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(Catukka) Attan,tapa SuttaThe (Fours) Discourse on Self-torment | **A 4.198**

Theme: The 4 kinds of spiritual practices

Translated & annotated by Piya Tan ©2009, 2020

1 Summary and significance**1.1 SUTTA SUMMARY**

1.1.1 The (Catukka) Attan,tapa Sutta, “the discourse on self-torment” (A 4.198) is about the types of lifestyles and habits of people in terms of their experience of **pain** [1.2.1].

The 1st person habitually acts to inflict pain and suffering upon himself.

The 2nd person habitually acts to inflict pain to others.

The 3rd person habitually acts to inflict pain and suffering *both* upon himself and upon others.

The 4th person *neither* inflicts pain upon himself *nor* upon others. This 4th person is described in the most detail since he is the best of them, that is, the **arhat**, one awakened like the Buddha himself.

1.1.2 The 4 types of persons

1.1.2.0 In Dharma terms, the typology of the 4 person-types is about **the middle way** as the only way out of suffering in a world where humans can and often inflict pain and cause sufferings to themselves and to others. The first 3 kinds of persons are unwholesome cases of human endeavour; only the last is exemplary, with good karmic fruit for the person, and beneficial for all.

In the case of the first 3 persons, they are all tormentors of some kind. The Sutta defines, firstly, that they *are* **tormentors** (*tapa*), and secondly, that they are also “**intent**” (*anuyutta*) on such a conduct (*pari-tāpana*). The prefix, **pari-** (“all around, even every way”), describes a conduct that is both comprehensive and intense: they cause various kinds of pain and inflict great suffering.

The implication is that such a person of harmful nature creates habitual karma. His conduct will have certain commensurate karmic consequences here and hereafter. Such a *tormentor*, whether of self (**atta**) or of others (**para**), would undergo bad rebirths, suffering the kind of pain that he habitually brings upon himself and upon others.

The 4th and last person is *not* a tormentor at all, whether of self or of others. He is, in fact, one who becomes an **arhat**. Most of the Sutta’s later portion of it describes him [§5-20].

1.1.2.1 The 1st kind of person is a **self-tormentor** (*attan,tapa*),¹ which includes a religious person, such as a naked ascetic (*acelaka*) [§2], caught up in practising the extreme of vows and rituals,² which will not even bring streamwinning to him. The Buddha knows this from his own 6 years of self-mortification while still a bodhisattva seeking awakening.³ As noted, when we are caught in the attachment to rituals and vows (*sīla-b,bata.parāmāsa*), we are self-tormentors, too. We need to give this up and turn to the middle way by practicing the perception of impermanence.⁴

¹ *Attan,tapa*: D 3:232,25 f; M 1:341,1 f, 411,30 f, 2:159,1; A 2:205,26 f; Pug 55,5 f = A 2:206,5 f.

² This is the 1st of the 3 fetters, ie, *sīla-b,bata.parāmāsa*: SD 40a.8 (3), SD 51.5 (5.2.4.2-5.2.4.5), SD 56.1 (4.4.1.4).

³ The Bodhisattva’s devotion to self-mortification (*atta,kilamathānuyoga*): **Dhamma,cakka Pavattana S** (S 56.11,-3) SD 1.1; **Mahā Saccaka S** (M 36,19-33), SD 49.4.

⁴ See eg **(Anicca) Cakkhu S** (S 25.1), SD 16.7.

1.1.2.2 The 2nd kind of person is **an other-tormentor** (*paran,tapa*) [§3]. From the Sutta description, he is one who supports himself with wrong livelihood (*micchā,ājīva*), one that is violent or violates others. Interestingly, the jailer (also spelt jailor, and rarely, gaoler) is included here. Clearly, we must imagine that, in ancient India, the jailer was, by occupation and nature, a cruel and violent, person.

This example of the violent jailer is culture-specific, since in our modern society, he would be called a *prison warden*, who is unlikely to be cruel, as it would go against his job description and work ethics. Hence, the nature of his role should be properly “drawn out” (*neyy’attha*) from the text, and interpreted accordingly.⁵

1.1.2.3 The 3rd kind of person is **one who is both a self-tormentor and other-tormentor** (**attan,tapa paran,tapa*)⁶ [§4]. This category refers to those who act in any way or perform any ritual that is unbeneficial for anyone (causing pain) or unwholesome (creating bad karma) or both. Basically, such acts would go against any of the 5 precepts.⁷

More broadly, this 3rd person represents not only ritualistic religion, but any kind of belief, ideology or action (especially as religion) that is generally unwholesome and harmful mentally, personally and socially, especially a cult. Such a religion or cult is invariably led by those overwhelmed by lust, hate and delusion, which also blind and harm their followers and believers.

While the 1st tormentor harms only himself, as it is, this 2nd tormentor is one who involves or forces others to act in a manner which brings them suffering, too. The brunt of the bad karma would fall on the initiator, the controller or leader of such tormenting acts. However, when the others, when forced to do so, agree or delight in such unwholesome acts, they create bad karma for themselves, too.

1.1.2.4 The 4th kind of person is **one who is neither a self-tormentor nor an other-tormentor** (**n’ev’-attan,tapa na para,tapa*). Broadly speaking, he is the best of the 4 kinds of person, exemplifying the true Dharma practitioner. The best of such persons is the highest goal of Dharma-based practice, that is, **the arhat**, who awakens just like the Buddha.⁸

This last kind of person, the arhat, is defined in a famous stock passage known as “**the fruits of recluseship**” (*sāmañña,phala*) pericope [§§5-19], an ancient passage found in all the 13 suttas of the very 1st chapter of the Dīgha Nikāya, on the aggregate of moral virtue (*sīla-k,khandha vagga*). Note that this ancient passage recurs in the Aṅguttara Nikāya, which contains teachings mainly directed to the laity.

1.1.3 Brahma,bhūta

1.1.3.1 The Attan,tapa Sutta concludes with the Buddha declaring that this 4th kind of person who torments neither himself nor others: he is the arhat, who, “**in this very life itself dwells hunger-free, quenched and cooled, experiencing bliss, having himself become divine**” [§20].

In fact, at the start of his teaching, after the Buddha has introduced the list of 4 kinds of persons, the 4th and last kind (without any mention of “arhat”) is described in the very same words. [§1.2]. Only at the very end of the teaching, after **the arhat** has been described, the Buddha then declares this stock passage as describing him. What is the significance of this interesting manner of teaching?

⁵ See **Neyy’attha Nīt’attha S** (A 2.3.5+6), SD 2.6b; SD 47.20 (1.3); SD 89.10 (1).

⁶ The asterisk (*) means that technically there is such term: it is here a convenient abridgement of the Sutta’s def of one who “torments himself, intent on tormenting himself, and also torments others, intent on tormenting others” (*attan,tapo ca hoti atta,paritāpanānuyogaṃ anuyutto paran,tapo ca para,tāpanānuyogaṃ anuyutto*).

⁷ On the 5 precepts: **Dīgha,jānu S** (A 8.54,13), SD 5.10; **Veḷu,dvāreyya S** (S 55.7), SD 1.5 (2); **Sīlānussati**, SD 15.11 (2.2); SD 21.6 (1.2); SD 37.8 (2.2).

⁸ See **Sambuddha S** (S 22.58), SD 49.10.

1.1.3.2 While the main theme of the Sutta is that the arhat is the best of the 4 kinds of persons and the highest goal of the noble path, he is also said to “**become divine**” (*brahma, bhūta*). In its broadest sense, *bhūta* (past participle of *bhavati*, “to become”) means “that which exists” in physical sense (including the inanimate, such as the 4 elements, *mahā, bhūta* or *mahā, bhūta, rūpa*), and its narrowest sense is “a non-human” (*amanussa*) or “ghost.” The word, *bhūta, gāma*, generically means “plants.” Hence, *bhūta* has a broad sense of “existence.”⁹

Brahma, bhūta (as a past participle), then, means “a most excellent being, divine being,” usually said of the Buddha.¹⁰ In **the Attan, tapa Sutta** (A 4.198), the term refers to the arhats [§1.2, 5, 16, 20; 3.3.4]. In either case, *brahma, bhūta* also works as an adjective qualifying the Buddha or the arhat as “the most excellent” of beings.

This is an important “subtext”¹¹ or secondary theme with a wordplay on *brahmā*, a name for the highest God in Brahmanism. This clearly suggests that the Sutta audience are brahmins. Hence, the Buddha uses a term, by way of “natural adaptation”¹² to help them connect with the Dharma of the noble eightfold path.

1.1.3.3 The keyword of the Sutta’s subtext [1.1.3.2] is *brahma, bhūta*, from *brahma* (Brahmā, divine, perfect) + *bhūta* (become, being). *Brahma* can be taken either as a noun, *brahma*, which can mean: (1) Mahā Brahmā (regarded as Almighty God, the lord of the universe) [1.1.3.4], (2) any of the high gods inhabiting any of the realms of Brahma’s blissful form world (*rūpa, loka*) [1.1.3.5].

1.1.3.4 The ancient Indian cosmology had no single idea of a creator-God like in the Abrahamic religions. One of their earliest conception of such an Almighty Creator and Sustainer of the universe was **Mahā Brahmā**, “the supremely great one” or, loosely, “the Almighty” (often simply referred to as “Brahmā”; anglicized as “Brahma”).

The early Buddhists knew him as **Sahampati**. Apparently, his hagiology started with his being a lay-follower of the past Buddha Kassapa (the buddha just before our Buddha Gotama). He was a close friend of Jotipāla (Gotama in that life), who became a monk under Kassapa through the potter Ghaṭikāra’s initiative, as recounted in **the (Majjhima) Ghaṭikāra Sutta** (M 81).¹³

Ghaṭikāra, on account of his dedicated practice, became a non-returner, remaining as a celibate layman his whole life. He took care of his blind aged parents, supporting them as a potter, keeping to right livelihood and without any use of money. He exchanged his pottery works for food, and yet became Kassapa Buddha’s chief lay supporter. Upon dying, he became Mahā Brahmā who invites the Buddha to teach the Dharma to the world.¹⁴

On account of Brahmā’s conversion to the Buddha’s teachings, and his popularity with the early Buddhists, the brahmin theologians rejected him, so that even today there are only a handful of temples dedicated to him in India, while countless temples, big and small, are those to Siva, other Hindu¹⁵ gods and local deities.¹⁶

⁹ See PED + DP sv bhūta.

¹⁰ D 3:84; M 1:111, 3:195, 224; S 4:94; A 5:226; It 57.

¹¹ A “subtext” is an underlying but distinct theme in a piece of writing or conversation.

¹² On “natural adaptation,” see n at the end of §1.2.

¹³ M 81 (SD 49.3). His original name was apparently Sahaka(pati), SD 49.3 (1.5.2.2).

¹⁴ **Āyacana S** (S 6.1), SD 12.2 (2); SD 12.1 (2.3.4); SD 54.18 (2.1.1.1).

¹⁵ Historically, it should be understood that there was *no* Hinduism in the Buddha’s time. The predominant religion then was Brahmanism or Vedic religion. Hinduism as we know it began in the Gupta period (200-543 CE). Even the word “Hindu” was not originally Indian. See W Doniger, “On Hinduism,” Oxford, 2014:6-9.

¹⁶ SD 49.8b (9.2.2.3).

1.1.3.5 The Brahma-world comprises all the inhabited or habitable universe beyond the sense-world, where we are located. They comprise a total of 20 realms, which collectively and generically called the “**brahma-world**” (*brahma,loka*), all of which, despite their astronomically long life-spans and very good lives, like the other lower worlds, are *all subject to change and destruction*.¹⁷

Of these 20 realms, the lower 16 of them comprise **the 4 form-worlds** (*rūpa,loka*), based on each of the 4 form dhyanas (*rūpa,jhāna*). Hence, they are called the “form heavens.” The remaining highest 4 brahma-worlds are **the 4 formless worlds** (*arūpa,loka*)—that is, those respectively of infinite space, of infinite consciousness, of nothingness, and of neither-perception-nor-non-perception—comprising the 4 formless dhyanas (*arūpa,jhāna*).

More specifically, the term “**brahma-world**” refers to the 4 form-dhyana heavens, that is, the form world (*rūpa,loka*). While they are generally referred to as “brahmas” (*brahmā*), the gods of the sense-world are regarded as “**devas**” (*devā*). However, in some contexts, **deva** may collectively refer to *all* the divine beings, that is, including the brahmas—but not the other way around.

Also, all **brahmas**, since *they have transcended the physical senses*, are beyond sensuality (they do not have sensual desire). However, they still, if they have not attained any of the 4 paths (at least stream-winners), have wrong views.¹⁸

1.2 SUTTA SIGNIFICANCE

1.2.1 Tapa as pain (*dukkha*)

1.2.1.1 The Attan,tapa Sutta (A 4.198) centres on the word **tapa** (Skt *tapas*), which usually means “religious austerity, ascetic practices (especially as practised by non-Buddhists), self-mortification (as in the case of the Bodhisattva).” For 6 years running, the Bodhisattva practises religious austerity known as self-mortification (*atta,kilamthānuyoga*), up to a point when he almost died from emaciation and exhaustion. Convinced that such an extreme treatment of the body does not benefit the mind, and does not bring self-awakening, he gives it up and turns to the “middle way,” that is, dhyana meditation.¹⁹

1.2.1.2 The Sutta uses **tapa** in a restricted sense to mean “torture,” that is, the experience of pain, especially as **suffering** with moral significance and negative consequences [1.2.1.3]. From **the Dhamma,cakka Pavattana Sutta** (S 56.11), we can tease out 2 helpful points regarding *tapa*, “torture,” as used here.

(1) The 1st point is that *tapa* here refers to only “physical pain” (*dukkha*, or technically, *dukkha,dukkhatā*), that is, *the suffering of the body*.²⁰ In the case of the 1st kind of person—the “self-tormentor” or *tapasī*—his unwholesome practice is called **the devotion to self-mortification**²¹—“it is painful, ignoble, not connected with the goal [unprofitable].”²²

¹⁷ See eg KhpA 121 = Vism 415. Altogether these comprise the 31 planes of the universe (Vbh 422-426; Vism 7.40-44; Abhs ch 5); see SD 1.7 (App).

¹⁸ See eg **Brahma Nimantanika S** (M 49), SD 11.7; **Brahmā Baka S** (S 6.4), SD 11.6.

¹⁹ **Dhamma,cakka Pavattana S** (S 56.11,3), SD 1.1; **Mahā Saccaka S** (M 36,19-33), SD 1.12 (excerpt) + SD 49.4.

²⁰ See SD 1.1 (4.1.3.1).

²¹ *Atta,kilamathānuyoga* (D 3:113,21 (DA 3:109,12); M 3:230,10 (MA 2:384,9); S 4:330,30, 5:421,5 = V 1:10,13).

²² On these **2 extremes**, see (3.1). Note that while “the devotion to the enjoyment of sensual pleasures” (*kāma,sukh'allikānuyoga*) is described as being “low, vulgar, worldly, ignoble, not connected with the goal [unprofitable]” (*hīno gammo puthujjaniko anariyo anatta,samhito*), “the devotion to self-mortification” (*atta,kilamathānuyoga*) is said to be only “painful, ignoble, not connected with the goal [unprofitable]” (*dukkho anariyo anatta,samhito*). This is because despite being “painful,” self-mortification, with some moral virtue, can bring about a divine after-life; but such a goal is still “ignoble, not connected with the goal [unprofitable],” because we are still caught up in

(2) While the Bodhisattva struggles for awakening, we see him experimenting with self-mortification [above], as defined in the Attan,tapa Sutta. Here, the Buddha applies this idea of **pain more broadly**: one inflicts pain on oneself (the *tapasī*); one causes pain upon other (the punisher); and the most harmful of them: one who inflicts pain *both* upon oneself *and* upon others (the ritualist or zealot). The idea is to understand pain when it arises in us and in others (especially significant others) and to understand and respond to it in the spirit of this Sutta.

1.2.1.3 The Attan,tapa Sutta gives us an interesting insight into **the psychology of pain**. We usually see pain as being physical or bodily (*dukkha,dukkha*), which is *natural*, even as the conscious body's defence against being harmed by unwholesome, unpleasant or harmful stimuli. However, when this kind of stimuli is understood for what they really are and tolerated with mindfulness (that they are of the nature to rise and fall),²³ that response is regarded as wholesome; hence, beneficial.²⁴ As already noted, we speak of such *pain* as being natural.

When such pain is unwelcome or unbeneficial, then we call it **suffering**. It is a reactive feeling that turns into a negative emotion, unwholesome formations (*sankhārā*), since it is rooted in greed, hate and delusion. This suffering may be either the karmic consequences of our own actions, or they can have karmic consequences in due course. Since we can wholesomely adjust our attitude to such consequences, even prevent them with the right wholesome action or non-action, *suffering* is said to be optional. Hence, **pain is natural, suffering is optional**.

1.2.1.4 Our daily experience should be guided by the 4 noble truths. Whenever the occasion arises, we should examine a feeling whether it is pleasurable, painful or neither (the last needs more mindfulness). When we notice that it is **pain**, we should see it as it is so that we do not feed it with hate or desire. We may, of course, ignore it, and when it goes away, that's fine.

When such a *pain* is fed with hate or desire, it becomes **suffering**. Then, we should examine its arising; what is it rooted in? When we notice this root or "food" feeding it to be **hate**, we should radiate lovingkindness towards it: accept it as it is, smile at it, let it go. If its root is **lust**, we should then use some meditation we are familiar with (like recollecting the Buddha), to displace the unwholesome mind; smile, let it go. If we are not sure what it is, calmly smile at it, see its arising or falling, or both; let it go. To that extent, we have practised **the 4 noble truths** at least in spirit.

2 Related suttas

2.1 The (Dasaka) Upāli Sutta (A 10.99) teaching on pain,²⁵ almost identical to that of **the Attan,tapa Sutta** (A 4.198), that is, up to the 4th dhyana, but the sutta here continues with the realization of the 4 noble truths.²⁶ The Attan,tapa Sutta is also almost identical with **the (Puggala) Attan,tapa Sutta** (Pug 4.24/55-61).

2.2 A more detailed exposition of these 4 types of persons is given in **the Apanṇaka Sutta** (M 60).²⁷ The contents of A 4.198 recur in **the Kandaraka Sutta** (M 51),²⁸ **the Ghoṭṭa,mukha Sutta** (M 94),²⁹ **the Attan,-**

samsara, and not liberated from suffering: SD 1.1 (3.1). See **The body in Buddhism**, SD 29.6a (4.1). On *sukh'allikā-nuyoga*, see **Pāsādika S** (D 29,23/3:130), SD 40a.6.

²³ This wholesome mindfulness also includes the understanding that pain is mind-made and impermanent.

²⁴ See eg **Sigāl'ovāda S** (D 31,14.8 f*), SD 4.1.

²⁵ A 10.99,5-11/5:205-207 (SD 30.9).

²⁶ A 4.198,6-14/2:208-211 (SD 56.7).

²⁷ M 60,36-56/1:412 f (SD 35.5).

tapa Sutta (A 4.198)³⁰ and **the Puggala Paññatti** (Pug 4.24/55-61).³¹ A brief version is found in **the Saṅgīti Sutta** (D 33).³²

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(Catukka) Attan,tapa Sutta

The (Fours) Discourse on Self-torment

A 4.198

1 “Bhikshus, there are these 4 kinds of persons to be found in the world.³³

What are the four?

Here, bhikshus,³⁴

THE 4 KINDS OF PERSONS

- | | |
|---|---|
| (1) a certain person torments himself ,
intent on self-torment. [§2] | <i>attan,tapo hoti
atta,paritanānuyam anuyutto</i> |
| (2) Further here, bhikshus, a certain person torments others , intent on tormenting others. [§3] | <i>paran,tapo hoti
para,paritāpanānuyogaanuyutto</i> |
| (3) Yet here, bhikshus, a certain person torments himself , intent on self-torment,
and also torments others , intent on tormenting others. [§4] | <i>attan,tapo ca hoti
atta,paritāpanānuyogam anuyutto
paran,tapo ca para,tāpanānuyogam anuyutto</i> |
| (4) And here, bhikshus, a certain person neither torments himself , not intent on self-torment,
[206] nor torments others , not intent on tormenting others. [§5-20] | <i>n’ev’attantapo hoti
na atta,paritāpanānuyogam³⁵ anuyutto
na paran,tapo
na para,paritāpanānuyogam anuyutto</i> |

1.2 **Neither tormenting himself nor tormenting others**,
he dwells here and now hunger-free,³⁶ quenched, cooled, enjoying bliss,
by becoming divine himself [becoming Brahmā himself].³⁷ [§ 20]

²⁸ M 51,8-12 + SD 32.9 (4).

²⁹ M 94,10-30/2:161 f (SD 77.2).

³⁰ A 4.198/2:205-211 (SD 56.7).

³¹ Pug 4.21/55-61.

³² D 33.1.11(47)/3:232.

³³ The sutta teachings here recur in **Kandaraka S** (M 51,8-28/1:342-349), SD 32.9.

³⁴ This set of the 4 types of persons [§§8-28] recurs mutatis mutandis at **Apaṇṇaka S** (M 60,36-56/1:412 f), SD 35.5; **Ghoṭa,mukha S** (M 94,10-30/2:159-161), SD 77.2; **Attan,tapa S** (A 4.198/2:205-211), SD 56.7; **Pug 4.21/55-61**. See esp SD 35.5 (3).

³⁵ Ce Ee Se so; Be *nātta,paritāpanā-*.

³⁶ “Hunger-free” (*nicchāto*) = craving-free (*chātaraṃ = taṇhā*, AA 3:184,15 f).

³⁷ So ... *diṭṭh’eva dhamme nicchāto nibbuto sīti,bhūto sukha-p,paṭisaṃvedī brahma,bhūtena attanā viharatīti* [§§1.5, 5, 16, 20]. The Buddha uses Upanishadic language, by way of “natural adaptation” [SD 39.3 (3.3.4)], for the benefit of his audience, who are prob brahmins. This remarkable stock is at **Kandaraka S** (M 51,5/1:341,11-13), SD 32.9; **Apaṇṇaka S** (M 60,35), SD 35.5; **Sāḷha S** (A 3.66,18), SD 43.6; **Attan,tapa S** (A 4.198/2:206,2-4), SD 56.7; Pug

(1) ONE WHO TORMENTS HIMSELF

2 And how, bhikshus, is a person one who **torments himself**, intent on self-torment?³⁸

2.2 Here, bhikshus, a certain person **a naked ascetic**,³⁹ of loose habits [flouting conventions],⁴⁰ licking his hands,⁴¹

not coming when invited, not stopping when invited;

not accepting food that is brought nor food specially prepared nor a meal invitation;

accepting nothing from a pot, from a bowl,

from across a threshold, among the firewood, from among the rice-pounders,

from two eating together, from a pregnant woman,⁴² from a woman giving suck,

from a woman gone to a man,⁴³ from a food-distribution centre,

from where a dog is waiting, from where flies are swarming,

accepting neither fish nor meat, drinking neither wine nor beer nor cereal brew.⁴⁴

4.24/7; Nm 1:159, 204, 211, 246, 441; Nc:Be 37, 42, 88, 142, 203. Comy: This means that the practitioner experiences the bliss of the dhyanas, the paths, the fruits and nirvana (MA 3:10). “By having become divine himself,” *brahma, bhūtena attanā* = “by becoming the best [supreme] himself” (*seṭṭha, bhūtena attanā*, MA 3:10,9 = PugA 234,9).

³⁸ This 1st list of ascetic practices is stock, mutatis mutandis, at: **Kassapa Sīha, nāda S** (D 8,14/1:165-167), SD 73.12; **Udumbarikā Sīha, nāda S** (D 25,8.2/3:41), SD 1.4; **Mahā Sīha, nāda S** (M 12,45/1:77 f), the Bodhisattva’s self-mortification (SD 49.1); **Cūḷa Dhamma, samādāna S** (M 45,5.2/1:307 f), practices painful now, painful later, SD 32.4; **Kandaraka S** (M 51,8/1:342 f), SD 32.9; **Apaṇṇaka S** (M 60,36/1:412), SD 35.5; **Ghoṭa, mukha S** (M 94,10/2:161), SD 77.2; **Paṭipadā Acelaka S** (A 3.141/1:295), SD 78.1; **Atta, daṇḍa Sutta Nd** (Nm 15/416 f). This set of practices are sometimes called “medium self-mortification” (eg M 12, 51). The Dīgha pericope (D 8 + 25) has 6 additional self-mortifying observances.

³⁹ “Naked ascetic” (**acelaka**), *a-celaka* = *acela*, “unclothed”: (m) V 4:92,14; J 5:18,25; M 1:281,33, DhA 1:309,3, 400,13, 4:489,17; J 3:246,18, 6:229,7; (adj) M 1:307,23 = 342,25 = 412,4 = 2:161,26 = D 1:166,2 = 3:40,27 = A 1:295,8 = 2:206,7; (pl) M 1:238,15 (cf A 3:384,5); (titles) ~**vagga A 1:295-299** (SD 72.4), **V 4:91-108, 5:19-21, 39 f**; ~**laddhi J 3:246,19, 39 f**; ~**sāvaka** (m pl) **A 3:384,2**; ~**sikkhāpada = Pāc 41** (V 4:91 f).

⁴⁰ *Mutt’ācāro*.

⁴¹ *Hatthāpalekhano*. Cf Sekh 52 (V 4:98) which proscribes hand-licking; D 1:166, 3:40; M 1:77, 238, 307; A 1:295; Pug 55.

⁴² “From a pregnant woman ... gone to a man” (*gabbhinī pāyamanā puris’antara, gatā*), which is stock (M 1:77 = A 1:295; M 1:238, 307, 342 = 2:162 = Pug 55; A 2:206). On the last, see foll n.

⁴³ “A woman gone to a man,” **puris’antara, gata**, ie a woman having sex with a man. Comys gloss ~ as *rati antarāyo hotī ti na gaṇhati*, “so that he does not face danger on account of lust” (DA 2:355; AM 2:44; AA 2:384; NmA 2:430; PugA 231), ie in interrupting the act; cf *pumaṃ gata*, “gone to a man” (J 5:154). This is contextual: for, Old Comy glosses it more generally as “married” (*gihi, gata*, “gone to a householder,” V 4:322,10), and other Comys, simply as an “adult woman” (*itthi*) (DA 1:79 = *itthi*, “woman,” as opp *kumārikā*, “girl”; MA 2:209).

⁴⁴ *Na suraṃ, na merayaṃ, na thus’odakaṃ pivati*. “Rice-wine,” **thus’odaka** (Skt *tuṣodaka*, “rice chaff”) “sour rice- or barley-gruel” (SED, sv *tuṣāmbu*). Comys: “a drink called *Sovīraka* made from (the husk of) all kinds of grain” (*sabba, sassa, sambhārehi kataṃ sovīrakaṃ*, DA 2:355 = NmA 431 = PugA 232; *sabba, sassa, sambhārehi kataṃ loṇa, sovīrakaṃ*, MA 2:44); *sabba, sassa, sambhārehi kata, sovīrakaṃ*, AA 2:385: all add that *thusodaka* is a strong drink and as such blamable (*ettha ca surā, pānam eva sāvajjāṃ*). On “salted *Sovīraka* (sour gruel)” (*loṇa, sovīraka*); see *Vinaya*, where it is mentioned as a cure for stomach wind, and allowed as a beverage if mixed with water (Mv 6.16.-3/V 1:210); mentioned in a list of drinks given to monks (Vv 177/2.2.6/23). **Suśruta Saṃhita** describes preparation of *tuṣodaka* as a medicine (SuśSaṃ 44, 40cd-44ab). It is said to be sour gruel prepared with unhusked cereals; in SuśSaṃ it refers to “fermented liquors of barley with husks” used as a purgative (G J Meulenbeld (tr), *Mādhvanidāna*, Leiden, 1974:408 f). When boiled with pulse and barley, it becomes an acetous fermentation called *tuṣāmbu*. D:RD 3:38, “gruel”; M:ÑB 1:104 “rice gruel.” See D:RD 1:229 n2, D:W n196. My tr is contextual which suggests some kind of fermented drink.

He keeps himself to one house, to one morsel [when collecting alms]; he keeps himself to 2 houses, to 2 morsels ... keeps to 7 houses, to 7 morsels;

He lives on one small serving (of food) a day; on 2 small servings a day ... on 7 small servings a day;⁴⁵

He takes food (only) once a day; once every 2 days ... once every 7 days—thus even up to a fortnight, he dwells pursuing the practice of taking of food at such regular intervals.

2.2.2 ⁴⁶He is an eater of greens [a vegetarian], or of millet, or of wild rice, or of hide-parings, or of water-lettuce,⁴⁷ or of rice-bran, or of rice-remnants,⁴⁸ or of sesamum flour, or of grass, or of cow-dung.

He lives on forest roots and fruits, a windfall-eater [eats only fallen fruits].

2.2.3 He clothes himself in hemp, in hemp-mixed cloth, in shrouds,⁴⁹ in refuse rags, in *tiriṭa*-tree⁵⁰ bark, in antelope hide, in strips of antelope hide, in kusa-grass fabric, in bark fabric, in wood-shaving fabric, in a cloak of head-hair, in a bristle-blanket,⁵¹ in owl's wings.

2.2.4 He pulls out (his) hair and beard, devoted to this practice.

He stands continuously, rejecting seats.

He squats continuously, is devoted to such a posture.

He uses a matting of thorns, sleeps on the matting of thorns.⁵²

2.2.5 He engages in (the ritual of) bathing in water thrice a day, including the evening.⁵³ [207]

2.2.6 Thus in these various ways he dwells keeping to the practice of tormenting himself and mortifying the body.

It is in this way, bhikshus, that a person torments himself, intent on self-torment.

(2) ONE WHO TORMENTS OTHERS

3 And how, bhikshus, is a person one who **torments others**, intent on tormenting others?⁵⁴

Here, bhikshus, a certain person is a goat butcher,⁵⁵ a pig butcher, a bird trapper [fowler], a game trapper, a hunter, a fisherman, a thief, a thief killer [executioner], a cattle butcher,⁵⁶ a jailer, or one who

⁴⁵ "Small serving," *datti*. Comy: A *datti* is a small bowlful from which they leave out the main food (MA 2:45).

⁴⁶ in **Paviveka S** (A 3.92), these 6 lines, up to "owl's wings," are spoken of as forms of merely *external* "solitude" (*paviveka*) of outside sectarian wanderers, ie, those of robes, of almsfood and of lodging (A 3.92,1.3-4), SD 44.2.

⁴⁷ "Water-lettuce," *haṭa*, a kind of water-plant, *Pistia stratiotes* (PED) of the Arales order.

⁴⁸ "Rice-remnants," *ācāma*, "the moisture of boiled rice, rice-scum, rice-water (without condiments, a mean un-savoury food—hence, prob interpreted as the burnt crust sticking to the pot" (CPD): DA 356,15 = MA 2:45,12 = AA 2:355,17 = PugA 232,25; ie "burnt rice remnants in a pot," or "kerak nasi" in Malay.

⁴⁹ Shrouds collected from corpses in a charnel ground.

⁵⁰ *Tiriṭa* (ts; BHS *tiriṭī*), which PED & BHSD identify as *Symplocos racemosa* (V 1:306 ~*ka*; D 1:166 = A 1:295; M 1:343; Pug 51). Its Indian names are the lodh tree, lodhra, tilva, or shavara; also śrimala ("propitious") or tilak (because it is used to make the *tilaka* or forehead mark). Its bark has medicinal usages. *Iranian Journal of Pharmaceutical Research*, Supplement 2 2004:44.

⁵¹ *Vāla* specifically refers to the horse's tail or the hair at the tails' end. Here, it refers to any kind of animal hair.

⁵² Here, the Dīgha Nikāya pericope lists 6 additional self-mortifying observations, ie, sleeping on a plank; sleeping on hard stony ground; lying on one side covered in dirt; living in the open; living on dirty food; not drinking cold water: see **Kassapa Sīha,nāda S** (D 8,14/1:167), SD 73.12, & **Udumbarikā Sīha,nāda S** (D 25,8.2/3:42), SD 1.4.

⁵³ Apparently to wash away his "sins" as related in (**Udaka Suddhika**) **Saṅgārava S** (S 7.21,11/1:182), SD 79.3.

⁵⁴ This passage on the other-tormentor recurs as here in **Kandaraka S** (M 51,9/1:343), SD 32.9; **Apaṇṇaka S** (M 60,37/1:412), SD 35.5; **Ghoṭa,mukha S** (M 94,10/2:161), SD 77.2.

⁵⁵ "Goat butcher," Ce Ee Se *orabbhiko*; Be *orambhiko*; from *urabbha*, "sheep." Comys: "a killer of sheep" (*urabbha,ghātaka*, ThA 204); *urabbhā* are rams, wild goats; *orabbhika* is one who kills goats (*urabbhā vuccanti eḷakā*; *urabbhe hanatīti orabbhiko*, PugA 244); but *orabbhika* or *urabbhika* tr as "goat-butcher."

⁵⁶ Only Be adds here "a cattle slaughterer" (*go,ghātako*).

performs any such bloody deeds.⁵⁷

It is in this way, bhikshus, that a person is one who torments others, intent on tormenting others.

(3) ONE WHO TORMENTS BOTH HIMSELF AND OTHERS

4 And how, bhikshus, is a person one who **both torments himself**, intent on self-torment, **and torments others**, intent on tormenting others?⁵⁸

4.2 Here, bhikshus, some person is a head-anointed kshatriya rajah or a wealthy brahmin. Having had a new sacrificial shrine-hall⁵⁹ built to the east of the city, and having shaven off his hair and beard, dressed himself in rough hide, and greased his body with ghee and oil, scratching his back with a deer's horn, he enters the sacrificial shrine together with his chief queen and his brahmin purohit [high priest].

4.3 There he lies down on grass spread out on the bare ground.⁶⁰

The king lives on the milk in the first teat of a cow with calf of the same colour, while the chief queen lives on the milk in the second teat, and the brahmin purohit lives on the milk in the third teat.

The milk of the fourth teat they pour into the fire, and the calf lives on what is left.

4.4 He says thus:

'Let so many bulls be slaughtered for sacrifice,
let so many bullocks be slaughtered for sacrifice,
let so many heifers be slaughtered for sacrifice,
let so many goats be slaughtered for sacrifice,
let so many sheep be slaughtered for sacrifice,
let so many trees be felled for the sacrificial posts,
let so much grass be cut for the sacrificial grass.' [208]

4.5 And then his slaves, messengers and servants make preparations, weeping with tearful faces, being goaded on by threats of punishment and by fear.⁶¹

4.6 It is in this way, bhikshus, that a person is one who **both torments himself, intent on self-torment and torments others, intent on tormenting others.**

THE FRUITS OF RECLUESHIP

(4) ONE WHO TORMENTS NEITHER HIMSELF NOR OTHERS

5 And how, bhikshus, is a person one who **neither torments himself**, not intent on tormenting himself, **nor torments others**, not intent on tormenting others;⁶²

⁵⁷ "Any such bloody deeds," *ye ... keci kurūra, kammantā*. *Kurūra* means "ferocious, harsh, pitiless, cruel, bloody, raw."

⁵⁸ This passage on the self-tormentor and the other-tormentor recurs, as here, in **Kandaraka S** (M 51,10/1:343), SD 32.9; **Apaṇṇaka S** (M 60,38/1:412), SD 35.5; **Ghoṭa, mukha S** (M 94,11/2:161), SD 77.2.

⁵⁹ *Santhāgāra*, assembly hall; Comys gloss as *yañña, sālā*, sacrificial pavilion (MA 3:12; AA 3:185), *yaññ'āgāra*, sacrificial hall (AAT:Be 2:360).

⁶⁰ *bhūmiyā harit'upalittāya*, lit "on the ground smeared with green."

⁶¹ Cf **Kūṭa, danta S** (D 5/1:127-149), SD 22.8. Cf also **(Pasenadi) Yañña S** (S 3.9/1:75 f), SD 22.11.

⁶² This passage on the non-tormentor of self or of others recurs as here in **Kandaraka S** (M 51,11-28/1:344-348), where Pessa explains why he prefers on the 4th kind of person (SD 32.9); **Apaṇṇaka S** (M 60,39-56/1:412 f), SD 35.5; **Ghoṭa, mukha S** (M 94,12/2:16'), SD 77.2.

[REFRAIN:]

neither tormenting himself nor tormenting others,

*he dwells here and now hunger-free, quenched, cooled, abides enjoying bliss,
by becoming divine himself [becoming Brahmā himself]?⁶³*

Turning to the Dharma

6 ⁶⁴Here, bhiksus, there arises in this world **the Tathāgata** [the Buddha thus come], an arhat, fully self-awakened, accomplished in knowledge and conduct, well-farer, knower of worlds,⁶⁵ unexcelled trainer of tamable persons, teacher of gods and humans, awakened, blessed.

6.2 Having realized with his own direct knowledge, this world with its devas, Māra and Brahmā, this generation with its recluses and brahmins, its rulers⁶⁶ and people, he makes it known to others.

He teaches **the Dharma** that is good in the beginning, good in the middle, good in the end,⁶⁷ endowed with meaning and phrasing.

He proclaims the holy life that is wholly complete and pure.⁶⁸

6.3 A householder or householder's son or one born in some other clan hears this Dharma.

7 He then gains **faith**⁶⁹ in the **Tathagata** and reflects thus:

'The household life is stifling, a dusty path.⁷⁰ The life of renunciation is like the open air.⁷¹

It is not easy living in a house to practise the holy life completely, in all its purity, like a polished conch-shell.

What if I were to shave off my hair and beard, put on the saffron robes, and go forth from the household life into homelessness?'

⁶³ In this refrain [§1.2], the arhat is meant. To stress that the Buddha does not torment himself nor anyone else, he next describes the path of practice by which he himself arrives at awakening.

⁶⁴ §§6-7 forms the renunciation pericope: see (**Ānanda**) **Subha S** (D 10,1.7) n, SD 40a.13.

⁶⁵ Comy mentions the 3 worlds—that of space (*okāsa*), that of beings (*satta*), that of formations (*saṅkhāra*)—and says that here, the world of beings (*satta,loka*) is meant (Vism 7.37/204 f; DA 1:173 f; MA 1:397, 2:200). For details, see **Rohitassa S** (S 2.26/1:61 f) in SD 7.1 Intro.

⁶⁶ *Deva*, here in the sense of “gods by convention” (*sammatti,deva*), ie, kings or rulers. The other 2 types of *deva* are “gods by rebirth” (*upapatti,deva*) and “gods by purification” (*visuddhi,deva*), ie, the buddhas, pratyeka-buddhas and arhats. (Nc 307, KhpA 123). See §2 & n where the voc “your majesty” is *deva*.

⁶⁷ “Good in the beginning ... in middle ... in the end,” means that the Buddha’s teaching comprises the 3 trainings—in moral virtue, in mental cultivation, and in wisdom—all of which are good since they train us in the wholesome. The teaching is also good in the sense of being valid and efficacious at all times: the past, the present and the future.

⁶⁸ This para is part of the renunciation pericope: for refs, see (**Ānanda**) **Subha S** (D 10,1.7) n, SD 40a.13. For an explanation of this *sāsana* pericope, see SD 40a.1 (8.1.2). Cf **Nagarōpama S** (A 7.63,23.2), SD 52.13.

⁶⁹ On the 2 kinds of faith, see **Kandaraka S** (M 51,13) n, SD 32.9.

⁷⁰ *Sambādho gharavāso rajā,patho*. There is a wordplay on *sambādha*, “crowded, stifling, narrow, full of hindrances,” which also refers to the sexual organ, male (V 1:216, 2:134) or female (V 4:259; Sn 609; J 1:61, 4:260). *Rajā,patha*, “a dusty path,” here refers to “the dust of passion,” and to “the path of returning” (*āgamana,patha*), ie rebirth (DA 1:180,17 = MA 2:179,20; UA 237,27).

⁷¹ *Sambādho gharāvāso rajā,patho, abbhokāso pabbajjā* (see prec n). This is stock: **Mahā Saccaka S** (M 36,12/-1:240,20), SD 49.4; **Mahā Taṇhā Saṅkhaya S** (M 38,32/1:267,24), SD 7.10; **Kandaraka S** (M 51,13/1:344,30), SD 32.9; **Saṅgārava S** (M 100,9/2:211,29), SD 10.9; **Deva,daha S** (M 101,31/2:226,8), SD 18.4; **Cha-b,bisodhana S** (M 112,12/3:33,8), SD 59.7; **Danta,bhūmi S** (M 125,14/3:134,2), SD 46.3; **Cīvara S** (S 16.11,14/2:219,25), SD 77.5; **Thapati S** (S 55.6,18+22/5:350,23, 351,21), SD 42.7; **Attan,tapa S** (A 4.198,7/2:208,23) = (Pug 4.24/57,12), SD 56.7; **Upāli S** (A 10.99,5/5:204,17), SD 30.9.

7.2 In due course, he abandons all his pile of wealth, little or great,⁷²
and circle of relatives, small or large,
shaves off his hair and beard, puts on the saffron robes,
and **goes forth** from the household life into homelessness.

(A) MORAL VIRTUE
THE LESSER SECTION ON MORAL VIRTUE⁷³

Purity of body

8 Having thus gone forth, he is accomplished in **the training**, along with the livelihood of monks.

8.2 THE PRECEPTS

(1) Having abandoned the destruction of life, he abstains from destroying life.
He dwells with rod and weapon laid down, conscientious,⁷⁴ merciful,
compassionate for the welfare of all living beings.

(2) Having abandoned the taking of the not-given, he abstains from taking the not given.
He takes only what is given, accepts only the given; lives not by stealth but by means of a pure mind.

(3) Having abandoned incelibacy, he lives a celibate life,⁷⁵ living apart, abstaining from coupling, the way of the village.⁷⁶

Purity of speech

(4) Having abandoned false speech, he abstains from false speech.
He speaks the truth, the **truth** is his bond,⁷⁷ trustworthy, reliable, not a deceiver of the world.⁷⁸

(5) Having abandoned divisive speech, he abstains from divisive speech.
What he has heard *here*, he does not tell *there* to break those people apart from these people here.
What he has heard *there*, he does not tell *here* to break these people apart from those people there.
Thus reconciling those who have broken apart or consolidating those who are united,
he loves **concord**, delights in concord, enjoys concord, speaks words conducive to concord.⁷⁹

⁷² On the accumulation of wealth, cf **Mahā Parinibbāna S** (D 16,1.23-24/2:85 f).

⁷³ This section [33] as at **Brahma,jāla S** (D 1,8-27/1:4-11), **Mahā Taṇhā,saṅkhaya S** (M 37,33-39/1:267-270), SD 7.10; cf **Sāleyyaka S** (M 41,7-14/1:287), **Kandaraka S** (M 51,14-19/1:345-7), **Cha-b,bisodhana S** (M 112,13-17/3:33-36); also A 2:208, 4:249; Pug 56.

⁷⁴ *Lajjī*, “feel shame, modest”, explain in the Comy on S 1:73 as “one who has moral shame (*hiri*) and moral fear (*ottappa*).” Opp *alajjī*, shameless.

⁷⁵ *Brahma,cariya* is the supreme conduct or holy life, ie celibacy. Dīgha Comy points out that it involves abstaining from other forms of erotic behaviour besides intercourse (DA 1:73).

⁷⁶ *Gāma,dhamma*, ie the way of the householder, vulgar (in the sense of being associated with the masses) (MA 2:206 = DA 1:72). See **Gavesī S** (A 5.180,17) n, SD 47.15.

⁷⁷ “The truth is his bond,” *sacca,sandha*. Comy glosses as *saccena saccaṃ sandahati*, “he joins truth with truth” (MA 1:206 = DA 1:73).

⁷⁸ *Sacca,vādī sacca,sandho theto paccayiko avisarṃvādako lokassa*. This line as in **Lakkhaṇa S** (D 30,2.16/3:170), SD 36.9.

⁷⁹ These 2 lines: *Iti samaggānaṃ vā bhettā, bhinnānaṃ vā anuppadātā, vagg,ārāmo, vagga,rato, vagga,nandī, vagga,karaṇiṃ vācaṃ bhāsītā hoti*. This para is stock, eg **Sāleyyaka S** (M 41,9/1:286 f), SD 5.7 & **Sevitabbāsevitabba S** (M 114,6.7/3:49), SD 39.8.

- (6) Having abandoned abusive speech, he abstains from abusive speech.
He speaks words that are gentle, pleasant to the ear,
loving, touching the heart, urbane, delightful and **pleasing** to the people.⁸⁰
- (7) Having abandoned idle chatter, he abstains from idle chatter.
He speaks at the right time, speaks what is true, speaks on the beneficial [the good].⁸¹
He speaks on the Dharma [teaching]⁸² and the Vinaya [discipline].⁸³
He speaks words worth treasuring, timely, well reasoned, well measured, **connected with the goal**.⁸⁴
- (8) He abstains from damaging seeds and plant life.⁸⁵

Novice's precepts 6-10

- (9) He eats only once a day, abstaining from the evening meal and from food at improper times.⁸⁶
- (10) He abstains from dancing, singing, music and from watching shows.⁸⁷
- (11) He abstains from wearing garlands and from beautifying himself with scents and make-up.⁸⁸
- (12) He abstains from high and luxurious beds and seats.⁸⁹
- (13) He abstains from accepting gold and silver [money].⁹⁰

Avoiding worldliness

- (14) He abstains from accepting uncooked [raw] grain.
- (15) He abstains from accepting raw meat.⁹¹
- (16) He abstains from accepting women and girls.
- (17) He abstains from accepting male and female slaves.
- (18) He abstains from accepting goats and sheep.
- (19) He abstains from accepting fowl and pigs.

⁸⁰ *Yā sā vācā nelā kaṇṇa, sukhā pemaṇiyā hadayaṇ, gamā porī bahu.jana, kantā bahu.jana, manāpā tathā, rūpim vācam bhāsītā hoti.*

⁸¹ *Kāla, vādī bhūta, vādī attha, vādī.* Comy glosses *attha, vādī*, as that he speaks about what is connected with the spiritual goal here and now, and hereafter (MA 2:208; DA 1:76). However, here, I have rendered *attha* as “the beneficial, the good (incl the goal),” which fits the flow of ideas better. As *attha* (as “goal”) appears at the end of this stock passage, I have rendered this closing word as “the goal,” which seems more fitting.

⁸² He speaks on the 9 supramundane things (*nava lok'uttara, dhamma*) (MA 2:208 = DA 1:76), ie the 4 paths, 4 fruitions, nirvana (Dhs 1094).

⁸³ *Dhamma, vādī vinaya, vādī.* The disciplines of restraint (*saṃvara*) (of the senses) and of letting go (*pahāna*) (of defilements) (MA 2:208 = DA 1:76). We can also connect *attha, vādī* (in the prec line) here, as alt have “He speaks on meanings, he speaks on teachings, he speaks on the discipline.”

⁸⁴ *Nidhāna, vatiṃ vācam bhāsītā kālena sāpadesaṃ pariyanta, vatiṃ attha, saṃhitam.* *Pariyanta, vati* means “within limits, well defined.” On “the goal” (*attha*), see n on “speaks on the beneficial” above here.

⁸⁵ Curiously, this replaces the precept against intoxicants, which is omitted. As at D 1:10. On *bija, gāma, bhūta, -gāma*, see Pāc 11 (V 4:34); see also D 1:5; MA 2:208.

⁸⁶ “Improper times” means between noon and the following dawn (V 1:83, 4:86); cf S 5:470; A 1:212; Kvu 2.6.

⁸⁷ A *dukkaṭa* (wrong-doing) offence for monks (V 2:108); a *pācittiya* for nuns (V 4:267). Cf D 1:6, Kvu 2.7.

⁸⁸ Cf Kvu 2.8.

⁸⁹ See Pāc 87; V 1:192, 2:163; D 1:7; A 1:181. Comy says that the “high beds” are those that exceed the prescribed measurements and the “large beds” are those that are not allowable (MA 2:209).

⁹⁰ See Nissagīya 18 (V 3:236 ff); Kvu 2.10. For detailed discussion, see **Money and Monastics**, SD 4.19-23.

⁹¹ “Raw meat.” See V 3:208 where the nun Uppala.vaṇṇā prepares or roasts meat before offering to the Buddha.

- (20) He abstains from accepting elephants, cattle, horses and mares.
 (21) He abstains from accepting fields and lands [landed property].⁹²
 (22) He abstains from running messages [errands].⁹³
 (23) He abstains from buying and selling.
 (24) He abstains from dealing with false scales, false metals⁹⁴ and false measures.⁹⁵
 (25) He abstains from bribery, deception and fraud.
 (26) He abstains from wounding, executing, imprisoning, highway robbery, plunder and violence.⁹⁶

(B) MENTAL CULTIVATION

Contentment

10 He is content with robes to protect his body and with almsfood to maintain his belly, and wherever he goes he sets out taking only these⁹⁷ with him.

10.2 Just as a bird, wherever it goes, **[210]** flies with its wings as its only burden, so, too, bhikshus,

he is content with robes to protect his body⁹⁸ and with almsfood to sustain his belly, and wherever he goes, he takes only these with him.⁹⁹

10.3 Possessing **this aggregate of noble virtue**, he experiences within himself a blameless joy.¹⁰⁰

⁹² The Buddha however accepted land from rajahs like Bimbisāra and Pasenadi, and others like Anāthapiṇḍika and Visākhā, which were all received in the name of the sangha. What is connoted here is accepting land on a personal basis.

⁹³ "Running messages." See D 1:8; S 3:239.

⁹⁴ "False metals," *kaṃsa, kūṭa*. See Nun's Nis 11, 12 & n at V:H 3:230. Comy however says that *kaṃsa* refers to a bronze bowl with a veneer of golden colour presented as a golden bowl to mislead others. (MA 2:210 = DA 1:79).

⁹⁵ Comys mention 3 methods: *hadaya, bheda* ("heartbreak"), used in measuring ghee, oil, etc; *sikhā, bheda* ("heap break"), used in measuring sesamum, husked rice, etc; *rajju, bheda* ("cord break"), used in measuring fields and sites (MA 2:210 = DA 1:79). *Sikhā* refers to a pyramid-shaped heap of grain on a tray of prescribed measurements.

⁹⁶ Dīgha Comy says that they kidnap victims by hiding in the snow and by hiding in a thicket (DA 1:80).

⁹⁷ "These," ie the 8 requisites (*aṭṭha parikkhāra*): a small razor (*khuddaka, vāsi*), needle (*sūci*), water-strainer (*parissāvana*), almsbowl (*patta*) with a shoulder-strap, the triple robe (*ti, cīvara*), belt (*kāya, paṭibandha*) (MA 2:213 = DA 1:297; DA 1:206 = J 1:65; DhA 2:61; J 4:342, 5:254). Explained in detail at DA 1:206 f.

⁹⁸ As in **Sāmañña, phala S** (D 2,66/1:71).

⁹⁹ This whole section (Contentment) up to here as in "the mental development" section of **Sāmañña, phala S** (D 2,66/1:71).

¹⁰⁰ "A blameless joy," *anavajja, sukham*. Comy: "He experiences within himself a blameless, faultless, wholesome bodily and mental happiness accompanied by such phenomena as non-remorse, gladness, rapture, and tranquillity, which are based on moral virtue as their proximate cause" (DA 1:183); "a happiness free from faults" (*niddosa, -sukha*, MA 2:214 = AA 3:198). Evidently, this joy arises on account of being free from the fear of being blamed of moral faults. Cf *avyāseka, sekha* below [§16]. See Intro (5).

Sense-restraint

11¹⁰¹ (1) When he sees a form with **the eye**, he does not grasp at any sign or detail by which, as long as he dwells unrestrained in that eye-faculty, bad unwholesome states of covetousness and displeasure¹⁰² would overwhelm him, to that extent he keeps himself restrained.

He guards the restraint of the eye-faculty; he commits himself to the restraint in the eye-faculty.

(2) When he hears a sound with **the ear**, he does not grasp at any sign or detail by which, as long as he dwells unrestrained in that ear-faculty, bad unwholesome states of covetousness and displeasure would overwhelm him, to that extent he keeps himself restrained.

He guards the restraint of the ear-faculty; he commits himself to the restraint in the ear-faculty.

(3) When he smells a smell with **the nose**, he does not grasp at any sign or detail by which, as long as he dwells unrestrained in that nose-faculty, bad unwholesome states of covetousness and displeasure would overwhelm him, to that extent he keeps himself restrained.

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

(4) When he tastes a taste with **the tongue**, he does not grasp at any sign or detail by which, as long as he dwells unrestrained in that tongue-faculty, bad unwholesome states of covetousness and displeasure would overwhelm him, to that extent he keeps himself restrained.

He guards the restraint of the tongue-faculty; he commits himself to the restraint in the tongue-faculty.

¹⁰¹ This whole para: *So cakkhunā rūpaṃ disvā na nimitta-g, gāhī hoti nānuvyañjana-g, gāhī. Yatvādhikaraṇaṃ enaṃ cakkhu'ndriyaṃ asaṃvutaṃ viharantaṃ abhijjhā, domanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvārāya paṭipajjati, rakkhati cakkhu'ndriyaṃ, cakkhu'ndriye saṃvaram āpajjati.* On *Na nimitta-g, gāhī hoti nānuvyañjana-g, gāhī*, lit “he is not one who grasps at a sign, he is not one who grasps at a detail [a feature],” see SD 19.14. Comys say that “**sign**” (*nimitta*) here refers to a grasping arising through one’s sensual lust (*chanda, rāga, vasena*) or on account of merely one’s view (*diṭṭhi, matta, vasena*); “**detail**” (*anuvyañjana*) here refers to finding delight by grasping at another’s limb or body part (eyes, arms, legs, etc) (Nm 2:390; Nc 141, 141; DhsA 400, 402; cf MA 1:75, 4:195; SA 3:4, 394; Nc 1:55; DhA 1:74). On other meanings of *nimitta*, see SD 13 §3.1a.

¹⁰² “Covetousness and displeasure,” *abhijjhā, domanassā*, which Walshe (1995:335 & n632) renders as “hankering and fretting for the world”; alt tr “covetousness and displeasure” or “longing and loathing.” MA says that longing and displeasure signify the first 2 hindrances—sensual desire and ill will—principal hindrances to be overcome for the practice to succeed. They thus represent the contemplation of mind-objects, which begins with the 5 hindrances. Cf M 39,13/1:274 (SD 10.13); see also **Mahā Satipaṭṭhāna S** (D 22,13) and **Satipaṭṭhāna S** (M 10,36) on how to deal with the hindrances in one’s meditation (SD 13). The monk effects the abandoning of the hindrances by the contemplations of impermanence, fading away (of lust), cessation (of suffering) and letting go (of defilements), and thus comes to look upon the object with equanimity. On *abhijjhā, domanassa*, there is an interesting related passage from **Pubba or Pubb’eva Sambodha S** (A 3.101): “Bhikshus, before my awakening, when I was still a bodhisattva, this thought occurred to me ... ‘Whatever physical and mental joy (*sukha, somanassa*) there is in the world, that is the gratification (*assāda*) in the world; that the world is impermanent, suffering and of the nature to change, that is the disadvantages (*ādīnava*) in the world—the removal and abandoning of desire and lust for the world, that is the escape from the world.’” (A 3.101/1:258).

(5) When he feels a touch with **the body**, *he does not grasp at any sign or detail* by which, as long as he dwells unrestrained in that body-faculty, *bad unwholesome states of covetousness and displeasure would overwhelm him, to that extent he keeps himself restrained.*

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

(6) When he cognizes an object with **the mind**, *he does not grasp at any sign or detail* by which, as long as he dwells unrestrained in that mind-faculty, *bad unwholesome states of covetousness and displeasure would overwhelm him, to that extent he keeps himself restrained.*

He guards the restraint of the mind-faculty; he commits himself to the restraint in the mind-faculty.¹⁰³

[11.2 Possessing **this noble sense-restraint**, he experiences within himself pure joy.]¹⁰⁴

Clear knowing

12 While going forward and returning,
While looking toward and looking away,
While bending and extending his limbs,
While carrying his outer robe, his upper robe and his bowl,
While eating, drinking, chewing and tasting,
While voiding and peeing,
While walking, standing, sitting, asleep, awake,
talking or remaining silent,

he acts with clear knowing.¹⁰⁵
he acts with clear knowing.
he acts with clear knowing.

he acts with clear knowing.

[Possessing this aggregate of noble clear knowing, he experiences within himself pure joy.]¹⁰⁶

ATTAINING THE DHYANAS

Overcoming the 5 mental hindrances¹⁰⁷

13 Possessing this aggregate of noble virtue¹⁰⁸ and this aggregate of noble sense-restraint and this aggregate of noble mindfulness and clear knowing,¹⁰⁹ he resorts to **a secluded dwelling**:

¹⁰³ D 2,64/1:70, 10,2.2/1:207, 33,1.11(10)/3:225; M 27,15/1:180, 33,20/1:223, 38,35/1:269, 51,16/1:346, 53,8/-1:355, 94,18/2:162, 101,33/2:226; S 35.120/4:104, 35.239/4:176; A 3.16/1:113, 4.14/2:16, 4.37/2:39, 4.164/2:152 (×4), 4.198,11/2:210, 5.76,12/3:99 f, 5.140,11/3:163, 10.99,6/5:206, 11.18,23/5:351. For a study, see SD 9.14.

¹⁰⁴ So *iminā ariyena indriya samvarena samannāgato ajjhataṃ avyāseka, sukhaṃ paṭisamvedeti*: appears in . Cf **Sāmañña,phala S** (D 2,63/1:70), SD 8.10. The word *avyāseka* (or *abyāseka*) means “pure, inmixed, not sensual.” This pure joy (*avyāseka, sukha*) arises from meditation and mindfulness: also at §17 below; cf *anavajja, sukha* [§15].

¹⁰⁵ “He acts with clear knowing,” *sampajāna, kāri*, lit “he is one who works with clear knowing.” **Sāmañña,phala S** (D 2,67/1:71) reading: *sati, sampajāna, kāri*, “he acts with mindfulness and clear knowing,” so too below here [§36]. As in **Mahā Satipaṭṭhāna S** (D 22,4/2:293) = **Satipaṭṭhāna S** (M 10,8/1:57).

¹⁰⁶ “Pure joy,” *avyāseka, sukhaṃ* [vl *avyāseka, sukhaṃ*]: see §11.2 n. This line appears in **Kandaraka S** (M 51,17), SD 32.9.

¹⁰⁷ Most of this section as in **Satipaṭṭhāna S** (M 10,36/1:60), SD 13.3. For related parables, see **Mahā Assa, pura S** (M 39,12-18/1:274 f), SD 10.13.

¹⁰⁸ Here Be adds: “and possessing this noble aggregate of contentment” (*imāya ca ariyāya santuṭṭhiyā samannāgato*).

¹⁰⁹ As in **Sāmañña,phala S** (D 2,67/1:71).

a forest, the foot of a tree, a mountain, a glen, a hillside cave, a charnel ground, a jungle grove, the open air, a heap of straw.¹¹⁰

13.2 Returning from his almsround, after his meal, he sits down, crosses his legs, holds his body upright [erect], and establishes mindfulness before him.¹¹¹

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

He cleanses his mind of *covetousness*.

(2) Abandoning **ill will and anger**, he dwells with a mind devoid of ill will and anger, caring for the welfare of all living beings.

He cleanses his mind of *ill will and anger*.

(3) Abandoning **sloth and torpor**, he dwells with a mind devoid of sloth and torpor, mindful, alert, perceiving light.

He cleanses his mind of *sloth and torpor*.

(4) Abandoning **restlessness and worry**, he dwells undisturbed, his mind inwardly stilled.

He cleanses his mind of *restlessness and worry*.

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

He cleanses his mind of *doubt*.

The 4 dhyanas

14 Having abandoned the 5 mental hindrances, impurities of the mind that weaken wisdom, quite detached from sense-objects,¹¹² detached from unwholesome mental states, he enters and remains in **the 1st dhyana**, accompanied by initial application and sustained application, accompanied by zest and happiness born of seclusion (that is, samadhi).¹¹³

(2) Furthermore, bhikshus, with the stilling of initial application and sustained application, by gaining inner tranquillity and oneness of mind,

¹¹⁰ "He seeks out ... a heap of straw," see **Mahā Assapura S** on wakefulness (M 39,12/1:274) & **Gaṇaka Moggallāna S** (M 107,8/3:3).

¹¹¹ Comy. He applies mindfulness towards his meditation subject; or he sets it up in the region of the mouth. As such, it is said in the Vibhaṅga: "This mindfulness is set up, set up well, at the tip of the nose or at the sign of the mouth" (Vbh §537/252). NṬ: The "sign of the mouth" (*mukha, nimitta*) is the middle region of the upper lip, against which the air strikes when it comes out of the nose.

¹¹² On the tr of *kāmā* (pl) here, see SD 8.4 (5.1.1.1).

¹¹³ "Born of solitude," *viveka, ja*; ie, it is the result of the removal of the hindrances. On the 3 kinds of solitude, see **The body in Buddhism**, SD 29.6a (1.5). "One-pointedness of mind" is inherent in this solitude under the right conditions. On the omission of "one-pointedness of mind" (*cittassa ek'aggatā*) and "stillness" (*samādhi*) here, see **The layman and dhyana**, SD 8.5. For other details, see **Sāmañña, phala S** (D 2,77) nn (SD 8.10).

he enters and remains in **the 2nd dhyana**,
 free from initial application and sustained application,
 accompanied by zest and happiness born of concentration.¹¹⁴

(3) Furthermore, bhikshus, with the fading away of zest, he dwells equanimous,
 mindful and clearly knowing, and experiences happiness with the body.

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

(4) Furthermore, bhikshus, with the abandoning of joy and abandoning of pain,¹¹⁵
 and with the earlier disappearance of pleasure and displeasure,
 attains and dwells in **the 4th dhyana** that is neither painful nor pleasant,
 and with mindfulness fully purified by equanimity.¹¹⁶

THE 3 KNOWLEDGES¹¹⁷

(1) The knowledge of the recollection of past lives [rebirth]

15 [15] With his concentrated mind thus purified, and bright, unblemished, free from defects,¹¹⁸
 pliant, malleable, steady and utterly unshakable,

he directs it to **the knowledge of the recollection of past lives**.¹¹⁹

He recollects manifold past existence,

that is to say, one birth, two births, three births, four births, five births,
 ten births, twenty births, thirty births, forty births, fifty births,
 one hundred births, one thousand births, one hundred thousand births,
 many aeons of cosmic contraction, many aeons of cosmic expansion,
 many aeons of cosmic contraction and expansion, thus:

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

¹¹⁴ The 2nd dhyana is known as “the noble silence” (*ariya, tuṅhī, bhāva*) because within it initial application and sustained application (*vitakka, vicāra*) cease, and with their cessation, speech cannot occur (S 2:273); cf S 4:293 where *vitakka* and *vicāra* are called verbal formation (*vacī, saṅkhāra*), the mental factors responsible for speech. In **Ariya Pariyesanā S** (M 1:161), the Buddha exhorts the monks when assembled to “either speak on the Dharma or observe the noble silence” (ie either talk Dharma or meditate).

¹¹⁵ “Joy ... pain,” *sukha ... dukkha*: this refers to *physical* feelings. The next phrase—“pleasure and displeasure,” *domanassa ... somanassa*—refers to *mental* feelings, transcended earlier. Mental feelings must be overcome first so that the mind is not distracted by itself, as it were. Then, all the other feelings (arising from the physical sense-contacts) are transcended. On the significance of this, see **Sall’atthana S** (S 36.6/4:207-210), SD 5.5.

¹¹⁶ Here, **Vibhaṅga** gives 3 factors of the 4th dhyana—equanimity (*upekhā*), mindfulness (*sati*) and one-pointedness of mind (*cittassa ek’aggatā*)—according to the Sutta analysis (Vbh 261), and 2 factors—equanimity and one-pointedness of the mind—according to the Abhidhamma analysis (Vbh 164; Vism 4.183/165). See also **Sāmañña, phala S** (D 2,83/1:75), SD 8.10 & **Dhyana**, SD 8.4 (5.4).

¹¹⁷ These passages on the 3 knowledges [§§15-17] recur respectively at **Kandaraka S** (M 51,24-26/1:347 f), SD 32.9 & **Ti,kaṇṇa S** (A 3.58,4-5/1:164 f), SD 94.5.

¹¹⁸ *Upakkilesa*: to be distinguished from *kilesa*, “defilement.” Perhaps the 10 “imperfections of insight” listed in Vism 20.105 ff are meant here, but potential hindrances at a certain stage of insight meditation. (Walshe)

¹¹⁹ *Pubbe, nivāsanānussati*, lit “recollection of past abiding [existence].” The remainder of this is expanded into 4 sections in **Brahma, jāla S** (D 1,1.31-34/1:13-), SD 25.3(76.3) and 3 sections in **Sampasādaniya S** (D 27,15-17/3:107-112), SD 10.12. In both cases, each explains how the eternalist view arose.

Such was my food, such my experience of joy and pain, such the end of my life.
 Passing away from that state, I re-arose there.
 There, too, I had such a name, belonged to such a clan, had such an appearance.
 Such was my food, such my experience of joy and pain, [M 1:348] such my life-span.
 Passing away from that state, I re-arose here.’

Thus,¹²⁰ bhikshus, he recollects his manifold past lives in their modes and details.

(2) The knowledge of how beings fare according to karma

16 *With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady and utterly unshakable,*
 he directs it to **the knowledge of the passing away and re-arising of beings.**¹²¹
 He sees—by means of **the divine eye** [clairvoyance],¹²² purified and surpassing the human—
 beings passing away and re-arising,
 and he knows how they are inferior and superior, beautiful and ugly, fortunate and unfortunate,
 in the heavens, in the suffering states, faring in accordance with their karma:
 ‘These beings, alas, sirs—who were endowed with bad conduct of body, speech, and mind,
 who reviled the noble ones,
 held wrong views and undertook actions under the influence of wrong views—
 with the body’s breaking up, after death,
 have re-arisen in a plane of misery, a bad destination, a lower realm, in hell.
 But these beings, sirs—who were endowed with good conduct of body, speech, and mind,
 who did not revile the noble ones,
 who held right views and undertook actions under the influence of right views—
 with the body’s breaking up, after death, have reappeared in a happy destination, in heaven.’
 Thus, *by means of the divine eye, thus purified, surpassing the human,*
 he sees beings passing away and re-arising, and understands how they fare according to their karma.

(C) DEVELOPMENT OF WISDOM

(3) The knowledge of the destruction of mental influxes

17 *With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady and utterly unshakable,*
 the monk directs it to **the knowledge of the destruction of the mental influxes.**¹²³

¹²⁰ *Iti.*

¹²¹ *Cutūpapāta ñāṇa*, or “knowledge of rebirth according to karma” (*yathā,kammūpaga ñāṇa*), or “the divine eye” (*dibba,cakkhu*): see foll n.

¹²² *Dibba,cakkhu*, clairvoyance, not to be confused with the Dharma-eye (*dhamma,cakkhu*) (see n in §104). On the relationship of this knowledge to the 62 grounds for wrong views, see **Brahma,jāla S** (D 1), SD 25.3 (76.3). See prec n.

¹²³ *Āsava-k,khaya,ñāṇa*. The term *āsava* (lit “cankers”) comes from *ā-savati* “flows towards” (ie either “into” or “out” towards the observer). It has been variously translated as taints (“deadly taints”, RD), corruptions, intoxicants, biases, depravity, misery, bad (influence), or simply left untranslated. The Abhidhamma lists 4 *āsava*: the influx of (1) sense-desire (*kām’āsava*), (2) (desire for eternal) existence or becoming (*bhav’āsava*), (3) wrong views (*diṭṭh’-āsava*), (4) ignorance (*avijjāsava*) (D 16,2.4, Pm 1.442, 561, Dhs §§1096-1100, Vbh §937). These four are also known

Awakening

- 18 He understands, as it really is, 'This is suffering (*dukkha*);
 He understands, as it really is, 'This is the arising of suffering';
 He understands, as it really is, 'This is the ending of suffering';
 He understands, as it really is, 'This is the path to the ending of suffering'¹²⁴
- He understands, as it really is, 'These are mental influxes (*āsava*)';
 He understands, as it really is, 'This is the arising of influxes';
 He understands, as it really is, 'This is the ending of influxes';
 He understands, as it really is, 'This is the path to the ending of influxes.'¹²⁵

19 His mind, thus knowing, thus seeing,
 is released from the influx of *sensual desire*, the influx of *existence*, the influx of *ignorance*.¹²⁶
 With release, there is the knowledge, "Free!"¹²⁷

He understands thus:

"Destroyed is birth.
 The holy life has been lived.
 What needs to be done has been done.
 There is no more of this state of being."¹²⁸

Conclusion

20 [16] It is in this way, bhikshus, that a person is one who neither torments himself, not intent on tormenting himself, nor torments others, not intent on tormenting others—
 one who, since he **neither torments himself nor torments others**,
in this very life itself dwells hunger-free, quenched and cooled,
experiencing bliss, having himself become divine. [§1.2]

These, bhikshus, are the 4 kinds of persons found in the world."

as "floods" (*oghā*) and "yokes" (*yogā*). The list of three influxes (omitting the influx of views) [43] is probably older and is found more frequently in the Suttas (D 3:216, 33.1.10(20); M 1:55, 3:41; A 3.59, 67, 6.63). The destruction of these āsavas is equivalent to arhathood. See BDict under āsava.

¹²⁴ These 4 statements on suffering pose an interesting problem: they are not called "noble truths" here (nor in **Ariya,pariyesanā S**, M 26,43). Elsewhere, K R Norman (a non-Buddhist scholar) remarks that these 4 statements, which also likewise appear in **Mahā Saccaka S** (M 36,42/1:249), but are not referred to as the noble truths about suffering, "and since they appear to be subordinate to the four statements about the *āsavas*, it is possible that the statements about misery are a later addition [here], which led to a parallel, but inappropriate, set of 4 statements being evolved about the *āsavas*, to provide a symmetry" (Norman 1990:26). For a discussion on the formulation of the noble truths, see Norman 1982:377-91 & also Schmithausen 1981:205.

¹²⁵ As in **Ariya Pariyesanā S** (M 26,42), SD 1.11. On the application of the 4-noble-truth template to both *dukkha* and to *āsava* here, see Analayo 2003:224 n28 + SD 17.4 (8.4)

¹²⁶ See §17 n on "mental influxes."

¹²⁷ *Vimuttismim vimuttam iti ñāṇam hoti*, or "When free, there is the knowledge, it (the mind) is free." Note that the self is not addressed here. On "Free!" see SD 50.1 (3.1.2.2).

¹²⁸ *Nāparam itthatāya*: lit. "there is no more of 'thusness.'" See SD 53.1 (3.2.2).

— evaṃ —

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