

## (Pāṭihāriya) Saṅgārava Sutta

### The Discourse to Saṅgārava (on Miracles)

[The greatest miracle is education]

(Aṅguttara Nikāya 3.60/1:168-173)

Translated & annotated by Piya Tan ©2005

#### 1 The brahmin youth Saṅgārava

Saṅgārava was a deeply learned brahmin youth of Caṇḍala, kappa in Kosala. The Aṅguttara Commentary says that he was an overseer of repairs of old buildings in Rājagaha (*Rājagaha, nagare jīṇa, - paṭisaṅkharāṇa, kāraṇa āyuttaka, brāhmaṇo*, AA 2:266). The Majjhima Commentary says that Saṅgārava was the youngest of the Bhāradvājas, brothers of Dhānañjānī's husband.<sup>1</sup> It may be this very same Saṅgārava who is mentioned several times in the Aṅguttara Nikāya (A 1:168 f, 3:230 f, 5:232, 252).<sup>2</sup>

Saṅgārava visits the Buddha and states that a brahmin brings more benefits than a wanderer (*paribbājaka*) because he not only performs sacrifices himself, but makes others do likewise. The Buddha says that the appearance of a Tathāgata in the world is of benefit to many beings. Ānanda asks Saṅgārava which of the two practices appears to him the simpler and of greater benefit. Saṅgārava evades a straight answer, even though asked three times. The Buddha then tells him of the miracles (*pāṭihāriya*) of psychic marvels (*iddhi*), of mind-reading (*ādesanā*) and of teaching (*anusāsanā*) possessed by monks, and describes them in detail. Saṅgārava admits that “the miracle of teaching” (*ādesanā pāṭihāriya*) appeals most to him. The Buddha tells him that numerous monks in the Order possess all the three miraculous powers. (A 3.60/1:168 ff)

#### 2 Miracles

The (Pāṭihāriya) Saṅgārava Sutta (A 3.60)<sup>3</sup> speaks of the three kinds of miracles (*pāṭihāriyā*): those of psychic powers (*iddhi, pāṭihāriya*), of mind-reading (*ādesanā, pāṭihāriya*), and of instruction (*anusāsanā, pāṭihāriya*). The Sutta opens with the brahmin Saṅgārava meeting the Buddha and claiming that

We sacrifice and cause others to sacrifice...so both engage in a meritorious practice, the offering of sacrifice that extends to many people. But when one leaves the household life for the homeless life...he attains nirvana for himself alone. This being the case, he only engages in a meritorious deed involving only one person... (A 3.60/1:168)

The Buddha then replies that the Tathāgata arises in the world for the benefit of the masses, teaching others the liberating truth that he himself has discovered, benefitting countless people. Ānanda then counter-questions Saṅgārava:

Which of these two practices appeals to you as being simpler and less harmful, and giving richer fruit and greater benefit? (A 3.60/1:169)

<sup>1</sup> The brahminee Dhānañjānī was married to the eldest of the Bhāradvāja, but whose name is not mentioned. The other Bhāradvāja brothers were Akkosaka Bhāradvāja, Asur'indaka Bhāradvāja, Bīlaṅgika Bhāradvāja, Saṅgārava Bhāradvāja (S 1:160 ff; SA 1:229 f which also say their first-names were given by the Council elders (*saṅgīti-kārā*); MA 3:452 f); Sundarika Bhāradvāja (DhA 4:163); Piṅgala Bhāradvāja (MA 3:452).

<sup>2</sup> For details see (Nīvaraṇā) Saṅgārava S (S 46.55) = SD 3.12 Intro (1).

<sup>3</sup> A 3.60.4-6/1:171 = SD 16.10. Chinese **Madhyama Āgama** parallel, 傷歌羅經 Shānggēluó Jīng, is at MĀ 143 = T1.650b11-652a06.

Saṅgārava avoids a direct answer (like Mahā Brahmā in the Kevaḍḍha Sutta)<sup>4</sup> by thrice replying to Ānanda: “I must honour and praise those like Master Gotama and Master Ānanda!” The Buddha then decides to “release Saṅgārava from that situation” and asks him what the courtiers at the royal palace are discussing that day. To this question, Saṅgārava replies:

The topic of conversation is this, Master Gotama: ‘Formerly there were fewer monks but there were more who performed miracles; but now there are more monks, but fewer who perform miracles.’  
(A 1:170)

The Buddha replies by speaking on the three miracles but gives a more detailed account of the second miracle than in the Kevaḍḍha Sutta. This is especially interesting because it explains how “someone with faith<sup>5</sup> and devotion”<sup>6</sup> is able to be an informed eye-witness of such a mind-searching psychic display by another, that is,

- (1) by means of a sign (*nimitta*);
- (2) by hearing the voices of humans, non-humans or devas;
- (3) by listening to the sounds of a person’s thought-vibrations<sup>7</sup> (*vitakka, vipphāra, sadda*);
- (4) by mentally penetrating the direction of his mental dispositions when he is in a thought-free state of meditation.

The Āṅguttara Commentary explains how each of these methods work:

- (1) by “sign” is meant a revelation one receives from a deva who has supernormal knowledge of others’ minds;
- (2) through directly hearing the voices of those beings;
- (3) the third method depends on the subtle sounds produced by the thoughts that are penetrated by the divine ear itself;
- (4) for one in a thought-free meditation, the mind-reader can only predict, on the basis of the meditator’s mental disposition, the thoughts he would think on emerging from the meditation.

However, the text actually reads as “but, having attained samadhi that is free from initial application and sustained application, one knows the mind of another with his own, thus:

‘By the way the mental formations of this good man are inclined, the depth of that mind will think such and such a thought.’” [5(iv)]  
(AA 2:269-271)

Here “samadhi that is free from initial application and sustained application” can refer to the second, the third or the fourth dhyana, especially the last, where psychic powers (such as mind-reading) really take effect.<sup>8</sup>

At the end of the exposition, Saṅgārava takes refuge in the Three Jewels for life.

<sup>4</sup> D 11.81-83/1:221 = SD 1.7.

<sup>5</sup> “Faith,” *saddhā*. There are 2 kinds of faith (*saddhā*): (1) “rootless faith” (*amūlaka, saddhā*), baseless or irrational faith, blind faith. (M 2:170); (2) “faith with a good cause” (*ākāravati, saddhā*), faith founded on seeing (M 1:320,8 401,23); also called *avecca-p, pasāda* (S 12.41.11/2:69). “Wise faith” is syn with (2). *Amūlaka* = “not seen, not heard, not suspected” (V 2:243 3:163 & Comy). **Gethin** speaks of two kinds of faith: the cognitive and the affective (eg ERE: Faith & Jayatilleke, *Early Buddhist Theory of Knowledge*, 1963:387): “Faith in its cognitive dimension is seen as concerning belief in propositions or statements of which one does not—or perhaps cannot—have knowledge proper (however that should be defined); cognitive faith is a mode of knowing in a different category from that knowledge. Faith in its affective dimension is a more straightforward positive response to trust or confidence towards something or somebody...the conception of *saddhā* in Buddhist writings appears almost, if not entirely affective, the cognitive element is completely secondary.” (Gethin 2001:207; my emphases).

<sup>6</sup> D 11.4, 6/1:212 f = SD 1.7.

<sup>7</sup> Bodhi’s tr.

<sup>8</sup> See eg **Sāmañña, phala S** (D 2.81-94/1:71-82) = SD 8.10. See also SD 17.7(6.2).

The Pāṭihāriya Saṅgārava Sutta should be studied with **the (Pāṭihāriya) Mahaka Sutta** (S 4.14), which records how Mahaka, on account of his miraculous power, impresses Citta the householder, proposing to support him with his basic needs. Mahaka, however, politely rejects the offer and leaves Macchikā,saṇḍa (where Citta lives) for good.<sup>9</sup> The (Pāṭihāriya) Saṅgārava Sutta should also be studied in connection with **the Kevaḍḍha Sutta** (D 13)<sup>10</sup> that deals with the same three miracles, in more briefly.

### 3 The miracle of education

The highlight of **the (Pāṭihāriya) Saṅgārava Sutta** is when the protagonist, Saṅgārava declares, I agreement with the Buddha, that the greatest of miracles is that of education (*anusāsani, pāṭiha*), which is defined in the Sutta as follows:

...a certain person instructs thus:  
 “You should think in this way, not in that way.  
 Direct your attention to this, not to that.  
 Let go of this, dwell, cultivating that.”  
 This, brahmin, is called the miracle of instruction.    [§6c]

One the best examples of the miracle of instruction, if not its locus classicus, is that of Aṅguli,māla’s conversion from being a serial killer into a liberated saint.<sup>11</sup> This important statement reminds us of the famous English saying that “knowledge is power,” taken in a wholesome sense.<sup>12</sup>

Saṅgārava’s explanation for his understanding why *education* is the greatest of miracles, too, is worth noting. Of each of the first two—the psychic miracles—he says:

“...this miracle, master Gotama, only the one who performs it, experiences it: it belongs only to the one who performs it. Indeed, master Gotama, this miracle seems like it is related to the false dharma of illusion” [§6c(1)-(2)]

Only the miracle-worker knows how the miracle works, and what it really is. As such, it is only really useful to the miracle-worker. The believer would still be in ignorance of what really is going on, and this will not be to his advantage in the end. Indeed, we can never really distinguish between a “real” miracle and a “false” miracle, since all miracles are *illusory* in the end. We make out what we are conditioned to do so whether we see a miracle or an everyday event. As such, education, true knowledge, is the greatest of miracles, as it makes us not only understand what miracles are really about, but to look beyond them into true reality and spiritual liberation.<sup>13</sup>

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<sup>9</sup> S 4.14/4:288-291 = SD 27.2.

<sup>10</sup> D 11.4-11/1:213 f = SD 1.7.

<sup>11</sup> See **Aṅguli,māla S** (M 86/2:97-105) - SD 5.11.

<sup>12</sup> Orig in Latin, *scientia potentia est*, which the Elizabethan philosopher, Francis Bacon, in his *Meditationes Sacrae* (1597), writes as “For also knowledge itself is power,” which in modern times is often paraphrased as “knowledge is power.” The phrase implies that knowledge or education increases our potential or abilities. It also refers an excuse for not sharing information, since some advantage may be gotten by the use or manipulating of knowledge. Bacon was probably paraphrasing Proverbs 24:5: “A wise man is strong; yea, a man of knowledge increaseth strength” (KJV) or “A wise man is mightier than a strong man, and a man of knowledge than he who has strength” (RSV). Another possible meaning for this phrase can be found in philosophical idealism: if the world exists solely as the content of consciousness, then knowledge itself can be used to directly manipulate the content of reality. (Based on Wikipedia.)

<sup>13</sup> A for detailed study, see **Miracles** = SD 27.5a.

## The Discourse to Saṅgārava (on Miracles)

(A 3.60/1:168-173)

### Saṅgāra thinks going forth is self-centred

**1a** Then the brahmin Saṅgārava approached the Blessed One, saluted him and sat down at one side. Seated thus at one side, the brahmin Saṅgārava said this to the Blessed One:

“We are brahmins, master Gotama, we offer sacrifices and have others offer sacrifices. Now, good Gotama, one who offers sacrifices and have others offer sacrifices, both are engaged in the way of merit for many persons,<sup>14</sup> that is to say on account of the sacrifices.

**1b** But, master Gotama, one of this or that family who goes forth from home into homelessness, he tames himself alone, he calms himself alone, he attains nirvana for himself alone.

In that case, this is engaged in the way of merit for only for one person, that is to say, on account of the going forth.”

### Renouncing for the good of the many

**1c** “In that case, brahmin, I will ask you in return. Please answer as you think fit.

Now, brahmin, what do you think of this?

There arises in the world the Tathagata [Thus Come], arhat, fully self-awakened, accomplished in knowledge and conduct, well-gone, knower of the worlds, unexcelled trainer of tamable persons, teacher of beings human and divine, awakened, blessed.

He says thus:

‘Come! This is the path, the way following which I have myself realized the highest consummation of the holy life that I now proclaim.

Come! You too follow this path, this way and dwell having accomplished, having realized the highest consummation of the holy life.

Thus [169] indeed this teacher teaches the Dharma and others, too, practise in that way. And of those who do so, there are hundreds, even thousands, even many hundreds of thousands.

What do you think, brahmin?

That being the case, is only one person engaged in the way of merit, or many persons, that is to say on account of going forth?”

“That being the case, master Gotama, many persons are engaged in the way of merit, that is to say on account of going forth!”

### Saṅgārava evades Ānanda’s question

**2a** When this was said, the venerable Ānanda said this to the brahmin Saṅgārava:

“Brahmin, of these two practices [ways], which do you regard as less troublesome and less difficult, and as giving greater fruit and greater benefit?”<sup>15</sup>

When this was said, the brahmin Saṅgārava said this to the venerable Ānanda:

“I must honour, I must praise those of the likes of master Gotama and master Ānanda.”

For the second time, the venerable Ānanda said this to the brahmin Saṅgārava:

“I do not ask you, brahmin, whom you must honour or must praise. I ask you thus:

‘Brahmin, of these two practices [ways], which do you regard as less troublesome and less difficult, and as giving greater fruit and greater benefit?’”

For the second time, the brahmin Saṅgārava said this to the venerable Ānanda:

“I must honour, I must praise those of the likes of master Gotama and master Ānanda.”

For the third time, the venerable Ānanda said this to the brahmin Saṅgārava:

<sup>14</sup> “For the sake of many persons,” *aneka,sārīrikam*, lit “concerning many bodies” (CPD).

<sup>15</sup> *Imāsaṃ te brāhmaṇa dvinnāṃ paṭipadānaṃ katamā paṭipadā khamati appa-ṭ,thatarā ca appa,samārambhatarā ca maha-p,phalatarā ca mah’ānisaṃsatarā ca?*

“I do not ask you, brahmin, whom you must honour or must praise. I ask you thus:

‘Brahmin, of these two practices [ways], which do you regard as less troublesome and less difficult, and as giving greater fruit and greater benefit?’”

For the third time, the brahmin Saṅgārava said this to the venerable Ānanda:

“I must honour, I must praise those of the likes of master Gotama and master Ānanda.” [170]

### The Buddha intervenes

3 Then the Blessed One thought:

“Even for the third time, this brahmin Saṅgārava, on being asked by Ānanda regarding a reasonable question,<sup>16</sup> evades the issue and does not reply. What now if I were to free the situation?”<sup>17</sup>

Then the Blessed One said this to the brahmin Saṅgārava:

“What now, brahmin, might be the topic of conversation that has arisen amongst the rajah’s courtiers when they assembled in the palace today?”

“This, master Gotama, is the topic of conversation that has arisen amongst the rajah’s courtiers when they assembled in the palace today:

‘Formerly there were fewer monks, but there were more who displayed superhuman feats of psychic miracles.<sup>18</sup> However, now there are more monks, but fewer who display superhuman feats of psychic miracles.’<sup>19</sup>

This, master Gotama, was the topic of conversation that has arisen amongst the rajah’s courtiers when they assembled in the palace today.”

### Three kinds of miracles

4a Brahmin, there are these three kinds of miracles. What are the three?

- (1) The miracle of psychic power (*iddhi, pāṭihāriya*);
- (2) The miracle of mind-reading (*ādesanā, pāṭihāriya*);
- (3) The miracle of instruction (*anusāsani, pāṭihāriya*).

4b (1) And what, brahmin, is **the miracle of psychic power** (*iddhi, pāṭihāriya*)?

Here, brahmin, a certain person enjoys various kinds of psychic powers:

Having been one he becomes many; having been many he becomes one.

He appears, and vanishes.

He goes unhindered through walls, through ramparts, and through mountains as if through space.

He dives in and out of the earth as if it were water.

He walks on water without sinking as if it were earth.

Sitting cross-legged, he flies through the air like a winged bird.

With his hand he touches and strokes even the sun and the moon, so mighty, so powerful.

He has power over his body up to as far as the Brahmā worlds.

This, brahmin, is the miracle of psychic power.

5 (2) And what, brahmin, is **the miracle of mind-reading** (*ādesanā, pāṭihāriya*)?<sup>20</sup>

<sup>16</sup> *Saha, dhammika pañha*: see foll n.

<sup>17</sup> Here it is Ānanda who initiated the “reasonable” question; hence, there is no threat of head-shattering, as in **Ambaṭṭha S** (D 3), which is asked by the Buddha (D 3.1.20/1:94) = SD 21.3 Intro (4.2).

<sup>18</sup> “Superhuman feats of psychic miracles,” *uttari, manussa, dhammā iddhi, pāṭihāriyam*.

<sup>19</sup> The reason for this is not that there are less monastics who have psychic powers, but that there are Vinaya rules proscribing them: see Pārajika 4 (V 3:91) & Pācittiya 8 for monks, & Bhī Pār 4 (V 3:133) & Bhī Pāc 104 (V 4:25) for nuns. See esp **Piṇḍola Bhāra, dvāja** (Cv 5.8 = V 2:110-112); see SD 27.6 Intro (2). There is an apocryphal story about German founder of analytical psychology, Carl Jung, that he loved to tell the story of the rabbi who was asked one day, “Why did God so often show himself to people in ancient times; but today no one sees God?” The rabbi replied, “Because, now, no one will bow low enough to see God!”

<sup>20</sup> The miracle of mind-reading is given briefly in **Kevaḍḍha S** (D 11.6/1:213 f) = SD 1.7.



i. THROUGH BODY LANGUAGE. Here, brahmin, one, by means of a sign,<sup>21</sup> [171] declares: “Thus is your mind: this is in your mind; such is your thought.” And however many such declarations he makes, they are exactly so and not otherwise.

ii. THROUGH SPEECH. Furthermore, brahmin, one does not make one’s declarations by means of a sign, but after listening to the sounds of humans, of non-humans, or of devas, having heard their sounds, one declares, “Thus is your mind: this is in your mind; such is your thought.”<sup>22</sup> And however many such declarations one makes, they are exactly so and not otherwise.

iii. THROUGH THINKING. Furthermore, brahmin, one does not make one’s declarations by means of a sign, nor after having listened to the sounds of humans, of non-humans, or of devas, but from having applied and sustained his mind, listening to the sound of a person’s thought-vibrations,<sup>23</sup> one declares, “Thus is your mind: this is in your mind; such is your thought.” And however many such declarations one makes, they are exactly so and not otherwise.

iv. THROUGH MEDITATION. Furthermore, brahmin, one does not make one’s declarations by means of a sign, nor after having heard voices of humans, of non-humans, or of devas, nor from having applied and sustained his mind, and then listening to the sound of a person’s thought-vibrations<sup>24</sup> but, having attained samadhi that is free from initial application and sustained application,<sup>25</sup> one knows the mind of another with one’s own, thus:

“By the way the mental formations of this good man are inclined, the depth of that mind will think such and such a thought.”<sup>26</sup>

And however many such declarations one makes, they are exactly so and not otherwise.

This is called the miracle of mind-reading.

**6a** And what, brahmin, is **the miracle of instruction** (*anusāsanī, pāṭihāriya*)?

Here, brahmin, a certain person instructs thus:

‘You should think in this way, not in that way. *Evam vitakketha, mā evam vitakkayittha.*  
Direct your attention to this, not to that. *Evam manasi karotha, mā evam manasākattha.*  
Let go of this, dwell, cultivating that.’ *Idam pajahatha, idam upasampajja viharatha.*

This, brahmin, is called the miracle of instruction.<sup>27</sup>

<sup>21</sup> *Nimitta*, which Comy glosses as external signs, reflecting the person’s mental state (AA 2:269), ie, through external signs, reflecting the person’s mental state, or through a revelation one receives from a deva who has super-normal knowledge of others’ minds. On other meanings of *nimitta*, see SD 13.1 §3.1d.

<sup>22</sup> Having directly heard their sounds, he makes his reading.

<sup>23</sup> “But from...thought-vibrations,” *api ca kho vitakkayato vicarayato vitakka, vipphāra, saddam sutvā*. Depending on the subtle sounds produced by the thoughts that are penetrated by the divine ear itself, he makes a reading. “Thought-vibration” (*vitakka, vipphāra*) is Bodhi’s tr; alt tr, “thought-frequency.”

<sup>24</sup> From here to “thus”: *api ca kho avitakkaṃ avicāraṃ samādhim samāpannassa cetasā ceto paricca pajānāti*. See Intro (2) where Comy seems to misread the text.

<sup>25</sup> Here “samadhi that is free from initial application and sustained application” can refer to the 2<sup>nd</sup>, the 3<sup>rd</sup> or the 4<sup>th</sup> dhyana, esp the last, where psychic powers (such as mind-reading) really take effect. See eg **Sāmañña, phala S** (D 2.81-94/1:71-82) = SD 8.10. See also SD 17.7(6.2).

<sup>26</sup> *Yathā imassa bhoto mano, saṅkhārā paṇihitā imassa cittassa antarā amun, nāma vitakkaṃ vitakkissatī ti*. For one in a thought-free meditation, the mind-reader can only predict, on the basis of the meditator’s mental disposition, the thoughts he would think on emerging from the meditation.

<sup>27</sup> This miracle of instruction is given in identical words in **(Pāṭihāriya) Saṅgārava S** (A 3.60.6) but receives its longest treatment here onwards. One the best examples of the miracle of instruction is that of **Āṅguli, māla**: see M 86/2:97-105 = SD 5.11. A canonical explanation of the Buddha’s miracle of instruction is given in **Acchhariya Sutta 2** (A 4.128), where after listening to the Buddha’s teachings (1) those attached to the world let go of their worldly attachments (*ālaya*); (2) the conceited let go of their conceit (*māna*); (3) those not delighting in peace (*anupāsama, rata*) turn to peace; (4) those with ignorance destroy their ignorance (*avijjā*) (A 2:131 f). Comy on (Pāṭihāriya) Saṅgārava S gives examples of the miracle of instructions thus: “You should practise the perception of impermanence, not the perception of permanence. You should give up desire for the five cords of sensual pleasure and acquire the supramundane Dharma of the four paths and fruits.” (AA 2:271)

These, brahmin, are the three kinds of miracles.

### The greatest miracle

**6b** Of these three kinds of miracles, brahmin, which do you regard as the most excellent, the most exquisite?”

**6c** (1) “Here, Master Gotama, as regards this miracle—

*Here a certain person enjoys various kinds of psychic powers:*

*Having been one he becomes many; having been many he becomes one.*

*He appears, and vanishes.*

*He goes unhindered through walls, through ramparts, and through mountains as if through space.*

*He dives in and out of the earth as if it were water.*

*He walks on water without sinking as if it were earth.*

*Sitting cross-legged, he flies through the air like a winged bird.*

*With his hand he touches and strokes even the sun and the moon, so mighty and powerful.*

*He has power over his body up to as far as the Brahmā worlds.*

—this miracle, master Gotama, only the one who performs it, experiences it: it belongs only to the one who performs it. Indeed, master Gotama, this miracle seems like it is related to the false dharma of illusion.<sup>28</sup>

(2) Master Gotama, as regards this miracle—

*Here a certain person, by means of a sign, declares: “This is your mind: such and such is your mind; such is your thought.” And however many such declarations he makes, they are exactly so and not otherwise.*

*ii. Furthermore, brahmin, a certain person does not make his declarations by means of a sign, but after hearing voices of humans, of non-humans, or of devas, having heard their sounds, declares, “This is your mind: such and such is your mind; such is your thought.” And however many such declarations he makes, they are exactly so and not otherwise.*

*iii. Furthermore, brahmin, a certain person does not make his declarations by means of a sign, nor after heard voices of humans, of non-humans, or of devas, but from having initially applied and sustained his mind, listening to the sound of a person’s thought-vibrations, declares, “This is your mind: such and such is your mind; such is your thought.” And however many such declarations he makes, they are exactly so and not otherwise.*

*iv. Furthermore, brahmin, a certain person does not make his declarations by means of a sign, nor after heard voices of humans, of non-humans, or of devas, nor by listening to the sound of a person’s thought-vibrations, nor from having initially applied and sustained his mind, and listening to the sound of a person’s thought-vibrations, but by a samadhi free from initial application and sustained application, he knows the mind of another with his own, thus: [172]*

*“By the way the mental formations of this good man are inclined, the depth of that mind will think such and such a thought.”*

*And however many such declarations he makes, they are exactly so and not otherwise.*

—this miracle, master Gotama, only the one who performs it, experiences it: it belongs only to the one who performs it. Indeed, master Gotama, this miracle seems like it is related to the false dharma of illusion.

(3) Master Gotama, as regards this miracle—

*Here a certain person instructs thus:*

*‘You should think in this way, not in that way.*

*Direct your attention to this, not to that.*

*Let go of this, dwell, cultivating that.’*

—master Gotama, of these three miracles, I regard this as the most excellent, the most exquisite!<sup>29</sup>

<sup>28</sup> These last 2 paras: *Idam bho Gotama pāṭihāriyaṃ yo ca naṃ karoti so ca naṃ paṭisaṃvedeti, yo ca naṃ karoti tassa c’eva taṃ hoti. Idam eva bho Gotama pāṭihāriyaṃ mayā saha, dhamma, rūpaṃ viya khāyati.*

### Saṅgārava inquires about the Buddha

**6d** It is wonderful, master Gotama! It is marvellous, master Gotama! How well spoken is this word by master Gotama! We shall remember the master Gotama as being endowed with these three miracles!

(1) Master Gotama enjoys various kinds of psychic powers:

*Having been one he becomes many; having been many he becomes one...*

*He has power over his body up to as far as the Brahmā worlds.*

(2) Master Gotama, by means of a sign, declares: “This is your mind: such and such is your mind; such is your thought.” And however many such declarations he makes, they are exactly so and not otherwise...

‘By the way the mental formations of this good man are inclined, the depth of that mind will think such and such a thought.’

And however many such declarations he makes, they are exactly so and not otherwise.

(3) Master Gotama instructs thus:

‘You should think in this way, not in that way.

Direct your attention to this, not to that.

Let go of this, dwell, cultivating that..”

**7a** “Indeed, brahmin, this strong remark of yours is truly challenging, and I shall nevertheless answer it.<sup>30</sup>

(1) Indeed, I do experience [enjoy] these superhuman psychic powers...

(2) Indeed, I do mentally penetrate and know the minds of others...

(3) Indeed, I do instruct others how to direct their minds....”

### Saṅgārava inquires about the monks

**7b** “But, master Gotama, is there, besides master Gotama, any other monk who is endowed with these three miracles?”

“Not just one hundred, brahmin, nor two hundred, nor three hundred, nor four hundred, nor five hundred, but even more than that are endowed with these three miracles!”

“And, master Gotama, where are these monks dwelling now?” [173]

“In the very community of monks, brahmin.”

### Saṅgārava goes for refuge

**7c** “Excellent, master Gotama! Excellent, Master Gotama! Venerable sir, just as if one were to place upright what had been overturned, or were to reveal what was hidden, or were to show the way to one who was lost, or were to hold up a lamp in the dark so that those with eyes could see forms, in the same way, in numerous ways, the Dharma has been made clear by the Blessed Gotama.

<sup>29</sup> See Intro (3).

<sup>30</sup> *Addhā kho tyāhaṃ brāhmaṇa āsajja upanīya, vācā bhāsītā, api ca tyāhaṃ vyākarissāmi.* CPD says PTS has *wr tyāhaṃ* for *tyāhaṃ* here. See CPD: *āsajja* (abs of *āsādeti*, “(1) to hit, attack, assail, offend, behave disrespectfully,” (2) to come upon, encounter). CPD def *upanīya* as “bringing forward (charges), criticizing, accusing”; abs of *upaneti*, “leads to; alludes to” (see DP sv). The Chinese **Madhyama Āgama** parallel has 汝善達此論 *rūshāncīlūn*, “you are good [right, wise] in arriving at the conclusion” (MĀ 143 = T1.650). M 1:240,7 & A 2:27,1: *āsajja upanīya, vācā bhāsītā*. At A 1:172 & 2:37, this is rendered by A:W 1:156 & 2:42 as: “your words come close and challenge me to a statement”; at A:ÑB 61: “you have spoken strikingly befitting words” & Thanissaro: “you have affronted me with your personal statement.” M:ÑB however tr it as “your words are offensive and discourteous” (M 1:240 = M:ÑB 335; M 3:152 = M:ÑB 1006), but the contexts here (offensive) are clearly different from Saṅgārava S. Comys: *guṇe ghaṭṭetvā c’eva upanetvā ca*, “having knocked against virtues, and having offended” (MA 2:287,4); *mama guṇe ghaṭṭetvā, mama guṇānaṃ santikaṃ upanīta vācā bhāsītā*, lit “words spoken, knocking up against my virtues, thrusting up against my virtues” (AA 2:272,8). In all the other cases, this passage answers a confrontational remark, but here (in Pāṭihāriya Saṅgārava S), it is in response to either a polite or directly investigative remark that Saṅgārava makes.



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

— evaṃ —

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