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Kīṭā,giri Sutta

The Discourse at Kīṭā,giri | M 70

Theme: Faith, learning and sainthood

Translated by Piya Tan ©2005, 2023

1 Summary and comments

1.1 The Kīṭā,giri Sutta¹ is about the position of **faith** (*saddhā*) in regards to sainthood. The Sutta opens with the Buddha admonishing the monks not to take food at night for the sake of their health² [§2; 2.1]. When the Buddha and the community arrive at Kīṭā,giri, the monks admonish Assaji and Punabbasu,³ but they refuse to comply, replying that they found greater benefits of eating “in the evening, in the morning, in the day, outside the proper time” [§§4-5]. The Buddha summons and questions them [§6].

The Buddha admonishes Assaji and Punabbasu by giving instructions on feelings [§§6-10]. He goes on to show the importance of diligently doing one’s spiritual duties as renunciants [§§11-13]. The 7 kinds of individuals are mentioned and defined [§§14-21]. The Buddha declares that the spiritual training is a gradual path [§§22-23] and rebukes the recalcitrant monks in one of the most moving passages in the Canon [§§24-27].

1.2 Although Assaji and Punabbasu report to the Buddha as summoned and listen to his admonition, apparently they show little regard for him. At a crucial point in the admonition, the Buddha actually offers to uplift them spiritually, saying:

Bhikshus, there is a four-line exposition, and when it is recited a wise man would quickly understand it. I shall recite it to you, monks. Try to understand it. [§25]

Finally, they apparently repented, saying: “But, bhante, who are we to be knowers of Dharma?”⁴ [§25]. But the tone is ambiguous.⁵

1.3 At the end of the Kīṭā,giri Sutta, “Satisfied, the monks rejoiced in the Blessed One’s word,” but there is no mention whether the Assaji-Punabbasuka monks reformed themselves after that. Apparently, they do not, as we know from **the Vinaya** that the Buddha sends the sangha to carry out an act of banishment (*pabbājaniya,kamma*) upon the Assaji-Punabbasukas of Kīṭā,giri. In defiance, they leave Kīṭā,giri, and also leave the Order (V 2:9-13, 14, 15). The Buddha then promulgates Saṅghādisesa 13 [3].

¹ The Āgama cognate of this sutta is at MĀ 195/T1.749c-752c, entitled *Assaji* 阿濕貝.

² On a modern explanation, see eg cleric restriction: http://en.wikipedia.org/wiki/Calorie_restriction.

³ The sutta has **Assaji,punabbasukā**, but it is not clear whether this refers to the duo, Assaji-Punabbasu, or the Assaji-Punabbasuka monks [3 here] headed by them. There is no clear mention of the Assaji-Punabbasu monks themselves in the Sutta itself. Comy mentions the name *Punabbasuka* (as an individual) throughout; so too the Chinese Āgamas: 《中阿含經》賴中有二比丘。一名;[20]阿濕;[21]貝。二名;[22]弗那婆修 (CBETA, T1.26.749-c11-12); [20]阿濕貝～ Assaji; [21] 貝= 具【宋】【元】【明】 [22] 弗那婆修～ Punabbasuka. I thank Anālayo Bhikkhu for this information. However, it is possible, even likely, that the followers of Assaji-Punabbasu are also present at this congregation.

⁴ *Ke ca mayam bhante ke ca dhammassa aññātāro ti*, lit “Who are we, bhante, and who are the knowers of the Dharma?” M:ÑB: “Venerable sir, who are we that we should understand the Dhamma.”

⁵ See 6.2 below here.

2 Untimely eating

2.1 While in the Kīṭāgiri Sutta, the Buddha is recorded as admonishing the monks against taking food at night (M 70,2), **the Bhaddāli Sutta** (M 65) records the Buddha as declaring that he takes only one meal a day, not taking food “at the wrong time” (*vikāla*).⁶ In both suttas, the Buddha says that this moderation in eating keeps him physically healthy and at ease.

2.2 The Laṭukikōpama Sutta (M 66) relates how the monk Udāyī is unhappy when the Buddha admonishes the monks not to take food “outside the proper time,”⁷ and where it appears as if the Buddha has introduced the rules regarding untimely eating in successive stages, that is, first prohibiting only the afternoon meal but allowing a night meal, and then later prohibiting the night meal, too. He does so out of concern for the more delicate monks so that they are not quickly weakened if both meals are prohibited at the same time (MA 3:186).⁸

Udāyī recalls the rules made by the Buddha regarding the proper time for meals, how such rules grew until, in the end, no food is allowed outside the proper time. Udāyī reflects on the hardships that monks faced when seeking alms in the dark of night: they walked into a cesspit, fell into a sewer, walked into a thornbush, bumped into a sleeping cow, met hoodlums who had committed a crime and those planning one (being sexually enticed by women). One night, while Udāyī himself was standing at to the doorsteps of a woman’s house, startled her in the lightning, when she thought that the devil had come for her!⁹

2.3 In the end, however, they were very helpful in dispelling unwholesome mental states and instilling wholesome ones. The Buddha agrees, adding that many people are foolish, and consider such sacrifices insignificant, becoming discontented when asked to make them. But this discontentment, small as it is, develops into a bond strong enough to hold them fast. Some people are like little quails caught in traps, unable to escape from their bonds; others are like mighty elephants, bursting through their bonds and going where they wish.

There are 4 types of individuals who train to give up the substrates of existence (*upadhi*),¹⁰ that is, those:

- (1) when memories and intentions associated with the substrates arise, he does not abandon them;
- (2) when such memories and intentions arise, he abandons them;
- (3) when such memories and intentions arise, he is slow in mindfulness, but he quickly abandons them;
- (4) having understood that the substrates is the root of suffering, he abandons them.

(M 1:447-56; MA 3:169-171)

⁶ M 65,2/1:437 (SD 56.2). Comy says that this is the rule against eating at the wrong time (MA 4:149), ie **Pāc 37** (V 4:85 f). The “wrong time” (*vikāla*), when no solid meals are to be taken, is after noon and before daybreak. Food can only be taken by monastics between daybreak and noon. On the def of “dawn,” see Thanissaro 1976 526-528 (App 1), 2009: 471-473 (App1) (Access to Insight website).

⁷ M 66,6/1:448 f (SD 28.11).

⁸ In **the Vinaya** account of the introduction of **Pācittiya 37** (V 4:85), on untimely eating, no mention is made of any successive prohibition. On the contrary, the text assumes that it is common knowledge that monks should not take food after noon, and it shows the Buddha laying down the rule against untimely eating with one categorical ruling covering all meals during the “wrong time” (that is, between noon and daybreak). See prec n.

⁹ M 66,6/1:448 f & SD 28.11 (3.1.1).

¹⁰ **Upadhi**, the “residue” that acts as the basis for renewed birth. There are 4 kinds: the aggregates (*khandh’upadhi*), the defilements (*kiles’upadhi*), volitional formations (*abhisankhār’upadhi*), and the cords of sense-pleasures (*kāma,guṇ’upadhi*) (MA 3:169).

3 The Assaji, punabbasuka monks

3.1 THE GROUP OF 6 MONKS

3.1.1 Assaji and Punabbasu were members of the notorious **group of 6** (*cha-b, baggiyā*); the others being Mettiya and Bhummajaka [Bhūmajaka] (in Rājagaha),¹¹ and Paṇḍuka and Lohitaka (in Sāvattihī),¹² each with their own following of 500.¹³ **The Vinaya Commentary** says that Mettiya and Bhummajaka were the main leaders of the group of 6 (*cha-b, baggiya*).¹⁴ These monks, thinking, “Alms in the countryside are now abundant, now short. Let us not live in one place but in three.”

So Paṇḍuka and Lohitaka chose Sāvattihī the capital of the kingdom of Kāśī-Kosala, because of its numerous towns and large population; Mettiya and Bhummajaka chose Rājagaha, the capital of Aṅga-Magadha, for the same reasons and because of its prosperity. **Kiṭṭā, giri**, located between Sāvattihī and Āḷavī,¹⁵ was chosen by Assaji and Punabbasu because it was watered by both monsoons (*dvīhi meghehi*) of the year, produced three crops, and had suitable sites for buildings (VA 3:614)

3.1.2 The Vinaya records how they misconducted themselves, doing things that should not be done and neglecting their training rules. So they were called “shameless evil” monks. Besides the offences of the group of 6, Assaji and Punabbasu were also the occasions for the introduction of numerous Vinaya rules and disciplinary actions.¹⁶ They used to grow flowers, make wreaths and garlands, and send them to girls and women of respectable families and also to slave girls, to lie down with such women, and disregard the precepts regarding the eating of food at the wrong time, using perfumes, dancing, playing music, singing, visiting shows, and playing various kinds of games—violating altogether 18 precepts (VA 3:625).¹⁷ Their abandoned ways, however, made them popular with the lay people, and virtuous monks who did not belong to their group, were not welcomed by the people of their area.¹⁸

Hearing of their wrongdoings from a monk sojourning in the area, the Buddha convened the sangha, and sent Sāriputta and Moggallāna, together with a number of other monks (the Assaji-Punabbasukas were known to be passionate and violent), to carry out the act of banishment (*pabbājaniya, kamma*) against them. When the sangha arrived in Kiṭṭā, giri and instructed that the Assaji-Punabbasuka monks should no longer dwell there, the latter abused the monks, accusing them of partiality. They left Kiṭṭā, giri, and also left the Order. When the matter was reported to the Buddha he had the act of banishment revoked “because it had served no purpose.”¹⁹ Because of the Kiṭṭā, giri incident, where the Assaji-Punabbasuka monks refused to obey the banishment ruling, the Buddha promulgated **Saṅghādisesa 13** regarding the corrupting of families (V 3:179-184).

3.1.3 In the Dhammapada Commentary (DhA 2:109) we are told that Assaji and Punabbasu had originally been disciples of Sāriputta and Moggallāna. When the two chief disciples admonished them and their

¹¹ Cf V 2:76, 3:160, 166, 4:37.

¹² VA 3:614; J 2:387. **Vinaya Comy** says that they were the chief leaders of the group of 6 (*cha-b, baggiya*) (VA 3:579 ad V 3:160).

¹³ V 2:13; J 2:387; MA 3:187.

¹⁴ VA 3:579 ad V 3:160.

¹⁵ M 1:473; J 2:387.

¹⁶ V 2:8-15 (that main account), 2:107 f, 3:179-184, 4:267; VA 3:613 f ≠ V 2:9; DhA 2:108 ad Dh 77 = Tha 994, cf ThaA Ce 2:115; AA 165; V 2:171; DA 2:252.

¹⁷ V 2:9-10.

¹⁸ V 2:10-12.

¹⁹ V 2:9-13, 14, 15.

followers on their evil ways, some of them reformed themselves but a few retired to the householder's life. Understandably, the Assaji-Punabbasuka monks had a particular dislike for Sāriputta and Moggallāna. Once when the Buddha, travelling from Sāvatti, accompanied by Sāriputta, Moggallāna and 500 monks, sent word to the Assaji-Punabbasukas to prepare dwellings for them. They sent answer that the Buddha was very welcome, but not Sāriputta and Moggallāna because "they [the chief disciples] are men of evil desires, influenced by evil desires"! (V 2:171). The Commentaries (eg, DA 2:525) mention the Assaji-Punabbasuka monks as an example of those who disregarded all the precepts that they had undertaken to observe.

3.2 TWO MONKS OR MORE?

3.2.1 The Kīṭāgiri Sutta does not indicate whether the word *Assaji,punabbasukā* refers to two monks (Assaji and Punabbasu), or to their following (including themselves). However, it is useful to note that their actual names are Assaji and Punabbasu, while the vocative plural **Assaji,punabbasukā** probably refers, not to "Assaji and Punabbasu," but to "Assaji and Punabbasu and their followers," "the followers of Assaji and Punabbasu with them at their head," or simply, "the followers of Assaji and Punabbasu," depending on the context.

It is interesting to note here that the Buddha, in rebuking, addresses them not as *Assaji,punabbasukā* [vocative plural, "Assaji and Punabbasuka"], but simply as *bhikkhave*, thus:

But, **monks** (*bhikkhave*), there is no faith here. Bhikshus, there is no approaching (a teacher) here, too

Bhikshus, you have lost your way! Bhikshus, you have been going the wrong path! Hollow men! How far you have strayed, bhikshus, from the Dharma and the Vinaya! [§24]

This further gives weight to the possibility that he is addressing "the group of monks led by Assaji and Punabbasuka," and not just Assaji and Punabbasuka.

3.2.2 The compound *assaji,punabbasukā* is a plural elliptical nominative and a synecdoche. As a plural elliptical nominative, it refers of the group of troublesome monks led by Assaji and Punabbasu. A synecdoche is a part that is named but the whole is implied, for example, "the robe" is a synecdoche for the community or order of monks and nuns.

Better known are the occurrences of dual vocatives and multiple vocatives, which are unique to Pali. Examples of the vocative plural for names of people are:

Sāriputtā	voc pl: Sāriputta and Moggallāna	V 2:12,29-30, 199,18+30, 3:182,35; DhA 2:109; ItA 1:52; J 1:142;
Sājhā	voc pl: Sāḷha and Rohana [Saṇa]	A 3.66/1:193-197, passim;
Anuruddhā	voc pl: Anuruddha and others	M 1:206, 1:463, 3:155 = V 1:351; all passim.

The first and second cases are examples of an elliptical dual vocative, where only the more prominent of the pair is addressed, but implying the second person, too. The third case is that of a multiple vocative, where only the leader of the group is addressed, but the other group members are implied.

3.2.3 The names of the incorrigible duo are most likely "Assaji and *Punabbasu*," and not "Assaji and *Punabbasuka*," pace the Commentary and the Āgama cognates. *The Critical Pali Dictionary* probably errs where under "Assaji" (CPD 1:519), they are referred to as Assaji and Punabbasukā (the latter is probably a

wrong reading). Malalasekera, in *Dictionary of Pali Proper Names*, under “**Assaji-Punabbasukā**” defines the dvandva as “the followers of the monks Assaji and Punabbasu,” and **Punabbasu** as:

One of the Chabbaggiyā. His followers were called Punabbasukā, and together with the followers of Assaji, they were called Assaji-Punabbasukā. (DPPN 2:231)

The Dhammapada Commentary, in a different context, clearly takes *Assaji, punabbasukā* to mean “the followers of Assaji and Punabbasu with them at their head” (DhA 2:109). The Commentaries add that they each have 500 monks as following.²⁰ It is possible, even probable, then that the Buddha, in the Kīṭā, giri Sutta, is addressing at least 500 monks with Assaji and Punabbasu at the head.

Moreover, this teaching is given in **Kīṭā, giri**, the Assaji-Punabbasukā headquarters. Apparently, the followers of Assaji and Punabbasu would follow them in what they do or do not (in terms of the Vinaya). Surely, all of them would be present if their leaders are present before the Buddha. This would especially be true since the Buddha rarely visits Kīṭā, giri: in fact, the Kīṭā, giri Sutta is the only account we have of the Buddha’s visit to Kīṭā, giri.

4 Assaji-Punabbasuka Vatthu

THE STORY OF THE ASSAJI-PUNABBASUKA MONKS

DhA 7.2/2:108 f; cf Cv 1.13 (V 2:9-13)²¹

Ovādeyyānusāseyyā ti. This Dharma exposition was given by the Teacher while he was residing at Jetavana in reference to the Assaji-Punabbasuka monks [**DhA 2:109**] but the story begins at Kīṭā, giri.

These two monks [Assaji and Punabbasu], it is said, were the residential pupils (*saddhi, vihārika*) of the chief disciples [Sāriputta and Moggallāna], but they were shameless evil monks. While living at Kīṭā, giri with their following of 500 monks, they planted and caused to be planted flowering trees, and were guilty of various other kinds of misconduct. They violated homes for the sake of getting requisites on which they lived. The monastery was made uninhabitable for morally virtuous monks.

Hearing of their deeds, the Buddha decided to banish them from the order. For this purpose, the Teacher summoned the two chief disciples, along with a retinue, and said to them:

“Banish those who will not obey your word, but admonish and instruct those who will obey. He who admonishes and instructs is hated by those who lack wisdom, but loved and cherished by the wise.”

And, pointing out the connection and admonishing them in the Dharma, uttered this stanza:

<i>Ovādeyyānusāseyya</i>	Let one admonish and instruct,
<i>asabbhā ca nivāraye</i>	And forbid what is improper.
<i>satam hi so piyo hoti</i>	For he would be loved by the good,
<i>asatam hoti appiyo</i>	Even if he is not loved by the evil. (Dh 77)

Sāriputta and Moggallāna went there, and admonished and instructed those monks. Some of them received the admonitions of the elders and reformed themselves. Some returned to the lay life. Some were banished from the order.

²⁰ V 2:13; J 2:387; MA 3:187.

²¹ See also DhA:B 2:165.

5 Types of saints

5.1 THE 8 NOBLE INDIVIDUALS

5.1.1 The Kīṭāgiri Sutta mentions 7 kinds of saints,²² [§14] but the better known list is that of the 8 noble individuals (*aṭṭha ariya puggala*),²³ listed here according to their attainment:²⁴

(1) The path of streamwinning,	<i>sotāpatti,magga</i>
(2) The fruition of streamwinning,	<i>sotāpatti,phala</i>
(3) The path of once-returning,	<i>sākadāgāmi,magga</i>
(4) The fruition of once-returning,	<i>sākadāgāmi,phala</i>
(5) The path of non-returning,	<i>anāgāmi,magga</i>
(6) The fruition of non-returning,	<i>anāgāmi,phala</i>
(7) The path of arhathood [holiness],	<i>arahatta,magga</i>
(8) The fruition of arhathood [holiness].	<i>arahatta,phala</i>

5.1.2 In short, there are 4 kinds of noble individuals (*ariya,puggala*), namely: the streamwinner (*sotāpanna*), the once-returned (*sākadāgāmi*), the non-returned (*anāgāmi*) and the arhat (*arahata*). According to the Abhidhamma, the “**path**” (*magga*)—or more fully, the supramundane path (*lok’uttara magga*)—is a name for the “moment” of entering into one of the 4 stages of sainthood, produced by insight wisdom (*vipassanā*) into the impermanence, unsatisfactoriness and not-self of existence.

By “**fruition**” (*phala*) is meant those moments of consciousness that follow immediately as the result of the path, and which in certain circumstances may repeat for innumerable times during one’s life-time. The goal here is nirvana, freedom from suffering.²⁵

5.1.3 The Abhidhamma “moment” theory is not supported by any of the suttas. Although theoretically, we can speak of a moment or “point” where something *occurs*, or something *begins* to occur, this is only a theoretical, even imaginative, notion. As awakening occurs when all thinking and knowing have stopped, and we are fully engaged with the bliss of the present moment, we can know nothing of it, except in retrospect. It’s like we are unable to know the exact moment that fills our belly full, but only after a while do we feel full. For that reason, monastics are trained to chew every morsel mindfully and slowly--the sense of fullness is perceived more easily so; then, we stop eating.

²² This well known list of the 7 holy persons is found elsewhere in the Canon: **Saṅgīti S** (D 33,2.3(11)/3:254), **Kīṭāgiri S** (M 70), SD 11.1, **Bhaddāli Sutta** (M 65.11-12/1:439 f), **Saviṭṭha S** (A 3.21/1:118-120), and **(Āhuneyyā) Puggalā S** (A 7.14/4:10 f). See also Pm 2:52; Pug 10, 30-36, 73; Vism 659. On (6-7), see Gethin, *The Buddhist Path to Awakening*, 2001:128-133, 135-137, 347.

²³ V 5:117; MA 1:167; ThaA 206; Or, more commonly, *aṭṭha purisa,puggala* (D 2:94, 3:5, 227; M 1:37; S 1:220, 2:69, 4:272, 279, 304, 5:429; A 1:208, 222, 2:34, 56, 3:36, 212, 286, 4:407, 5:183, 330; It 88).

²⁴ In A 9.10/4:373 & 10.16/5:23, **the lineage-winner** (*gotra,bhū*), referring both to the person and to the state (**change of lineage**), is mentioned as the 9th noble individual. He is one experiencing the lightning-like consciousness between the state of a worldling (*puthujjana*) and that of a streamwinner (*sotāpanna*); def at Pug 12, 13 & Vism 138, Pm 1:66-68; also at Tikap 154 f, 165, 324, etc; VvA 155. On the late Abhidhamma use of *gotra,bhū*, see Abhs 4.21/114 = Abhs:SR 66-68; Abhs:BRS 168, 355; Abhs:WG 136. Cf *upanissaya* (J 1:235).

²⁵ For a comprehensive comparative table of “Persons according to strength of *indriyas* in descending order,” see Gethin 2001:127 (Table 2).

If we understand the nature of **non-self**, then it is also easy to understand that a “point” has no parts.²⁶ It is only a useful concept for us to talk of a mental “state,” but the reality is that there are only mental processes. A state is necessarily a “static” thing; hence, it cannot exist. Neither “state” nor “thing” can exist in itself, except as concepts.

If there is indeed a “point” at which something occurs, then the event is stuck in it, so to speak. In other words, whatever happens must happen in time, whatever exists must exist in time. In this sense—according to the Buddha’s teaching of non-self—matter and time are inseparably bound together. We might even say they are the same things, and yet in terms of memory, for example, they appear different.

Hence, the Dharma is said to have nothing to do with time (*akālika*), or that it transcends time. This is an idea that is found in **the (Devatā) Samiddhi Sutta** (S 1.20).²⁷ Similarly, we often speak of a “path” (*magga*), but it is the journey that we make that actually brings us to the goal.²⁸ Furthermore, it is clear from **the Hatthi, gāmaka Uggā Sutta** (A 8.22), that awakening is not a material “point.” Hence, it is more correct to speak of awakening as a *gradual* process.²⁹

5.1.4 Here are brief definitions of **the 4 noble individuals**³⁰ in connection with the 10 mental fetters (*dasa saṃyojanā*):³¹

(1) The streamwinner (sotāpanna)

Through the path of streamwinning, we *become*³² free from the first 3 mental fetters (*tinṇa saṃyojanā*) (so called because they bind us to rebirth and suffering), namely,

- | | |
|----------------------------------|---|
| 1. self-identity view, | <i>sakkāya diṭṭhi</i> ³³ |
| 2. doubt, and | <i>vicikicchā</i> ³⁴ |
| 3. clinging to rituals and vows. | <i>sīla-b, bata, parāmāsa</i> ³⁵ |

(2) The once-returned (sākadāgāmi)

Through the path of once-returning, we go on to break much of the next 2 fetters (4-5), namely:

- | | |
|--------------------------------------|--|
| 4. sensual craving (lustful desires) | <i>kāma-c, chanda = kāma, rāga</i> ³⁶ |
| 5. ill will | <i>vyāpāda = dosa</i> ³⁷ |

²⁶ This idea was already known around the Buddha’s time. The Greek geometer, Euclid (flourished 300 BCE) of Alexandria, is attr in his *Elements*, book 1, definition 1, to have said that “A point is that which has no part.” This means that a point has no width, length, or breadth, but is an indivisible location. A “point,” in other words, is a useful concept for us to understand, not only geometry, the mathematical science of shape, that is, of points, lines, curves and surfaces, but also of scientific knowledge in general. Of nirvana, the Buddha (living around a century or two before Euclid), declares, “There too, bhikshus, I do not speak of coming or going, nor of standing, nor of dying or arising.” See **Nibbāna Paṭisaṃyutta 1** (U 8.1), SD 50.1; cf **(Arahatta) Bāhiya S** (U 1.10,27), SD 33.7.

²⁷ S 1.20/1:6-12 @ SD 21.4 esp (2.3).

²⁸ See SD 45.15 (3.2.1).

²⁹ A 8.22,10 + SD 45.15 (3.2.2). On gradual awakening process, see Gethin 2001:131-133.

³⁰ For a stock passage on the 4 noble individuals, see **Ānāpāna, sati S** (M 118,9-12/3:80), SD 7.13.

³¹ For a diagram of the 10 fetters and sainthood, see SD 10.16 (1.2.1.2).

³² In the fruition stage, one *is* free from the fetters.

³³ See BDict: *diṭṭhi*. See also **“I” the nature of identity**, SD 19.1.

³⁴ See BDict: *vicikicchā*. See also **Entering the stream**, SD 3.3(5) & **The notion of diṭṭhi**, SD 40.1.

³⁵ See BDict: *upādāna*. See also **Superstition**, SD 36.7.

³⁶ See BDict: *rāga*. See also **“Mine” the nature of craving**, SD 19.3.

(3) The non-returner (*anāgāmi*)

Through the path of non-returning, we are fully free from fetters (4) and (5). In other words, the non-returner is free from all the “lower fetters” (*oram, bhāgiya saṃyojanā*) (nos 1-5), which bind us to the sense-world. Often, as in **the Ānāpāna, sati Sutta** (M 118), the non-returner is called “one spontaneously-born” (*opāpatikā*)³⁸ (M 118,10/3:80).

(4) The arhat (*arahata*)

Through the path of arhathood, we break the other 5 “higher fetters” (*uddham, bhāgiya saṃyojanā*), namely:

6. craving for form existence,	<i>rūpa, rāga</i>
7. craving for formless existence,	<i>arūpa, rāga</i>
8. conceit,	<i>māna</i>
9. restlessness, and	<i>uddhacca</i>
10. ignorance.	<i>avijjā</i>

The arhat is typically described as one

with mental influxes³⁹ destroyed, who has lived the holy life, done what has to be done, laid down the burden, reached his own goal,⁴⁰ destroyed the fetters of being, completely freed through direct knowledge. (M 118,9/3:80)

5.2 THE 7 TRUE INDIVIDUALS

5.2.0 The Kīṭāgiri Sutta mentions a list of **7 kinds of individuals** (*satta puggala*) [§14]. The same list is found elsewhere in the Canon:

Sampasādanīya Sutta	D 28,8/3:105	SD 14.14
Saṅgīti Sutta	D 33,2.3(11)/3:254	
Bhaddāli Sutta	M 65,11-12/1:439 f	SD 56.2 ⁴¹
Saviṭṭha Sutta	A 3.21/1:118-120	SD 80.21
(Sattaka) Puggalā Sutta	A 7.14/4:10 f ⁴²	

³⁷ See BDict: *mūla*. See also **Mūla S** (A 3.69/1:201-205), SD 18.2.

³⁸ Ie, reborn in one of the 5 pure abodes (*pañca suddh'āvāsa*), the 5 highest heavens of the form world (*rūpa, loka*) inhabited only by non-returners who assume their last birth to become arhats and attain nirvana. These worlds are Aviha (Skt *avṛha* or *abṛha*, prob “not abundant”; Tib *mi che ba*, “not great”; see BHSD: *avṛha, bṛhatphala*), Ātappa (“Serene”), Sudassā (“Of Clear Beauty”), Sudassī (“Clear-visioned”) and Akaṇiṭṭhā (“Supreme”) (D 3:237, M 3:103, Vbh 425, Pug 42-46).

³⁹ “Mental influxes,” *āsava*. The term *āsava* (lit “inflow, outflow”) comes from *ā-savati*, meaning “flows towards” (ie either “into” or “out” towards the observer). It has been variously tr as influxes, taints (“deadly taints,” RD), corruptions, intoxicants, biases, depravity, misery, evil (influence), or simply left untranslated. The Abhidhamma lists 4 kinds of āsava: the influxes of (1) sense-desire (*kāma'āsava*), (2) (desire for eternal) existence (*bhav'āsava*), (3) views (*diṭṭh'āsava*), (4) ignorance (*avijj'āsava*) (D 16,1.12/2:82, 16,2.4/2:91, Pm 1.442, 561, Dhs §§1096-1100, Vbh §937). These 4 are also known as “floods” (*oghā*) or “yokes” (*yogā*). The list of 3 influxes (omitting the influx of views) is probably older and is found more frequently in the Suttas (D 33,1.10(20)/3:216; M 1:55, 3:41; A 3.59, 67, 6.63). The destruction of these influxes is equivalent to arhathood. See BDict: *āsava*.

⁴⁰ *sad-atthā*, may be resolved two ways: (1) *sa-d-atthā*, “one own goal,” (2) *sant + atthā*, “the sublime goal,” “the ideal.”

⁴¹ See SD 56.2 (4) for a summary of the 7 individuals.

The 7 individuals⁴³ are always listed in the same order, from the highest to the lowest, thus:⁴⁴

(1) The one freed both ways or “dual-freed,” ⁴⁵	<i>ubhato,bhāga,vimutta</i>
(2) The wisdom-freed,	<i>paññā,vimutta</i>
(3) The body-witness,	<i>kāya,sakkhī</i>
(4) The view-attainer,	<i>diṭṭhi-p,patta</i>
(5) The faith-freed,	<i>saddhā,vimutto</i>
(6) The truth-follower, and	<i>dhammānusārī</i>
(7) The faith-follower.	<i>saddhā'nusārī</i>

Of these 7 individuals, according to the Kīṭā,giri Sutta, only the first two have done their “duties with diligence” [§§15, 16], that is, they are totally freed as **arhats**. The other five saints still need to “do their duties with diligence” [§§17-21]. The key difference between the two kinds of arhats—the dual-freed arhat and the wisdom-freed arhat—is that the former has personal direct experience of the formless attainments (*arūpa samāpatti*), while the latter does not. The uniqueness of the Kīṭā,giri Sutta classification of the 7 saints is that it is not only based on path and fruition (as found in the more common eight-fold scheme), but also according to their dominant spiritual faculty (indriya).⁴⁶

The first 3 saints are explained in **the Kāya,sakkhī Sutta** (A 9.43),⁴⁷ **the Paññā,vimutta Sutta** (A 9.44)⁴⁸ and **the Ubhato,bhāga,vimutta Sutta** (A 9.45).⁴⁹ According to the Paññā,vimutta Sutta, every noble disciple who has attained any of the dhyanas may, in a limited contextual or relative sense (*pariyāyena*), be regarded as one of the above three saints; but are fully regarded—or, in an absolute sense (*nippariyāyena*)⁵⁰—so after they have attained all the dhyanas and the cessation of perception and feeling (*saññā-vedayita,nirodha*).⁵¹ [See 5.4 Summary.]

5.2.1 (1) The one freed both ways [The dual-freed] (ubhato,bhāga,vimutta)

5.2.1.1 The one freed both ways is defined in **the Kīṭā,giri Sutta** (M 70) as follows:

⁵²Here, bhikkhus, a certain person dwells, having touched with the body⁵³ those liberations,⁵⁴ peaceful and formless,⁵⁵ that transcend forms,⁵⁶ and his mental influxes are utterly destroyed through his seeing them with **wisdom**. [§15]

⁴² See also Pm 2:52; Pug 10, 30-36, 73; Vism 659.

⁴³ The Sutta [§14] simply refers to these 7 as “individuals” (*puggala*), not as “noble individuals” (*ariya,puggala*). This is significant as the last two individuals are not necessarily saints of the path, but those on very close to sainthood, ie, to attaining streamwinning. See below 5.2(6) & 5.2(7).

⁴⁴ See **Saṅgīti S** (D 33,2.3(11)/3:253 f), the 7 persons worthy of offerings (*satta puggalā dakkhiṇeyyā*). For comys, see DA 3:889,11-891,7; MA 3:188,3-191,11; Vism 21.74-78/659 f.

⁴⁵ Or, the “both-way-freed.”

⁴⁶ *Indriya,vemattatā*: S 48.11-20/5:199-203, SD 56.8-13, SD 10.4(4.5). Also Vism 21.74-78/659 f. For **Puggala Paññatti** system of classification of these 7 saints: Pug 1.30-36/14 f. See also Lily de Silva 1978:134-136.

⁴⁷ A 9.43/451 f.

⁴⁸ A 9.44/4:452 f.

⁴⁹ A 9.45/4:453.

⁵⁰ On *pariyāyena* and *nippariyāyena*, see Gethin 2003:133-136, 150, 172, 307; also SD 68.2.

⁵¹ The liberations (*vimokkha*) include cessation attainment (*nirodha samāpatti*) (D 15,35/2:70 f).

⁵² *Idha bhikkhave ekacco puggalo ye te santā vimokhā atikamma rūpe āruppā te kāyena phassitvā viharati, paññāya c'assa disvā āsavā parikkhiṇā honti.*

5.2.1.2 The Puggala Paññatti defines him, thus:

He touches with the body [personally experiences] and dwells in the 8 liberations,⁵⁷ and the mental influxes are destroyed by his seeing with wisdom. (Pug 14 = 73 = 73; cf A 4:453)

5.2.1.3 The Majjhima Commentary says that he is “freed both ways” because he is freed from the physical body (*rūpa, kāyato*) by the formless attainments and from the mental body (*nāma, kāyato*)—that is, from the mind class of *feeling, perception, mental formations and consciousness*—through the path of arhat-hood.⁵⁸

5.2.1.4 The Dīgha Commentary (DA 2:514) cites **the Sutta Nipāta** which speaks of one whose “mind-body is freed” (*nāma, kāyā vimutto*, Sn 1074). Here “mind-body” (*nāma, kāya*) refers to the “formless aggregates” (*arūpino khandhā*)—feeling, perception and formations⁵⁹—but is more technically defined in **the Paṭisambhidā, magga**, thus: “Feeling, perception, intention, contact, attention and naming are the mental body, and also what are called mind-formations” (*vedanā saññā cetanā phasso manasikāro nāmañ ca, nāma, kāyo ca, ye ca vuccanti citta, saṅkhārā*, Pm 1:183).⁶⁰ The meaning here is that these saints still have the “mind-body” (as they are conscious beings), but they are not controlled or confused by them.

5.2.1.5 The Commentaries also say that the one freed both ways includes those who attain arhat-hood after emerging from one or other of the 4 formless attainments, and those who gain it after emerging from the attainment of cessation⁶¹ (DA 3:889; MA 3:188).

⁵³ *Kāyena phassitvā viharati. Phassitvā* has vll: *phusitvā* (Be Se), *phussitvā*. MA defines *phassitvā* thus: Having touched, mastered, attained it with the mental body (*nāma, kāyena phassitvā pāpuṇitvā adhigantvā ti vuttam hoti*) (MA 1:162), ie experienced directly in one’s own person (body and mind), an idiomatic expression for personal experience. Cf A 2:87.

⁵⁴ “Liberations” (*vimokkhā*, vl *vimokkhā*) refer to **the 8 liberations** (*aṭṭha vimokkhā*), which briefly are: (1) dhyana via internal (body-based) kasiṇa practice; (2) dhyana via external kasiṇa practice; (3) dhyana via colour kasiṇa or the divine abodes; (4) the sphere of infinite space; (5) the sphere of infinite consciousness; (6) the sphere of nothingness; (7) the sphere of neither-perception-nor-non-perception; and (8) the cessation of perception and feeling. For details, see **Mahā Parinibbāna S** (D 16.3.33/2:111n), SD 9, **Mahā Nidāna S** (D 15,35/2:70 f), SD 5.17, **Saṅgīti S** (D 33,3.1(11)/3:262), **Vimokkhā S** (A 8.66/4:306), **Saṅkhār’upapatti S** (M 120,37/3:103), SD 3.4.37; also SD 5.17 (10).

⁵⁵ “Formless,” ie, devoid of material shape in terms of sense-object and of their result (MA 1:162).

⁵⁶ That is, having passed beyond the form dhyanas (*rūpa jhānā*) (MA 1:162).

⁵⁷ See above n on “Liberations.”

⁵⁸ DA 2:514, 3:889; MA 3:188; AA 4:207; SnA 2:594.

⁵⁹ Consciousness (*viññāṇa*) is not listed here as it is present in all the other aggregates: see SD 17.8a (10).

⁶⁰ On *nāma, kāya* and *rūpa, kāya*, see **Mahā, nidāna S** (D 15,20(1)/2:62), SD 5.17 n.

⁶¹ “Cessation” (*nirodha*), or more fully, “the cessation of perception and feeling,” *saññā, vedayita nirodha*. This anomalous state, fully described in **Visuddhi, magga** (Vism 23.16-52702-709), is a combination of deep meditative calm and insight where all mental states temporarily shut down (Vism 23.43/707 f), “devoid of even subtle feeling and cognition, due to turning away from even the very refined peace of the fourth formless level” (Harvey 1993:10 digital ed). Here the heart-beat and breathing stop (M 1:301 f), but a residual metabolism keeps the body alive for up to 7 days (Vism 23.42/707). Only an arhat or a non-returner can experience this cessation (A 3:194; 23.18/Vism 702, 23.49/708). On emerging from cessation, they experience the fruit of their respective attainment (Vism 708). “It is thus one possible route to experiencing Nibbāna.” (Harvey 1993:10 digital ed). While a dead person has neither vitality nor heat, and their sense-organs “broken up,” a person in cessation still has vitality and heat, and his sense-organs are “purified” (M 1:296; D 2:334; Vism 23.51/709). According to Buddhaghosa, cessation is “the non-

5.2.1.6 According to the **Saṃyutta Commentary**, the dual-freed is so called because he is freed from the form body by the formless attainments, and from the mental body by the “foremost path” (agga,-maḡgena; that is, the arhat-path) (SA 1:278). The former freedom is also called “freedom of mind” (*ceto,-vimutti*) and the latter “freedom through wisdom” (*paññā,vimutti*). The former by itself, however, is merely temporary, being only a limited freedom through *suppression* of the defilements.⁶²

5.2.1.7 The Majjhima Commentary adds that the dual-freed include those who attain arhathood after emerging from one or other of the 4 formless attainments, and one who attains it after emerging from the attainment of cessation (MA 3:188).

However, there are variations here. **The Paññā,vimutta Sutta** (A 9.44), for example, defines the “one wisdom-freed” in these words:

⁶³He dwells having attained the 1st dhyana ... he knows that with wisdom ... To that extent, too, avuso, he is called “**the wisdom-freed,**” in a broad sense, by the Blessed One.

(A 9.45/4:452)

The Ubhato.bhāga,vimutta Sutta⁶⁴ (A 9.45) similarly speaks of one “freed both ways” even though he has only attained the 1st dhyana:

⁶⁵[He] attains and dwells the 1st **dhyana** ... He dwells, having touched that base with his body as it is attained, and he knows that with wisdom.

To that extent, avuso, the Blessed One has spoken of **the dual-freed** in a provisional manner.

(A 9.45,3/4:453), SD 50.32

occurrence of the mind (*citta*) and mental states as a result of their progressive cessation” (Vism 23.18/ 702). Such a person is “without mind” (Vism 23.43/ 707). Even the sub-conscious (*bhavaṅga*), present in dreamless sleep, is absent; such a person is effectively only body without any mental states whatsoever. In modern terms, “deep hibernation” or “suspended animation” might give some idea of this state of cessation. On “the progressive cessation of formations” (*anupubba,saṅkhārānaṃ nirodha*), see S 36.11/4:217. See **Mahā Vedalla S** (M 43), SD 30.2 (3).

⁶²“Freedom through suppression” (*vikkhambhana,vimutti = vikkhambhana,pahāna*). The **Paṭisambhidā,magga** and **Visuddhi,magga** gives 5 kinds of “freedom” called “cessation” (*nirodha*), elsewhere variously called “abandonment” (*pahāna*), “freedom (or deliverance)” (*vimutti*), “seclusion” (*viveka*), “detachment” (*virāga*), and “relinquishment” (*vossagga*). **The 5 freedoms** are: (1) cessation by suppression (***vikkhambhana nirodha***), eg, the temporary overcoming of the 5 hindrances during dhyana; (2) cessation by displacement (***tad-aṅga nirodha***), ie the substitution of the opposite quality, eg the personality view (*sakkāya diṭṭhi*) is overcome by determining the mental and physical phenomena, the view of uncausedness of existence by investigation into the conditions, the idea of eternity by contemplation of impermanence, the idea of happiness by the contemplation of unsatisfactoriness; (3) cessation by cutting off (***samuccheda nirodha***), eg, through the knowledge of the noble path (*ariya,magga*), the mental fetters and other evil cannot continue; (4) cessation by tranquillization (***paṭipassaddhi nirodha***), the mental fetters disappear at the moment of path-entrance (*magga*), and from the moment of fruition (*phala*) onwards, they are forever stilled; (5) cessation by escape (***nissaraṇa nirodha***) is identical with cessation and nirvana. (Pm 1:27, 220 f; the first 3 at Vism 22.110-112/693 f). These 5 terms (*vikkhambhana*, etc) are, as such, not found in the 4 Nikāyas, but are listed and explained at Pm 2:179 ff. See BDict: *pahāna*.

⁶³ *Paṭhamarṃ jhānarṃ upasampajja viharati ... paññāya ca narṃ pajānāti, ettāvata pi kho āvuso paññā,vimutto vutto bhagavatā pariyāyena.*

⁶⁴ A 9.45/4:453 (SD 50.32). Cf D 2:71; M 1:439; A 1:74, 4:453; Pug 14, 72, 73.

⁶⁵ *Paṭhamarṃ jhānarṃ upasampajja viharati, yathā yathā ca tad āyatanarṃ tathā tathā narṃ kāyena phassitvā viharati, paññāya ca narṃ pajānāti, ettāvata pi kho āvuso ubhato,bhāga,vimutto vutto Bhagavatā pariyāyena.*

The underscored phrase is missing from the Paññā,vimutta Sutta definition of the “one wisdom-freed.” Evidently, the “one freed both ways” is able to stay in the 1st dhyana as long as he wishes (normally not beyond 7 days at a time),⁶⁶ while the “one wisdom-freed” has only a temporary experience of it.

5.2.1.8 The dual freedom of the arhat “freed both ways,” however, should not be confused with the “influx-free freedom of mind, freedom by wisdom” (*anāsavā ceto,vimutti paññā,vimutti*), which is shared by all arhats, whether they experience the formless attainments or not.⁶⁷ A key difference here is that those arhats who are “freed both ways,” on account of their mastery of the 4 dhyanas, have psychic powers, while the other arhats do not. Otherwise, there is no difference whatever in their awakening.

5.2.2 (2) The wisdom-freed (*paññā,vimutta*)

5.2.2.1 He is defined in the Kīṭā,giri Sutta as follows:

⁶⁸Here, bhikkhus, a certain person does not dwell in those liberations that are peaceful and formless, transcending forms, having touched the freedoms with the body, but his mental influxes are utterly destroyed through his having seen them with **wisdom**.⁶⁹ [§16]

As mentioned earlier [5.2.1], the **Paññā,vimutta Sutta** (A 9.44) defines the “one wisdom-freed” thus:

He dwells having attained to the 1st dhyana ... he knows that with wisdom ... To that extent, too, avuso, he is called “**one wisdom-freed**,” in a broad sense, by the Blessed One.

(A 9.45/4:453)

5.2.2.2 According to the Commentary on the **Ārabhati Sutta** (A 5.142/3:165-167), this saint’s wisdom is associated with arhat-fruit (arahatta,phala) (AA 3:288). The Commentaries say that the wisdom-freed arhat may be one of 5 kinds: either a bare insight practitioner (*sukkha,vipassaka*), or one who has attained to arhathood after arising from one of the (4) dhyanas.⁷⁰ The “bare insight practitioner,” however, is not mentioned in the Nikāyas, and as such is generally not recognized by the sutta-based teachers, but is a popular notion with the contemporary “Vipassana” system.⁷¹

5.2.2.3 The term is often linked to “freedom of mind” (*ceto,vimutti*), which in the highest sense refers to the fruition of arhathood; in particular, the concentration associated with it, as in the phrase: “freedom of mind and freedom by wisdom.” Here, “the freedom of mind” (*ceto,vimutti*) or, freedom by concentration, is achieved through destruction of the mental hindrances, and “the freedom by wisdom”

⁶⁶ See, eg, how the newly awakened Buddha meditated for 7 successive weeks with a break after each week: **Dhamma and Abhidhamma**, SD 16.1(5).

⁶⁷ See Bodhi 1984:49-51

⁶⁸ *Idha bhikkhave ekacco puggalo ye te santā vimokhā atikkamma rūpe āruppā te kāyena phassitvā viharati, paññāya c’assa disvā āsavā parikkhīṇā honti.*

⁶⁹ “His mental influxes ... with wisdom,” *paññāya c’assa disvā āsavā parikkhīṇā honti*, Pug 31; Pug 14 = 73; qu at DA 2:512; cf S 4:453.

⁷⁰ MA 3:188; PugA 191.

⁷¹ See eg: **Mahasi Sayadaw**, *Satipatthana Vipassana*, 3rd ed, 2005:283 f. Burmese teacher, **Ledi Sayadaw**, *The Manuals of Buddhism*, under *Bodhipakkhiya Dīpanī*, ch 8: the 8 *maggāṅga*, where *sukkhavipassaka-sotāpanna* is mentioned: [GoogleBook] [AimWell]. Thai Abhidhamma teacher, **Sujin Boriharnwanaket**, speaks of “two kinds of *ariya-savaka*, namely, the *sukkhavipassaka* and the *cetovimutti*”: see “A Survey of Paramattha Dhammas part VIII,” under “The 3 *pariññā*.”

(*paññā, vimutti*) is freedom through insight (A 1:60). One who is “freed by wisdom” “may not have attained the 8 liberations (*vimokkha*)⁷² in his own body, but his mental influxes are destroyed through seeing them with wisdom” (M 70,16/1:478).

5.2.2.4 All arhats are perfectly freed in the same way from ignorance and suffering, but are distinguished into two types—“freed both ways” (*ubhato, bhāga, vimutta*) and “freed by wisdom” (*paññā, vimutta*)—on the basis of their proficiency in concentration. Those who can attain the 8 liberations, which include the 4 formless attainments and the attainment of cessation, are called “freed both ways,” that is, freed from the physical body by means of the formless absorptions, and from all defilements by the path of arhathood. Arhats like Sāriputta and Moggallāna are “freed both ways” (*ubhato, bhāga, vimutta*). The differences between the two types of freedom are given in **the Mahā, nidāna Sutta** (D 15)⁷³ and **Kiṭṭā, giri Sutta** (M 70/1:477 f).⁷⁴

5.2.3 (2A) Sainthood and freedom of mind

5.2.3.1 All arhats are perfectly freed in the same way from ignorance and suffering, but are distinguished into two types on the basis of their proficiency in concentration. The twin freedoms of the arhat “freed both ways” should not be confused with another twin freedoms in connection with arhathood often mentioned in the suttas, that is, “the freedom of mind, freedom by wisdom” (*ceto, vimutti paññā, vimutti*).⁷⁵ These twin freedoms are common to all arhats, and appears in the stock phrase⁷⁶ “... right here and now having realized for himself through direct knowledge, attains and dwells in the freedom of mind and the freedom by wisdom⁷⁷ that are influx-free with the destruction of the mental influxes.”⁷⁸

The Samaṇa-m-ācala Sutta 1 (A 4.87) clearly shows that these twin freedoms—“the freedom of mind, freedom by wisdom” (*ceto, vimutti paññā, vimutti*)—apply to both types of arhats, that is, the one freed both ways (“the red lotus recluse”) and the wisdom-freed (“the white lotus recluse”), thus:

THE WISDOM-FREED

And how, monks, is a person a white lotus recluse (*samaṇa, pundarīka*)?

Here, bhikkhus, a monk, right here and now having realized it for himself through direct knowledge, attains and dwells in the freedom of mind and the freedom by wisdom that are

⁷² On the 8 liberations, see 5.2(1) n above.

⁷³ D 15/2:70 f. See Bodhi 1984:48 f.

⁷⁴ See BDict: *ceto-vimutti*.

⁷⁵ D 1:156, 167, 251, 3:78, 108, 248, 5:135 f; S 2:265; M 1:197, 205, 296, 3:145; A 1:124, 2:6, 36, 3:84; Sn 725, 727 = It 106; It 20, 75, 97; Pug 27, 62; Vbh 86.

⁷⁶ See prec n for citations. See also Gunaratana 1985:201-203.

⁷⁷ “Freedom of mind and freedom through wisdom,” respectively, *ceto, vimutti* (or, freedom by concentration, ie through destruction of the mental hindrances) and *paññā, vimutti* (freedom through insight) (A 1:60). One who is freed by wisdom “may not have reached the 8 deliverances (*vimokkha = jhāna*) in his own body, but through seeing with wisdom, his mental influxes are destroyed” (M 70.16/1:478). All arhats are perfectly freed in the same way from ignorance and suffering, but are distinguished into two types on the basis of their proficiency in concentration. Those who can attain the 8 liberations (*aṭṭha, vimokkha*), which include the four formless attainments and the attainment of cessation, are called freed both ways, that is, freed from the physical body by means of the formless dhyanas, and from all defilements by the path of arhathood. Saḷha, like the arhats Sāriputta and Moggallāna, is “freed both ways” (*ubhato, bhāga, vimutta*). The differences between the two types of freedom are given in **Mahā, nidāna S** (D 2:70 f) and **Kiṭṭāgiri S** (M 1:477 f). For full list of the 8 liberations, see **Mahā Nidāna S** (D 15,35/2:70 f), SD 5.17.35. See also D 3:262, 228; **Vimokkha S**, A 8.66/4:306; also M 120,37/3:103, SD 3.4.37.

⁷⁸ “Mental influxes,” *āsava*: see (5.1(4)) n.

influx-free with the destruction of the mental influxes. Yet he does not dwell experiencing the 8 liberations⁷⁹ with his body.

In this way, bhikshus, is a person a white lotus recluse.

THE ONE FREED BOTH WAYS

And how, monks, is a person a red lotus recluse (*samana, paduma*)?

Here, bhikshus, a monk, having right here and now realized it for himself through direct knowledge, attains and dwells in the freedom of mind and the freedom by wisdom that are influx-free with the destruction of the mental influxes. And he dwells touching the 8 liberations with his body.

In this way, bhikshus, is a person a red lotus recluse. (A 4.87/4:86-88), SD 20.13

5.2.3.2 Those arhats who can attain the 8 liberations (*aṭṭha, vimokkha*),⁸⁰ which include the 4 formless attainments and the attainment of cessation, are said to be “freed both ways” (*ubhato, bhāga, vimutta*), that is, they are freed from the physical body by means of the formless dhyanas, and from all defilements by the path of arhathood.⁸¹ Arhats like Sāriputta and Moggallāna are “freed both ways.”

5.2.3.3 The “freedom of mind” (*ceto, vimutti*), on a simple level, refers to a temporary freedom by concentration, that is, through the destruction of the mental hindrances, such as stated in **the Mahā Vedalla Sutta** (M 43), where the 4th dhyana, the 4 divine abodes (*brahma, vihāra*), and the sphere of nothingness, are said to be forms of freedom of mind.⁸² Elsewhere, such as in **the Mahā Sārōpama Sutta** (M 29), the freedom of mind is regarded as the final goal of mental training, where it is known as “the unshakable freedom of mind” (*akuppa ceto, vimutti*).⁸³ This is said to be “the chief of all freedoms of mind,” such as when the Buddha, just after the Great Awakening, declares, “Unshakable is the freedom of mind” (S 56.11).⁸⁴ Elsewhere he declares

This is the goal of the holy life, bhikshus, this is the heartwood [the essence], this is the consummation—the unshakable freedom of mind. (M 29,7/1:197; M 43,37/1:298)

5.2.3.4 The term “freedom by wisdom” (*paññā, vimutti*), on the other hand, is almost always used in reference to the arhat’s permanent freedom from ignorance through his full penetration of the 4 noble truths. As such, while “freedom by wisdom” refers to the arhat’s release from ignorance, his “freedom of mind” indicates his mental release from craving and its associated defilements. Hence, it is said:

With the fading away of lust, there is freedom of mind; with the fading away of ignorance there is the freedom of wisdom (*rāga, virāgā ceto, vimutti avijjā, virāgā paññā, vimutti*).

(Dhamma Vijjā, bhāgiya Sutta, A 2.3.3(10)/1:61)

When he knows and sees thus, his mind is freed from the influx of sense-desire, from the influx of existence, from the influx of ignorance ...

(Cūḷa Hatthi, padōpama Sutta, M 27,26/1:183 f)

⁷⁹ “The 8 liberations” (*aṭṭha, vimokkha*): see **Mahā Nidāna S** (D 15,35/2:70 f), SD 5.17 (8). See also D 3:262, 228; **Vimokkha S**, A 8.66/4:306; also M 120,37/3:103 (SD 3.4.37).

⁸⁰ On the 8 liberations, see **Mahā, nidāna S** (D 15,35 f), SD 5.17, Sutta ending.

⁸¹ See **Mahā, nidāna S** (D 15,35 f), SD 5.17 (text).

⁸² M 43,26-37/1:296-298 (SD 30.2).

⁸³ M 29,7/1:197 (SD 53.8).

⁸⁴ S 56.11/5:423 (SD 1.1).

In the Cūḷa Hatthi, padôpama Sutta quote, release from the first 2 influxes—of sense-desire and of existence—refer to the freedom of mind, and the release from the 3rd influx (of ignorance), to the freedom by wisdom.⁸⁵

It should be noted, however, that although the wisdom-freed (*paññā, vimutta*) arhat⁸⁶ lacks the direct experience of the 8 liberations (*vimokkha = jhāna*), but through seeing with wisdom, his mental influxes are destroyed. As such, like the arhat freed both ways, he too has both the freedom of mind (*ceto, vimutti*) and the freedom by wisdom (*paññā, vimutti*).

5.2.4 (2B) Sainthood and the spiritual faculties

The next 3 types of saints—the *body-witness*, the *view-attainer* and the *faith-freed*—are not really categories in themselves, but typologies, reflective of which spiritual faculty (*indriya*) is dominant or instrumental in leading to the person's freedom, as follows:

The body-witness	(<i>kāya, sakkhī</i>)	the faculty of concentration	(<i>samādh'indriya</i>).
The view-attainer	(<i>diṭṭhi-p, patta</i>)	the faculty of wisdom	(<i>paññ'indriya</i>).
The faith-freed	(<i>saddhā, vimutta</i>)	the faculty of faith	(<i>saddh'indriya</i>).

These typologies characterize any of the learners (*sekha*), that is, those who have not attained the fruit of arhathood, namely, the streamwinner, the once-returned, the non-returned, and the arhat of the path. In the **Kāya, sakkhī Sutta** (A 9.43), the Buddha declares that it is difficult to say which of these 3 saint-types is the most excellent, as each of them is on the way to awakening.⁸⁷

Altogether there are actually 7 types of learners, that is, to say, 2 each (path and fruit) of the first three, and the arhat of the path. We shall examine each of these saint types in turn.⁸⁸

5.2.5 (3) The body-witness (*kāya, sakkhī*)⁸⁹ is defined in the Kīṭā, giri Sutta as follows:

⁹⁰Here, bhikkhus, a certain person, having touched the freedoms with the body, dwells in those freedoms that are peaceful and formless, transcending forms, but only some of his mental influxes are destroyed through his having seen them with wisdom. [§17]

A **body-witness** (*kāya, sakkhī*), literally meaning “physical witness,” is one who has physically experienced all the stages of dhyana.⁹¹ This category includes the six individuals—from the one attained to the fruition of streamwinning up to the one on the path of arhathood—who first experience the formless attainments and subsequently realize nirvana (MA 3:189).

⁸⁵ See Gunaratana 1985:202.

⁸⁶ See §33 n text.

⁸⁷ A 9.43/4:451-453 (SD 50.30).

⁸⁸ For an overview, see SD 56.2 (4).

⁸⁹ On *kāya, sakkhī*, see **Kāya, sakkhī S** (A 9.43/4:451 f), SD 50.30.

⁹⁰ *Idha bhikkhave ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te kāyena phassitvā viharati, paññāya c'assa disvā ekacce āsavā parikkhīṇā honti.*

⁹¹ D 3:105 & DA 889; M 1:478; A 4:451; Pm 2:52; Kvu 58.

The (Navaka) Kāya,sakkhī Sutta (A 9.43)⁹² defines the body-witness as follows:

⁹³He dwells having attained to the 1st dhyana, he dwells there in that sphere (*āyatana*), having touched it with his body. To that extent, too, avuso, he is called “**body-witness**,” in a broad sense,⁹⁴ by the Blessed One. (A 9.45/4:453), SD 50.32

In terms of spiritual faculty (*indriya*), concentration (*samādhi*) is dominant in the body-witness. The Commentary on the Kāya,sakkhī Sutta adds that

Because the 1st dhyana is realized by means of this mental body (*nāma,kāya*),⁹⁵ therefore in a broad sense (*pariyāyena*), he is called a body-witness. (AA 4:206)

The Commentary explains that **the body-witness** is a generic term for the 6 individuals—from the one who gains streamwinning fruition up to the path of arhathood—who first attain (formless) dhyana, and subsequently nirvana. (MA 3:189 = PugA 191). In other words, as **the Majjhima Ṭikā** emphasizes, one or other of the 4 formless attainments or cessation is needed to qualify as a body witness.⁹⁶ **The Puggala Paññatti**, however, merely substitutes the 8 liberations.

5.2.6 (4) The view-attainer (*ditṭhi-p,patta*) is defined in the Kīṭā,giri Sutta as follows:

⁹⁷Here, bhikkhus, a certain person, not having touched the liberations with the body, dwells not in those liberations that are peaceful and formless, transcending forms, but *only some* of his mental influxes are destroyed through his having seen them with wisdom. And he has examined and fully understood with wisdom⁹⁸ the teachings proclaimed by the Tathagata.⁹⁹ [§18]

The Majjhima Commentary says that the view-attainer includes the same 6 body-witnesses—from the streamwinner to the path arhat—but without attainment of the formless attainments (MA 3:189 f). The view-attainer has wisdom as the dominant spiritual faculty. **The Puggala Paññatti** defines him as the Kīṭā,giri Sutta does: one who has understood the 4 noble truths and who has examined and fully understood with wisdom the teachings proclaimed by the Buddha (Pug 15).

⁹² A 9.43/4:451-453 (SD 50.30).

⁹³ *Paṭhamam jhānam upasampajja viharati, yathā yathā ca tad āyatanam tathā tathā nam kāyena phassitvā viharati, ettāvata pi kho avuso kāya,sakkhī vutto Bhagavatā pariyāyena.*

⁹⁴ “In a broad sense,” *pariyāyena*, see 5.2.1n above.

⁹⁵ For *kāya* meaning the 3 mental factors (ie the aggregates of feeling, perception and mental formations, Dhs 40), see Vism:P 806 n2, DhsA:PR 1:199, Abhs:SR 96 n3.

⁹⁶ MAṬ:Be 3:87. Cf M 1:439; A 4:451; Pug 14, 73.

⁹⁷ *Idha bhikkhave ekacco puggalo ye te santā vimokhā atikkamma rūpe āruppā te na kāyena phassitvā viharati, paññāya c’assa disvā ekacce āsavā parikkhīṇā honti. Tathāgata-p,paveditā c’assa dhammā paññāya vodiṭṭhā honti vocaritā.* The syntax of this sentence dictates in insertion of a further “not” in the middle of the English tr.

⁹⁸ “Examined and fully understood with wisdom,” *paññāya vodiṭṭhā honti vocaritā.* Pug 15; see A 4:363 on the power of wisdom (*paññā bala*).

⁹⁹ *Tathāgata-p,paveditā c’assa dhammā paññāya vodiṭṭhā honti vocaritā.*

5.2.7 (5) The faith-freed (*saddhā, vimutto*) is defined in the Kīṭā, giri Sutta as follows:

¹⁰⁰Here, bhikkhus, a certain person, not having touched with the body, dwells not in those liberations that are peaceful and formless, transcending forms, but *only some* of his mental influxes are destroyed through his having seen them with wisdom, and his faith is planted, rooted and established in the Tathagata.¹⁰¹ [§19]

The **Majjhima Commentary** again says that the faith-freed includes the same 6 individuals included under body-witness—from the streamwinner to the path arhat—but without attainment of the formless attainments (MA 3:189 f). For the faith-freed, *faith* is the dominant spiritual faculty. The **Puggala Paññatti** defines him like the view-attainer, but adds that he has not understood the teachings with wisdom to the level of the view-attainer.¹⁰²

The **Visuddhi, magga** says that one who is filled with resolution (*adhimokkha*) and, in considering the formations as impermanent, gains the faculty of faith, at the path-moment of streamwinning, is called faith-freed.¹⁰³ In terms of spiritual faculty (*indriya*), faith (*saddhā*) is dominant in the faith-freed.

5.2.8 (6) The truth-follower (*dhammānusārī*)

5.2.8.1 He is defined in the Kīṭā, giri Sutta as follows:

¹⁰⁴Here, bhikkhus, a certain person, not having touched the liberations with the body, dwells not in those liberations that are peaceful and formless, transcending forms, and his mental influxes are *not yet destroyed* through his having seen them with wisdom, but those for whom the truths proclaimed by the Tathagata are accepted after just some pondering over them with wisdom.

That is to say, he has these qualities [**the 5 spiritual faculties**], namely: the faculty of faith, the faculty of effort, the faculty of mindfulness, the faculty of concentration, the faculty of wisdom. [§20]

5.2.8.2 The **Sarakāṇi Sutta 1** (S 55.24) lists and defines 6 noble individuals, beginning with the 4 saints (arhat, non-returner, once-returner, streamwinner) [§§7-10], followed by the truth-follower and the faith-follower [§§11-12], both of whom the Sutta describes without specifically mentioning them. Of **the truth-follower**, the Buddha explains:¹⁰⁵

¹⁰⁰ *Idha bhikkhave ekacco puggalo ye te santā vimokhā atikkamma rūpe āruppā te na kāyena phassivā viharati, paññāya c’assa disvā ekacce āsavā parikkhīṇā honti, Tathāgate c’assa saddhā niviṭṭhā hoti mūla, jātā patiṭṭhitā.*

¹⁰¹ *Tathāgate c’assa saddhā niviṭṭhā hoti mūla, jātā patiṭṭhitā.*

¹⁰² Pug 194; cf AA 2:148, 190.

¹⁰³ Vism 21.74-78/659 f.

¹⁰⁴ *Idha bhikkhave ekacco puggalo ye te santā vimokhā atikkamma rūpe āruppā te na kāyena phassivā viharati, paññāya c’assa disvā āsavā aparikkhīṇā honti. Tathāgata-p, paveditā c’assa dhammā paññāya mattaso nijjhānaṃ khamanti, api c’assa ime dhammā honti seyyathidaṃ saddh’indriyaṃ viriy’indriyaṃ sat’indriyaṃ samādh’indriyaṃ paññ’indriyaṃ.*

¹⁰⁵ “Truth-follower,” **dhammānusārī**, alt tr “Dharma-follower.” Although **Sarakāṇi S** does not specifically mention it here, this section describes the truth-follower, while the next section describes the faith-follower (*saddhā-nusārī*). They are defined in **Kīṭāgiri S** (M 70,20-21/1:479). According to **Cakkhu S** (S 25.1/3:225), these 2 types of person have reached the plane of the noble ones but have not yet realized the fruit of streamwinning, but will do so before they die. See S:B 1098 nn268-269.

Here, Mahānāma, some person does not possess wise faith in *the 3 jewels*. He is not one of joyous wisdom, nor of quick wisdom, and he has not attained freedom. However, he has these things [the 5 spiritual faculties]—the faculty of faith, the faculty of effort, the faculty of mindfulness, the faculty of concentration, the faculty of wisdom.¹⁰⁶

And he accepts those teachings proclaimed by the Tathāgata after just some pondering over them with wisdom.¹⁰⁷

This person, too, Mahānāma, is freed from hell, the animal kingdom, the ghost realm and the suffering states. (S 55.24,11/5:377; also S 55.25/5:379)

5.2.8.3 The Majjhima Commentary says that the truth-follower and the faith-follower are individuals on the path of streamwinning, that is, practising for the fruition of streamwinning. While in **the truth-follower**, faculty of wisdom (*paññ'indriya*) predominates, in **the faith-follower**, the faculty of faith (*saddh'indriya*) predominates (MA 3:190). When they attain the fruit of sainthood, they are respectively called truth-follower and faith-follower.¹⁰⁸ According to **the (Anicca) Cakkhu Sutta** (S 25.1/3:225), both the truth-follower and the faith-follower have reached the plane of the noble ones, but have not yet realized the fruit of streamwinning, and will do so before they die.¹⁰⁹

5.2.8.4 The Visuddhi,magga says that one who is filled with wisdom and, in considering the formations as not self, gains the faculty of wisdom, at the moment of streamwinning, is called a truth follower.¹¹⁰ **The Abhidharma,kośa** makes an interesting note that while the truth-follower seeks the truth by himself, that is, meditating and practising, guided mainly by his study of the texts, the faith-follower¹¹¹ does the same under the guidance of a teacher.¹¹²

5.2.9 (7) The faith-follower (*saddhā'nusāri*)¹¹³ is defined in the Kīṭāgiri Sutta as follows:

¹¹⁴Here, bhikkhus, a certain person, not having touched the liberations with the body, dwells not in those liberations that are peaceful and formless, transcending forms, and his mental influxes are *not yet destroyed* through his having seen them with wisdom, but he has just a bit of faith in the Tathagata, just a bit of love for him.¹¹⁵

¹⁰⁶ The 5 spiritual faculties, see §§20, 21 & **Sarakāṇi S** (S 55.24), SD 3.6 Intro.

¹⁰⁷ *C'assa dhammā paññāya mattaso nijjhānaṃ khamanti*. I render *mattaso* here as “only ... some”. See S:B 1099 n269.

¹⁰⁸ See M 70,20-21; also Pug 1.35 f/15; Vism 21.75.

¹⁰⁹ S 25.1/3:225 (SD 16.7). See S:B 1098 nn268-269.

¹¹⁰ Vism 21.74-78/659 f.

¹¹¹ On the truth-follower, see **(Anicca) Cakkhu S** (S 25.1.4/3:225) + SD 16.7 (1).

¹¹² See Abhk 6.291-b & 6.63a-c :: Abhk:Pr 1989:952, 1016.

¹¹³ For further details on the faith-follower, see **Cakkhu S** (S 25.1/3:225), SD 16.7 (1).

¹¹⁴ *Idha bhikkhave ekacco puggalo ye te santā vimokhā atikkamma rūpe āruppā te na kāyena phassivā viharati, paññāya c'assa divā āsavā aparikkhīnā honti. Tathāgate c'assa saddhā,mattarāṃ hoti pema,mattarāṃ, api c'assa ime dhammā honti seyyathīdaṃ saddh'indriyaṃ viriy'indriyaṃ sat'indriyaṃ samādh'indriyaṃ paññ'indriyaṃ.*

¹¹⁵ *Tathāgatassa c'assa saddhā,mattarāṃ hoti pema,mattarāṃ.* This stock phrase is found (not always in the same context) in **Alagaddūpama S** (M 22,47/1:143), SD 3.13, **Bhaddāli S** (M 65,27/1:444) & **Kīṭāgiri S** (M 70,21/1:479). Cf **Sarakāṇi S 1** (S 55.24-375=377), SD 3.6, **Sarakāṇi S 2** (S 55.25/4:378-380), SD 77.8. Comy on **Bhaddali S** (M 65) explains that he keeps himself going by some worldly faith and worldly love towards the teacher and preceptor. Through the support of other monks, he remains a renunciant and may eventually become a great recluse who has attained the direct knowledges (MA 3:154). Further see n on “Just a birth of faith ... “ below.

That is to say, he has these qualities [**the 5 spiritual faculties**], namely: the faculty of faith, the faculty of effort, the faculty of mindfulness, the faculty of concentration, the faculty of wisdom. [§21]

In **the Sarakāṇi Sutta 1** (S 55.24), the Buddha defines the faith-follower to Mahānāma, thus:¹¹⁶

Here, Mahānāma, some person does not possess wise faith in the Buddha, in the Dharma and in the sangha. He is not one of joyous wisdom, nor of quick wisdom, and he has not attained freedom. However, he has the 5 spiritual faculties. And he has just a bit of faith in the Tathāgata, just a bit of love for him.¹¹⁷

This person, too, Mahānāma, is freed from hell, the animal kingdom, the ghost realm and the suffering states. (S 55.24,12/5:377)

As previously mentioned, the faith-follower is strong in the faculty of faith (*saddh'indriya*), and grows through the guidance of a teacher.¹¹⁸

5.3 THE VISUDDHI,MAGGA LIST

5.3.1 In his Visuddhi,magga, **Buddhaghosa** gives a different sequence of the 7 saints thus: (1) the faith-follower (*saddhā'nusārī*), (2) the faith-freed (*saddhā,vimutta*), (3) the body-witness (*kāya,sakkhī*), (4) the one freed both ways (*ubhato,bhāga,vimutta*), (5) the truth-follower (*dhammānusārī*), (6) the view-attainer (*ditṭhi-p,patta*) and (7) the wisdom-freed (*paññā,vimutta*) (Vism 21.74-78/659 f). He gives the following explanations:

(1) One who mentally attends to the impermanent (*aniccato manasikaronto*), having great resolution, attains the faculty of faith (*saddh'indriya*), and at the moment of streamwinning, he is a **faith-follower**.

(2) In the case of the other seven [that is, in the three higher paths and the 4 fruitions,] they become those who are **faith-freed**.

(3) One who mentally attends to the unsatisfactory (*dukkhato manasikaronto*), having great tranquillity, attains the faculty of concentration (*samādh'indriya*): he is called a **body-witness** throughout [in all 8 instances].

(4) When one attains to the highest fruition, reaching the formless dhyanas, one is called **dual-freed**.

(5) And one who mentally attends to the not-self (*anattato manasikaronto*), having great wisdom, attains to the faculty of wisdom (*paññā'indriya*): at the moment of the streamwinning path, he is a **truth-follower**.

(6) In the (other) 6 instances, he becomes a **view-attainer**; and

(7) In the case of the highest fruition, he becomes one **wisdom-freed**. (Vism 21.75/659 f)

¹¹⁶ Although not specifically mentioned in the Sutta itself, this section describes the faith-follower.

¹¹⁷ "Just a bit of faith ... just a bit of love," *saddhā,mattam hoti pema,mattam*. The "just" here emphasizes the quality. A statement in the same context is found in **Alagaddūpamā S** (M 22,4/1:141): "Those who have just a bit of faith in me, just a bit of love for me," (*yesam mayi saddhā,mattam pema,mattam*). Comy explains that this refers to the insight practitioners (*vipassaka puggalā*) who have not attained any supramundane state, not gaining even streamwinning, they are reborn in a heaven (MA 2:120,18-25). See M:ÑB 2001: 1212 n274.

¹¹⁸ On the faith-follower, see (**Anicca**) **Cakkhu S** (S 25.1,5/3:225) + SD 16.7 (1).

5.3.2 Here Buddhaghosa says that the faith-follower and the faith-freed train themselves in the mindfulness of **impermanence**; the body-witness and the dual-freed in the mindfulness of **unsatisfactoriness**; and the truth-follower, the view-attainer and the wisdom-freed in the mindfulness of **non-self**. This approach, however, is commentarial and has no basis in the suttas, where the perception of impermanence (*anicca,saññā*), for example, can be done by one strong in faith or in wisdom.

However, “the wisdom directed towards arising and passing away” (*uday’attha,gāmiyā paññā*) is the highest wisdom, whether as a faculty (*indriya*) or as a spiritual power (*bala*).¹¹⁹ In other words, the degree to which faith, concentration or wisdom is developed by the different noble disciples may not be directly connected with any of the 3 characteristics they meditate on—except when stated so in the suttas.¹²⁰

5.4 SUMMARY

The qualities of **the 7 kinds of noble individuals** is summarized as follows. (1) The one freed both ways [The dual-freed] (*ubhato,bhāga,vimutta*), and (2) the wisdom-freed (*paññā,vimutta*), are arhats, fully freed, who have done their “duties with diligence,” while the rest still need to do so.

(1) The *ubhato,bhāga,vimutta* experiences the 8 liberations (*vimokkha*),¹²¹ and freedom of mind through the formless attainments (*arūpa samāpatti*), and is freed by wisdom.

(2) The *paññā,vimutta* is freed by wisdom without experiencing the 8 liberations.

[(3) The body-witness (*kāya,sakkhī*), (4) the view-attainer (*diṭṭhi-p,patta*), ie, one who has attained right view, and (5) the faith-freed (*saddhā,vimutta*), are the once-returner, the non-returner, and the one on the arhat-path, who have destroyed some of the influxes¹²² through wisdom:]

(3) The *kāya,sakkhī* has strong samadhi (attains dhyana), experiences the 8 liberations, and have destroyed some of the influxes through wisdom.

(4) The *diṭṭhi-p,patta* fully understands the 4 noble truths, and have destroyed some of the influxes through wisdom.

(5) The *saddhā,vimutta* fully understands the 4 noble truths and is strong in the faith faculty (*saddh’-indriya*), and have destroyed some of the influxes through wisdom.

[(6) The truth-follower (*dhammānusārī*), and (7) the faith-follower (*saddhā’nusārī*) are both stream-winners-to-be:]

(6) The *dhammānusārī* works towards streamwinning on the basis of strong wisdom, and on attaining streamwinning he is said to be “attained to right view” (*diṭṭhi-p,patta*).

(7) The *saddhā’nusārī* works towards streamwinning on the basis of strong faith, and on attaining streamwinning he is said to be “freed by faith” (*saddhā,vimutta*).

6 Difficult passages

6.1 THE 4-LINE EXPOSITION

Towards the end of the Kīṭāgiri Sutta, the Buddha declares:

¹¹⁹ S 48.9/5:197; A 5.2/3:2. See S:B 1931 n195.

¹²⁰ Thanks to Bh Anālayo for pointing this out in his study of Kīṭāgiri S, undertaken by him as part of his study of Majjhima Nikāya discourses in the light of their Chinese, Sanskrit and Tibetan counterparts (2011). **Madhyama Āgama** (MĀ 127 @ T 1.616a11), which has no Pali counterpart, lists a total of 27 noble disciples; cf Thich Minh Chau 1991:26 f.

¹²¹ D 16,3.33/2:111n (SD 9).

¹²² See 5.1(4) n on mental influxes.

Bhikshus, there is a **4-line exposition** (*catu-p, padarū veyyakaraṇam*), and when it is recited a wise man would quickly understand it through wisdom.

I shall recite [show] it to you, monks. You will understand it from me (*ājānissatha mētam*).

[§25; cf Dh 273]

The Majjhima Commentary says that this is the teaching of the four noble truths (MA 2:193). Apparently, the Commentary is itself uncertain of the exegesis here, adding that there is a further way of understanding the four-line exposition by way of exerting oneself until one gains the four-limbed effort (*caturāṅga viriya*) (MA 2:194).

Bodhi notes, “However, no mention is made here of the Four Noble Truths. Possibly, the four-phrased statement is the resolution on effort just below [§27(4)], with each clause counting as a phrase (the conditional clause being taken as two phrase).” (M:ÑB 1275 n710).

Analayo, at the close of his study of the Kīṭāgiri Sutta, undertaken as a part of his forthcoming research of the Majjhima Nikāya discourses in the light of the Chinese, Sanskrit and Tibetan counterparts, remarks:

Though the commentarial explanations turn out to be unconvincing, they indicate that the absence of a fourfold presentation, after the Buddha had announced that he would deliver such a presentation, was seen as problematic by the commentators. In this respect the Chinese version appear[s] to have preserved a more convincing fourfold presentation, covering the proper attitude of the disciple, the disciple’s experience of happiness, the disciple’s development of wholesomeness, and the disciple’s successful realisation. (Analayo, 2005:224 at M 1:481)

However, considering the Buddha’s promise that “when it is recited a wise man would quickly understand it,” my own surmise is that this “four-line exposition” is most probably the set of 4 instructions that closes the Sutta [§27].

6.2 “BUT, BHANTE, WHO ARE WE TO BE KNOWERS OF THE DHARMA?”

Although Assaji and Punabbasu report to the Buddha as summoned and listen to his admonition, apparently they show little regard for him. At a crucial point in the admonition, when the Buddha actually offers to uplift them spiritually, saying:

[Buddha:]

25 “Bhikshus, there is a four-line exposition, and when it is recited a wise man would quickly understand it through wisdom.

I shall recite [show] it to you, monks. You will understand it from me.”

[Assaji-Punabbasu:]

“**But, bhante, who are we to be knowers of the Dharma?**”¹²³

[Buddha:]

26 “Bhikshus, even with a teacher who dwells concerned with material things, an heir to material things, attached to material things, such haggling (by his followers) would not be proper:

‘If we get this, we will do this. If we don’t get this, we won’t do it. What more, bhikshus, with the Tathagata, who is totally detached from material things?’¹²⁴ [§§25-26]

¹²³ *Ke ca mayam bhante ke ca dhammassa aññātāro ti*, lit “Who are we, bhante, and who are the knowers of the Dharma?” M:ÑB: “Venerable sir, who are we that we should understand the Dhamma.”

¹²⁴ *Kim pana bhikkhave yam Tathāgato sabbaso āmisehi visamsaṭṭho viharati*. IB Horner: “So what has this to do with the Tathāgata who lives dissociated from material things?”

The reply of Assaji-Punabbasu to the Buddha's offer is interesting. Two interpretations are possible here: the first is that they are repentant; the other is that they remain incorrigible. They appear to be repentant, saying: "But, bhante, who are we to be knowers of Dharma?" [§25], that is, they realize that they have not been keeping up with their duties and training. This sentiment of Assaji-Punabbasu is also reflected in the Madhyama Āgama:

[0752b11] 阿濕貝及弗那婆修曰。世尊。我等是誰。何由知法？

Assaji & Punabbasu said, "World Honoured One, who are we to know the Dharma?"

(MĀ 195 @ T1.752b11)¹²⁵

On the other hand, it is possible that Assaji-Punabbasu's retort is a sarcastic one. It should be noted that, in effect, this remark rudely interrupts the Buddha just when he is about to give his "four-line exposition," saying, "I shall recite it to you monks. Try to understand it." Usually such an announcement would be followed by the monks' assent, for example, in **the Araṇa Vibhaṅga Sutta**, the Buddha announces:

"Bhikshus, I will teach you the analysis of non-conflict. Listen and pay close attention to it: I am going to speak."

"Yes, bhante," the monks replied in assent.

(M 139,2/3:230)

Significantly, the Buddha then rebukes Assaji and Punabbasu (or the following with them at the head) by comparing their reaction to "haggling" that would not befit even a materialistic teacher. Apparently, the two monks are suggesting to the Buddha that they are unable to keep to the training-rule against taking food at the wrong time and asking for some sort of dispensation from such rules.¹²⁶

If this construal of the passage is right, then it makes sense why the Buddha repeats the need for **faith** in the spiritual training [§27].

6.3 "THE BLESSED ONE KNOWS; I DO NOT KNOW" [§27]

This last sentence should not be misconstrued to mean that one must have blind faith in the Buddha, an attitude clearly absent from the early texts. The Commentary explains this sentence thus: "The Blessed One knows the advantages in eating at one sitting (*ek'āsana, bhojana*); I do not. But, because of my faith, I will eat only at one sitting, giving up eating three times daily" (MA 3:194).

Anālayo, in his comparative study of the Majjhima Nikāya with Chinese, Sanskrit and Tibetan cognates, notes that the sentence "**the Blessed One knows, I do not know**" (*jānāti bhagavā nāhaṃ jānāmi*) is not found in the Chinese version and gives these insightful explanations:

Instead of the maxim "the Blessed One knows, I do not know," the Chinese version describes the faithful disciple's wish to benefit from the Buddha's teaching of the Dhamma.¹²⁷

¹²⁵ The Taishō referencing system is: T = Taishō, sutra = document no ⟨1⟩, volume ⟨26⟩, page ⟨749⟩, register ⟨c⟩, line/s ⟨1-12⟩. See Epilgomena: Textual conventions I:F(2) for more details.

¹²⁶ As noted earlier [1], there is no mention whether the Assaji-Punabbasuka monks reformed themselves after that. Apparently, they do not, as we know from **the Vinaya** that the Buddha sends the sangha to carry out an act of banishment (*pabbājaniya, kamma*) upon the Assaji-Punabbasukas of Kīṭā, giri. In defiance, they leave Kīṭā, giri, and also leave the Order (V 2:9-13, 14, 15). The Buddha then promulgates Saṅghādisesa 13 [3].

¹²⁷ "The Blessed One teaches the Dhamma to me ... may I for a long time get its meaning and get benefit, welfare and happiness [from it]," 世尊為我說法。[善逝為我說法。] 令我長夜得義。得饒益安隱快樂 (MĀ 195 = T1.-752b17). (Based on Analayo's fn)

When evaluating this difference, the problem with Assaji and Punabbasuka appears to have been that they presumed to be better able to assess the situation than the Buddha. This much can be seen at an earlier point in both versions, since when told by other monks that by abstaining from eating at night they will experience health and a comfortable abiding, Assaji and Punabbasuka had replied that they were experiencing this already now, so why should they give up the benefit visible now in favour of something that is to come in the future.¹²⁸ This type of attitude would indeed seem to require some injunction of the type “the Blessed One knows, we do not know,” such as found in the Pāli version of the present page.

On the other hand, however, the Chinese version’s presentation would however be less prone to a misunderstanding. Though Assaji and Punabbasuka should have just followed the rule to abstain from eating at night, based on accepting the Buddha’s superior insight into what is good for them, if extracted from the present context the statement “the Buddha knows, I do not know” could be misunderstood to imply blind obedience. Such was, however, not the attitude the Buddha expected from his disciples. (Anālayo, 2005)

In the *Vīmaṃsaka Sutta* (M 47), the *Apaṇṇaka Sutta* (M 60) and the *Kesaputtiya Sutta* (A 3.65), for example, the Buddha exhorts in clear terms on thorough investigation, even checking his own claim of awakening. In such discourses as the *Alagaddūpama Sutta* (M 22), the *Mahā Taṇhā,saṅkhaya Sutta* (M 38) and the *Cūḷa Māluṅkyā,putta Sutta* (M 63), we see how the Buddha openly questions anyone who hold wrong view and patiently laying out the proper teachings for their (and our) benefit. The *Meghiya Sutta* (U 4.1) shows his Buddha’s characteristic patience in dealing with Meghiya, one of the difficult disciples, stressing on the importance of spiritual friendship (U 4.1/34-37).

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Kīṭā,giṇi Sutta

The Discourse at Kīṭā,giṇi

M 70

1 Thus have I heard.

The Buddha abstains from untimely eating

At one time the Blessed One was wandering by stages (on a teaching tour) with a large community of monks in Kāśī¹²⁹ country.¹³⁰ There the Blessed One addressed the monks:

2 “Bhikshus, I abstain from eating at night.”¹³¹

¹²⁸ M 70,4.2/1:474,4 and MĀ 195 = T1.749c29 (Anālayo).

¹²⁹ Kāśī (one of the 16 Great States) is the Pali cognate of Skt *kāśī* (from √kaś, “to be visible, shine”; hence, “the city that shines” or the “city of light,” ie, learning (D L Eck, *Banaras, City of Light, Coloumbia Univ Press, 1982:10, 58*; K P C San Chirico, “[Banaras](#),” in Juergensmeyer & Roof, *Ency of Global Religion 1, 2012:114-116*). Later in the Buddha’s time, it was known as *Vārāṇasī* (eg S 56.11), after its 2 rivers, Varāṇā (north) and Asi or Asī (south), tributaries of the Ganges. It is one of the oldest continuously inhabited cities, the old city is bound by the rivers Varuna and Assi. The city is today called Benares, properly Banāras (Cunningham & Majumdar, *Ancient Geography of India [1924], Delhi, 2002:131-140*).

¹³⁰ “Wandering ... by stages,” *cārikaṃ caramāno*, lit “walking the walk,” that is, wandering about teaching the Dharma and ministering to the people. See n ad loc in *Tevijja S* (D 13,1/1:235), SD 1.8.

By abstaining from eating at night, bhikkhus, I am free from illness and free from mental affliction, and enjoy lightness,¹³² and strength and live in comfort.¹³³

Come now, bhikkhus, *abstain from eating at night*.

By abstaining from eating at night, you, too, will be *free from illness and free from mental affliction, and enjoy lightness, and strength and live in comfort.*”

“Yes, bhante,” the monks answered the Blessed One in assent.¹³⁴

3 Then, the Blessed One, wandering in Kāsī country by stages, eventually arrived at a Kāsī market town named **Kīṭāgiri**. There the Blessed One lived at [outside] the Kāsī market town of Kīṭāgiri.

Assaji-Punabbasuka enjoy untimely eating

4 Now at that time, the monks called **Assaji and Punabbasu**¹³⁵ were residing at Kīṭāgiri.¹³⁶

Then a number of monks went¹³⁷ to the monks Assaji and Punabbasu, and said this to them:

“Avuso, the Blessed One and the community of monks *abstain from eating at night*.

By abstaining from eating at night, avuso, they, too, are *free from illness and free from mental affliction, and enjoy lightness, and strength and live in comfort*.

Come now, avuso, *abstain from eating at night*. By abstaining from eating at night, you, too, avuso, will be *free from illness and free from mental affliction, and enjoy lightness, and strength and live in comfort.*” **[474]**

4.2 When this was said, the monks Assaji and Punabbasu said this to the monks:

“We, avuso, eat in the evening, in the morning, in the day, outside the proper time.

By eating in the evening, in the morning, in the day, outside the proper time, we *are free from illness and free from mental affliction, and enjoy lightness, and strength and live in comfort*.

4.3 Why should we abandon *what is visible right here, and run after what is time-bound?*

[Why should we give up an immediate benefit for one that has not yet come?]¹³⁸

We shall eat in the evening, in the morning, in the day, outside the proper time.”

¹³¹ *Ahaṃ kho bhikkhave aññatr’eva ratti, bhojanā bhujjāmi.*

¹³² On a modern explanation, see eg *caloric restriction*: http://en.wikipedia.org/wiki/Calorie_restriction.

¹³³ “I am free from illness ... abide in comfort,” *appābādhatāñ ca sañjānāmi appātāṅkatañ [appa + ātaṅka] ca lahuṭṭhānañ ca balañ ca phāsu, vihārañ ca.* In **Bhaddāli S** (M 65), the Buddha declares that he takes only one meal a day and this keeps him physically healthy and at ease (M 65,2/1:437), SD 56.2.

¹³⁴ “Answered ... in assent,” *paccassosum*, 3 aor pl.

¹³⁵ On the names of these duo, see (3).

¹³⁶ **Kīṭāgiri** lies btw Sāvattthī and Ālavī (M 1:473; J 2:387). Assaji-Punabbasu and their following choose it because it is watered by both monsoons (*dvīhi meghehi*), producing 3 crops, and has suitable sites for buildings (VA 3:614). **Monsoons** are seasonal winds that blow for approx 6 months from the NE and 6 months from the SW, mostly in E Africa and southern Asia. The Indian monsoon prevails during Jun-Jul, and withdraws during Sep-Nov. Both seasons bring heavy rains and strong winds. Torrential rains and disastrous floods are common during Jul-Aug.

¹³⁷ *Ten’upasaṅkamimsu upasaṅkamitva*, lit, “went up to ... where ... , having gone up ...” This is a Pali grammatical peculiarity which, if taken literally, will make the English tr very cumbersome to read.

¹³⁸ *Te mayaṃ kirā sandiṭṭhikaṃ hitvā kālikaṃ anudhāvissāma.* **Kālika** (mf) has the foll meanings: dependent on time; related to or limited to a particular time (now or in the future, ie temporary or delayed); what is dependent on time; what belongs to the future (V 1:252; M 1:474 & MA 3:187; S 1:9 & SA 1:42, 9; J 3:394). Comy explains *kālika* as *anāgate kāle pattaḃbaṃ ānisaṃsaṃ*, “benefits to be obtained at a future time” (MA 3:187). However, we can also take *kālika* here as “limited by time,” since the rule limits eating only after dawn and before noon. *Sandiṭṭhika* and *kālika* are here clearly antonyms: see **Dhammānussati**, SD 15.9 (2)3 n. This rhetorical question is made in an imperative tone by a devata to seduce the monk Samiddhi: see (**Devatā**) **Samiddhi S** (S 1.20,4/1:8-12), SD 21.4.

5 Since the monks were unable to convince the monks Assaji and Punabbasu, **they approached the Blessed One**. Having approached the Blessed One, they saluted him and then sat down at one side. Sitting thus at one side, they said this to the Blessed One:

“Bhante, we here went to the monks Assaji and Punabbasu, and said this to them:

5.2 *‘Avuso, the Blessed One and the community of monks abstain from eating at night. By abstaining from eating at night, they are free from illness and free from mental affliction, and enjoy lightness, and strength and live in comfort.*

Come now, avuso, abstain from eating at night. By abstaining from eating at night, you, too, will be free from illness and free from mental affliction, and enjoy lightness, and strength and live in comfort.’

5.3 When this was said, the monks Assaji and Punabbasu told us:

‘We, avuso, eat in the evening, in the morning, in the day, outside the proper time.

By eating in the evening, in the morning, in the day, outside the proper time, we are free from illness and free from mental affliction, and enjoy lightness, and strength and live in comfort.

5.4 *Why should we abandon what is visible right here, and run after what is time-bound?*

We shall eat in the evening, in the morning, in the day, outside the proper time.’

5.5 Bhante, we have been unable to convince the monks Assaji and Punabbasu. We present this matter before the Blessed One.”¹³⁹

The Buddha questions Assaji-Punabbasuka

6 Then **the Blessed One** addressed a certain monk thus:

“Come now, monk, tell the monks Assaji and Punabbasu: ‘The Teacher, venerables, summons you’.”

“Yes, bhante,” the monk answered the Blessed One in assent.

6.2 Then he went to the monks Assaji and Punabbasu, and said this to them:

“Venerables, the Teacher summons you.”

“Yes, avuso,” the monks Assaji and Punabbasu answered the monk in assent.

6.3 Then they approached the Blessed One. Having approached the Blessed One, they saluted him and then sat down at one side.

When they are seated at one side, the Blessed One said this to them:

“Bhikshus, is it true that when some monks approached you, *saying:*

‘Avuso, the Blessed One and the community of monks abstain from eating at night.

By abstaining from eating at night, they are free from illness and free from mental affliction, and enjoy lightness, and strength and live in comfort.

Come now, avuso, abstain from eating at night.

By abstaining from eating at night, you, too, will be free from illness and free from mental affliction, and enjoy lightness, and strength and live in comfort,’

you told them:

¹³⁹ *Atha mayam etam attham bhagavato ārocema.* This line means that the monks are presenting a Vinaya case before the Buddha. This suggests that this account occurred before the sangha conducted such Vinaya matters, and that the Buddha himself resolved such matter. Hence, this prob occurred around the “late early” or the “middle period” of the Buddha’s ministry. On the periods of the ministry, see SD 40a.1 (1.3.2.3). On the middle period, see SD 54.8 (1.1.3.3).

6.4 ***'We, avuso, eat in the evening, in the morning, in the day, outside the proper time.***

By eating in the evening, in the morning, in the day, outside the proper time, we are free from illness and free from mental affliction, and enjoy lightness, and strength and live in comfort.

6.5 ***Why should we abandon what is visible right here, and run after what is time-bound?***

We shall eat in the evening, in the morning, in the day, outside the proper time'."

"Yes, bhante."

Regarding feelings (summary)

6.6 "Bhikshus, have you ever known me to have taught the Dharma in this way:

'Whatever this person feels, whether pleasant or painful or neutral, unwholesome states lessen in him and wholesome states grow (in him).?'¹⁴⁰

"No, bhante."

7 "What now, bhikshus, haven't you known me to have taught the Dharma in this way:

THE 2 OCCASIONS OF PLEASANT FEELINGS

'Here, when someone feels a certain kind of **pleasant** feeling, unwholesome states grow in him and wholesome states lessen; but when someone feels *another* kind of pleasant feeling, unwholesome states lessen in him and wholesome states grow.¹⁴¹

THE 2 OCCASIONS OF PAINFUL FEELINGS

7.2 Here, when someone feels a certain kind of **painful** feeling, unwholesome states grow in him and wholesome states lessen; but when one feels *another* kind of painful feeling, unwholesome states lessen in him and wholesome states grow.¹⁴²

THE 2 OCCASIONS OF NEUTRAL FEELINGS

7.3 Here, when someone feels a certain kind of **neutral** feeling, unwholesome states grow in him and wholesome states lessen; but when one feels *another* kind of neutral feeling, unwholesome states lessen in him and wholesome states grow'.¹⁴³

¹⁴⁰ Comy: This is said in direct reference to the pleasure of eating at night, which is not conducive to a monk's training (MA 3:187).

¹⁴¹ Comy says that the former pleasant feeling is the joy of the household life (*gehasita,sukha*); the latter is the joy of renunciation (*nekkhama,sukha*) (MA 3:187). Similarly, the two following sentences refer to painful feeling and to neutral feeling as respectively of the household life and of renunciation. On 6 kinds of joys of the household & 6 kinds of joy of renunciation, see **Salāyatana Vibhaṅga S** (M 137,9-15/3:217-219), SD 29.5. See also Analayo 2003: 164-168.

¹⁴² The first painful feeling clearly refers to such as those of self-mortification ("painful, ignoble, unprofitable," **Dhamma,cakka Pavattana S**, S 56.11.3/5:421), SD 1.1. The latter painful feeling refers to those pains arising in connection with one's spiritual effort, such as during meditation, where wise attention could be applied with regard to their impermanent nature: see **Sall'atthana S**, S 36.6/4:207-210), SD 5.5 & **Nakula,pitā S** (S 22.1/3:1-5), SD 5.4. See also Analayo 2003:168-170.

¹⁴³ MĀ 195 inadvertently omits this section on neutral feeling. In the case of neutral feelings, they should be regarded "according to reality" (ie as impermanent, unsatisfactory, not self). The former kind of neutral feeling here refers to "carnal [worldly] equanimity" (*sāmisa upekkhā*), "that arises in dependence on the five cords of sense-pleasure." The latter neutral feeling is "spiritual equanimity" (*nirāmisa upekkhā*), that of the 4th dhyana, "which is

“Yes, bhante.”

“Good, bhikshus.¹⁴⁴”

Right view regarding feelings

PLEASANT FEELINGS, UNWHOLESOME & WHOLESOME

8 And, bhikshus, if I were *not* to have known, not to have seen, not to have understood, not to have realized, not to have touched [not to have attained]¹⁴⁵ with wisdom, thus:

‘Here, when someone feels a certain kind of pleasant feeling,
unwholesome states increase in him and wholesome states lessen,
would it be fitting for me, not knowing that, to say:

‘Abandon such a kind of *pleasant feeling*.?’¹⁴⁶

“No, bhante.”

8.2 “But, bhikshus, because I have *known*, seen, understood, realized, touched with wisdom, thus:

‘Here, when someone feels a certain kind of pleasant feeling, [476]
unwholesome states increase in him and wholesome states lessen,
that I therefore say:

‘Abandon such a kind of *pleasant feeling*.’¹⁴⁷

8.3 And, bhikshus, if I were *not* to have known, not to have seen, not to have understood, not to have realized, not to have touched with wisdom, thus:

‘Here, when someone feels a certain kind of pleasant feeling,
unwholesome states lessen in him and wholesome states increase,
would it be fitting for me, not knowing that, to say:

‘Attain and dwell in such a kind of *pleasant feeling*.?’”

“No, bhante.”

8.4 “But, bhikshus, because I have *known*, seen, understood, realized, touched with wisdom thus:
‘Here, when someone feels a certain kind of pleasurable feeling,
unwholesome states lessen in him and wholesome states increase,
that I therefore say:

‘Attain and dwell in such a kind of *pleasurable feeling*.’

neither painful nor pleasant and includes the purification of mindfulness by equanimity” (**Suddhika Nirāmisā S**, S 36.31/4:235-237). On how ignorance towards neutral feeling fuels the latent tendency of ignorance, see **Sall’atṭhe-na S**, S 36.6/4:207-210), SD 5.5. See also Analayo 2003:171 f.

¹⁴⁴ Bodhi: “§§8-10 serve to provide, by appeal to the Buddha’s perfect understanding, the grounds for his injunction to abandon all feelings based on the household life and to develop the feelings based on renunciation.” (M:ÑB 1273 n697)

¹⁴⁵ “Not to have touched [not to have attained],” **aphassitaṃ**, (fig) “not perceived, unattained” (M 1:475 = S 5:221 = DhA 2:186 = Nm 178; A 2:244; Tha 945), neg pp of *phasseti*, “he touches, attains” (J 5:251; Miln 338, 340), caus of *phusati* (1), “(lit) he touches” (DA 1:62; Vism 463); (fig) “he attains, reaches” (only in the specific sense of attaining to the highest spiritual goal) (D 1:13 = 3:30); ger *phussa*, “touching, feeling, realizing” (D 1:45, 54). See Abhs:SR 133 n2; CPD: *aphassitaṃ*; PED: *phusati*. See Intro (6) on *phassivā*.

¹⁴⁶ Comy says this is in reference to “the six household mental pleasures” (*cha gehasita, somanassa, vasena*) (MA 3:187), ie, pleasure arising through the six senses. See **Aṭṭha.sata S** (S 36.22,7/4:232; Vbh 381).

¹⁴⁷ Comy says this is in reference to “the 6 mental pleasures of renunciation” (*cha nekkhamma, somanassa, vase-na*) (MA 3:187); cf S 4:232.

PAINFUL FEELINGS, UNWHOLESOME & WHOLESOME

9 And, bhikshus, if I were not to have known, not to have seen, not to have understood, not to have realized, not to have touched with wisdom, thus:

‘Here, when someone feels a certain kind of painful feeling,
unwholesome states increase in him and wholesome states lessen,
 would it be fitting for me, not knowing that, to say:
 ‘Abandon such a kind of *painful feeling*.?’”
 “No, bhante.”

9.2 “But, bhikshus, because I have known, seen, understood, realized, touched with wisdom thus:
 ‘Here, when someone feels a certain kind of *painful feeling*,
 unwholesome states increase in him and wholesome states lessen,’
 that I therefore say:
 ‘Abandon such a kind of *painful feeling*.’

9.3 If, bhikshus, I were *not* to have known, not to have seen, not to have understood, not to have realized, not to have touched with wisdom, thus:
 ‘Here, when someone feels a certain kind of *painful feeling*,
unwholesome states lessen in him and wholesome states increase,
 would it be fitting for me, not knowing that, to say:
 ‘Attain and dwell in such a kind of *painful feeling*.?’”
 “No bhante.”

9.4 “But, bhikshus, because I *have known*, seen, understood, realized, touched with wisdom, thus:
 ‘Here, when someone feels a certain kind of *painful feeling*,
 unwholesome states lessen in him and wholesome states increase,’
 that I therefore say:
 ‘Attain and dwell in such a kind of *painful feeling*.’

NEUTRAL FEELINGS, UNWHOLESOME & WHOLESOME

10 And, bhikshus, if I were not to have known, not to have seen, not to have understood, not to have realized, not to have touched with wisdom, thus:

‘Here, when someone feels a certain kind of neutral feeling,
unwholesome states increase in him and wholesome states lessen,
 would it be fitting for me, not knowing that, to say:
 ‘Abandon such a kind of *neutral feeling*.?’”
 “No, bhante.”

10.2 “But, bhikshus, because I have known, seen, understood, realized, touched with wisdom, thus:
 ‘Here, when someone feels a certain kind of *neutral feeling*,
 unwholesome states increase in him and wholesome states lessen,’
 that I therefore say:
 ‘Abandon such a kind of *neutral feeling*.’

10.3 If, bhikshus, I were not to have known, not to have seen, not to have understood, not to have realized, not to have touched with wisdom, thus:
 ‘Here, when someone feels a certain kind of *neutral feeling*,
unwholesome states lessen in him and wholesome states increase,

would it be fitting for me, not knowing that, to say:
 ‘Attain and dwell in such a kind of *neutral* feeling.’?”
 “No, bhante.”

10.4 “But, bhikshus, because I have known, seen, understood, realized, touched with wisdom, thus:
 ‘Here, when someone feels a certain kind of *neutral* feeling,
 unwholesome states lessen in him and wholesome states increase,’
 that I therefore say: **[477]**
 ‘Attain and dwell in such a *neutral* feeling.’

Working with diligence

11 Bhikshus, I do not say of *all monks* that they still have to do their duties with diligence, nor do I say of *all monks* that they do not have to do their duties with diligence any more.

12 Bhikshus, I do not say of those monks who are **arhats**—
 those with mental influxes destroyed, who have lived the holy life, done what is to be done,
 laid down the burden, reached their own goal, destroyed the fetters of being,
 freed through right knowledge¹⁴⁸—that they still have to do their duties with diligence.
 What is the reason for this?
 They have diligently done their duties. They are no more capable of being negligent.

13 Bhikshus, I say of such monks who are **learners**¹⁴⁹—
 whose minds have not yet reached the goal,¹⁵⁰
 and who are still aspiring to the supreme security from bondage—
 that they still have to do their duties with diligence.
 What is the reason for this?

Because when those venerable ones make use of suitable dwellings, and associate with spiritual friends
 and harmonize their spiritual faculties,¹⁵¹
 they may, by realizing for themselves through direct knowledge
 here and now attain and dwell in that supreme goal of the holy life for the sake of which
 sons of family rightly go forth from the household life into the homeless life.
 Seeing this fruit of diligence for these monks, bhikshus, I say that they still have to do their duties
 with diligence.

The 7 kinds of individuals

14 Bhikshus, there are these **7 kinds of individuals** to be found in the world.¹⁵²
 What are the seven?
 They are:

¹⁴⁸ “Arhats—those with mental influxes destroyed ... utterly freed through final knowledge,” *arahanto khīṇ’āsa-vā vusitavanto kata, karaṇīyā ohita, bhārā anuppatta, sad’attha parikkhīṇa, bhava, samyojanā samma-d-aññā vimut-ta*.

¹⁴⁹ “Learners,” *sekhā*. They are the first 7 of the 8 noble individuals (*aṭṭha ariya purisa, puggala*), ie, all except the last, ie, the arhat of fruition, who is an “adept” (*asekha*, lit “non-learner”). See **Sekha S** (M 53), SD 21.14.

¹⁵⁰ As at M 1:4.

¹⁵¹ “Spiritual faculties,” *indriya*. See §§20, 21.

¹⁵² As in **Bhaddāli S** (M 1:439). Cf Vism 659 where the 7 are listed in a different order. See Intro (5) esp 5.2 above.

(1) The one freed both ways [dual-freed],	<i>ubhato, bhāga, vimutta</i>
(2) The wisdom-freed,	<i>paññā, vimutta</i>
(3) The body-witness,	<i>kāya, sakkhī</i>
(4) The view-attainer,	<i>diṭṭhi-p, patta</i>
(5) The faith-freed,	<i>saddhā, vimutto</i>
(6) The truth-follower, and	<i>dhammānusārī</i>
(7) The faith-follower.	<i>saddhā'nusārī</i>

(1) ARHAT: THE ONE FREED BOTH WAYS [THE DUAL-FREED] (*ubhato, bhāga, vimutta*)¹⁵³

15 And, bhikshus, what sort of individual is **one freed both ways**?

¹⁵⁴Here, bhikshus, a certain person, dwells, having touched with the body,¹⁵⁵ those **liberations**,¹⁵⁶ peaceful and formless,¹⁵⁷ that transcend form,¹⁵⁸

and his mental influxes are utterly destroyed through his seeing *with wisdom*.

This, bhikshus, is called one freed both ways.

15.2 I do *not* say of such a monk that he still has to do his duties with diligence.

15.3 What is the reason for this?

He has diligently done his work. He is incapable of being negligent.

(2) ARHAT: THE WISDOM-FREED (*paññā, vimutta*)

16 And, bhikshus, what sort of individual is **the wisdom-freed**?

¹⁵⁹Here, bhikshus, a certain person dwells *not* having touched with the body those liberations, peaceful and formless, that transcend form,

but his mental influxes are utterly destroyed through his seeing with wisdom.

This individual, bhikshus, is called **[478] the wisdom-freed**.¹⁶⁰

16.2 I do *not* say of such a monk that he still has to do his duties with diligence.

16.3 What is the reason for this?

He has diligently done his work. He is *incapable of being negligent*.

(3) NON-RETURNER: THE BODY-WITNESS (*kāya, sakkhī*)¹⁶¹

17 And, bhikshus, what sort of individual is **a body-witness**?

¹⁶²Here, bhikshus, a certain person, dwells, having touched with the body those liberations,

¹⁵³ *Ubhato, bhāga, vimutta*, see (5.2.1).

¹⁵⁴ *Idha bhikkhave ekacco puggalo ye te santā vimokkhā atikamma rūpe āruppā te kāyena phassitvā viharati, paññāya c'assa disvā āsavā parikkhīṇā honti.*

¹⁵⁵ *Kāyena phassitvā viharati. Phassitvā* has vll: *phusitvā* (Be Se), *phussitvā*. MA defines *phassitvā* thus: Having touched, mastered, attained it with the mental body *nāma, kāyena phassitvā pāpuṇitvā adhigantvā ti vuttam hoti* (MA 1:162), ie experienced in one's own person (body and mind), an idiomatic expression for personal experience. Cf A 2:87.

¹⁵⁶ Here the "liberations" (*vimokkhā*, vl *vimokkhā*) refer to the "8 liberations" (*aṭṭha vimokkhā*). On *aṭṭha vimokkhā*, see **Mahā Nidāna S** (D 15,35/2:70 f), **Saṅgīti S** (D 33,3.1(11)/3:262) + SD 5.17 (10).

¹⁵⁷ "Formless," ie, devoid of material shape in terms of sense-object and of their result (MA 1:162).

¹⁵⁸ That is, having passed beyond the form dhyānas (*rūpa jhānā*) (MA 1:162).

¹⁵⁹ *Idha, bhikkhave, ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te na kāyena phusitvā viharati, paññāya c'assa disvā āsavā parikkhīṇā honti.* "His mental influxes ... with wisdom," *paññāya c'assa disvā āsavā parikkhīṇā honti*, Pug 14 = 73; qu at DA 2:512; cf S 4:453.

¹⁶⁰ See (5.2.2).

¹⁶¹ "Body-witness," *kāya, sakkhī*, refers to a non-returner: see SD 50.25 (1.4.3.6). See (5.2.5).

¹⁶² *Idha, bhikkhave, ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te kāyena phusitvā viharati, paññāya c'assa disvā ekacce āsavā parikkhīṇā honti.*

peaceful and formless, that transcend form,
but only some of his mental influxes are destroyed through his seeing with wisdom.

This individual, bhikshus, is called a body-witness.

17.2 I say of such a monk that he *still* has to do his duties with diligence.

17.3 What is the reason for this?

When the venerable one makes use of a suitable dwelling,

and associates with spiritual friends, and harmonizes his spiritual faculties,

he would, by realizing for himself, through direct knowledge here and now

attain and dwell in that supreme goal of the holy life for the sake of which sons of family
 rightly go forth from the household life into the homeless life.

17.4 Seeing this fruit of diligence for such a monk, I say that he *still* has to do his duties with diligence.

(4) THE VIEW-ATTAINER (*ditṭhi-p, patta*)

18 And, bhikshus, what sort of individual is a **view-attainer**?¹⁶³

¹⁶⁴Here, bhikshus, a certain person dwells not having touched with the body those liberations,
 peaceful and formless, that transcend form,

but only some of his mental influxes are destroyed through his seeing with wisdom.

And he has examined and fully understood with wisdom¹⁶⁵

the teachings proclaimed by the Tathagata.

This individual, bhikshus, is called a view-attainer.

18.2 I say of such a monk that he *still* has to do his duties with diligence.

18.3 What is the reason for this?

When the venerable one makes use of a suitable dwelling,

and associates with spiritual friends, and harmonizes his spiritual faculties,

he would, by realizing for himself, through direct knowledge here and now

attain and dwell in that supreme goal of the holy life for the sake of which sons of family
 rightly go forth from the household life into the homeless life.

18.4 Seeing this fruit of diligence for such a monk, I say that he *still* has to do his duties with diligence.

(5) THE FAITH-FREED (*saddhā, vimutta*)

19 And, bhikshus, what sort of individual is **the faith-freed**?

Here, bhikshus, a certain person, dwells not having touched with the body, those liberations,
 peaceful and formless, transcending forms,

and only some of his mental influxes are destroyed through his having seen them with wisdom,

but his faith is planted, rooted and established in the Tathagata.¹⁶⁶

This individual, bhikshus, is called the faith-freed.

19.2 I say of such a monk that he *still* has to do his duties with diligence.

19.3 What is the reason for this?

When the venerable one makes use of a suitable [479] dwelling,

¹⁶³ "View-attainer," *ditṭhi-p, patta*. Comy qu M 2:38 = Pug 15 = 43 ff, all of which speak of understanding the 4 noble truths as they really are. See (5.2.6).

¹⁶⁴ *Idha, bhikkhave, ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te na kāyena phusitvā viharati, paññāya cassa disvā ekacce āsavā parikkhīṇā honti, tathāgata-p, paveditā cassa dhammā paññāya vodiṭṭhā honti vocarītā.*

¹⁶⁵ "Examined and fully understood with wisdom," *paññāya vodiṭṭhā honti vocarītā*. Pug 15; see A 4:363 on the power of wisdom (*paññā bala*).

¹⁶⁶ *Tathāgate c'assa saddhā nivīṭṭhā hoti mūla, jātā patiṭṭhitā*. See (5.2.7).

and associates with spiritual friends, and harmonizes his spiritual faculties,
 he would, by realizing for himself, through direct knowledge here and now
 attain and dwell in that supreme goal of the holy life for the sake of which sons of family
 rightly go forth from the household life into the homeless life.
 19.4 Seeing this fruit of diligence for such a monk, I say that he *still* has to do his duties with diligence.

(6) THE TRUTH-FOLLOWER (*dhammānusārī*)

20 And, bhikshus, what sort of individual is **a truth-follower**?

¹⁶⁷Here, bhikshus, a certain person, dwells *not* having touched with the body those liberations,
 peaceful and formless, transcending forms,
 but only *some* of his mental influxes are destroyed through his having seen them with wisdom,
 but those for whom the truths proclaimed by the Tathagata
are accepted after just some pondering over them with wisdom.¹⁶⁸

20.2 That is to say, he has these qualities [the 5 spiritual faculties], namely:
 the faculty of faith,
 the faculty of effort,
 the faculty of mindfulness,
 the faculty of concentration,
 the faculty of wisdom.

This individual, bhikshus, is called a truth-follower.

20.3 I say of this monk that he still has to do his task with diligence.¹⁶⁹

20.4 What is the reason for this?

When the venerable one makes use of a suitable dwelling, and
 associates with spiritual friends, and harmonizes his spiritual faculties,
 he would, by realizing for himself, through direct knowledge here and now
 attain and dwell in that supreme goal of the holy life for the sake of which sons of family
 rightly go forth from the household life into the homeless life.¹⁷⁰
 20.5 Seeing this fruit of diligence for such a monk, I say that he still has to do his task with diligence.¹⁷¹

(7) THE FAITH-FOLLOWER (*saddhā'nusārī*)

21 And, bhikshus, what sort of individual is **a faith-follower**?

Here, bhikshus, a certain person, dwells *not* having touched with the body those liberations,
 peaceful and formless, transcending forms,
 and only *some* his mental influxes are destroyed through his having seen them with wisdom,
 but he has just a bit of faith in the Tathagata, just a bit of love for him.¹⁷²

21.2 That is to say, he has these qualities [the 5 spiritual faculties], namely:

*the faculty of faith,
 the faculty of effort,*

¹⁶⁷ This whole para: *Idha bhikkhave ekacco puggalo ye te santā vimokhā atikkamma rūpe āruppā ten a kāyena phassitvā viharati, paññāya c'assa disvā āsavā aparikkhīṇā khonti, tathagata-p.pavedite c'assa dhamma paññāya mattaso nijjhānaṃ khamanti.*

¹⁶⁸ *Assa dhamma paññāya mattaso nijjhānaṃ khamanti.*

¹⁶⁹ *Imassa pi kho ahaṃ bhikkhuno appamādena karaṇīyan'ti vadāmi.*

¹⁷⁰ See (5.2.8); also SD 3.6 (4.2.3).

¹⁷¹ On the truth-follower, see SD 3.6 (4.3.1).

¹⁷² *Tathāgatassa c'assa saddhā,mattarāṃ hoti pema,mattarāṃ.* See (5.2.9) above.

*the faculty of mindfulness,
the faculty of concentration,
the faculty of wisdom.*

This individual, bhikshus, is called a faith-follower.

21.3 I say of this monk that he still has to do his task with diligence. [§20.3]

21.4 What is the reason for this?

*When the venerable one makes use of a suitable dwelling, and
associates with spiritual friends, and harmonizes his spiritual faculties,
he would, by realizing for himself, through direct knowledge here and now
attain and dwell in that supreme goal of the holy life for the sake of which sons of family
rightly go forth from the household life into the homeless life.* [§20.4]

21.5 Seeing this fruit of diligence for such a monk, I say that he still has to do his task with diligence.¹⁷³

The 12-step discipleship

22 Bhikshus, I do *not* say that final knowledge is achieved all at once.

On the contrary, **final knowledge** is achieved by **gradual training**, by **gradual practice**, [480] by **gradual progress**.¹⁷⁴

23 And how, bhikshus, is final knowledge achieved by *gradual training, by gradual practice, by gradual progress*?¹⁷⁵

Here, bhikshus,

- (1) he who has faith (in a teacher) approaches him.
- (2) Approaching him, he draws near to him.
- (3) Drawing near [attending] to him, he lends his ear [listens attentively] to him.
- (4) He who lends his ear, listens to the Dharma.
- (5) Having listened to the Dharma, he remembers [memorizes] it.¹⁷⁶
- (6) Having remembered the teachings, he investigates their meaning.
- (7) Having investigated their meaning, he reflectively accepts¹⁷⁷ the teachings.¹⁷⁸
- (8) Having reflectively accepted the teachings, desire [will-power] arises in him.
- (9) When desire [will-power] has arisen in him, he exerts himself [he applies his will].¹⁷⁹

¹⁷³ On the faith-follower, see SD 3.6 (4.3.2).

¹⁷⁴ This whole para: *Nāhaṃ bhikkhave ādiken'eva aññ'ārāḍhanāṃ vadāmi, api na bhikkhave anupubba,sikkhā anupubba,kiriyā anupubba,paṭipadā aññ'ārāḍhanā hoti.*

¹⁷⁵ This 12-stage learning progress is given in **Caṅkī S** (M 95) + SD 21.15, first in normal sequence (M 95,20/2:173) and then in reverse (M 95,21.2/2:174). For nn, see SD 21.15 (5). Cf (**Aṭṭhaka**) **Puṇṇiya S** (A 8.82/4:336), SD 57.22; (**Dasaka**) **Puṇṇiya S** (A 10.83/5:154), SD 57.23.

¹⁷⁶ This and next line: *Sutvā dhammaṃ dhāreti | dhātānaṃ dhammānaṃ atthaṃ upaparikkhati*: here we *dhammaṃ* (sg) in the first line becomes *dhammānaṃ* (pl) in the second line. In the first line, *dhammaṃ* refers to the Teaching as a whole; in the second line, individual aspects or topics are meant.

¹⁷⁷ **Nijjhānaṃ khamanti**, lit, “insights are endured,” ie “capable of bearing insights”; idiomatic meaning “he is pleased with, approves of, finds pleasure in” (M 1:133 f; 479 f, 2:173, 175; S 3:225, 228, 5:377, 379; Vv 84.17). **Khan-ti** usually means “patience” but here it means “choice, receptivity, preference, acceptance.” BHSD defines *ksānti* as “intellectual receptivity; the being ready in advance to accept knowledge.” *Khanti* is often used in the Canon in this latter sense (see SD 12.13(2a) for refs). The phrase can also be freely rendered as “a receptivity in harmony with true reality.” On *dhamma,nijjhāna,khanti*, see **Kesa,puttiya S** (A 3.65), SD 35.4 Comy 3a(8). On *khanti* as “mental receptivity,” see **Aniccā S** (A 6.98), SD 12.13(3).

¹⁷⁸ This and the next line: *Atthaṃ upaparikkhatto dhammā nijjhānaṃ khamanti; dhamma,nijjhāna,khantiyā sati chando jāyato*. M:ÑB: “when he examines their meaning, he gains a reflective acceptance of those teachings.”

- (10) Having exerted himself [Having applied his will], he weighs [harmonizes¹⁸⁰ his practice].
 (11) Having weighed [harmonized his practice], he is resolute [strives on].
 (12) Being resolute, he realizes the ultimate truth with his own body and sees it by penetrating it with wisdom.¹⁸¹

The monks are rebuked

24 But,

bhikshus, ¹⁸² there is no	faith	here. ¹⁸³
Bhikshus, there is no	approaching (a teacher)	here, too.
Bhikshus, there is no	drawing near [attending]	here, too.
Bhikshus, there is no	lending the ear	here, too.
Bhikshus, there is no	listening to the Dharma	here, too.
Bhikshus, there is no	remembering of the Dharma	here, too.
Bhikshus, there is no	investigating of their meaning	here, too.
Bhikshus, there is no	reflectively accepting of the teachings	here, too.
Bhikshus, there is no	desire [will-power]	here, too.
Bhikshus, there is no	exertion	here, too.
Bhikshus, there is no	weighing [harmonizing the practice]	here, too.
Bhikshus, there is no	resolve [striving]	here, too.

24.2 Bhikshus, you have lost your way!

Bhikshus, you have been going the wrong path!

Hollow men! How far you have strayed, bhikshus, from the Dharma and the Vinaya!

The 4-line exposition

25 Bhikshus, there is a **4-line exposition**,¹⁸⁴ and when it is recited a wise man would quickly understand it through wisdom.

I shall recite [show] it to you, monks. You will understand it from me."¹⁸⁵

"But, bhante, who are we to be knowers of the Dharma?"¹⁸⁶

26 "Bhikshus, even with a teacher who dwells concerned with material things, an heir to material things, attached to material things, such **haggling** (by his followers) would not be proper:¹⁸⁷

'If we get this, we will do this. If we don't get this, we won't do it?

What more, bhikshus, with the Tathagata, who is totally detached from material things?¹⁸⁸

¹⁷⁹ From here to end of para: *Chanda, jāto ussahati; ussahitvā tuletī; tulayitvā padahati; pahit'atto samāno kāyena c'eva paramaṃ saccaṃ sacchikaroti paññāya ca naṃ ativijjha passati*. On *ussahati*, see CPD: I have conflated both the normal ("he is able") and conative ("he strives") senses in the English tr.

¹⁸⁰ Or, "balances" (the 5 spiritual faculties).

¹⁸¹ Be Ee: *pahitatto samāno kāyena c'eva paramaṃ saccaṃ sacchikaroti, paññāya ca naṃ ativijjha passati*.

¹⁸² It is interesting to note here that the Buddha, in rebuking, address them *bhikkhave*, not as *Assaji, punabbasuka*. This further gives weight to the possibility that he is addressing "the group of monks led by Assaji and Punabbasuka," and not just Assaji and Punabbasuka.

¹⁸³ *Nāma*.

¹⁸⁴ "A four-lined exposition," *catu-p, padam veyyakaraṇam*. Cf Dh 273. See (6.1); also SD 58.1 (5.4.2.3(4)).

¹⁸⁵ *Uddisissāmi vo bhikkhave ājānissatha mētan ti*.

¹⁸⁶ *Ke ca mayaṃ bhante ke ca dhammassa aññātāro ti*, lit "Who are we, venerable sir, and who are the knowers of the Dharma?" M:ÑB: "Venerable sir, who are we that we should understand the Dhamma." See Intro (6.2) above.

¹⁸⁷ For a list of suttas where the audience remains unconverted or unamenable, see SD 1.4 (2.4.1).

27 (1) Bhikshus, for a disciple with faith who is intent on fathoming the Teacher's teaching, he should be one who conducts himself in accordance in the Dharma, thus:

'The Blessed One is the teacher; I am a disciple. The Blessed One knows; I do not know.'¹⁸⁹

(2) *Bhikshus, for a disciple with faith who is intent on fathoming the Teacher's teaching, the Teacher's Teaching is nourishing and vitalizing.*¹⁹⁰

(3) *Bhikshus, for a disciple with faith who is intent on fathoming the Teacher's teaching, [481] he should be one who conducts himself in accordance in the Dharma, thus:*

'Willingly, I will let only skin, sinews and bones remain;

let my body utterly dry up, and flesh and blood, too;

but there will be no end in my effort

until I have won what can be won by personal strength, personal effort, personal striving!¹⁹¹

(4) *Bhikshus, for a disciple with faith who is intent on fathoming the Teacher's teaching, one of two fruits is to be expected:*

either direct knowledge [arhathood] in this very life

or, if there is any residue of clinging,¹⁹² non-returning.¹⁹³

28 This is what the Blessed One said. Satisfied, the monks rejoiced in the Blessed One's word.

— evaṃ —

¹⁸⁸ *Kim pana bhikkhave yaṃ Tathāgato sabbaso āmisehi visamsaṭṭho viharati.* I B Horner: "So what has this to do with the Tathāgata who lives dissociated from material things?"

¹⁸⁹ On this apparently enigmatic statement, see Intro (6.3) above.

¹⁹⁰ "Nourishing and vitalizing," *rumhaniyaṃ ... ojavantaṃ*.

¹⁹¹ *Kāmaṃ taco ca nahāru ca aṭṭhī ca avasissatu, sarīre upasussatu maṃsa,lohitaṃ, yaṃ taṃ purisa-t,thāmena purisa,viriyena purisa,parakkamena pattabbaṃ na taṃ apāpuṇitvā viriyassa santhānaṃ bhavissatīti.* Comy: By this the Buddha shows that the ideal disciple practises by putting forth effort, resolving, "I shall not rise again until I have attained arhathood!" (MA 2:194 f). See also **Dasa,bala S 2** (S 12.22,6/2:28), SD 112.1; **Ghaṭa S** (S 21.3,10/-2:275), SD 112.2; **Upaṇṇāta S** (A 2.5×3/1:50), SD 51.5; **Assājāniya S** (A 8.13/4:190), SD 112.3; Nm 1:66, 2:476; Nc:Be 297; MA 2:93; SnA 2:391; ApA 76; J 1:71, 110; PmA 1:44; cf **Padhāna S** (Sn 3.2/433 f), SD 50.14.

¹⁹² *Upādi*, "trace (of clinging)," according to Comys "material support (the result of past karma)" (MA 4:55, UA 151), ie the 5 aggregates (*khandha*). In the suttas, the term mostly occurs in this context and in the sentence, "Here the Tathāgata passed into the remainderless (*anupādi,sesa*) nirvana-element." (A 4:118). Cf secular use in the parable of the man shot with a dart, "trace (of poison)" (M 105,19). In D:W 350 (2 places), Walshe renders it as "substrate," prob confounding it for *upadhi* (life-basis), which is a very close term.

¹⁹³ "Without doubt ... arhathood or ... non-returning," as at **Mahā Sati'paṭṭhāna S** (D 22,22/2:314,12), SD 13.2; **Satipaṭṭhāna S** (M 10,46/1:62), SD 13.3; **Kiṭa,giri S** (M 70,27(4)/1:481), SD 11.1; **Aṭṭhika Maha-p,phala S** (S 46.57-5:129,21); **Nirodha S** (S 46.76/5:133); **Dve Phalā S** (S 48.65/5:236); **Phalā S 1+2** (S 54.4+5/5:313 f); **Iddhi,pāda S 1** (A 5.67/3:82), SD 106.15; **Sati Supaṭṭhita S** (A 5.122/3:143); **(Dasaka) Pabbajjā S** (A 10.59/5:108); **(Duka) Paṭisal-lāna S** (It 2.2.8/39,15), SD 41.4; **Sikkhānisamsa S** (It 2.2.9/40,12); **Jāgariya S** (It 2.2.10/41,11); **Dvayatānupassanā S** (Sn pp140,13, 148,13), SD 104.2.

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