

2.5.2.1 This well known phrase should be understood on at least 2 levels: that of the unawakened monastic practitioner and of the streamwinner. In the former case, it refers to the keeping of the monastic rules. The Dīgha Commentary explains "**unbroken, untorn, unmixed, spotless**" in terms of the 7 groups of monastic offences (*satta āpatti-k,khandha*), that is, those entailing: defeat (*pārājika*), a formal meeting of the sangha (*sāṅgh'ādi,sesa*), a grave offence (*thullaccaya*), expiation (*pācittiya*), confession (to be confessed) (*pātidesaniya*), wrong-doing (*dukkata*), and wrong speech (*dubbhāsita*)⁶⁴ (V 5:91).

2.5.2.2 When one commits the first or the last of them, one is said to be "**broken** [tattered]" (*khaṇḍa*), like one whose robe is torn all around at the edges. When one commits any of the middle offences, one is "**torn**" [holed] (*chidda*) like one whose robe is rent (with a hole) in its middle. When one commits two or three successive offences, one's conduct is said to be "**mixed**" (*sabala*), of mixed colours, like a cow with red or black pigments, with a different colour rising upon its back or belly. When one transgresses now and then, one's conduct is said to be "**blotchy**" (*kammāsa*), mottled like a cow with coloured spots here and there.⁶⁵

2.5.2.3 Monastics should cultivate "**virtues dear to the noble ones**" (*ariya,kantāni sīlāni*).⁶⁶ The Saṃyutta Commentary says that the noble ones never violate any of the 5 precepts; such virtues are dear to them (SA 2:74). Such morality can also be cultivated by worldlings who have yet to reach the

⁵⁹ See eg **Kasi Bhāra,dvāja S** (Sn 1.4), SD 69.6.

⁶⁰ D 2,66/1:71 = M 51,15/1:346 = 112,14/3:35 = A 4.198,10/2:209 f. On a monastic with "little desire" (*app'icchā*), see SD 46.15 (2.4.2).

⁶¹ See **Samatha and vipassana**, SD 41.1 (1.4.2; 6.3.6).

⁶² On *mīlha,sukha*, see (**Pañcaka**) Nāgita S (A 5.30,8.4/3:31,13, 11/3:29) + SD 55.12a (3.4.1.3); also Laṭukikōpama S (M 66,19/1:454,14), SD 28.11; Araṇa Vibhaṅga S (M 139,9.2/3:233,22, 13(3)/3:236,13), SD 7.8; (**Chakka**) Nāgita S (A 6.42,8.4/3:342,11, 11/3:27), SD 55.12b; (**Atṭhaka**) Yasa S (A 8.86,8.4/4:341,21, 11/4:42,11), SD 55.13.

⁶³ On the Buddha giving this teaching on the 4 kinds of food for the sake of restraint towards "gains and honours" (*lābha,sakkāra*) so that monastics do not fail by way of the 5th "defeat" (*pārājika*), see SD 55.14 (1.2.1.4).

⁶⁴ On technical details regarding these offences, see Pruitt (ed) & Norman (tr), *The Pātimokkha*, PTS, 2001:xliii-lv.

⁶⁵ DA 2:536,29-537,3; MA 2:400,18-28. For its opp version, see Thāna S (A 4.192,2.3), SD 14.12.

⁶⁶ Sg (*sīlam*) S 1:232,24* = 5:405,10* = A 2:57,* = Tha 507. Pl (*sīlāni*) D 2:94,5 = 3:227,29 = M 2:51,17 = S 2:70,3 = 5:343,16 (qu UA 109,12) = A 2:56,29 = 3:213,3 = 5:183,34; A 3:36,9+12. The virtues of the noble ones are explained at Vism 7.101-106/221 f.

path. According to **the Mahāparinibbāna Sutta** (D 16), for monastics who keep such morality, their spiritual growth is to be expected, not their decline.⁶⁷

This moral virtue is the most basic foundation of the noble path; hence, they are “virtues dear to the noble ones.” **The Tad-āh’uposatha Sutta** (A 3.70) exhorts us to “emulate the arhats” by keeping the 8 precepts during the uposatha (full-moon and new-moon precept days). Such a practice, properly done, generates the good karma that brings the devas their happy state. Better than that, moral virtue lays the foundation for good mental cultivation, and both prepares us for liberating insight wisdom.⁶⁸

2.5.2.4 While the bad mostly differ and disagree in their actions, the good are, as a rule, likelier to agree in thought, speech and action. The good that is in the mind of a lay practitioner, devoted to moral virtue or deep meditation, is essentially no different from the good in the mind of a monastic who is morally virtuous and mentally unified.

This is called the “**monk-state**” (*bhikkhu, bhāva*), which simply means “renunciation” in its true spiritual sense. Hence, it is said that when even a layperson meditates and attains a profound sense of calm and clarity, he is said to have attained the monk-state.⁶⁹ As it is often said, it is not the robes that make a monastic but his goodness and wisdom.⁷⁰

2.5.2.5 When we are **morally virtuous**, whether as a monastic or a layperson, we reach a state common to all morally virtuous persons everywhere. For, the moral conduct and virtue of a streamwinner is the same as that of any other streamwinner—so, too, it is with the other noble saints, whether in this world or anywhere else, even in the heavens. Good, like water, find its own level. There is no variation in moral conduct on the path.

Hence, it is said in **the (Saṅgaha) Bala Sutta** (A 9.5).⁷¹

The foremost of **compatibility** [commonality] (*samān’attatā*),⁷² bhikshus, is
 that between a streamwinner and a streamwinner,
 that between a once-returner and a once-returner,
 that between a non-returner and a non-returner,
 that between an arhat and an arhat.⁷³

Hence, it is said in the Sutta: virtuous monks are those “**dwelling in such manner with their companions in the holy life both openly and privately**” [§6].⁷⁴

⁶⁷ D 16,1.11/2:80 (SD 9).

⁶⁸ A 3.70,9-23 (SD 4.18). On the 3 trainings (*sikkha-t, taya*), see *Sīla samādhi paññā*, SD 21.6.

⁶⁹ See **Satipaṭṭhāna S** (M 10,3A) + n, SD 13.3; SD 13.1 (3.1.1.5); SD 16.7 (1.1.1.2).

⁷⁰ See eg Dh 142 and most of the verses in Dh ch 26 on the true practitioner (Dh 385 f, 388, 391-393, 395-423).

⁷¹ A 9.5,6(4) (SD 2.21).

⁷² Simply, compatibility refers to a “full knowledge” one has of another, ie, an arhat knows another arhat best, or he can know other of the other 3 kinds of saints; and so on. Technically, this saintly “compatibility” implies impartiality (freedom from biases), ie, the lack of the 4 biases (*āgati*), ie, greed, hate, delusion and fear (V 1:339; Vism 22.55/683). They are called “motives” (*thāna*) in **Sigāl’ovāda S** (D 31,5-6/3:182), SD 4.1. On saintly compatibility, see SD 54.5 (1.2.1.2).

⁷³ A good example of this impartiality amongst the saints is that of Anuruddha and his companions Nandiya and Kimbila as recorded in **(Anuruddha) Upakkilesa S** (M 128) where Anuruddha, after saying that he shows lovingkindness in deed, speech and thought to them, declares to the Buddha: “Bhante, here I think thus: ‘Why should I not set aside what I wish to do and instead do what these venerables wish to do.’ It seems, bhante, that we are of different bodies but of one mind!” (M 128,12.1/3:156), SD 5.18 §12a. See also UA 268,8-10 def of *sa, brahmacāriya*.

⁷⁴ DA 2:539,9-14 (tr DA:A 49) MA 2:401,1-5; SD 47.12 (3.1.2).

2.5.3 “Liberating, praised by the wise, untarnished, giving rise to concentration” [§6]

2.5.3.1 Moral virtues are **liberating** (*bhujissāni*, pl of *bhujissa*) because they free us from the slavery to desire, making us free individuals. “**Moral virtues**” (*sīlāni*) broadly refer to the “fourfold purity of moral virtue” (*catu,pārisuddhi,sīla*), that is, the accomplishment in these ethical aspects of monastic training, thus:

- | | |
|---|-------------------------------|
| (1) moral virtue by way of restraint in keeping with <u>the monastic code</u> ; | <i>pātimokha,samvara,sīla</i> |
| (2) moral virtue by way of <u>sense-restraint</u> ; | <i>indriya,samvara,sīla</i> |
| (3) moral virtue by way of <u>livelihood</u> that is completely pure; and | <i>ājīva,parisuddhi,sīla</i> |
| (4) moral virtue by way of dependence on <u>support</u> . | <i>paccaya,nissita,sīla</i> |
- (Vism 1.42-161/16-58; Abhs 9.49/204)⁷⁵

For the laity, moral virtue is rooted in **the 5 precepts**, which formulate the basic universal values of natural morality—those of life, happiness, freedom, truth and the mind. These moral virtues are *liberating* in freeing our body and speech of the burden of guilt and retribution of bad karma which will otherwise hinder our mental progress and insight wisdom from arising, so that we are caught in the cycle of suffering.⁷⁶

2.5.3.2 Moral virtues are said to be **praised by the wise** (*viññ'uppasatthāni*) because they are upheld by wise people such as the Buddha and the arhats. In other words, this is the practice and experience of “the wise” themselves. All such wisdom (*paññā*) originate from the Buddha’s awakening, which is the same awakening as that of the arhats. The only difference is that the Buddha is historically the 1st arhat to arise, and he clears the path for others so that they become arhats, too, and so that we have this opportunity to study, practise and realize the very same teaching and truth of awakening.⁷⁷

2.5.3.3 They are **untarnished** (*aparāmatthāni*), that is, they are unsoiled by craving or views. Craving (*tañhā*) refers to misdirecting the mind outside of ourself thirsting after solace in the world, such as in the belief in luck or the hope of rebirth in heaven.⁷⁸ Views (*ditthi*) arise from over-relying on sense-based experiences rooted in the false belief that rituals and vows can in themselves free us from suffering without our understanding its roots.

2.5.3.4 Moral virtues are qualities **giving rise to concentration** since they are conducive to access concentration (*upacāra,samādhi*) or full concentration (*appanā,samādhi*). In good meditation, the mind focuses itself on a suitable mental object (such as the breath) until we clearly “see” its mental image (*nimitta*). When the mind is fully stilled by this, it is called “access concentration.” When this image is “absorbed,” when, as it were, the mind and the image become one, then, “full concentration” arises, which usually leads to dhyana.⁷⁹

⁷⁵ On these 4 monastic moral virtues, see SD 10.16 (1.6.2.4); SD 24.6a (2.3).

⁷⁶ See (**Ti**) **Sikkhā S** (A 3.88), SD 24.10c; **Sīla samādhi paññā**, SD 21.6; SD 1.11 (5).

⁷⁷ On the Buddha as the 1st arhat, see **Sambuddha S** (S 22.58), SD 49.10. On the Buddha as pathfinder, and his disciples as followers, see **Pavāraṇā S** (S 8.7), SD 49.11.

⁷⁸ **Candāla S** (A 5.175), SD 45.12 (1.2, 3.1).

⁷⁹ These 2 terms, describing the 2 stages of samadhi, are commentarial. *Upacāra* (*upa*, “up close” + VCAR, to move) lit means “approaching near (to)” dhyana. It is one step behind *appanā*, and is ranked as *kāmāvacara* (of the sensory world). *Appanā* (from vb *appeti*, “to fix”), lit “fixing together” or “mounting upon” *jhāna* [SD 8.4]. Technically, it is associated with the dhyana-factors (*jhān'aṅga*) [SD 8.4 (6)], and associated with the formless attain-

2.6 COMMON MORAL VIRTUE, COMMON VIEW, NOBLE AND LIBERATING

2.6.1 Common moral virtue [§6]

2.6.1.1 Mental concentration, rooted in **moral virtue** and properly directed, brings us to a higher concentration that is the path (magga) and its fruition (phala), beginning with streamwinning. This occurs when, having attained deep concentration, especially dhyana, we emerge and apply our calm and clear mind to seeing the true reality of impermanence.

2.6.1.2 The Buddha introduced a Vinaya-rooted, Dharma-spirited **monastic system** as an alternative to the world and its burdens. By renouncing pleasure, power, money and things, a monastic lives in ideal conditions of **love, ruth, joy and peace** moved by the vision of self-awakening.⁸⁰ The purpose of the Vinaya is to preserve the life of renunciation as a viable spiritual path that frees our body and speech of worldliness, and prepares our mind for a joy, peace and freedom that the world can never give us.

2.6.1.3 The Sutta describes a true monastic as “**a monk accomplished [compatible] in moral virtue**” (*bhikkhu ... sīla,sāmañña.gata*). As shown in the alternate translations, this phrase conveys 2 important senses, both of which are applicable to this context.⁸¹ Firstly, he is “a monk accomplished in moral virtue,” that is, one who cultivates all the “4 moral virtues” [2.5.3.1], diligently keeping to all the Vinaya rules, both in the letter and in the spirit—he is truly morally virtuous.

Secondly, he is “a monk compatible in moral virtue” with his colleagues. Interestingly, the phrase **sāmañña.gata** translates both as “accomplished” as well as “compatible (with).” Here, *sāmañña* is the abstract noun of *samāna*, “same.” It shows the wholesome “like-mindedness” of the saints of the path [2.5.2.4].

Technically, “compatibility in moral virtue” is **sīla,sāmaññatā*, but curiously this phrase does not seem to exist⁸² in the Pali canon as we have it. However, we have the compound, *diṭṭhi,sīla,sāmaññena*, “through or by way of compatibility of view and morality,” found in the Vimāna, vatthu Commentary.⁸³ This, of course, alludes to just this point of “compatibility of moral virtue and of view [2.6.2].”⁸⁴

2.6.2 Common view [§7]

2.6.2.1 Just as those who are truly morally virtuous are the same (*sāma*) everywhere, it is the same with monastics regarding a “**commonality in view**” (*diṭṭhi,sāmaññagata*). This may be the case, too, for the laity who are morally virtuous and mentally wholesome. Otherwise, it is more likely for them to hold differing views on account of their knowledge, or rather ignorance and inexperience, of the Dhamma. Here, too, we see *sāmañña.gata* working in a polysemous way to encompass the senses of being “compatible in view” as well as being “accomplished in (right) view” [2.6.1.3].

ments (*āruppa*) [SD 24.11 (5)] and the supermundane states (*lok'uttara*) [SD 15.9 (2.0)]. On *upacāra*, etc, see Vism 3/84-117, 4.27-31/125 f; Abhs:BRS 9.16-18/340-342; Abhs:SR 203; also SD 15.1 (9.3); SD 33.1a (3.1).

⁸⁰ These are contemporary words for *metta*, *karuṇa*, *muditā* and *upekkhā*, the 4 divine abodes: see *Brahma, vi-hāra*, SD 38.5.

⁸¹ This is a case of the Pali polysemy of the word *sāmañña.gata*. On **Pali polysemy**, see SD 1.1 (4.4.5); SD 10.16 (1.3.1-1.3.2; 2.2); SD 54.3b (2.1.1.4).

⁸² The initial asterisk designates the compound as a neologism.

⁸³ VvA 155,5, 233,8.

⁸⁴ On the possibility of tr *sāmaññatā* (Dh 332c) as “friendliness (or respect) for recluses,” see Dh:N 48 (Dh 332) + 142 n332.

2.6.2.2 Compatibility in view does not mean that all monastics actually or should “think alike.” Nothing is further from the truth—“every teacher, his doctrine,” as a well-known Tibetan saying goes. However, for monastics following the early Buddhist Vinaya (such as the one preserved in the Theravāda), it is likelier for junior monastics to agree, even accept, the views of their elders and seniors, at least for the sake of communal harmony.

Senior monastics who are morally virtuous and capable are respected in every way, especially in their views. Often, however, for the unawakened, all views are personal views, private truths (*pacceka saccā*) (Sn 824). As the **Ahita Thera Sutta** (A 5.88) soberly reminds us: famous and successful teachers can be wrong and hold false views.

Traditional Buddhist tolerance and pragmatism, however, will let such views live and die with the elder. The new monastic leader is then free to stand on his own wisdom. *Sekali air bah, sekali pantai berubah* (after a flood or high tide, the shores change), says a Malay proverb. It is well known in Chinese Buddhism, for example, that an elder monk’s views were respected while he lived, but often simply disregarded, even rejected, at his death.⁸⁵

2.6.2.3 In a good monastic community, **moral virtue and right view** are likely to prevail, especially exemplified in the conduct and teachings of a few good elders. Through accomplishment and compatibility in moral virtue, monastics find themselves disciplining their body and speech, their actions and words, for cultivating calm and clarity that is ready for insight wisdom. Further developed, this insight (*vipassā-nā*) or **wisdom** (*paññā*) brings forth a higher wisdom that is path and its fruition. In this way, the mind is properly freed from defilements in stages (as streamwinner and so on) until full liberation is attained.⁸⁶

3 A summary of suttas with similar conditions

3.0 RELATED SUTTAS

The following suttas list **the 6 conditions for conciliation** (*sārāṇīya dhamma*) or related teachings:

Phāsu,vihara Sutta	A 5.105	the 5 conditions for <u>living at ease</u>	<i>phāsu,vihara</i>	SD 47.12
Mahā,parinibbāna S	D 16.1.11	the 6 conditions for non-decline	<i>aparihāniya,dhamma</i>	SD 9
Saṅgīti Sutta	D 33.2.2(14)	the 6 conditions for conciliation	<i>sārāṇīya,dhamma</i>	
Kosambiya Sutta	M 48.6-7	the 6 memorable qualities	<i>sāraṇīya ,dhamma</i>	SD 64.1
Sāma,gāma Sutta	M 104.21	the 6 memorable qualities	<i>sāraṇīya ,dhamma</i>	SD 64.2
Sārāṇīya Dhamma S 1	A 6.11	the 6 conditions for conciliation	<i>sārāṇīya,dhamma</i>	SD 55.15
Sārāṇīya Dhamma S 2	A 6.12	the 6 conditions for conciliation	<i>sārāṇīya,dhamma</i>	SD 55.16

3.1 THE PHĀSU,VIHARA SUTTA (A 5.105) gives a list of 5 conditions for **living at ease** (*phāsu,sihāra*), meaning that monastics and practitioners will be able to properly keep up moral virtue, cultivate the mind (even attain dhyana), and attain various levels of insight meditation. [1.3]

3.2 THE MAHĀ,PARINIBBĀNA SUTTA (D 16) preserves 8 suttas⁸⁷ related to the “**6 conditions of non-decline**,”⁸⁸ which is practically identical to the conditions for conciliation (*sārāṇīya,dhamma*). **The (Chakka) Sārāṇīya Dhamma Sutta 1** (A 6.11) recurs as **D 16.1.11**, that is, amongst the Buddha’s last instructions. [1.3.2.2]

⁸⁵ For such examples in Chinese Buddhism, see SD 40.6 (6.4.9.2).

⁸⁶ DA 2:537,26-33. SD 47.12 (3.1.4).

⁸⁷ For these 8 suttas, see SD 55.10a (4.3.2).

	<u>Teaching sets:</u>	1 loving kindness of the body	2 lovingkindness of speech	3 lovingkindness of the mind	4 unstinting generosity	5 moral virtue dear to ariyas	6 compatible right view
1	Phāsu,vihara Sutta (A 5.105): <i>phāsu,vihara</i> , the 5 conditions for living at ease (SD 47.12)	✓	✓	✓	✓	✓	—
2	Mahā,parinibbāna Sutta (D 16,1.11/2:80 f): <i>aparihāniya,dhamma</i> , the 6 conditions for non-decline (SD 9)	✓	✓	✓	✓	✓	✓
3	Saṅgīti Sutta (D 33,2.2(14)/3:245): <i>sārāṇīya,dhamma</i> , the 6 conditions for conciliation	✓	✓	✓	✓	✓	✓
4	Kosambiya Sutta (M 48,6-7/1:322), <i>sāraṇīya,-dhamma</i> , the 6 memorable qualities (SD 64,1)	✓	✓	✓	✓	✓	✓
5	Sāma,gāma Sutta (M 104,21/32:250 f), <i>sāraṇīya,-dhamma</i> , the 6 memorable qualities (SD 64.2)	✓	✓	✓	(5)	(4)	✓
6	(Chakka) Sārāṇīya Sutta 1 (A 6.11/3:288 f): <i>sārāṇīya,-dhamma</i> , the 6 conditions for conciliation (SD 55.15)	✓	✓	✓	✓	✓	✓
7	(Chakka) Sārāṇīya Sutta 2 (A 6.12/3:389 f): <i>sārāṇīya,-dhamma</i> , the 6 conditions for conciliation (SD 55.16)	✓	✓	✓	✓	✓	✓

Table 3. A collation of the 6 conditions for conciliation and related teaching sets

3.3 THE SAṄGĪTI SUTTA (D 16) lists the 6 conditions for conciliation without any comment. [1.3.2.1]

3.4 THE KOSAMBIYA SUTTA (M 48) gives the same list of 6 “memorable qualities” (*sāraṇīya,dhamma*)⁸⁸ [2.0.2] as that found in the **Sāma,gāma Sutta** (M 104). [3.5; 1.3.2.3]

⁸⁸ *Cha aparihāniya dhamma*. These 6 conditions are also called “conditions of conciliation” (*sārāṇīya,dhammā*, D 3:245; A 6.11/3:288 f), SD 55.15. These 6 qualities endear one to others and causes others to constantly recall (*sāraṇīya*) one with respect, joy and love. As such, they also conduce to social and communal harmony, solidarity and progress. See **Sama,jīvi S** (A 4.55), where those living the spiritual life are said to be compatible (*sama*) in faith (*saddhā*), moral virtue (*sīla*), charity (*cāga*), and wisdom (*paññā*) (A 4.55/2:61 f), SD 5.1 Intro.

⁸⁹ This foll Comy which takes *sāraṇīya* as meaning “fit to be remembered; not to be forgotten even with the passing of time” (*saritabba,yuttā addhāne atikkante pi na pamusitabbā*, MA 2:394,31). PED however takes it as being derived from Skt *sarīrañjanīya*, “causing delight.” There is no good reason to reject Comy: see Ñānamoli’s tr in M:ÑB 1995:420,13. On *sāraṇīya*, see (1.1.3).

3.5 THE SĀMA,GĀMA SUTTA (M 104) has the same list of 6 “memorable qualities” (*sāraṇīya,dhamma*) as that found in **the Kosambiya Sutta** (M 48). [3.4; 2.0.2]

3.6 THE (CHAKKA) SĀRĀṇĪYA DHAMMA SUTTA 1 (A 6.11) and its companion text, **the (Chakka) Sārāṇīya Dhamma Sutta 2** (A 6.12) [3.7] both preserve the same set of 6 “conditions for conciliation” (*sārāṇīyadhamma*) [2.0.1]. The only difference is that **A 6.12** adds a refrain following each of the 6 conditions. [1.1.2]

3.7 The (Chakka) Sārāṇīya Dhamma Sutta 2 (A 6.12) is identical to **the (Chakka) Sārāṇīya Dhamma Sutta 1** (A 6.11) [3.6] except for the A 6.12 refrain following each of the 6 conditions for conciliation, thus: “... a condition for conciliation that brings forth affection, respect, welfare, non-conflict, concord and unity.”⁹⁰ [1.2; 2.0.1]

— — —

(Chakka) Sārāṇīya Dhamma Sutta 1

The First (Sixes) Discourse on the Conditions for Conciliation

A 6.11

1 Bhikshus, there are these **6 conditions for conciliation.**⁹¹

What are the six?

2 (1) Here, bhikshus, a monk keeps up **bodily acts of lovingkindness** to fellow brahmacharis⁹² both openly and privately.⁹³

This is a condition for conciliation.

3 (2) Further, bhikshus, a monk keeps up **verbal acts of lovingkindness** to fellow brahmacharis both openly and privately.

This, too, is a condition for conciliation.

4 (3) Further, bhikshus, a monk keeps up **mental acts of lovingkindness** to fellow brahmacharis both openly and privately.

This, too, is a condition for conciliation. [289]

⁹⁰ See SD 55.16 (2.0.1).

⁹¹ “Conciliation,” Be *dhamma sāraṇīyā*; Ce Ee Ke Se *dhamma sārāṇīyā*. On the reasons for the preferred reading as *sārāṇīya*, see (1.1.3).

⁹² “Fellow brahmacharis” (*sa,brahma,cāri*). Comy: They are “fellow brahmacharis [brahmafarers]” since they conduct themselves and practise, in a common [compatible] manner (*saṁānām caranti paṭipajjanti*), the Blessed One’s teaching that is the noble path, regarded as “holy” (*brahma*) in the sense of being “the best” (*settha*). (UA 1:268,8-10). Technically, they are “co-religionists” on account of being monastics in the same sangha, ie, by virtue of ordination. Spiritually, they are “fellow brahmafarers” in terms of compatibility in moral virtue and views [2.6.2].

⁹³ “Openly,” *āvi, āvī, āvīm* (indecl), “clear, manifest, evident, before the eye; face-to-face, openly, in public.” “In private, privately,” *raho*. See CPD: *āvi*.

5 (4)⁹⁴Further, bhikshus, a monk **uses without apportioning**⁹⁵ any righteous gains that have been properly obtained, including even⁹⁶ the contents of his almsbowl, and **uses such things in common** with his virtuous fellow brahmacharis.

This, too, is a condition for conciliation.

6 (5)⁹⁷Further, bhikshus, a monk dwells accomplished [compatible]⁹⁸ in **moral virtue**, **with moral virtues unbroken, untorn, unmixed, spotless,** liberating, praised by the wise, untarnished, **giving rise to concentration**,⁹⁹ and so, too, he dwells with his fellow brahmacharis, both openly and privately.

This, too, is a condition for conciliation.

7 (6)¹⁰⁰Further, bhikshus, a monk dwells harmoniously with **right view**¹⁰¹ that leads out¹⁰² to **the noble liberation**, conduced to the utter destruction of suffering, dwelling in such manner with their companions in the holy life both openly and privately.

This, too, is a condition for conciliation.

8 These, bhikshus, are **the 6 conditions for conciliation.**

— evam —

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⁹⁴ The whole sentence: *Puna ca param bhikkhave bhikkhu ye te lābhā dhammikā dhamma, laddhā antamaso pat-ta, pariyāpanna, mattam pi, tathā, rūpehi lābhēhi appaṭivibhatta, bhogī hoti sīlavantehi sabrahmacārihi sādhāraṇa, -bhogī*. Cf **Sāma, gāma S** (M 104,21), where this condition is listed as one of the 6 “memorable qualities” (*sāraṇīya dhamma*), SD 2.21 (2).

⁹⁵ “Shares without reservation,” *appaṭivibhatta, bhogī*. *Appaṭivibhatta* (neg past part of *paṭivibhajati*), “not divided into fixed portions (said of food or gifts to the sangha), to be enjoyed in common (*sādhāraṇa, bhogī*)” (M 1:322, -18, 2:251,4 = A 3:289,32; S 4:304,15, 5:352,6 = 397,11). See (2.4.1.2).

⁹⁶ “Even,” *antamaso*.

⁹⁷ The whole sentence: *Puna ca param bhikkhave bhikkhu yāni tāni sīlāni akhaṇḍāni acchiddāni asabalaṇi akam-māsāni bhujissāni viññū uppasatthāni aparāmaṭṭhāni samādhi, saṁvattanikāni, tathā, rūpehi sīlehi sīla, sāmaññagato viharati sabrahmacārihi āvi c’eva raho ca.*

⁹⁸ In this alt tr, see (2.6.1.3).

⁹⁹ “With moral virtues unbroken, ... giving rise to concentration,” *sīlāni akhaṇḍāni acchiddāni asabalaṇi akammā-sāni bhujissāni viññū uppasatthāni aparāmaṭṭhāni samādhi, saṁvattanakāni* (D 2:80, 3:245; M 1:322, 2:251; S 5:408; A 3:289, 290; Pm 1:44; Nett 56). See (2.5).

¹⁰⁰ The whole sentence: *Puna ca param bhikkhave bhikkhu yāyaṁ diṭṭhi ariyā niyyānikā niyyāti tak, karassa sam-mā, dukkha-k, khayāya, tathā, rūpāya diṭṭhiyā diṭṭhi, sāmaññagato viharati sabrahmacārihi āvi c’eva raho ca.*

¹⁰¹ “Harmoniously with right view,” *diṭṭhi, sāmañña, gatā:* on *sāmañña* as abstract n of *saṁāna*, “same, similar, equal, even” (Sn 18, 309; J 2:108). See (**Atṭhaka**) **Paññā S** (A 8.2,10.3), SD 44.13.

¹⁰² “Which leads out” of the crowd (family life), crowdedness (sensual pleasures), or suffering.