SD 65.1

Pāṭaliya Sutta

The Discourse to Pāṭaliya | **S 42.13**
Or **Pāṭali Sutta** The Discourse to Pāṭali; **Manāpa Sutta** The Pleasing Discourse
Theme: Right view is truly having no views and living a wholesome life
Translated by Piya Tan 2009, 2012, ©2026

1 Sutta summary and significance

1.1 SUTTA SUMMARY

The Pāṭaliya Sutta (S 42.13) is a long discourse recording the Buddha's teachings to the headman Pāṭaliya on the nature of right view.[1] The Sutta has two main parts: the first deals with the accusation that the Buddha is a magician who converts others (I-II); and the second deals with Pāṭaliya's doubts after listening to diverse religious views (III-V).

1.2 SUTTA SIGNIFICANCE

1.2.1 In the 1st part, the Buddha carefully instructs Pāṭaliya, using various parables, to show that **right view** is not a matter of belief or even the truth of a proposition. In fact, here the Buddha actually "admits" that he *is* a "magician" who converts others using "conversion magic." The "magic" here, declares the Buddha, is that of moral virtue. The true religious life is not about beliefs or rituals but about cultivating moral conduct and a wholesome mind.

1.2.2 The 2nd part of the Sutta is similar in spirit to **the Kesa,puttiya Sutta** (A 3.65), which is addressed to a congregation, while in the Pāṭaliya Sutta the only interlocutor is Pāṭaliya, who complains that he is confused and doubtful as regards the various conflicting teachings of rival teachers. The Buddha says that he is rightly doubtful in such a situation, and declares that mental training or meditation is the way out of such doubting.

1.2.3 Moral training and mental cultivation, as we well know, are the bases for wisdom training, which leads to **right view**. In other words, right view is not a matter of belief or faith, or even religion, but a clear vision that is beyond doubt, calming and clearing the mind, and inspiring us with wholesome action. Pāṭaliya is convinced and goes for refuge.[2]

2 The nature of right view

2.1 VIEW AND VISION

2.1.1 "View" (*diṭṭhi*)

In a broader perspective, **the Pāṭaliya Sutta** (S 42.13) highlights the fact that **right view** (*sammā,diṭṭhi*) not only "corrects" wrong view (*micchā,diṭṭhi*) but transcends it. This Sutta is significant and interesting because it goes beyond the 6-point set of right views, that is to say (paraphrased)— [§39]

[1] S 42.13/4:340,23-29 @ SD 65.1.
[2] S 42.13/4:340-358 @ SD 65.1.

(1) giving has wholesome benefits;
(2) actions, good and bad, have potential results;
(3) this world and the hereafter exist;
(4) parents are the basis of a human family;
(5) rebirth happens even non-biologically; and
(6) spiritual development and liberation are possible.

On the other hand, the list of 6 points that are the opposite to the above—that is, **the wrong view pericope** [§38]—is presented not so much as a fiat of "wrong beliefs" that a Buddhist should not "believe" in, but rather as simply what the Buddha does *not* teach and what Buddhism rejects as being "unwholesome" acts.

2.1.2 "Vision" (*dassana*)

2.1.2.1 Clearly, the Pāṭali Sutta does not advocate more *views* either to prove right views or to disprove wrong views. We do not find any such philosophical explanation for either stand anywhere in the Nikāyas. In fact, the word "view" or ***diṭṭhi*** in itself often means *either* wrong view or right view. Wrong views are those attitudes that we should reject as being unhelpful for personal, social and spiritual development, and right views as those that conduce to human progress.

Hence, the operative verb here is not "believe" but understand, meaning one sees how things work by way of cause and effect. One's personal and spiritual task then is to understand how *when A arises B arises, and when A ends B ends*.[3] With this understanding, one has **faith** (*saddhā*) because one can trust (*vissāsa*) that things always work that way; hence, it is called "wise faith" (*avecca,pasāda*) or simply "joyful faith" (*pasāda*).

2.1.2.2 While a **view** is how one *thinks* one sees things, **vision** (*dassana*) is how one really "sees" or experiences true reality. While a view is constructed and coloured by past likes and dislikes arousing present lust and hatred respectively, vision is a direct awareness of the rise and fall of phenomena in the present. Whether such events are pleasant or not, one sees a familiar and fixed process at work. One who has vision is thus sure of how things turn out; there is a certainty of joy and peace in the here and now. One is then able to see nirvana; it is only a matter of time when one will taste it fully.

2.2 *DIṬṬHI* AND DHAMMA

2.2.1 "Good" and "wholesome"

2.2.1.1 One of the important functions of the polysemous term ***dhamma*** is to ensure that it is something "good" (*puñña*) and "wholesome" (*kusala*). "**Good**" (*puñña*) here means that one has respect for *the life, property, freedom, truth and happiness* of others and of oneself—this is the basis for the practice of the 5 precepts for cultivating moral virtue. This is the foundation for a good personal and social life, that is, the best that worldly conditions can give us.

[3] This is according to the fundamental rule or process of dependent arising (*paṭicca samuppāda*) known as ***idap,-paccayatā,*** "specific conditionality," the essence of causality. See **Bahu,dhātuka S** (M 115,11), SD 29.1a; **Ariya Pariyesanā S** (M 26,19), SD 1.11); **Dependent arising**, SD 5.16 (6).

2.2.1.2 "**Wholesome**" (*kusala*) means that we do not stop at merely "being good" but that we see and use moral virtue—which at best makes us "bodily cultivated" (*bhāvita,kāya*)—to cultivate the mind, to make it calm and clear, to become concentrated, so that we can direct it into seeing true reality. We are then said to be "mentally cultivated" (*bhāvita,citta*). Through a cultivated mind, we see *impermanence, suffering and nonself* (the characteristics of true reality); when that vision becomes more focused, we will then see nirvana itself, and attain it in due course.

2.2.2 Instrumental nature of *dhamma*

2.2.2.1 On a simple, practical level, ***dhamma*** has the sense of both the true and the good. **The true** brings and keeps humans together in worldly happiness; **the good** liberates one with personal and spiritual happiness. What is true and right keeps us happy together in this world, but we are still caught in the world's vicissitudes. The good and wholesome free us from what holds us to the world and what limits our mind. Either way, both worldly truth and spiritual good are of instrumental value; they have a higher purpose, that is, awakening, full freedom from both the world and how the world limits the mind. For this reason, we should not cling to what is "instrumental" so that we gain what is "intrinsic" (of the highest value) that is, awakening.

2.2.2.2 The instrumental nature of *dhamma* as the true and good is highlighted by the classic parable of **the raft** given in **the Alagaddûpama Sutta** (M 22), summarized thus:

There is a great stretch of water whose near shore is dangerous and the far shore is safe. There is neither ferry nor bridge across. So we put together a raft bound with grass, wood, branches and leaves. Supported by the raft, we exert ourself "with our hands and feet" [self-effort], and cross over. Having reached the safety of the far shore with the help of the raft "Let us *haul it onto dry land* or *set it adrift in the water*, and go wherever I wish."

> Bhikshus, having understood the parable of the raft, **you should abandon even Dharmas [the good], how much more so what are not-dharmas [the bad]!**[4]
>
> (M 22,13 f/1:134 f), SD 3.13

2.2.3 The parable of the raft

2.2.3.1 Important implications of the parable of the raft [2.2.2] can be seen in how by abandoning or letting go of one stage, the practitioner transcends to another; thus:

(1) one should reject wrong views (whatever ideas and acts that that are neither true nor good);
(2) one should cultivate right views (to calm and clear the mind to gain concentration).
(3) Letting go of the deepening concentration, one gains dhyana.
(4) One emerges from dhyana, and directs the super calm and clear mind to see true reality.
(5) Seeing true reality (letting go of the 3 fetters),[5] one attains streamwinning (to begin with).
(6) Progressively letting go of the other mental fetters, one goes on to attain once-returning, then non-returning and finally **arhathood**.

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[4] *Dhammā pi vo pahātabbā pag'eva adhammā*. For comy, see SD 3.13 (3.3), esp (3.3.2).

[5] The 3 fetters are: (1) self-identity view (*sakkāya,diṭṭhi*), (2) spiritual doubt (*vicikicchā*), and (3) attachment to rituals and vows (*sīla-b,bata,parāmāsa*). See **Abhabba Tayo,dhamma S** (A 10.76,6), SD 2.4; **Emotional independence**, SD 40a.8; SD 3.3 (5); SD 56.1 (4.4.1).

2.2.3.2 Two important points highlight this whole series of spiritual letting go. Firstly, in stages (1) and (2), there is **the letting go of all views**. Secondly, in the other 4 stages there is the letting go of an attained dharma (state) for a higher dharma, that is, to attain "**progressively higher distinction**" (*uḷāraṁ pubbenâparaṁ visesaṁ*)[6] or simply, "higher distinction" (*uḷāraṁ visesaṁ*).[7] This is the heart of the early Buddhist gradual way or spiritual progress signifying that, so long as one is not yet awakened, there is still "**something more to be done**" (*uttariṁ karaṇīyaṁ*).[8]

2.2.3.3 This progressive letting go is deeply significant since it refers to the singular spiritual acts that characterizes the whole of early Buddhist life and training short of awakening itself. This liberating spiritual act is called **renunciation** (*nekkhamma*). The bodhisattva Siddhattha's Dharma-centred life began with his historical renunciation of leaving the comfort of home life for a contemplative quest under the 2 teachers,[9] followed by 6 years of itinerant solitude and yogic asceticism.

Then, the bodhisattva mastered the highest meditative states possible—those of the formless dhyana of the base of nothingness[10] and of the base of neither-perception-nor-non-perception.[11] Since he could go no higher and fell back on to his old self after these meditations, he left those 2 teachers to go on his own mental quest. Then he went through 6 years of yogic self-mortification, including the breath-stopping meditation and depriving the body of food—he practised extreme asceticism to the point of utter emaciation and near-death.

2.2.3.4 The bodhisattva realized that extreme self-mortification yoga did not bring awakening because it was merely body-centred and a yogic tolerance of pain. The mind remained untouched and unliberated. Then, the recall of a childhood dhyanic experience[12] made him realize that his progress was stalled by a particular wrong view: like the yogis of his day, he thought that *all* pleasures were bad and unhelpful. However, even as a 7-year-old boy he tasted the bliss of the 1st dhyana and found it liberating: he felt totally and blissfully free from his body.

> Then, following on that mindfulness [memory],[13] I realized, 'That *is* the path to awakening!'
>
> Aggivessana, it occurred to me, "Why do I fear the pleasure that has nothing to do with sensual desires and unwholesome states?"[14]
>
> Aggivessana, it occurred to me,

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[6] **Dhamma,cetiya S** (M 89,12+18) SD 64.10; **Bhikkhuṇī Vāsaka S** (S 47.10,3) SD 24.2; **Ānâpāna,sati S** (M 118,2.2 + 6.2) SD 7.13.

[7] **Lohicca S** (D 12,55.2 passim), SD 34.8.

[8] See **(Ānanda) Subha S** (D 10,1.31 + passim), SD 40a.13; **Assa,pura S** (M 39,3.5/1:271), SD 10.13; **(Gaha,pati) Potaliya S** (M 54,14), SD 43.8; **Sevitabbâsevitabba S** (M 114), SD 39.8 (1.1.1.8); SD 51.17 (3.4.2.5).

[9] These 2 teachers were Āḷāra Kālama and Uddaka Rāmaputta (son of the teacher Rāma, whose method Siddhattha mastered).

[10] *Ākiñcaññ'āyatana,* the 3rd of the 4 formless dhyanas. See SD 1.7 (App 3).

[11] *N'eva,saññā,nâsaññ'āyatana,* the 4th of the 4 formless dhyanas and highest mundane meditative state. See SD 1.7 (App 3).

[12] On the 7-year-old Siddhattha's 1st dhyana experience: **Mahā Saccaka S** (M 36,31), SD 49.4.

[13] *Satânusāri viññāṇaṁ ahosi.* Comy says that "mindfulness" (*sati* or *sata*) here is the mindfulness of the in-and-out-breaths (MA 2:291). Anyway, it may well simply be "remembered" (*sata*) (PED: sata[2]).

[14] *Kiṁ nu kho ahaṁ tassa sukhassa bhāyāmi, yaṁ taṁ sukhaṁ aññatr'eva kāmehi aññatra akusalehi dhammehī ti?*

"**I fear not the pleasure that has nothing to do with sensual desires and unwholesome states!**"[15] (M 36,31 f/1:246 f), SD 49.4

2.2.4 Dharma concentration and mind concentration

2.2.4.1 Having come to this stage of our discussion on views and renunciation, can we then conclude that we should reject all views, that we should have no views? There are actually 2 different issues here: (1) the rejection of views, and (2) having no views. To *reject views* means that one has views in the first place. On the other hand, to *have no views* means not troubled by views at all [2.2.4.2]. Their difference goes even deeper when we see how **the Pāṭaliya Sutta** (S 42.13) presents **right view** as the rejection of wrong views.

The Pāṭaliya Sutta (S 42.13) is a key discourse on the fact that right view is *not* having any view but *living* a spiritually virtuous life—which gives us a better understanding of the true nature of right view as found in early Buddhism. Here, the Buddha does not prescribe any right views that we often see in other suttas. In the 1st part of the Sutta, the Buddha impresses on Pāṭaliya that *whoever conducts himself badly has wrong view* (§§20-36). "Bad conduct" here is defined as any of the 10 unwholesome courses of action (*akusala kamma,patha*).[16]

2.2.4.2 In the 2nd part of the Sutta, Pāṭaliya complains to the Buddha that 4 teachers who visited his resthouse gave confusing teachings, namely, those of nihilism (such as there's no good in giving, etc) [§38], of affirmation of goodness and accountability [§39], of non-doing (rejection of karma) [§40] and of affirmation of evil and good [§41].

The Buddha's reply is very instructive in terms of Dharma practice; he advocates "**Dharma concentration**" (*dhamma,samādhi*), which should be done with proper "**mind concentration**" (*citta,samādhi*). Dharma concentration (*dhamma,samādhi*) arises with the abandoning of all the 10 wrong courses of action. Here, the Buddha significantly declares: "Having given up wrong view, one is of **right view**" (*micchā,diṭṭhim pahāya sammā,diṭṭhiko hoti*), without advocating any of the right views we see elsewhere in the suttas.

Then, one goes on to cultivate **lovingkindness**, and, with this unconditional heart, one reflects on each of the two wrong views and their respective wholesome opposites. In each case, one rejoices in the fact that one has right view, and as such suffers no negative result, but will attain a happy heavenly rebirth.

2.2.4.3 The Buddha describes **meditation progress**, based on such a reflection, by way of **the *pamujja* formula** that is refrained 7 times in the Pāṭaliya Sutta, thus:

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[15] *Na kho ahaṁ tassa sukhassa bhāyāmi, yaṁ taṁ sukhaṁ aññatr'eva kāmehi aññatra akusalehi dhammehi,* lit, "I fear not the pleasure that is other than the sensual, that is other than the unwholesome." (M:Ee 1:247,3; M:Ce 1: 584,4; M:Se 1:458,5: *yantaṁ*, after which Se continues directly with *aññatr'eva*, omitting *sukhaṁ*). On the 2 kinds of pleasures—sensual pleasure and the joy of renunciation—see **Laṭukikôpama S** (M 66,21/1:455), SD 28.11; **Araṇa Vibhaṅga S** (M 139,9.3/3:233), SD 7.8. On pleasure felt by the awakened mind, see **Uṇṇābha S** (S 51.15), SD 10.10.

[16] Unwholesome courses of action (***akusala kamma,patha***) are those of the body, speech and the mind—the 3 doors of human action that make us accumulate bad karma, resulting in undesirable circumstances for us—totalling up as **the 10 courses of unwholesome actions** (*dasa akusala kamma,patha*), as follows: 3 unwholesome bodily actions: (1) killing; (2) stealing; (3) sexual misconduct; 4 unwholesome verbal actions: (4) false speech; (5) divisive speech; (6) harsh speech; (7) frivolous talk; 3 unwholesome mental actions: (8) covetousness; (9) malevolence; and (10) wrong views. (M 41,7-10/1:286 f), SD 5.7.

[Reflecting on a wholesome action]	gladness (*pāmujja*) arises.
For one who is gladdened,	zest (*pīti*) arises.
For one whose mind is zestful,	his body is tranquil (*passaddha*).
One whose body is tranquil	experiences happiness (*sukha*).
The mind of one who is happy	attains samadhi [becomes concentrated].

(§§44.5, 45.4, 46.4, 47.4, 48.4, 49.4, 50.4)[17]

Each of the first 4 refrains follow the practitioner's reflection with **lovingkindness** that since he keeps all the 10 wholesome courses of action [§I(2); 2.2.4 n], he is unaffected and untroubled by any of the 4 sectarian teachers' views. The last 3 times are when he cultivates **the other 3 divine abodes**, that is, compassion, gladness and equanimity, each reflecting on the affirmation of evil and good (which represents the Buddhist teaching).

As a result of living a morally virtuous life rooted in the 10 wholesome courses of action, one is untroubled by any of the sectarian views, whether wrong or right. Since one holds none of those views (at least while meditating), one is thus naturally free from doubt; this is right view based on **Dharma concentration**.[18] Clearly, then, right view is not what view we hold but rather keeping our karmic doors of *body, speech and mind* wholesome, by which wrong views are *naturally* abandoned. In short, right view is not an *affiliation*; it is an attitude.

2.3 RIGHT VIEW AS HAVING "NO VIEWS"

2.3.1 "Having no view" as a view

2.3.2.1 The claim that right view is having no views needs further scrutiny. **The Dīgha,nakha Sutta** (M 74) opens with the wanderer, Dīgha,nakha,[19] claiming, "I do not accept everything (*sabbaṁ na khamati*)." "But, Aggi,vessana," retorts the Buddha, "This view of yours, 'I do not accept everything'—isn't this view (at least) acceptable to you?"[20]

The Buddha is asking Dīgha,nakha what he means by such a statement: How does he hold this view? Is his view really a non-position, its aim to overcome all cognitive standpoints, or is Dīgha,nākha simply holding to this view, which makes it *his* view?[21]

2.3.2.2 Following the Commentaries, Dīgha,nakha's situation should be understood as follows. The Buddha suggests, by his question, that Dīgha,nakha's assertion involves an inherent contradiction. For, he cannot reject everything without also rejecting his own view, and if he finds this view acceptable, then he has contradicted himself! However, whether Dīgha,nakha recognizes the implication of the Buddha's question or understands it, he continues to insist on his view that nothing is acceptable to him, that he rejects everything.[22]

After explaining to Dīgha,nākha the nature of views (that, for example, they cause disputes), the Buddha goes on to explain **the impermanence** of the body and the nature of feelings (*vedanā*), from

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[17] See S 47.10 @ SD 24.2 (1.1); also SD 40a.1 (9.4).

[18] For a comy explanation, see Vism 7.99b/220 @ SD 15.10a (6).

[19] On Dīgha,nakha as a radical sceptic, like those satirically characterized in **Sandaka S** (M 76,30) as "eel-wrigglers," see SD 16.1 (2).

[20] *Yā pi kho te esā aggi,vessana diṭṭhi: sabbam me na khamatî ti, esā pi te diṭṭhi na khamatî ti* (M 74,2/1:497), SD 16.1.

[21] See Fuller, *Notion of Diṭṭhi,* 2005:154.

[22] M 74,2 (SD 16.1); M:ÑB 1279 n732). See Jayatilleke, *Early Buddhist Theory of Knowledge*, 1963:213-217 (§§327-335).

which views tend to arise. The Buddha then applies **the *nibbidā* formula**,[23] that with a full understanding of feelings, we are naturally revulsed towards them, and so free ourselves of *liking and disliking*. Understanding this teaching by the Buddha, Dīgha,nakha becomes a streamwinner, and his nephew, Sāriputta, who is standing behind the Buddha fanning him, becomes an arhat.[24]

3 Beyond right view

3.1 THE "INCONTROVERTIBLE"

3.1.1 After giving up each view, the noble disciple (*ariya,sāvaka*) considers that even if the view is true (*sacca*), "for me it counts as **incontrovertible** (*apaṇṇaka*)," [25] that the noble disciple does not cause harm (*vyābādhemi*) to anyone or anything (*kinci*), weak or strong (*tasā vā thāvarā vā*). Yet again the emphasis is on conduct and action, not on correct *propositions*.

The noble disciple considers that he is lucky in two ways; first, he is "restrained in body, speech and mind";[26] second, he will achieve a happy rebirth, perhaps even in heaven.[27]

3.1.2 The Pāṭaliya Sutta continues by stating that, with this thought, *gladness and joy* arise in the practitioner, and his body is *calmed*, he is *happy* and his mind is *at peace*. It is in this "**mind concentration**" (*citta,samādhi*) that he experiences "**Dharma concentration**" (*dhamma,samādhī*) by which the "state of doubt is overcome."[28] Broadly, we can thus say that "Dharma concentration" is a term for the 3 trainings as a whole.

3.2 RIGHT VIEW AS MENTAL TRANSFORMATION

3.2.1 It is of some interest to note that the Sutta Commentary interprets "**Dharma concentration**" (*dhamma,samādhi*) as the 10 wholesome courses of action (*dasa kusala,*kammapatha) and "**mind concentration**" (*citta,samādhi*) as the 4 paths and insight.[29] This suggests that our actions shape our views, which, in turn, shape or reshape our actions, and so on. How we think shapes how we act, but by shaping how we act we can refine our thinking. The mind is behind both our thinking and our acting. Self-reliance means understanding this dynamic and working correctly with it; we then transform the mind and gain spiritual freedom.[30]

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[23] See **Levels of learning**, SD 40a.4 (2.2).

[24] **Digha,nakha S** (M 74/1:497-501), SD 16.1; **Levels of learning**, SD 40a.4 (2.2); SD 40a.1 (7.2.3.2; 9)

[25] *Apaṇṇakatāya mayhaṁ.* Comy says: "This practice leads to what is incontrovertible for me, to absence of wrongness (*anaparādhakatāya*)." (SA 3:110,1 f). Comy explains *apaṇṇaka* as "uncontradicted, unambiguous, definitive" (*aviruddho advejjhagāmi ekaṁsa,gāhiko*) (MA 3:116,21).

[26] *kāyena saṁvuto vācāya saṁvuto manasā saṁvuto*, S 4:351, 352, 353, 354, 355, 356, 357, 358.

[27] *kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjissāmī ti*, passage occurs at S 4:351, 352, 353, 354, 355, 356, 357, 358.

[28] *kaṅkhā,dhammaṁ pajaheyyāsi*. The full passage is: *tassa pāmojjaṁ jāyati, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddha,kāyo sukhaṁ vedayati, sukhino cittaṁ samādhiyati*. *ayaṁ kho so, gāmaṇi, dhamma,samādhi*. *Tatra ce tvaṁ citta,samādhiṁ paṭilabheyyāsi, evaṁ tvaṁ imaṁ kaṅkhā,dhammaṁ pajaheyyāsi*, S 4: 351 f, 353, 354, 355, 356, 357, 358.

[29] ***Dhamma,samādhī** ti dasa,kusala,kammapatha,dhammā, **citta,samādhī** ti, saha,vipassanāya cattāro maggā*, SA 3:110. Comy gives 2 other examples that are similar to this; see S:B 1452 f n363.

[30] Cf Fuller 2005: ch 2.

3.2.2 In **the Pāṭali Sutta** the practising of the 10 wholesome courses of actions and suffusing the world with lovingkindness (*mettā*), compassion (*karuṇa*) and gladness (*muditā*) brings about 2 beneficial results—the restraint of body, speech and mind, and rebirth in a happy state.[31] In fact, the last of the 10 wholesome courses of action is **the abandoning of wrong view** and the cultivation of right view. Unlike other descriptions of this process, the Sutta simply stresses that the only way to overcome wrong view is to abandon it: "**abandoning wrong view, he is of right view**" [§44].

3.3 RIGHT VIEW AS WHOLESOME BEING

3.3.1 The Sutta's key statement, "**abandoning wrong view, he is one of right view**" must be taken in proper context. To begin with, people with a wrong view often have difficulty in giving it up; the main reason for this is that they either do not *know* it is a wrong view or they *see* it as what is right, whether they act accordingly or not. In fact, there are as many reasons for people to cling to their view as they have reasons for acting, speaking or thinking in a certain way.

Often, **a wrong view** arises by way of a proposition, such as "I believe in God … in ghosts … in luck," and so on. One then defends one's wrong view by pointing out all the reasons that one is able to see or imagine. Indeed, this is the way in which a wrong view thrives: as a proposition and "proving" it by way of attributing what is good or true or universal to that belief.

A wrong view thrives, or wrong views thrive, so long as people think and accept the reasons for it, and they are unable to see true reality or accept it. A third reason for a wrong view's prevalence is that people see the benefits or advantages of holding or propagating such a view. In important ways, one of the uses of a wrong view is as a tool of social control. Whoever convinces others of a wrong view has control or at least some influence over others. People are controlled by what they believe, and by whom that belief is defined and propagated.

3.3.2 We see today the influence of religion, the main source of views, especially wrong views, being corroded and overtaken by **proper and global education**. The word "education" literally means "drawing out" (from Latin, *ēducāre,* "to rear, bring up," and *ēdūcĕre,* "to lead forth, bring out"), that is, training people to learn and grow by bringing out the truly good in them.

In this sense, **early Buddhist training** is just that, a good education, a spiritual training for us to learn and grow that brings out the good in us by seeing true reality. A key trait in a good education is **right view** as correct vision as part of a wholesome course of action or a beneficial practice.

3.3.3 Buddhist training is of course much more than a "good education," which can be said to include the ability and habit of identifying wrong views and rejecting them, and formulating right views and propagating them. However, as we have seen, Buddhism teaches that a wrong view should be rejected because it invariably leads to *wrong action, wrong speech, and wrong thought*; it creates bad karma. Right view should be cultivated so that we live by *right action, right speech and right thought*.

We have noted that **right view** is more than merely a proposition, that is, it's more than just *defining* it, talking about it or even thinking about it [2.2.2]. Right view should not only keep the body (action and speech) right and well, but it should also calm and clear the mind, which brings joy and happiness [2.2.6]. In this sense, we have to transcend right view, too, so that the mind is open and free to evolve higher. In this sense, we have a no-views understanding of *diṭṭhi.*

[31] These 2 outcomes of achieving right view can be compared to the 4 assurances mentioned in **Apaṇṇaka S** (M 60,34.2) + SD 35.5 (1.1.3); also **Kesa,puttiya S** (A 3,65,4-44) + SD 35.4a. See Fuller 2005: ch 2.

3.3.4 This is the meaning of right view as taught in **the Pāṭali Sutta** (S 42.13). Thus, a "noble disciple" or practitioner is not simply advised to reject wrong view and adopt right view; for, he doubts *both* wrong view and right view [§III]. He is advised to act in a certain wholesome way, that is, "having abandoned the destruction of life, [he] abstains from the destruction of life" and so on, "having abandoned wrong view, he is one of right view" [§44]. He must then transcend wrong view by understanding and accepting that there is "what is given, offered and sacrificed" [§45.2].

With the benefit of that freedom from wrong view, he goes on to transcend right view by taking the "**next step**," by going further, by acting in a certain wholesome way [2.2.3]. So, in the context of the Buddhist path, right view is not a set of beliefs or propositions; right view is wholesome living by the 10 wholesome courses of action. Right view is neither adopted nor believed in; it is *practised and lived*.

3.4 An early Buddhist theory of values

3.4.1 Values: natural and Buddhist

An important practical aspect of **the wholesome good** (*puñña kusala*)[32]—where the good and the wholesome overlap [2.2]—is understood as "values" (*dhamma*), that is, what we see as "**intrinsically good**." The intrinsically good refers to what is good *in itself*, in that it allows or induces other good qualities, situations and things to arise. Or we can say that without this intrinsic good, other things we value would not arise. Hence, these intrinsically good conditions may be called "**values**."

The early Buddhist **theory of values** explains why we have the 5 precepts, and even why these precepts are listed in the traditional order, that is, the precepts against: (1) killing, (2) stealing, (3) sexual misconduct, (4) falsehood, and (5) intoxication. Each of these precepts is rooted in **a vital human value**. "Vital" means "urgently or inseparably related with life."[33]

These are called "**Buddhist values**" because of the way they are put together by the Buddha for the happiness and progress of humans, society and life as a whole. The Buddha did not "invent" these values, but discovered them to be true and good; hence, they are simply **human values** or **natural values**, meaning they reflect *true reality, true goodness and bring true happiness*.

3.4.2 The values underpinning the 5 precepts

(1) Hence, **the 1st precept** (against killing) is rooted in the value of **life**; all beings in their normal state value life. To live, we need life supports, that is, food, clothing, shelter and health, and things that make life comfortable, even joyful; these are what we work for or justly obtain.

(2) Hence, to live is to *have* things and rights that we can freely give to others and share. However, we should not take the not-given; thus **the 2nd precept** is rooted in the value of having, that is, having the rights to activities that add value to our lives; that is, it makes us **happy**. When someone unjustly takes what we have not given, it deprives us of what are rightfully ours. When we take the not-given from the rightful owners or those who have rights to them, we deprive *them* of **happiness**, the 2nd human value.

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[32] The dvandva **puñña,kusala* is not found the suttas or Comys; however, they are used in close proximity reflecting their close connection and overlapping sense, eg **(Sattaka) Aggi S 2** (A 7.44/4:42), SD 3.16; **Pañca Pubba,nimitta S** (It 83*,11 f/78,7-14), SD 23.8a(1.2).

[33] For discussions on Buddhist values, see also SD 1.5 (2.7+2.8); SD 51.11 (2.2.3.4); SD 54.2e (2.3.2.5); SD 63.12 (3.2.2); SD 64.9 (2.1.1.3)

(3) **The 3rd precept** is that all living beings, especially humans, value their body. For the sake of happiness, our body should ideally be whole or complete, healthy and free; in other words, we value space in which to live, grow and move; this is called **freedom**. Furthermore, we are happy when our body looks beautiful or presentable, we have a pleasant and clear voice, smell nice, we have good taste and a body that is both healthy and good. In moments of love, we are willing to share our body with our beloved, especially through proximity and touch. Beyond that we value our space, solitude and freedom. Hence, to take liberty with the body of another, or to violate another's person, especially through sexual misconduct, deprives them of their freedom. Hence, the 3rd precept is that of abstaining from sexual misconduct.

(4) **The 4th precept** is rooted in the value of **truth**; for the precepts to work, they should all be seen and accepted as *true* by everyone; that is, each precept is true to its value. To be human is to understand and accept truth and goodness—that we all *live*, live *well* and live *freely*, true to the human values of life, property, freedom and truth. A related aspect of the value of truth is that of beauty. When we enjoy the benefits of truth as a person and as a society, we are then able to work productively and create **beauty**, something pleasing and good to the eye, ear, nose, tongue, body and mind. [3.5]

(5) If we take the 5 precepts as the practical essence of the 10 wholesome courses of action [§1(2)], **the 5th precept** seems to be out of place. We can see that the first 3 precepts fit snugly with the first 3 wholesome courses of action, and that the 4th precept combines wholesome courses 4, 5, 6 and 7. That leaves the last 3 wholesome courses unaccounted for; these last 3 courses in fact encompass the mind, which is just what the 5th precept is about. We should abstain from clouding up the mind through being intoxicated by drinks and drugs.

The 5th precept is basically rooted in the value of **the mind**, which is the most versatile value of the 5. In other words, this 5th value encompasses all the good things related to the mind: mindfulness, spiritual growth, peace, and so on. In fact, when the 5th precept is broken—one gets drunk—one is likely to be emboldened to break all the other precepts!

3.5 An early Buddhist theory of beauty (aesthetics)

3.5.1 Qualities that truly beautify us

3.5.1.1 Since I have discussed the early Buddhist aesthetics or theory of beauty on a number of occasions elsewhere,[34] I shall here focus on **beauty** as a positive psychospiritual trait in a person in relation with what we have discussed here, especially in connection with the 10 wholesome courses of action [§I(2); 2.2.4 n]. Putting together the various dictionary definitions of "**beauty**," it may be said here to be "the grace of character which brings joy and admiration."

3.5.1.2 By "**grace**" (*sobhā*) is meant:
(1) the propriety and elegance of the person's appearance;
(2) a disposition to kindness and compassion; and
(3) an inspiring reflection of the Dharma and what it teaches.

"**Character**" here refers to the person's wholesome moral conduct and mental attitude. It is not only the person's actions and speech (that is, his body) but also his mind (his disposition to lovingkindness,

[34] On a Buddhist theory of beauty, see SD 59.14ab (1.2.3); SD 46.5 (2.4.2); SD 50.16 (1.1.1); SD 60.1c (9.8.2 (6)); SD 60.12 (4).

compassion, joy and peace) that inspires joy in us, and a feeling of admiration so that we are moved to emulate such grace and conduct.

3.5.2 The states that beautify

3.5.2.1 The Aṅguttara Book of Twos (*duka,nipāta*) states **"the 2 qualities that beautify"** (**sobhaṇa,-karaṇa,dhamma*) a person as being those of patience and forbearance (*khanti,soracca*) (A 2.165/1:94). The Pali term, *sobhaṇa,karaṇa,dhamma* is however not found in the Pali texts, where **A 2.165** gives only this brief text:

> Bhikshus, there are the 2 states. What are the two? **Patience and forbearance**. These, bhikshus, are the 2 states.[35] (A 2.165/1:94,25; traditional A 2.15.3)

The term *sobhaṇa,karaṇa,dhamma* (Thai โสภณกรณธรรม) probably first appeared in the *Dhamma Vibhāga* vol 1 (ธรรมวิภาค ปริจเฉทที่ ๑) (1911),[36] a textbook used in the 1st year of monastic Dhamma studies called **Naktham Studies 3rd Grade** syllabus (หลักสูตรนักธรรมตรี). It is also listed in Phra Prayudh's "Dictionary of Numerical Dhammas" (1972).[37]

3.5.2.2 The "2 qualities that beautify" [3.5.2.1]—patience and forbearance (*khanti,soracca*)—listed in the Book of Twos (A 2.165/4:94) are explained by its Commentary as follows:

> **Patience** (*khantī*) means endurance, patience. **Forbearance** (*soracca*) means virtuous conduct in the sense of harmlessness.[38] (AA 2:161)

3.5.2.3 THE STORY OF DĪGH'ĀYU. "Patience and forbearance" is mentioned in the story of Dīgh'āvu (or Dīgh'āyu), **the Dīgh'āvu Vatthu** (Mv 10.2.20). Dīgh'īti (or Dīgh'ati), king of Kosala, lost his kingdom to Brahma,datta, king of Kāsī. Dīgh'īti and his wife fled to Benares, where they lived in disguise in the house of a potter. His wife bore a son named Dīgh'āyu.

While his mother was pregnant with him, she had a craving to see an army drawn up in battle array, and drink "the washing of swords."[39] Dīgh'īti satisfied her craving with the help of his friend, Brahmadatta's chaplain. When Dīgh'āyu came of age, he was sent away from the city so that no harm should befall him.

Later, Dīgh'īti's hiding place was discovered, and he and his wife were led to the place of execution. Digh'āyu, who was amongst the crowd, saw them. Dīgh'īti, recognising his son, shouted out to him his dying advice: "Do not look far, do not look near!" (*mā dīghaṁ passa mā rassaṁ*). Dīgh'āyu heard and understood. The message means that one should not hold one's wrath too long; one should not be hasty in cutting short a friendship.

After Dīgh'āyu's parents had been executed by Brahma,datta, Dīgh'āyu (under disguise) became the king's attendant, secretly planning to avenge their death. However, when the occasion actually came, he made peace with Brahma,datta. The old king (who was without a son) was at first terribly horrified, then happily relieved, and impressed with Digh'āyu's intelligence: both Dīgh'āyu and Brahmadatta showed

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[35] *Dve'me, bhikkhave, dhammā. Katame dve? Khanti ca soraccañ ca. Ime kho, bhikkhave, dve dhammā*

[36] Compiled by the Supreme Patriarch, Somdet Vajirañāṇavaroros of Thailand, 1911 (BE 2454).

[37] Where they are called "gracing virtues." The title is part of Prayudh Payutto, *Dictionary of Buddhism*, Bangkok, 1972, rev 1985:75 f.

[38] ***Khantī*** *ti adhivāsana,khanti.* ***Soraccan*** *ti susīlya bhāvena surata bhāvo* (AA 2:161,21 f).

[39] *Khaggānañ ca dhovanaṁ pātuṁ* (V 1:342,30 f), ie, to drink the water with which swords (after being used for beheading someone) were washed. For further explanations and refs, see Horner's n (V:B 4:490 n4).

great **patience and forbearance**[40] with one another. His father's kingdom was restored to him, and he married Brahma,datta's daughter, and became heir to another kingdom.[41]

3.5.2.4 "Patience and forbearance" (*khanti ca soraccañ ca*) are also listed in **the Saṅgīti Sutta** (D 33).[42] **The Dhamma,saṅgaṇī** also lists *khanti ca soraccañ ca* in its Māṭikā (contents table) (Dhs 7,30), and later quotes the same Dīgha Commentary on this dvandva, thus:

> **Tolerance**: "Here, what is tolerance? It is the mind's endurance, patience, non-anger, and self-restraint, free from malice" (Dhs 1341). Thus, they are called endurance and patience.
>
> **Forbearance**: "Here, what is forbearance? It is the absence of physical and verbal transgressions, and non-harmfulness in body and speech. Thus it is called forbearance. All moral conduct and restraint are also considered forbearance." (Dhs 1342). It is thus spoken of as composure.[43] (DA 3:981)

3.5.2.5 The Cakka,vatti Sīha,nāda Sutta (D 26) records that the ancient sage-king (*rāj'isi*) Daḷha,nemi (the retiring wheel-turner), addresses his son, the head-anointed kshatriya, on the noble code of the wheel-turner's duties (*cakka.vatti,vatta*). He taught that these included learning from the wise, that is, recluses and brahmins who are "devoted to patience and forbearance" (*khanti,soracce niviṭṭhā*), whose defilements "are quenched" (*parinibbāpenti*), that is, who are fully awakened.[44]

The Sutta Commentary explains: "**Devoted to patience and forbearance**" means that one is established in enduring patience, and composure.[45] (DA 3:851).

3.5.2.6 The (Sakka) Vepa,citti Sutta (S 11.4) relates how Sakra, lord of the Tāvatiṁsa devas, shows patience and forbearance in the face of his sworn enemy, Vepa,citti, lord of the asuras. Despite catching and binding Vepa,citti still spoke harshly against him, but Sakra remained calmly non-violent every time.

When Mātali, Sakra's charioteer, disapproves of Sakra's forbearance (*soracca*), Sakta responds with these verses:[46]

S 877* Patience ultimately benefits oneself.
S 878* While to Sakra patience is a virtue, to Vepa,citti (or one angry) patience is only a necessity.
S 879* Patience is one's real strength.
S 880* The impatient only harms himself.
S 881* Patience benefits both sides.
S 882* Only those who lack Dharma think it is foolish to heal both sides (of those in conflict).

At the end of **the (Sakka) Vepa,citti Sutta** (S 11.4), the Buddha praises Sakra and instructs monastics (and us) to emulate Sakra:

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[40] Mv 10.2.20 (V 1:349,6).

[41] **Dīgh'āyu Vatthu** (Mv 10.2 @ V 1:342-349); **DhA 1.5**/1:56; **Dīgh'īti,kosala J** (J 371/3:211-213), **Kosambū J** (J 428/-3:487-490). At J 3:490,10 Dīgh'āyu is identified with the bodhisattva.

[42] **D 33**,1.9,14/3:213.

[43] ***Khantī*** *ti "tattha katamā khanti? Yā khanti khamanatā adhivāsanatā acaṇḍikkaṁ anassuropo attamanatā cittassā ti* (Dhs 1341/230,17-19) *evaṁ vuttā adhivāsana,khanti.* ***Soraccan*** *ti "tattha katamaṁ soraccaṁ? Yo kāyiko avītikkamo, vācasiko avītikkamo, kāyika,vācasiko avītikkamo. Idaṁ vuccati soraccaṁ. Sabbopi sīla,saṁvaro soraccan ti* (Dhs 1342/30,20-23). *Evaṁ vutto surata,bhāvo*. (DA 3:981)

[44] D 26,5.4/3:61,12 (SD 36.10).

[45] ***Khanti,soracce niviṭṭhā*** *ti adhivāsana,khantiyañ ca surata,bhāve ca patiṭṭhitā* (DA 3:851,4 f)

[46] For a comparison of these teachings with those of **Subhāsita,jaya S** (S 11.5), SD 54.6b, see SD 54.6 (1.1.2.2).

So here, bhikshus, beautify this well-taught Dharma-Vinaya, into which you have gone forth, becoming *patient and forbearing*." (S 11.4,20/1:222-224), SD 54.6b

3.5.2.7 The Issattha Sutta (S 3.24) records the Buddha as declaring in similar spirit:

Thus indeed for patience and forbearance, who is established in such states,
noble in conduct, wise, even of low birth, one should honour.
(S *435)[47]

The Commentary to **the Issattha Sutta** (S 3.24) explains **patience** as "enduring patience," and **forbearance** as arhathood itself.[48]

3.5.2.8 The Patta,kamma Sutta (A 4.61) is about the benefits of hard work and well gotten wealth in terms of 4 benefits, those of (1) proper use, (2) of watchfulness, (3) of charity and (4) of wise giving.[49] The last benefit, that of **wise giving**, is defined as follows:

Furthermore, houselord, with wealth gotten by work and zeal, gathered by the strength of arm, earned by the sweat of the brow, justly obtained in a lawful way,
the noble disciple makes offerings to all those recluses and brahmins[50]
who refrain from intoxication and heedlessness,
who are devoted to **patience and forbearance**, (*khanti,soracce niviṭṭhā*)
each taming himself,
each calming himself,
each cooling himself[51]
—to such he offers a gift that has the highest fruit, a heavenly gift, resulting in happiness, leading to heaven. (A 4.61,13/2:68),[52] SD 37.12

The Sutta Commentary explains "**devoted to patience and forbearance**" that "they refer to the devotion to enduring patience and moral virtue" (AA 3:100).[53] Broadly, it can thus be said that patience and forbearance are the hallmarks of properly keeping the monastic precepts as well as the 5 precepts. Buddhists live a moral life as an expression of unconditional love for all beings and the environment.

3.5.2.9 The (Chakka) Khattiya Sutta (A 6.52) records the brahmin Jāṇussoṇi asking the Buddha a question about the various salient characteristics of kshatriyas, of brahmins, of householders, of women, of thieves and of recluses. The question and the Buddha's response regarding the salient characteristics of **recluses** (*samaṇa*) are as follows:

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[47] S 3.24,19/435*/1:100), SD 44.18.

[48] ***Khanti,soraccan*** *ti ettha* ***khantī*** *ti adhivāsana,khanti,* ***soraccan*** *ti arahattaṁ* (SA 1:168).

[49] A 4.61/2:68 (SD 37.12).

[50] Here, "recluses and brahmins" refer to those virtuous renunciants who are brahmins and non-brahmins, or those who have attained the path and the arhats.

[51] An allusion for destroying defilements and for attaining awakening. This important passage throws clear light on who are worthy of offerings, as against the schedules of "worthy recipients" given on **Dakkhiṇa Vibhaṅga S** (M 142,5-8/3:255-257), SD 1.9.

[52] Also at **Ādiya S** (A 5.41,6/3:46), SD 2.1.

[53] ***Khanti,soracce niviṭṭhā*** *ti adhivāsana-k,khantiyañ ca susīlatāya ca niviṭṭhā*. (AA 3:100,6)

"For **recluses**, indeed, master Gotama, what is their distinction (*adhippāya*), what is their range (*upavicāra*), what is their commitment (*adhiṭṭhāna*), what is their intent (*abhinivesa*), what is their final goal (*pariyosanā*)?"

"For recluses, indeed, brahmin, **patience and forbearance** (*khanti,soracca*) are their distinction, wisdom (*paññā*) is their range, moral virtue (*sīla*) is their commitment, nothingness (*ākiñcañña*)[54] is their intent, and nirvana (*nibbāna*) is their final goal."[55]

(A 6.52/3:363)

3.5.2.10 In **the (Sattaka) Aggi Sutta** (A 7.44), the Buddha first speaks of **the 3 traditional fires** that are respected, worshipped and tended, that is:

		meaning
(1) the fire fit for oblation,	*āhuneyy'aggi*	the ritual fire
(2) the fire of the houselord, and	*gahapat'aggi*	the home fire
(3) the fire of offering.	*dakkhiṇeyy'aggi*[56]	support for one's teacher

Then the Buddha elaborates on their practical symbolism:

(1) "Your father and mother are called the fire fit for oblation."
(2) "Your children, wives,[57] slaves, servants or workers are called the houselord's fire."
(3) "Here, brahmin, *the recluses and brahmins*[58] who abstain from intoxication and heedlessness, who keep to **patience and forbearance**,[59] each taming himself, each calming himself, each cooling himself[60]—they are the fire worthy of offering.[61] Therefore, that fire, too, you should honour, should respect, should worship and should look after properly and happily.
(4) "This wood fire should from time to time be lighted, from time to time be cared for, from time to time be put out,[62] from time to time be stored away."[63]

(A 7.44,16/4:45 [Be 7.47), SD 3.16.

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[54] Comy: Their minds are intent on the state of non-grasping (*akiñcana,bhāve niggahaṇa,bhāve etesaṁ cittaṁ vinivisatī ti* ***ākiñcaññâbhinivesā***) (AA 3:384,11 f).

[55] *Samaṇā pana, bho gotama, kiṁ adhippāyā, kiṁ upavicārā, kiṁ adhiṭṭhānā, kiṁ abhinivesā, kiṁ pariyosānā ti? Samaṇā kho, brāhmaṇa, khanti,soraccâdhippāyā paññûpavicārā sīlâdhiṭṭhānā ākiñcaññâbhinivesā* [Se Ka *akiñcanâbhinivesā*] *nibbana,pariyosānā ti* (A 6.52/3:363), SD 100.3.

[56] There are puns on these three names, but they are fully translatable. The first, ***āhuneyya,*** is the Pali cognate of the Skt *āhavanīya* (the offertorial fire), where the reference is changed, but not the meaning. The second, ***gahapat'aggi*** (*gahapati aggi*), meaning "the houselord's fire," is slightly modified from the original Skt *gṛhy'agni* (the fire of householdership), or *gārha,patya* (the householder's fire). The third, ***dakkhiṇā*** and Skt *dakṣiṇā* both mean "south = right hand direction, the right," ie, the giving hand, and by extension, "gift," esp an honorarium donated to a teacher, ie, the *anvāhārya,pacana,* or more simply, *dakṣiṇâgni* (southern sacrificial fire). See P Olivelle (tr), *Upaniṣads,* Oxford: Oxford Univ Press, 1996:xlii-xliv. On the Buddha's skill in the "natural adaptation" of Skt and brahminical terms and expressions into Buddhist application, see SD 12.1 (6).

[57] "Children, wives," *puttā dārā,* lit "sons, women." The Pali *dārā* is a collective term for the women of the house.

[58] On the Buddhist meaning of "recluses and brahmins" in such contexts, see [3.5.2.8 n].

[59] "Patience and forbearance" (*khanti,soracca*), called the things that beautify one or gracing virtues (V 1:349; A 1:94).

[60] "Cool themselves," *parinibbāpenti*, lit "he brings to complete coolness," that is, extinguishing or cooling the 3 fires [8]. See Gombrich 1987.

[61] See **Ādiya S** (A 5.41) where offerings may be made to such holy men (A 5.41(5)).

[62] "To be put out," *nibbāpetabbo.* Here, an allusion to the attainment of nirvana.

[63] "To be stored away," *nikkhipitabbo.* Comy: The flame should be removed and set aside (in a shelter or sheltered place). Interpreted in our modern setting, "fire" here refers to domestic energy consumption which should be well managed, without wastage. See SD 3.16 (3).

3.5.3 *Soracca*

3.5.3.1 ***Soracca*** (forbearance) is usually found paired with *khanti* (patience) in the dvandva, *khanti,-soracca,* as we have thus far noted. The various aspects of *soracca*, besides "forbearance," include docility, and tractability.[64] Hence, it implies amenability (*sovacassatā*), the willingness to listen and to learn from others, especially when admonished or reprimanded.[65] This attitude also encompasses gentleness (*maddava*); here, it is said to be a quality of a well-bred horse.[66] Such a person is said to be *khantā,* "one who is patient"; hence, *soracca* overlaps in meaning with *khanti,* with which it is often paired.

3.5.3.2 These are the visible features and social demeanour found naturally in path disciples (arhats and the learner disciples), which should be habitually cultivated by renunciants and lay Buddhists, and which should be inculcated in the young as social grace.

In the weak or disadvantaged (personally or socially), the gesture of *soracca* may be made out of fear; but it may also be understood as a social strategy for avoiding social conflict or gaining benefits that one badly needs.

In the powerful or respected, *soracca* is indeed a social grace. A teacher's *soracca* then should be to inspire joy in others so that they are driven to learn and better themselves.

3.5.3.3 A vital idea behind *soracca* is that of not arousing any negative emotion in others, even to the extent of giving them "the benefit of the doubt." A part of moral virtue is the effort to ensure that one's speech or action does not in any way arouse *greed, lust, hatred, ill will, fear or delusion* in others. *Soracca* should thus be cultivated and expressed with lovingkindness and the other divine abodes in mind.

3.5.3.4 To **give someone the benefit of the doubt** means to choose to respect (take it as it is) what someone says or assume their intentions are good, even when we are not quite sure they are telling the truth. Often we may not know what they are really saying, or do not have full proof of its truth, or there is room for doubt. It does not mean that we *believe* everything that is said, or that we "take it with a grain of salt";[67] but, rather, we bear in mind the significance of what has been said and act or not act accordingly.

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[64] **D 33**,1.9,14/3:213 = A 2.165/1:94,25.

[65] Sn 266 (cf KhpA 1:148).

[66] **Java S** (A 4.112/2:113), an expanded version of **Ass'ājānīya S** (A 5.203/3:248).

[67] To "take something with a grain (or pinch) of salt" means to treat the words or information with **skepticism or caution**. We use the idiom when someone's claims or statistics might be exaggerated, biased, or unverified, meaning we shouldn't interpret them literally or believe them completely. The saying comes from Pliny the Elder's *Naturalis Historia*, which discussed an ancient antidote for poison that was meant to be taken with a "grain of salt" (*cum grano salis*) to make it palatable. Pliny's actual words were *addito salis grano,* "after adding a grain of salt." The Latin *salis* is genitive of *sal*, which means both "salt" and "wit," thus the Latin phrase *cum grano salis* could be tr as either "with a grain of salt" or "with a grain of wit," that is, "with caution or cautiously." (Book 23.77.149) [Pliny] 6 June 2026.

Pāṭaliya Sutta

The Discourse to Pāṭaliya

S 42.13

1 At one time, the Blessed One was staying among the Koliyas[68] where there was a Koliya town named Uttara [Uttaraka].

2 Then Pāṭaliya[69] the headman approached the Blessed One, saluted him, and sat down at one side. Sitting thus at one side, he said this to the Blessed One:

"I have heard, bhante: '**The recluse Gotama knows magic**.'[70]
I hope, bhante, that those who say, 'The recluse Gotama knows magic,'
speak what has been spoken by the Blessed One, and does not misrepresent him with what is untrue;
and that they explain the matter in accordance with the Dharma
so that there arises no reasonable ground for disputation or censure.
For we would not wish to misrepresent the Blessed One, bhante."[71]

3 "Headman, those who say, 'The recluse Gotama knows magic,' speak what has been spoken by me and that they do not misrepresent me with what is untrue; and they explain the matter in accordance with the Dharma, so that there is no reasonable ground for disputation or censure." **[341]**

4 "So, it is true then, sir [*bho*],[72] we did not believe those recluses and brahmins who said, 'The recluse Gotama knows magic.' Indeed, sir, the recluse Gotama is a magician [an illusionist]!"[73]

"Headman, does one who says, 'I know magic,' also say, 'I am a magician'?"

"Yes indeed, Blessed One! So it is, well-gone one (*sugata*)!"

"Well then, headman, I will question you about this same matter. Answer as you see fit.

I (1) Knowing and being

5 "What do you think, headman? Do you know the Koliya hirelings with a hanging topknot[74]?"

"I do, bhante."

6 "What do you think, headman? What is the job of the Koliya hirelings with a hanging topknot?"

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[68] The clan neighbouring the Sakyas in North India.

[69] Pāṭaliya, from *pāṭalī,* "trumpet flower," Stereospermum chelonides (Liyaratne, "South Asian flora," JPTS 20, 1994:43-161). Pāṭali,gāmaI was the ancient name of modern Patna; UA 407.

[70] *Samaṇo gotamo māyaṁ jānāti*. At **(Gaha,pati) Upāli S** (M 56), the Jains accuse: "The recluse Gotama is a magician (*māyāvī*); he knows a converting magic (*āvaṭṭaniṁ mayaṁ jānāti*) by which he converts the disciples of other teachers." (**M 56**,8/1:375,12-14), SD 27.1; also **(Majjhima) Jīvaka S** (M 55,3.2) n, SD 43.4. The same charge is discussed in **(Catukka) Bhaddiya S** (A 4.193/2:190-194), SD 45.8.

[71] *Kacci te bhante bhagavato vutta,vādino, na ca bhagavantaṁ abhūtena abbhācikkhanti, dhammassa cânudhammaṁ vākaronti, na ca koci saha,dhammiko vādânuvādo gārayhaṁ ṭhānaṁ āgacchati, anabbhācikkhitu,kāmā hi mayaṁ bhante bhagavantan ti.*

[72] That the headman initially addresses the Buddha with *bho* [SD 63.8 (1.4.1)], suggests that he is a brahmin. Upon hearing the Buddha speak, his tone turns more respectful; he used *bhante.*

[73] *Samaṇo khalu bho gotamo māyāvī.*

[74] *Lamba,cūḷakā bhaṭā*. Comy offers no help. T W Rhys Davids, in his *Buddhist India,* mentions them: "The Koliyan central authorities were served by a special body of peons, or police, distinguished, as by a kind of uniform, from which they took their name, by a special head-dress. These particular men had a bad reputation for extortion and violence." (1911:21)

"Their job, bhante, is to arrest thieves for the Koliyas and to carry the Koliyas' messages."

7 "What do you think, headman? Do you know whether the Koliya hirelings with hanging topknot are virtuous or immoral?"

"I know, bhante, that they are immoral, of bad character. They are to be included among those in the world who are immoral, of bad character."

8 "Would one be speaking rightly, headman, if one were to say:

'Pāṭaliya the headman knows the Koliya hirelings with a hanging topknot, who are immoral, of bad character. Pāṭaliya the headman too is thus immoral, of bad character'?"

"No, bhante. I am quite different from the Koliya hirelings with a hanging topknot. My character is quite different from theirs." **[342]**

9 "If, headman, it can be said about you, 'Pāṭaliya the headman knows the Koliya hirelings with a hanging topknot, who are immoral, of bad character, but Pāṭaliya the headman is not immoral, of bad character,' then why can't the tathagata say:[75]

'The tathagata knows magic, but the tathagata is not a magician'?

9.2 Headman, I understand magic, and the result of magic, and
I understand how a magician, faring along, with the breakup of the body, after death,
is reborn in deprivation, a suffering state, the downfall, hell.[76]

I (2) THE 10 WHOLESOME KARMIC COURSES

10 (1) Headman, I understand **the destruction of life**, and the result of the destruction of life,
and I understand how one who destroys life,
faring along, with the breakup of the body, after death,
is reborn in deprivation, a suffering state, the downfall, hell.

11 (2) Headman, I understand **the taking of the not-given**, and the result of the taking of the not-given,
and I understand how one who takes the not-given,
faring along, with the breakup of the body, after death,
is reborn in deprivation, a suffering state, the downfall, hell.

12 (3) Headman, I understand **sexual misconduct**, and the result of sexual misconduct,
and I understand how one who commits sexual misconduct,
faring along, with the breakup of the body, after death,
is reborn in deprivation, a suffering state, the downfall, hell.

13 (4) Headman, I understand **false speech**, and the result of false speech,
and I understand how one who speaks falsely,
faring along, with the breakup of the body, after death,
is reborn in deprivation, a suffering state, the downfall, hell.

14 (5) Headman, I understand **divisive speech**, and the result of divisive speech,
and I understand how one who speaks divisively,
faring along, with the breakup of the body, after death,
is reborn in deprivation, a suffering state, the downfall, hell.

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[75] *Kasmā tathāgato na lacchati*. ***Lacchati*** is 3 pres sg of *labhati,* "to gain, obtain," here meaning "is permitted (to say).

[76] "Deprivation, a suffering state, the downfall, hell," *apāya duggati vinipāta niraya*—in ref to "the 4 states of deprivation [loss]" (*catu'pāya*) or the 4 subhuman states: asura, animal, preta and hell states; see SD 2.22 (1.7); SD 54.3f (2.2.4).

15 (6) Headman, I understand **harsh speech**, and the result of harsh speech,
and I understand how one who speaks harshly,
faring along, with the breakup of the body, after death,
is reborn in deprivation, a suffering state, the downfall, hell. **[343]**

16 (7) Headman, I understand **frivolous talk**, and the result of frivolous talk,
and I understand how one who talks frivolously,
faring along, with the breakup of the body, after death,
is reborn in deprivation, a suffering state, the downfall, hell.

17 (8) Headman, I understand **covetousness**, and the result of covetousness,
and I understand how one who is covetous,
faring along, with the breakup of the body, after death,
is reborn in deprivation, a suffering state, the downfall, hell.

18 (9) Headman, I understand **hatred and ill will**, and the result of hatred and ill will,
and I understand how one with hatred and ill will,
faring along, with the breakup of the body, after death,
is reborn in deprivation, a suffering state, the downfall, hell.

19 (10) Headman, I understand **wrong view**, and the result of wrong view,
and I understand how one who holds wrong view,
faring along, with the breakup of the body, after death,
is reborn in deprivation, a suffering state, the downfall, hell.

II THE VIEW THAT KARMA RESULTS IN THIS LIFE ITSELF

20 There are, headman, some recluses and brahmins who hold such a doctrine, such a view as this:

'Anyone who destroys life	they all experience pain and grief in this very life.
Anyone who takes the not-given	they all experience pain and grief in this very life.
Anyone who engages in sexual misconduct	they all experience pain and grief in this very life.
Anyone who speaks falsely	they all experience pain and grief in this very life.'

II (1)

21 Someone here, headman, was seen garlanded and adorned, freshly bathed and groomed, with hair and beard trimmed, enjoying sensual pleasures with women as if he were a king.

They asked someone about him:

'Sir, what has this man done, that he has been *garlanded and adorned, freshly bathed and groomed, with hair and beard trimmed, enjoying sensual pleasures with women as if he were a king*?' **[344]**

They replied:

'Sir, this man attacked the king's enemy and killed him.

The king was pleased with him and gave him a reward. That is why this man is *garlanded and adorned, freshly bathed and groomed, with hair and beard trimmed, enjoying sensual pleasures with women as if he were a king*.'

II (2) A murderer is executed

22 Then, headman, someone here was seen with his arms tightly bound behind him with a strong cord, his head shaven, being led around from street to street, from square to square, to the ominous beating of a drum, and then taken out through the south gate and beheaded to the south of the city.

22.2 They asked someone about him:

'Sir, what has this man done, that *with his arms tightly bound behind him with a strong cord, his head shaven, being led around from street to street, from square to square, to the ominous beating of a drum, and then taken out through the south gate and beheaded to the south of the city*?'

22.3 They replied:

'Sir, this man, an enemy of the king, has killed a man or a woman.

That is why the rulers, having had him arrested, imposed such a punishment upon him.'

23 What do you think, headman, have you ever seen or heard of such a case?"

"I have seen this, bhante, and I have heard of it, and I will hear of it (yet again)."

24 **"**Now, headman, when those recluses and brahmins who hold such a doctrine, who hold such a view as this, say:

'Anyone at all **who destroys life** experiences pain and grief here and now,'

do they speak truthfully or falsely?'"

"Falsely, bhante."

"Are those who speak empty falsehood virtuous or immoral?" **[345]**

"Immoral, bhante."

"Are those who are immoral and of bad character practising wrongly or rightly?"

"Practising wrongly, bhante."

"Do those who are practising wrongly hold wrong view or right view?"

"Wrong view, bhante."

"Is it proper to have faith in those who hold wrong view?"

"No, bhante."

II (3) Stealing from a king's enemy

25 "Then, headman, someone here was seen garlanded and adorned, freshly bathed and groomed, with hair and beard trimmed, enjoying sensual pleasures with women as if he were a king.

They asked someone about him:

'Sir, what has this man done, that he has been *garlanded and adorned, freshly bathed and groomed, with hair and beard trimmed, enjoying sensual pleasures with women as if he were a king*?'

They replied: 'Sir, this man attacked the king's enemy and stole his gem.

The king was pleased with him and rewarded him. That is why this man was *garlanded and adorned, freshly bathed and groomed, with hair and beard trimmed, enjoying sensual pleasures with women as if he were a king*.'

II (4) Committing common theft

26 "Then, headman, someone here was seen with his arms tightly bound behind him with a strong cord, his head shaven, being led around from street to street, from square to square, to the ominous beating of a drum, and then taken out through the south gate and beheaded to the south of the city.

They asked someone about him:

'Sir, what has this man done, that *with his arms tightly bound behind him with a strong cord, his head shaven, being led around from street to street, from square to square, to the ominous beating of a drum, and then taken out through the south gate and beheaded to the south of the city*?'

They replied:

'Sir, this man, the kind's enemy who stole something from a village or a forest; he committed theft.
That is why the rulers, having had him arrested, imposed such a punishment on him.'

27 "What do you think, headman, have you ever seen or heard of such a case?"
"I have seen this, bhante, and I have heard of it, and I will hear of it (yet again)." **[346]**

28 "Now, headman, when those recluses and brahmins who hold such a doctrine, who hold such a view as this, say:
'Anyone at all **who takes what is not given** experiences pain and grief here and now,'
do they speak truthfully or falsely?'"
"Falsely, bhante."
"Are those who speak empty falsehood virtuous or immoral?"
"Immoral, bhante."
"Are those who are immoral and of bad character practising wrongly or rightly?"
"Practising wrongly, bhante."
"Do those who are practising wrongly hold wrong view or right view?"
"Wrong view, bhante."
"Is it proper to have faith in those who hold wrong view?"
"No, bhante."

II (5) Seducing the wives of the king's enemies

29 "Then, headman, someone here was seen garlanded and adorned, freshly bathed and groomed, with hair and beard trimmed, enjoying sensual pleasures with women as if he were a king.
They asked someone about him:
'Sir, what has this man done, that he has been *garlanded and adorned, freshly bathed and groomed, with hair and beard trimmed, enjoying sensual pleasures with women as if he were a king*?'
They replied:
'Sir, this man seduced the wives of the king's enemy.
The king was pleased with him and rewarded him. That is why this man was *garlanded and adorned, freshly bathed and groomed, with hair and beard trimmed, enjoying sensual pleasures with women as if he were a king*.'

II (6) Violating protected women and girls

30 Then, headman, someone here was seen with his arms tightly bound behind him with a strong cord, his head shaven, being led around from street to street, from square to square, to the ominous beating of a drum, and then taken out through the south gate and beheaded to the south of the city.
They asked someone about him:
'Sir, what has this man done, that *with his arms tightly bound behind him with a strong cord, his head shaven, being led around from street to street, from square to square, to the ominous beating of a drum, and then taken out through the south gate and beheaded to the south of the city*?'
They replied:
'Sir, this man, the king's enemy seduced women and girls of good families.
That is why the rulers, having had him arrested, imposed such a punishment on him.'

31 "What do you think, headman, have you ever seen or heard of such a case?"
"I have seen this, bhante, and I have heard of it, and I will hear of it (yet again)."

32 "Now, headman, when those recluses and brahmins who hold such a doctrine, who hold such a view as this, say:
'Anyone at all **who commits sexual misconduct** experiences pain and grief here and now,'
do they speak truthfully or falsely?'"
"Falsely, bhante."
"Are those who speak empty falsehood virtuous or immoral?"
"Immoral, bhante."
"Are those who are immoral and of bad character practising wrongly or rightly?"
"Practising wrongly, bhante."
"Do those who are practising wrongly hold wrong view or right view?"
"Wrong view, bhante."
"Is it proper to have faith in those who hold wrong view?"
"No, bhante."
[347]

II (7) Amusing the king with false speech

33 "Then, headman, someone here was seen garlanded and adorned, freshly bathed and groomed, with hair and beard trimmed, enjoying sensual pleasures with women as if he were a king.
They asked someone about him:
'Sir, what has this man done, that he has been *garlanded and adorned, freshly bathed and groomed, with hair and beard trimmed, enjoying sensual pleasures with women as if he were a king*?'
They replied:
'Sir, this man amused the king with false speech.
The king was pleased with him and rewarded him. That is why this man was *garlanded and adorned, freshly bathed and groomed, with hair and beard trimmed, enjoying sensual pleasures with women as if he were a king*.'

II (8) Ruining someone with false speech

34 Then, headman, someone here was seen with his arms tightly bound behind him with a strong cord, his head shaven, being led around from street to street, from square to square, to the ominous beating of a drum, and then taken out through the south gate and beheaded to the south of the city.
They asked someone about him:
'Sir, what has this man done, that *with his arms tightly bound behind him with a strong cord, his head shaven, being led around from street to street, from square to square, to the ominous bating of a drum, and then taken out through the south gate and beheaded to the south of the city*?'
They replied:
'Sir, this man has brought to ruin a householder or a householder's son with false speech.
That is why the rulers, having had him arrested, imposed such a punishment upon him.'

35 What do you think, headman, have you ever seen or heard of such a case?"
"I have seen this, bhante, and I have heard of it, and I will hear of it (yet again)."

36 Now, headman, when those recluses and brahmins who hold such a doctrine, who hold such a view as this, say:

'Anyone at all **who utters false speech** experiences pain and grief here and now,' **[348]** do they speak truthfully or falsely?'"

"Falsely, bhante."

"Are those who speak empty falsehood virtuous or immoral?"

"Immoral, bhante."

"Are those who are immoral and of bad character practising wrongly or rightly?"

"Practising wrongly, bhante."

"Do those who are practising wrongly hold wrong view or right view?"

"Wrong view, bhante."

"Is it proper to have faith in those who hold wrong view?"

"No, bhante."

III THE RESTHOUSE AND THE 4 TEACHERS

37 "It is wonderful, bhante! It is amazing, bhante!

I have **a resthouse** in which there are beds, seats, a waterpot, and an oil lamp. When any recluse or brahmin comes to reside there, I share it with him to the best of my means and strength.

In the past, bhante, four teachers—each holding different views, different convictions, different preferences—came to dwell in that resthouse.

III (1) Nihilism

38 One teacher held such a doctrine, such a view, as this:[77]

'There is nothing given,[78] nothing offered, nothing sacrificed.

There is no fruit or result of good or bad actions.

There is no this world, no next world.[79]

There is no mother, no father.

There are no beings that are reborn spontaneously.[80]

There are no recluses and brahmins who, living rightly and practising rightly, having directly known and realized for themselves this world and the next world, proclaim them.'[81]

III (2) Affirmation of goodness and accountability

39 One teacher held such a doctrine, such a view, as this:[82]

'There *is* what is given, **[349]** what is offered, what is sacrificed.

There *is* fruit or result of good and bad actions.

There *is* this world, there is next world.[83]

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[77] This is nihilist view (*natthika,vāda*) fully stated. **Sāmañña,phala S** (D 2,22/1:55,15-31), SD 8.10, calls it annihilationism (*uccheda,diṭṭhi*) and ascribed to Ajita Kesa,kambalī. For a tr of Comy explanation, see Bodhi, *Discourse on the Fruits of Recluseship,* 1989:77-83.

[78] Meaning, there is no fruit of (or no value in) giving.

[79] *N'atthi ayaṁ loko, n'atthi para,loko,* lit, "this world does not exist, the next world does not exist."

[80] ***Opapātika***, often said of a non-returner's rebirth, and also that of all divine and hell beings.

[81] This section up to here is stock: **Sāleyyaka S** (M 41,10/1:287), SD 5.7 & **Sandaka S** (M 76,7/1:515), SD 35.7. See **Apaṇṇaka S** (M 60,5-12/1:401-404), SD 35.5 where this wrong view is refuted. For discussion, see SD 40a.1 (5.1.3); SD 48.2 (3.4.4).

[82] The is the traditional early Buddhist set of 6 points of right view recurs in **Apaṇṇaka S** (M 60,6/1:402), SD 35.5; also SD 401.1 (5.1.3); SD 48.2 (3.4.4).

[83] *N'atthi ayaṁ loko, n'atthi para,loko,* lit, "this world does not exist, the next world does not exist."

There *is* mother, there *is* father.

There *are* beings that are reborn spontaneously.[84]

There *are* recluses and brahmins who, living rightly and practising rightly, having directly known and realized for themselves this world and the next world, proclaim them.'

III (3) Non-doing (Materialism)

40 One teacher held such a doctrine, such a view, as this:[85]

'When one does or makes another do, such deeds as cutting others, burning others, or hurting others, tormenting others, intimidating others, killing, stealing, breaking into houses, plundering, burgling, ambushing, committing adultery, lying, one does no bad.

If with a razor-disc [chakra], one were to turn all the living beings on this earth to a single mountain of flesh, no bad would come from it.

If one were to go along the south bank of the Ganges, killing and making others kill, mutilating and making others mutilate, torturing and making others torture, there is no bad, no source of bad.

Or, if one were to go along the north bank of the Ganges, giving and making others give, sacrificing and making others sacrifice, there is no merit, no source of merit.

In generosity, self-taming, self-restraint, and truthful speech, there is no merit, no source of merit.'[86]

III (4) Affirmation of evil and good

41 One teacher held such a doctrine, such a view, as this:[87]

'When one does or makes another do, such deeds as cutting others, burning others, or hurting others, tormenting others, intimidating others, killing, stealing, breaking into houses, plundering, burgling, ambushing, committing sexual misconduct, **[350]** lying, one *does* evil.

If with a razor-disc [chakra], one were to turn all the living beings on this earth to a single mountain of flesh, evil would come from it.

If one were to go along the south bank of the Ganges, killing and making others kill, mutilating and making others mutilate, torturing and making others torture, there is evil, source of evil.

Or, if one were to go along the north bank of the Ganges, giving and making others give, sacrificing and making others sacrifice, there is merit, source of merit.

In generosity, self-taming, self-restraint, and truthful speech, there is merit, source of merit.'

42 "There arose in me, bhante, uncertainty, there arose doubt:

'Which of these good recluses and brahmins speak truth and which speak falsehood?'"

42.2 "Headman, it is fitting that you are uncertain, fitting that you doubt.[88] Doubt has arisen in you in what is doubtful."[89]

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[84] ***Opapātika***, often said of a non-returner's rebirth, and also that of all divine and hell beings.

[85] The doctrine of the inefficacy of action (*akiriya,vāda*) or rejection of karma, in **Sāmañña,phala S** (D 2,17/1:52,-22-53,2), SD 8.10, ascribed to Pūraṇa Kassapa. In modern terms, this is a form of materialism. For a tr of Comy explanation, see Bodhi 1989:69 f.

[86] See **Apaṇṇaka S** (M 60,13-20/1:404-407) where this view of Pūraṇa's is refuted. See Bodhi, *The Discourse on the Fruits of Recluseship,* 1989:69 f.

[87] The foll is the opposite of §40, and seems to generally reflect a Buddhist stand. This passage however seems unique to this Sutta.

[88] On doubt (*vicikicchā*), see ***Vicikicchā***, SD 32.8

[89] *Alaṁ hi te gāmaṇi kaṅkhituṁ, alaṁ vicikicchituṁ, kaṅkhanīye ca pana te ṭhāne vicikicchā uppannā ti.* Simiarly, at **Kesa,puttiya S** (A 3.65,3/1:189), SD 35.4a. We see a similar difference between this passage (**Pāṭaliya S**, S 42.13-

"Bhante, I have faith in the Blessed One thus:

'The Blessed One is capable of teaching me the Dharma so that I may abandon this state of uncertainty.'"

IV Dharma concentration

43 "There is, headman, **Dharma concentration** (*dhamma,samādhi*). If you are to gain mind concentration (*citta,samādhi*) in that, you may abandon this state of uncertainty.[90]

And what, headman, is Dharma concentration?

IV (1) 1st benefit of lovingkindness

44 Here, headman, the noble disciple,

having abandoned the destruction of life,	abstains from the destruction of life.
Having abandoned the taking of the not-given,	he abstains from taking the not-given.
Having abandoned sexual misconduct,	he abstains from sexual misconduct.
Having abandoned false speech,	he abstains from false speech. **[3S1]**
Having abandoned divisive speech,	he abstains from divisive speech.
Having abandoned harsh speech,	he abstains from harsh speech.
Having abandoned idle chatter,	he abstains from idle chatter.
Having abandoned covetousness,	he is uncovetous.
Having abandoned hatred and ill will,	he has a mind with neither hatred bor ill will.
Having abandoned wrong view,	he is one of right view.

44.2 Then, headman, that noble disciple—

who is thus free of covetousness, free of ill will, unconfused, clearly aware, ever mindful—[91]

dwells suffusing one quarter, so, too, the second; so, too, the third; so, too, the fourth;

thus above, below, across, everywhere, and to everyone,[92]

he dwells suffusing all the world with **lovingkindness**[93]

that is vast, grown great [exalted],[94] immeasurable, without hate, without ill-will.[95]

/4:350,15) and its Chin tr, **MĀ 20** (T1.26.447a22), where the Buddha tells Pāṭaliya not to have doubts. Similarly for **A 3.65**,6, where Chin tr **MĀ 16** (T1.26.438c12) says the same thing. See SD 35.4a, 3 (1.2).

[90] Comy gives alternative interpretations of *dhamma,samādhi* and *citta,samādhi*: (1) *dhamma,samādhi* is the dharma of the 10 wholesome courses, *citta,samādhi* the 4 paths along with insight; (2) the 5 states [below], namely, gladness, zest, tranquillity, happiness, and concentration, are called *dhamma,samādhi*, while *citta,samādhi* is again the 4 paths along with insight; (3) the 10 wholesome courses and the 4 divine abodes are *dhamma,samādhi*, the one-pointedness of mind of one who fulfils this *dhamma,samādhi* is *citta,samādhi*. (SA 3:109,30-32)

[91] This is a description of the 1st divine abode (*brahma,vihāra*), The 4 divine abodes are those of lovingkindness (*mettā*), compassion (*karuṇā*), gladness (*muditā*) and equanimity (*upekkhā*): **Tevijja S** (D 13,76-79), SD 1.8; SD 51.14 (3.2.2.3). See essay, ***Brahma,vihāra,*** SD 38.5.

[92] *Iti uddham-adho tiriyaṁ sabbadhi sabb'attatāya sabbāvantaṁ*. Comy explains ***sabbattatāya*** broadly to mean "equally" to all whether inferior, medium or superior, friendly, inimical or neutral, and so on; just as to oneself (*attatā*); equally with oneself (*atta,samatā*), without any distinction, "this is another being." Alternatively, it means "with the whole mind" (with all one's heart), undistracted in even a small way. (NcA 118; PmA 3:555; VbhA 377 f)

[93] On the directions of lovingkindness, see SD 38.5 (2.1.3.2).

[94] The mind "grown great" (*maha-g,gatā*) or exalted perception refers to the mind in dhyana, ie, in the form sphere (*rūpâvacara*). See **Catuttha Jhāna Pañha S** (S 40.4), SD 24.14 (4).

[95] The recurrence of these last two phrases—"without hatred, without ill will"—attests to the fact that lovingkindness is the basis for all the other 3 abodes, ie, they are a refinement of lovingkindness on deeper and broader levels.

44.3 He reflects thus:

'*This teacher holds such a doctrine, such a view as this:* [Wrong views, §38]
There is nothing given, nothing offered, nothing sacrificed.
There is no fruit or result of good or bad actions.
There is no this world, no next world.
There is no mother, no father.
There are no beings that are reborn spontaneously.
There are no recluses and brahmins who, living rightly and practising rightly, having directly known and realized for themselves this world and the next world*, proclaim them*.'

44.4 If the word of this good teacher is true, still it is **incontrovertible** [3.1] for me that I do not oppress anyone whether frail or firm.

In both respects I have made a lucky throw:[96] since I am restrained in body, speech, and mind, and since, with the breakup of the body, after death, I shall be reborn in a good destination, in a heaven world.

44.5 [As he reflects thus] **gladness** arises in him.	*tassa pāmujjaṁ jāyati*
When one is gladdened, zest arises.	*pamuditassa pīti jāyati*
When the mind is zestful the body becomes tranquil.	*pītimanassa kāyo passambhati*
One tranquil in body feels happy.	*Passaddha,kāyo sukhaṁ jayati*
The mind of one who is happy becomes concentrated.	*sukhino cittaṁ samādhiyati*

45.6 [§43] This, headman, is **Dharma concentration**. **[352]** If you are to gain mind concentration in that, you may abandon that state of uncertainty.

IV (2) 2nd benefit of lovingkindness

45 Then, headman, that noble disciple— [§42.2]
who is thus free of covetousness, free of ill will, unconfused, clearly aware, ever mindful—
dwells suffusing one quarter, so, too, the second; so, too, the third; so, too, the fourth;
thus above, below, across, everywhere, and to everyone,
he dwells suffusing all the world with ***lovingkindness***
that is vast, grown great [exalted], immeasurable, without hate, without ill-will.

45.2 He reflects thus:

'This teacher holds such a doctrine and view as this: [Right view, §39]
"There is what is given, what is offered, what is sacrificed.
There is fruit or result of good and bad actions.
There is this world, there is next world.
There is mother and father.
There are beings that are reborn spontaneously.
There are recluses and brahmins who, living rightly and practising rightly, having directly known and realized for themselves this world and the next world*, proclaim them."—*

[96] *Kaṭa-g,gaha*. This is an allusion to the lucky throw at dice, glossed *jaya-g,gaha*, "the victorious throw" (SA 3:110,3). The opposite is *kali-g,gaha*, "{the dark throw" or losing throw. The reasoning here is reminiscent of that used in **Apaṇṇaka S** (M 60/1:402-411), SD 35.5, which includes the metaphor of dice; and in **Kesa,puttiya S** (A 3.65-/1:192 f), SD 35.4a.

45.3 [§44.4] If the word of this good teacher is true, still it is incontrovertible for me that I do not oppress anyone whether frail or firm.

In both respects I have made *a lucky throw*: since I am restrained in body, speech, and mind, and since, with the breakup of the body, after death, I shall be reborn in a good destination, in a heaven world.

45.4 [§44.5] *[As he reflects thus]* *gladness arises.*
When one is gladdened, *zest arises.*
When the mind is zestful *the body becomes tranquil.*
One tranquil in body feels *happy.*
The mind of one who is happy *becomes concentrated.*

[§43] This, headman, is Dharma concentration. If you are to gain mind concentration in that, you may abandon that state of uncertainty.

IV (3) 3rd benefit of lovingkindness

46 Then, headman, that noble disciple— [§42.2]
who is thus free of covetousness, free of ill will, unconfused, clearly aware, ever mindful—
dwells suffusing one quarter, so, too, the second; so, too, the third; so, too, the fourth;
thus above, below, across, everywhere, and to everyone,
he dwells suffusing all the world with ***lovingkindness***
that is vast, grown great [exalted], immeasurable, without hate, **[353]** *without ill-will.*

46.2 "He reflects thus:

'This teacher holds such a doctrine and view as this: [Nihilism, §40]

"*When one does or makes another do, such deeds as cutting others, burning others, or hurting others, tormenting others, intimidating others, killing, stealing, breaking into houses, plundering, burgling, ambushing, committing adultery, lying, one does no bad.*

If with a razor-disc [chakra], one were to turn all the living beings on this earth to a single mountain of flesh, no bad would come from it.

If one were to go along the south bank of the Ganges, killing and making others kill, mutilating and making others mutilate, torturing and making others torture, there is no bad, no source of bad.

Or, if one were to go along the north bank of the Ganges, giving and making others give, sacrificing and making others sacrifice, there is no merit, no source of merit.

In generosity, self-taming, self-restraint, and truthful speech, there is no merit, no source of merit."—

46.3 [§44.4] If the word of this good teacher is true, still it is **incontrovertible** for me that I do not oppress anyone whether frail or firm.

In both respects I have made a lucky throw: since I am restrained in body, speech, and mind, and since, with the breakup of the body, after death, I shall be reborn in a good destination, in a heaven world.

46.4 [§44.5] *[As he reflects thus]* *gladness arises.*
When one is gladdened, *zest arises.*
When the mind is zestful *the body becomes tranquil.*
One tranquil in body feels *happy.*
The mind of one who is happy *becomes concentrated.*

46.5 [§43] This, headman, is Dharma concentration. If you are to gain mind concentration in that, you may abandon that state of uncertainty.

IV (4) 4th benefit of lovingkindness

47 Then, headman, that noble disciple— [§44.2]
who is thus free of covetousness, free of ill will, unconfused, clearly aware, ever mindful—
dwells suffusing one quarter, so, too, the second; so, too, the third; so, too, the fourth;
thus above, below, across, **[354]** *everywhere, and to everyone,*
he dwells suffusing all the world with ***lovingkindness***
that is vast, grown great [exalted], immeasurable, without hate, without ill-will

47.2 He reflects thus:
'This teacher holds such a doctrine and view as this: [Affirmation view, §41]
"When one does or makes another do, such deeds as cutting others, burning others, or hurting others, tormenting others, intimidating others, killing, stealing, breaking into houses, plundering, burgling, ambushing, committing sexual misconduct, lying, one does evil.
If with a razor-disc [chakra], one were to turn all the living beings on this earth to a single mountain of flesh, evil would come from it.
If one were to go along the south bank of the Ganges, killing and making others kill, mutilating and making others mutilate, torturing and making others torture, there is evil, source of evil.
Or, if one were to go along the north bank of the Ganges, giving and making others give, sacrificing and making others sacrifice, there is merit, source of merit.
In generosity, self-taming, self-restraint, and truthful speech, there is merit, source of merit.'

47.3 [§44.4] If the word of this good teacher is true, still it is **incontrovertible** for me that I do not oppress anyone whether frail or firm.
In both respects I have made a lucky throw: since I am restrained in body, speech, and mind, and since, with the breakup of the body, after death, I shall be reborn in a good destination, in a heaven world.

47.4 [§44.5] *[As he reflects thus]* *gladness arises.*
When one is gladdened, *zest arises.*
When the mind is zestful *the body becomes tranquil.*
One tranquil in body feels *happy.*
The mind of one who is happy *becomes concentrated.*

47.5 [§43] This, headman, is Dharma concentration. If you are to gain mind concentration in that, you may abandon that state of uncertainty.

V The other benefits of the divine abodes

V (1) Benefit of compassion

48 Then, headman, that noble disciple— [cf §44.2]
who is thus free of covetousness, free of ill will, unconfused, clearly aware, ever mindful—
dwells suffusing one quarter, so, too, the second; so, too, the third; so, too, the fourth;
thus above, below, across, everywhere, and to everyone,

he dwells suffusing all the world with **compassion [355]**
that is vast, grown great [exalted], immeasurable, without hate, without ill-will.

48.2 He reflects thus: [§41]

'This teacher holds such a doctrine and view as this: [Affirmation view, §41]

"When one does or makes another do, such deeds as cutting others, burning others, or hurting others, tormenting others, intimidating others, killing, stealing, breaking into houses, plundering, burgling, ambushing, committing sexual misconduct, lying, one does evil.

If with a razor-disc [chakra], one were to turn all the living beings on this earth to a single mountain of flesh, evil would come from it.

If one were to go along the south bank of the Ganges, killing and making others kill, mutilating and making others mutilate, torturing and making others torture, there is evil, source of evil.

Or, if one were to go along the north bank of the Ganges, giving and making others give, sacrificing and making others sacrifice, there is merit, source of merit.

In generosity, self-taming, self-restraint, and truthful speech, there is merit, source of merit.'

48.3 [§44.4] If the word of this good teacher is true, still it is **incontrovertible** for me that I do not oppress anyone whether frail or firm.

In both respects I have made a lucky throw: since I am restrained in body, speech, and mind, and since, with the breakup of the body, after death, I shall be reborn in a good destination, in a heaven world.

48.4 [§44.5] *[As he reflects thus]* *gladness arises.*
When one is gladdened, *zest arises.*
When the mind is zestful *the body becomes tranquil.*
One tranquil in body feels *happy.*
The mind of one who is happy *becomes concentrated.*

48.5 [§43] This, headman, is Dharma concentration. If you are to gain mind concentration in that, you may abandon that state of uncertainty.

V (2) Benefit of gladness

49 [PTS §48] Then, headman, that noble disciple— [cf §44.2]
who is thus free of covetousness, free of ill will, unconfused, clearly aware, ever mindful—
dwells suffusing one quarter, so, too, the second; so, too, the third; so, too, the fourth;
thus above, below, across, everywhere, and to everyone,
he dwells suffusing all the world with **gladness**
that is vast, grown great [exalted], **[356]** immeasurable, without hate, without ill-will.

49.2 He reflects thus: [§41]

'This teacher holds such a doctrine and view as this: [Affirmation view, §41]

"When one does or makes another do, such deeds as cutting others, burning others, or hurting others, tormenting others, intimidating others, killing, stealing, breaking into houses, plundering, burgling, ambushing, committing sexual misconduct, lying, one does evil.

If with a razor-disc [chakra], one were to turn all the living beings on this earth to a single mountain of flesh, evil would come from it.

If one were to go along the south bank of the Ganges, killing and making others kill, mutilating and making others mutilate, torturing and making others torture, there is evil, source of evil.

Or, if one were to go along the north bank of the Ganges, giving and making others give, sacrificing and making others sacrifice, there is merit, source of merit.

In generosity, self-taming, self-restraint, and truthful speech, there is merit, source of merit.'

49.3 [§44.4] If the word of this good teacher is true, still it is **incontrovertible** for me that I do not oppress anyone whether frail or firm.

In both respects I have made a lucky throw: since I am restrained in body, speech, and mind, and since, with the breakup of the body, after death, I shall be reborn in a good destination, in a heaven world.

49.4 [§44.5] *[As he reflects thus]* *gladness arises.*
When one is gladdened, *zest arises.*
When the mind is zestful *the body becomes tranquil.*
One tranquil in body feels *happy.*
The mind of one who is happy *becomes concentrated.*

49.5 [§43] This, headman, is Dharma concentration. If you are to gain mind concentration in that, you may abandon that state of uncertainty.

V (3) Benefit of equanimity

50[97] [PTS §48] Then, headman, that noble disciple— [cf §44.2]
who is thus free of covetousness, free of ill will, unconfused, clearly aware, ever mindful—
dwells suffusing one quarter, so, too, the second; so, too, the third; so, too, the fourth;
thus above, below, across, everywhere, and to everyone,
he dwells suffusing all the world with **equanimity**
that is vast, grown great [exalted], immeasurable, without hate, without ill-will.

50.2 He reflects thus:

'This teacher holds such a doctrine and view as this: [*Affirmation view*, §41]

"When one does or makes another do, such deeds as cutting others, burning others, or hurting others, tormenting others, intimidating others, killing, stealing, breaking into houses, plundering, burgling, ambushing, committing sexual misconduct, lying, one does evil.

If with a razor-disc [chakra], one were to turn all the living beings on this earth to a single mountain of flesh, evil would come from it.

If one were to go along the south bank of the Ganges, killing and making others kill, mutilating and making others mutilate, torturing and making others torture, there is evil, source of evil.

Or, if one were to go along the north bank of the Ganges, giving and making others give, sacrificing and making others sacrifice, there is merit, source of merit.

In generosity, self-taming, self-restraint, and truthful speech, there is merit, source of merit.'

50.3 [§44.4] If the word of this good teacher is true, still it is **incontrovertible** for me that I do not oppress anyone whether frail or firm.

[97] Here onwards, PTS numbering is not followed: see foll n. The PTS passages are abridged.

In both respects I have made a lucky throw: since I am restrained in body, speech, and mind, and since, with the breakup of the body, after death, I shall be reborn in a good destination, in a heaven world.

50.4 [§44.5] *[As he reflects thus]* *gladness arises.*
When one is gladdened, *zest arises.*
When the mind is zestful *the body becomes tranquil.*
One tranquil in body feels *happy.*
The mind of one who is happy *becomes concentrated.*

50.5 [§43] This, headman, is Dharma concentration. If you are to gain mind concentration in that, you may abandon that state of uncertainty.

51 Then, headman, that noble disciple— [§42.2]
who is thus free of covetousness, free of ill will, unconfused, clearly aware, ever mindful—
dwells suffusing one quarter, so, too, the second; so, too, the third; so, too, the fourth;
thus above, below, across, everywhere, and to everyone,
he dwells suffusing all the world with ***equanimity***
that is vast, grown great [exalted], immeasurable, without hate, without ill-will.

51.2 He reflects thus:
'*This teacher holds such a doctrine, such a view as this:* [*Affirmation view*, §41]
"When one does or makes another do, such deeds as cutting others, burning others, or hurting others, tormenting others, intimidating others, killing, stealing, breaking into houses, plundering, burgling, ambushing, committing sexual misconduct, lying, one does evil.
If with a razor-disc [chakra], one were to turn all the living beings on this earth to a single mountain of flesh, evil would come from it.
If one were to go along the south bank of the Ganges, killing and making others kill, mutilating and making others mutilate, torturing and making others torture, there is evil, source of evil.
Or, if one were to go along the north bank of the Ganges, giving and making others give, sacrificing and making others sacrifice, there is merit, source of merit.
In generosity, self-taming, self-restraint, and truthful speech, there is merit, source of merit.'

51.3 [§44.4] If the word of this good teacher is true, still it is **incontrovertible** for me that I do not oppress anyone whether frail or firm.
In both respects I have made a lucky throw: since I am restrained in body, speech, and mind, and since, with the breakup of the body, after death, I shall be reborn in a good destination, in a heaven world.

51.4 [§43] This, headman, is **Dharma concentration**. If you are to gain concentration of mind in that, you may abandon that state of uncertainty.

52 When this was said, Pataliya the headman said to the Blessed One:
"Excellent, bhante! Excellent, bhante!
Just as if one were to place upright what had been overturned,
or were to reveal what was hidden,
or were to show the way to one who was lost,
or were to hold up a lamp in the dark so that those with eyes could see forms,
in the same way, in numerous ways, the Dharma has been declared by the Blessed One.

Bhante, I go to the Blessed One for refuge, and to the Dharma, and to the community of monks. May the Blessed One remember me as a layman who has gone for refuge from this day forth for life."

—evaṁ—

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