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## Sāpūgiya Sutta

The Discourse to the Sāpūgiyas | **A 4.194**  
 Be **Sāmūgiya Sutta** The Discourse to the Sāmugiyas  
 Theme: Inner purification in 4 stages  
 Translated & annotated by Piya Tan ©2009, 2020

### 1 Sutta summary and significance

#### 1.1 THE 4 LIMBS OF STRIVING FOR PURITY

##### 1.1.1 Sutta structure

The **Sāpūgiya Sutta** (A 4.194) is a straightforward text containing a teaching by Ānanda to some young Koliyas from the town of Sāmūga (or Sāpūga). The Sutta has a simple structure, thus:

- I (§§1-3) Introduction: Ānanda states what he *is going* to teach;
- II (§§4-6) The limb of striving for purity of moral conduct;
- III (§§7-9) The limb of striving for purity of mind;
- IV (§§10-12) The limb of striving for purity of view;
- V (§§13-15) The limb of striving for purity of freedom;
- VI (§§14-16) Conclusion: Ānanda states what he *has* taught.

##### 1.1.1 Sutta teaching

**1.1.1.1** The Sutta's teaching is that of **the 4 limbs of striving for purity** (*pārisuddhi, padhāniy'āṅga*) [§3], that is,

- |   |   |
|---|---|
| (1) the limb of striving for purity of <b>moral conduct</b> , | <i>sīla, pārisuddhi, padhāniy'āṅga</i>    |
| (2) the limb of striving for purity of <b>mind</b> ,          | <i>citta, pārisuddhi, padhāniy'āṅga</i>   |
| (3) the limb of striving for purity of <b>view</b> , and      | <i>ditthi, pārisuddhi, padhāniy'āṅga</i>  |
| (4) the limb of striving for purity of <b>freedom</b> .       | <i>vimutti, pārisuddhi, padhāniy'āṅga</i> |

**1.1.1.2** This set of 4 terms is unique to **the Sāpūgiya Sutta**, which shows, in this case, that it is clearly a late teaching, used by Ānanda to teach the Dharma to the young Koliyas. This is only what is recorded of Ānanda's teaching to the young Koliyas. We should not assume that this is *all* that he taught them. As in any teaching session, he would have gone into some details, and his audience would have questioned him further accordingly.

**1.1.1.3** It is also likely that this Sutta records a teaching given by Ānanda well after the Buddha's passing, even after the 1<sup>st</sup> council. Note that in the Aṅguttara Nikāya, the opening tag, **evam me sutam**, "thus have I heard," is only found at the very beginning of each *nipāta*, that is, the "book" or collection according to numbers from 1 or ones (*ekaka nipāta*) to 11 or elevens (*ekādasaka nipāta*).

In other words, even after the 1<sup>st</sup> council—those recalled then, or those taught *after* the 1<sup>st</sup> council (but not later than Asoka's time)—were recorded therein. Those suttas which are recalled after the 1<sup>st</sup> council and added into the Aṅguttara would usually not mention the Buddha's location. Others, like the Sāpūgiya Sutta, do not mention the Buddha at all, suggesting that it records teachings given after he has passed away.

## 1.2 EVOLUTION OF THE 4 LIMBS

### 1.2.0 Related teachings

The 4 limbs are a late teaching-set (given by Ānanda without mention of the Buddha's presence). It seems to combine or evolve from the following teachings:

- (1) the 3 trainings (*sikkha-t, taya* or *ti, sikkhā*): **(Ti) Sikkhā Sutta** (A 3.88), SD 24.10c; ***Sīla samādhi paññā***, SD 21.6; SD 1.11 (5);
- (2) the 4 right strivings (*samma-p, padhāna*): **(Cātu) Padhāna Sutta** (A 4.14), SD 10.2; SD 10.16 (6.2);
- (3) the noble eightfold path (*ariy'aṭṭh'aṅgika magga*): SD 10.16;
- (4) the 9 rightnesses (*sammattā*): **Anupada Sutta** (M 111) + SD 56.4 (3.9.1.2); SD 56.6 (1.1.4).

<u>the 3 trainings</u>	<u>the noble eightfold path &amp; the 10 rightnesses</u>	<u>the 4 limbs of striving for purity of:</u>
(1) moral virtue ( <i>sīla</i> )	(1) right action: <i>no</i> killing, stealing, sexual misconduct (2) right speech: truthful, unifying, pleasant, useful (3) right livelihood: free from wrong action and action	(1) <b>moral virtue</b> ( <i>sīla</i> )
(2) concentration ( <i>samādhi</i> )	(4) <b>right effort</b> : to restrain, abandon, cultivate, maintain (5) right mindfulness: the 4 satipatthanas (6) right concentration: the 4 dhyanas	(2) <b>mind</b> ( <i>citta</i> )
(3) wisdom ( <i>paññā</i> )	(7) right view: directly seeing the 4 truths (8) right thought: of charity, lovingkindness, compassion (9) right knowledge ( <i>sammā ñāṇa</i> ) (10) right freedom ( <i>sammā vimutti</i> )	(3) <b>view</b> ( <i>diṭṭhi</i> )  (4) <b>freedom</b> ( <i>vimutti</i> )

**Table 1.2: Evolution of the 4 limbs of striving**

### 1.2.1 The 3 trainings

**1.2.1.1** The basis of all Buddhist practice is **the 3 trainings**, that is, in moral virtue, mental concentration, and insight wisdom, that cover the gamut of personal development leading to self-awakening. The 3 trainings serve as a broad term for the training of good worldlings (*kalyāṇa puthujjana*),<sup>1</sup> as well as that for those on the path, that is, as **the limbs of striving** (*padhāniy'aṅga*). The “purities” or “purification” (*parisuddhi*, more commonly *pārisuddhi*) refers to progress on the path of awakening itself.

The training in **moral virtue** (*sīla, sikkhā*) comprises the fulfillment of wholesome conduct of body, speech and livelihood, as detailed in limbs (1)-(3) of the noble eightfold path. This also constitutes the limb of striving for the purity of moral virtue. This latter is the “higher” or supramundane practice, leading to the path, or part of it the path itself, that is, as a streamwinner, or beyond, heading up to arhat-hood (along with the other limbs of striving).

**1.2.1.2** The training in concentration (*samādhi, sikkhā*) is based on the strength of *the training in moral virtue*, which it strengthens in turn with *right effort* [1.2.2]: limb (4). Strong *moral virtue* brightens up the mind more quickly and more fully—limb (5)—so that it frees itself from *the body* (the limitations

<sup>1</sup> See SD 28.6 (1.2.3.3).

of the senses) and the mind fully experiences itself. This “concentration training” comprises limb (5), *right mindfulness*, and limb (6), *right concentration*.

**Right mindfulness** (*sammā sati*) refers to the 4 focuses of mindfulness (*satipaṭṭhāna*), thus:<sup>2</sup>

- (1) body-based meditation (*kāyānupassanā*), by which we free the mind from the limits of the body;<sup>3</sup>
- (2) feeling-based meditation (*vedanā'nupassanā*), where we see feelings for what they really are;
- (3) mind-based meditation (*cittānupassanā*), where the mind experiences itself fully and directly;
- (4) dharma-based meditation (*dharmānupassanā*), where we see true reality as they arise by way of mental functionality and dysfunctionality, that is, the 5 mental hindrances, the 5 aggregates, the 6 sense-bases and sense-objects, the 7 awakening-factors, and the 4 noble truths.<sup>4</sup>

At any stage here, we can choose to *direct* our mind to insight (*vipassanā*), when we basically experience the *impermanence* of the state before us, and evolve in wisdom (*paññā*); or we may leave the mind *undirected* so that it frees itself of all objects and focuses on itself dissolving into calmness (*samatha*). When this is well done, we attain **dhyana** (*jhāna*), that is, limb (6) of the path, right concentration.<sup>5</sup>

**1.2.1.3** Moral virtue (bodily purification) and mental concentration (mental purification) working together comprises the 3<sup>rd</sup> training, that of **wisdom** (*paññā sikkhā*). In the scheme of the 4 limbs, this is the purification of view, when the 10 fetters (*dasa saṃyojana*)<sup>6</sup> are broken up in stages, beginning with the attaining of streamwinning, and ending in arhathood.

### **1.2.2 The 4 right efforts**

The 4 right efforts—restraining oneself from the *un arisen* unwholesome (including mental acts or states), abandoning the *arisen* unwholesome, cultivating the *un arisen* wholesome, and maintaining them—constitute **right effort** (limb 4 of the noble path). These 4 efforts are the dynamics of the first 3 limbs of striving, purifying our moral virtue, mind and view respectively. The last limb—that of the purification of **freedom**—refers to the stages of sainthood or path attainment ending in arhathood.

### **1.2.3 The noble eightfold path**

From **Table 1.2**, we can see that the noble eightfold path constitutes both **the 3 trainings** as well as **the 4 limbs of striving for purity**. They have 2 important differences. The first is that the 3 trainings are the same in name as the first 3 of the 4 limbs of striving for purity. However, while the 3 trainings broadly cover Buddhist spiritual training, especially the progress towards the path (the training of good worldlings) [1.2.1.1], the 4 limbs of striving for purity refer to the progress of the path saints, beginning with *streamwinning*.

Table 1.2 helps us see which *path-limbs* constitute the various components of the 3 trainings and the 4 limbs of striving for purity. While the *trainings* are cultivated on the mundane (*lokiya*) level, which brings us to the path, the *limbs* refer to the supramundane (*lok'uttara*) level, which is progress on the path of awakening itself (as already mentioned).

<sup>2</sup> **Satipaṭṭhāna S** (M 10), SD 13.

<sup>3</sup> On body-based meditation, see **Satipaṭṭhāna S** (M 10,4 etc) SD 13.3; SD 30.3 (2.6.2.1).

<sup>4</sup> On reality-based meditation, see SD 30.3 (2.6.2).

<sup>5</sup> Further on the practical aspects of the 4 satipaṭṭhanas, see SD 30.3 (2.6.2).

<sup>6</sup> On the 10 fetters, see SD 10.16 (1.6.6-8); SD 11.1 (5.1.4); SD 3.3 (2); SD 56.1 (4.4); on sainthood and the fetters, see SD 40a.1 (15.4.4) n; SD 49.14 Table 2.

### 1.2.4 The 9 rightnesses

**1.2.4.1** The noble eightfold path when fully laid out for one bound for arhathood is called the supramundane (*lok'uttara*) path, that is, the path complete in all its 8 limbs, in every aspect. This is like having completed all the first 8 stages of our journey on the path of awakening. We are parched, tired and thirsty. We come to this oasis with shady trees and an artesian well below some rocks.

Standing on the rocks, we can see the cool, clear, clean water in the well below at the bottom of the oasis. We see the water, we know it is the water. We know our thirst will be quenched, have a well-deserved rest, and come to our journey's end. This vision of water (seeing nirvana) refers to **streamwinning** as stated in **the (Nidāna) Kosambī Sutta** (S 12.68),<sup>7</sup> or the vision of dry land (nirvana) by a shipwreck survivor who has reached shallow waters and can see the shore a short distance ahead, as stated in **the Udakūpama Sutta** (A 7.15). He only needs to swim on a bit more and climb onto dry land.<sup>8</sup>

**1.2.4.2** This knowledge that the survivor has of safety is called “**right knowledge**” (*sammā jāṇa*), which arises as soon as he steps safely on dry land. Once he has drunk the clean water, and rested, he feels “**right freedom**” (*sammā vimutti*).

This is called “**noble freedom**” (*ariya vimutti*) in the case of Sāriputta's arhathood as related by the Buddha in **the Anupada Sutta** (M 111). Therein, Sāriputta is said to have “attained mastery and perfection in noble moral virtue (*ariya, sīla*) ... noble concentration (*ariya, samādhi*) ... noble wisdom (*ariya, paññā*) ... noble freedom (*ariya, vimutti*),” that is, completed the 3 trainings and the 10 rightnesses.<sup>9</sup>

## 1.3 THE 4 LIMBS AND THE 7 STAGES OF PURITY

### 1.3.1 The 7 stages of purity (*satta visuddhi*)

**1.3.1.1** The teaching-set of the 4 limbs of striving for purity (*padhaniy'aṅga*) evolved into the 7 stages of purity (*satta visuddhi*), the earliest formulation of which is found in the late **Ratha Vinīta Sutta** (M 24).<sup>10</sup> **The 7 purifications** are as follows:

(1) the purification of moral virtue,	<i>sīla, visuddhi</i>
(2) the purification of the mind,	<i>citta, visuddhi</i>
(3) the purification of views,	<i>diṭṭhi, visuddhi</i>
(4) the purification by overcoming doubt,	<i>kaṅkhā, vitarāṇa, visuddhi</i>
(5) the purification by knowledge and vision of the path and the not-path,	<i>maggāmagga, ñāṇa, dassana, visuddhi</i>
(6) the purification by knowledge and vision of the way, and	<i>paṭipadā, ñāṇa, dassana, visuddhi</i>
(7) the purification of knowledge and vision.	<i>ñāṇa, dassana, visuddhi</i>

**1.3.1.2** The first 3 limbs of striving for purity—those of *moral virtue*, of *mind*, and of *view*—are included as the first 3 in the set of 7 purifications, that is, as *sīla, visuddhi*, *citta, visuddhi* and *diṭṭhi, visuddhi*, as found in **the Ratha Vinīta Sutta** (M 24) [1.3.1.1]. In fact, the 4 limbs of striving for purity evolved into the 7 purifications, which became more systematized as the insight knowledges (10)-(13).

<sup>7</sup> S 12.68,60 (SD 70.11).

<sup>8</sup> A 7.15,6), SD 28.6.

<sup>9</sup> M 111,21-22 + SD 56.4 (3.9.1).

<sup>10</sup> M 24 + SD 28.3 (1).

The 4 limbs are also found in the list of 9 limbs of striving for purity (*pārisuddhi, padhāniyaṅgāni*), recorded in **the Das'uttara Sutta** (D 34),<sup>11</sup> where their names include the word *visuddhi* (purity), such as, *sīla, visuddhi pārisuddhi, padhāniyaṅgam*. This suggests their early link with the set of 7 purifications, serving as the bases for that later set.

Interestingly, no suttas on the 7 purifications are found in the Book of Sevens (*sattaka nipāta*) of the Aṅguttara. This shows that these sets, like those of **insight knowledges** (*vipassana ñāṇa*),<sup>12</sup> were late, introduced during the post-Buddha Abhidhamma period,<sup>13</sup> when the theoretical aspects of the teaching became more detailed and developed. The 7 purifications were used by Buddhaghosa as the framework for his **Visuddhi, magga**.

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## Sāpūgiya Sutta

### The Discourse to the Sāpūgiyas

A 4.194

**1** At one time, the venerable Ānanda was dwelling among the Koliyas. There was a Koliya town named Sāpūga [Sāmūga].<sup>14</sup>

Then, a number of young Koliyas from Sāpūga approached the venerable Ānanda, saluted him, and sat down to one side.

The venerable Ānanda then said to them:

**2** “Vyaggha, pajjas,<sup>15</sup> there are these **4 limbs of striving for purity**<sup>16</sup> that the Blessed One, the arhat, the fully self-awakened one, who knows and sees, **[195]**

has rightly expounded for the purification of beings,

for the overcoming of sorrow and lamentation,

for the passing away of physical pain and mental pain,

<sup>11</sup> D 34,2.2/3:288,16-25.

<sup>12</sup> See SD 28.3 (1.3).

<sup>13</sup> On the Abhidhamma, see **Dhamma and Abhidhamma**, SD 26.1.

<sup>14</sup> *Sāpūgam nāma koliyānaṃ nigamo*. Ce Ee Se Comy *sāpūga; sāpūgiyā*. Only Be *sāmūgam; sāmūgiya*. This is an independent sentence that tells us where the Koliyas are from (AA 3:173,20), but not where the Buddha is residing. Interestingly, such places are always a market-town (*nigama*), which are busy and noisy places. There are many other cases of such a sentence structure, which sometimes suggests where the Buddha is teaching; *anupiyam nāma mallānaṃ nigamo* (D 3:1); *āpaṇam nāma aṅg'uttarāpānaṃ nigamo* (M 1:359, 447, 2:146; S 5:225); *assa, puram nāma aṅgānaṃ nigamo* (M 1:271, 280); *uttarakam [Be uttaram] nāma koliyānaṃ nigamo* (S 4:340); *kammāsa, - dhammaṃ [Se kammāsadammaṃ] nāma kurūnaṃ nigamo* (D 2:290; M 1:55, 501; S 2:107; A 5:30); *kesa, puttam [Be kesa, muttam] nāma kālāmaṃ nigamo* (A 1:188). With *tad avasari* (arrived at): *āpanam ...* (Sn 102); *kammāsa, - dhammaṃ ...* (M 2:54, 261; S 2:92); *kīṭā, giri nāma kāsīnaṃ nigamo* (M 1:473). For more cases, search CSCD: “nāma \* nigamo”.

<sup>15</sup> *Vyaggha, pajja*, Be *byaggha, pajja*, “those of the tiger’s path,” the name of the Koliya clan and sometimes of their city. The city of Koliyas was built on the site of a *kola* tree (hence, *kola, nagara*) and on a tiger’s track (hence, *vyaggha, pajja*) (AA 3:173,21-22). The Koliyas themselves thus came to be so called (DA 1:262,7-21; AA 3:173,21-25; SnA 1:356,14-26), since they were the first inhabitants there (AA 4:137 f); cf Mvst 1:355.

<sup>16</sup> *Pārisuddhi, padhāniy’āṅgāni*. Comy glosses this cpd as “the limb of striving whose goal is purification,” *pārisuddhi, atthāya padhāniy’āṅgāni*. (AA 3:174,1)

for gaining the right way,  
for the realization of nirvana.

3 [2] What are the four?

- (1) The limb of striving for purity of moral conduct,
- (2) the limb of striving for purity of mind,
- (3) the limb of striving for purity of view, and
- (4) the limb of striving for purity of freedom.<sup>17</sup>

*sīla, pārisuddhi, padhāniy'āṅga*  
*citta, pārisuddhi, padhāniy'āṅga*  
*ditthi, pārisuddhi, padhāniy'āṅga*  
*vimutti, pārisuddhi, padhāniy'āṅga*

## (1) The limb of striving for purity of moral conduct

4 And what, Vyagghapajjas, is **the limb of striving for purity of moral conduct**?

[3] Here,<sup>18</sup> Vyaggha, pajjas, a monk is morally virtuous.

He dwells restrained in the restraint of the monastic code [Pātimokkha],  
possessed of proper conduct and resort,  
seeing danger in the slightest faults,  
trains himself in the training-rules he has undertaken.

This, Vyaggha, pajjas, is called **purity of moral conduct**.

5 The desire, effort, zeal, endeavour, perseverance, relentlessness, mindfulness and clear comprehension, (intending thus):<sup>19</sup>

6 'In just this way I will fulfill purity of moral conduct that I have not yet fulfilled or assist with wisdom in various ways the purity of moral conduct that I have fulfilled.<sup>20</sup>—

This, Vyaggha, pajjas, is called the limb of striving for purity of moral conduct.

## (2) The limb of striving for purity of mind

7 "And what, Vyagghapajjas, is **the limb of striving for purity of mind**?

Here,<sup>21</sup> a monk,<sup>22</sup>

<sup>17</sup> *Sīla, visuddhi, citta, visuddhi*, and *ditthi, ivisuddhi* are included among the 7 purifications (*satta visuddhi*) in M 24 (SD 28.3), which is used as the framework for the Vism. The 4 are included among the 9 *pārisuddhi, padhāniyāṅgāni* in D 34,2.2/3:288,16-25, where they are all conjoined with the word *visuddhi*, eg, *sīla, visuddhi, pārisuddhi, padhāniyāṅgam*. Interestingly, no suttas on the 7 purifications are included in the Sevens (*sayyaka nipāta*). This suggests a late origin for both the format and for M 24.

<sup>18</sup> This para is stock, eg, monastic moral training in **Danta, bhūmi S** (M 125,15.2), SD 46.3; the "training in the higher morality" (*adhisīla sikkhā*) in **Sikkha-t, taya S 1** (A 3.88,2), SD 24.10c; in (**Catukka**) **Yodh'ājiva S** (A 4.181,(1)), such a monk is said to be "skilled in conditions (for effective archery)" (*thāna, kusala*) (A 2:171).

<sup>19</sup> *Iti eva, rūpaṃ sīla, pārisuddhiṃ aparipūraṃ vā paripūressāmi, paripūraṃ vā tattha tattha paññāya anuggaahes-sāmiti to tattha chando ca vāyāmo ca ussāho ca ussolhi ca appaṭivāni ca sati ca sampajaññāṇi ca*. The parenthesis "(intending thus:)" is based on Comy: "The desire, ... etc" should be understood as the desire to assist in this (endeavour) (**Yo tattha tattha chando**'ti ādisu yo tasmim anugaṇhaṇe kattu, kamyatā, chando'ti iminā attho veditabbo, AA 3:174,9 f).

<sup>20</sup> *Tattha tattha paññāya anuggaahessāmi*. Comy: "In various ways, I will assist (the attainment of moral virtue)\* with the wisdom of insight (*vipassanā, paññāya*)." (AA 3:174,7 f). \*Comy: "I will assist these states with insight wisdom" (*tasmim tasmim thāne vipassanā, paññāya anuggaahessāmi*, AA 3:174,7 f).

<sup>21</sup> These passages on dhyaṇa—laid out in full in Ce—are stock: **D 22/2:313 = M 141,31/3:252** (SD 11.11), **D 78/3:78, 33/3:222+265, 34/3:290; M 38/1:270, 45/1:309, 51/1:347, 53/1:356, 60/1:412, 66/1:454, 79/2:37, 94/2:162, 107/3:4, 108/3:14, 139/3:233; S 16.8/2:211, 36.31/4:236x2, 45.8/5:10, 48.10/5:198, 53.1-12/5:307+308, 309; A**

detached from sensual pleasures,  
 detached from unwholesome mental states,  
 enters and dwells in **the 1<sup>st</sup> dhyana**,<sup>23</sup>  
 accompanied by *initial application* and *sustained application*,<sup>24</sup>  
 accompanied by *zest* and *happiness*, born of *detachment*.

With the stilling of initial application and sustained application,  
 by gaining inner calm and oneness of mind,  
 he enters and dwells in **the 2<sup>nd</sup> dhyana**,  
 free from initial application and sustained application,  
 accompanied by *zest* and *happiness* born of *concentration*.<sup>25</sup>

With the fading away of *zest*, he remains *equanimous*,  
 mindful and clearly comprehending,  
 and experiences *happiness* with the body,  
 he enters and dwells in **the 3<sup>rd</sup> dhyana**,  
 of which the noble ones declare,  
 ‘Happily he dwells in equanimity and mindfulness.’

With the abandoning of pleasure and pain—  
 and with the earlier disappearance of joy and grief—  
 he enters and dwells in **the 4<sup>th</sup> dhyana**,  
 that is neither pleasant nor painful,  
 with mindfulness fully purified by *equanimity*.<sup>26</sup>

This, Vyaggha, pajjas, is called **purity of mind**.

**8** *The desire, effort, zeal, endeavour, perseverance, relentlessness, mindfulness and clear comprehension, (intending thus):*

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**2.13/1:53, 3.58/1:163, 3.73/1:220, 3.74/1:221, 4.163/2:151, 4.190/2:184, 5.14/3:11, 5.94/3:119; Nm 1:39, 2:348; Pm 1:41; Dhs 54x2; Vbh 105, 236, 245, 269; Pug 59, 68.**

<sup>22</sup> Here “a monk” (*bhikkhu*) may refer to either an ordained monastic or anyone who is meditating (here, doing satipatthana) (DA 3:756; MA 1:241; VbhA 216 f; cf SnA 251): see SD 13.1 (3.1.1.5). Note that in **Dhānañjāni S** (M 97) Sāriputta teaches the divine abodes to the layman Dhānañjāni (addressing him directly) (M 97,32.2), SD 4.9, and that in (**Nānā, karaṇa**) **Mettā S 1** (A 4.125), the subject of each of the stock passages on the 4 divine abodes is “a certain person” (*ekacco puggalo*) (A 4.125,2 etc), SD33.9.

On meditation as renunciation, see **Hālidakāni S 1** (S 22.3/3:9-12), SD 10.12; **Bhāvanā**, SD 15.1 (14.7); **Sexuality**, SD 31.7 (1.6.2).

<sup>23</sup> For a more details description of the dhyana with similes, see **Sāmañña, phala S** (D 1:73-76=2.75-82).

<sup>24</sup> “Initial application and sustained application,” *vitakka, vicāra*. For a discussion on these terms, see Gethin 1992: 137-157.

<sup>25</sup> The 2<sup>nd</sup> dhyana is known as “the noble silence” (*ariya, tunhī, bhāva*), explains **Kolita S** (S 2:273), because within it initial application and sustained application (*vitakka, vicāra*) cease, and with their ceasing, speech cannot occur. In **Kāma, bhū S 2** (S 4:293) *vitakka* and *vicāra* are called verbal formations (*vacī, saṅkhāra*), the mental factors responsible for speech. In **Ariya Pariyesanā S** (M 16,4/1:161), the Buddha exhorts the monks when assembled to “either speak on the Dharma or observe the noble silence.” Comy on the passage says that those who cannot attain dhyana are advised to maintain “noble silence” by attending to their basic meditation subject.

<sup>26</sup> Vbh 245; Vism 4.183/165.

9 ‘In just this way, I will fulfill purity of mind that I have not yet fulfilled or assist with wisdom in various ways the purity of mind that I have fulfilled’—

This, Vyaggha,pajjas, is called the limb of striving for purity of mind.

### (3) The limb of striving for purity of view

10 [4] “And what, Vyagghapajjas, is **the limb of striving for purity of view**?

Here, a monk understands as it really is:<sup>27</sup>

‘This is suffering’;

‘This is the arising of suffering’;

‘This is the ending of suffering’;

‘This is the way leading to the cessation of suffering.’

This, Vyaggha,pajjas, is called **purity of view**.<sup>28</sup>

11 *The desire, effort, zeal, endeavour, perseverance, relentlessness, mindfulness and clear comprehension, (intending thus):*

12 ‘In just this way, I will fulfill purity of view that I have not yet fulfilled or assist with wisdom in various ways the purity of view that I have fulfilled’—

This, Vyaggha,pajjas, is called the limb of striving for purity of view.

### (4) The limb of striving for purity of freedom

13 [5] “And what, Vyagghapajjas, is **the limb of striving for purity of freedom**?

That same noble disciple, possessing

this limb of striving for purity of moral conduct, [196]

this limb of striving for purity of mind, and

this limb of striving for purity of view,

detaches his mind from the things that cause attachment and

frees his mind through the things that bring freedom.

He thereby reaches right freedom.

This, Vyaggha,pajjas, is called **purity of freedom**.<sup>29</sup>

14 *The desire, effort, zeal, endeavour, perseverance, relentlessness, mindfulness and clear comprehension, (intending thus):*

15 ‘In just such a way I will fulfill purity of freedom that I have not yet fulfilled or assist with wisdom in various ways the purity of freedom that I have fulfilled’—

This, Vyaggha,pajjas, is called the limb of striving for purity of freedom.

<sup>27</sup> The 4 noble truths (*ariya,sacca*) were said to be first taught by the Buddha in **Dhamma,cakka Pavattana S** (S 56.11/5:420-424 + SD 1.1 (4). The above listing (given above) as 1-2-3-4 is later “teaching sequence,” which is later than the “practice sequence,” which is arranged 1-2-4-3 (with the goal, nirvana, listed last).

<sup>28</sup> In the suttas, direct understanding of the 4 noble truths signifies the attainment of streamwinning. Hence, purification of view here is the streamwinner’s wisdom. This differs from Vism layout, where purification of view (*ditthi,visuddhi*) is the 3<sup>rd</sup> of the 7 purifications. Vism explains it as the clear understanding of mental and material phenomena (*nāma,rūpa,vavatthāna*) or “delimitation of conditioned phenomena” (*saṅkhāra,pariccheda*). In Vism, the attainment of streamwinning (like the 3 subsequent paths) occurs only with the 7<sup>th</sup> purification, the purification of knowledge and vision (*ñāṇa,dassana,visuddhi*): this follows the scholastic system of the Abhidhamma.

<sup>29</sup> The Vism layout has no separate purification for this, but it may be taken as the end of the purification of knowledge and vision.

**16** “These, Vyagghapajjas, are **the 4 limbs of striving for purity**  
*that the Blessed One, the arhat, the fully self-awakened one, who knows and sees,*  
*has rightly expounded for the purification of beings,*  
*for the overcoming of sorrow and lamentation,*  
*for the passing away of physical pain and mental pain,*  
*for gaining the right way,*  
*for the realization of nirvana.”*

—evaṃ—

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