

(Anubaddha) Bhikkhu Sutta

The Discourse on the Monk Who Followed Around

Also called (Satipaṭṭhāna) Bhikkhu Sutta = The (Satipatthana) Monk Discourse

[The mind can only truly focus in mental solitude]

(Saṃyutta Nikāya 47.3/5:142-144)

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1 Keep the teaching above the teacher

The (Anubaddha) Bhikkhu Sutta (S 47.3) is a short but clear statement by the Buddha that *the teaching should be put above the teacher*. It opens with a monk approaching the Buddha for a “teaching in brief” so that he can go into solitary retreat, but the Buddha censures him, saying,

“This is just how some hollow persons here request of me, but when the Dharma has been spoken to them, *they still think they should follow me around.*”

Evam eva panidh'ekacce mogha, purisā mañ c'eva ajjhesanti dhamme ca bhāsīte mam eva anubandhitabbam maññantī ti. [§3a]

The Saṃyutta Commentary explains that a monk, after asking the Buddha for a meditation subject, simply wanders about, and does not devote himself to solitude (SA 3:199). As such, the Buddha strongly censures him.

The ancient texts are full of accounts of how the Buddha unrelentingly applies his wisdom, compassion and effort in training those with any hint of spiritual capacity. However, we are often reminded that the final effort, our spiritual destiny, are in our own hands.

THE STORY OF THE ELDER UDĀYĪ. “Even if a fool, all his life.” This Dharma teaching was given by the Blessed One while he was staying in Jeta, vana in connection with the elder Udāyī.

It is said that when the great elders had left the Dharma assembly, he would go and sit on the Dharma seat. Now one day, some visiting monks saw him, and thinking that he must be some great elder, asked him a question relating to the aggregates (*khandha*) and so on. Discovering that he knew nothing at all, they chided him, saying, “Who is this monk, who should live in the one and same monastery as the Buddhas, and does not know anything even about the aggregates, elements and the sense-spheres?” And they reported the matter to the Blessed One.

The Blessed One, expounding the Dharma to them, spoke this verse:

*Yāva, jīvam 'pi ce bālo
pañḍitam payirupāsati
na so dhammam vijānāti
dabbi sūparasam yathā*

Even if a fool, all his life,
associates with the wise,
he understands not the Dharma,
just as a spoon tastes not the soup.

(Dh 64; Udāyī-t,thera Vatthu, DhA 5.5/2:31 f)

THE STORY OF THE THIRTY PĀVĀ MONKS. “Even though the wise, for but a moment.” This Dharma teaching was given by the Blessed One while he was staying in Jeta, vana in connection with some thirty Pāvā monks.¹

The Blessed One first taught the Dharma to them in a silk-cotton grove when they were looking for a woman. At that time, they all attained monkhood by being called forth, “Come, O monk!”² and they bore robes and bowl by psychic means. Taking up the thirteen ascetic practices (*dhutaṅga*)³ After a long

¹ The source of this story is Mv 1.14 = V 1:23 f; cf DhA 1.8e/1:10.

² This is the oldest formula of admission into the monastic order used only by the Buddha himself: see S 2:204 f, 209 f; VA 241 f; PāṭmkA 17; MA 3:399; AA 1:190, 2:165; DhA 1:86 f; ThaA 2:203; VbhA 330.

³ See **Bakkula S** (M 124) = SD 3.15 Intro (2).

period, they approached the Blessed One, who taught them the discourse on “the beginningless state” (*anamatagga, dhamma, desanā*).⁴ They attained arhathood right there as they sat.

The monks who has gathered in the Dharma hall, talked amongst themselves, “How quickly these thirty or so companion monks understood the Dharma!” Hearing that, the Blessed One said,

“Bhikshus, this is not the first time that these thirty or so monks had been wicked (*dhutta*). They were so too in a previous existence. But having heard the Dharma teachings of Mahā Tuṇḍila in the **Mahā Tuṇḍila Jātaka** (J 388),⁵ they quickly understood the Dharma, and undertook the five precepts. It is merely by this karmic support (*upanissaya*), that they attained arhathood right where they sat.”

The Blessed One then uttered this verse:

<i>Muhuttam 'pi ce viññū paṇḍitaṃ payirupāsati khippaṃ dhammaṃ vijānāti jivha sūparasam yathā</i>	Even though the wise, for but a moment, associates with the wise, he quickly understands the Dharma, just as the tongue tastes the soup.
(Dh 65; Tim̐sa, matta Pāveyyaka, bhikkhu Vatthu , DhA 5.6/2:32 f) ⁶	

MĀRA IS ALWAYS TRYING TO MISLEAD US. The spiritual life is not always smooth; for, we are often hindered by our past karma or present conditions. The point is that all this is part and parcel of the training. The more we are willing to let go of the past with lovingkindness, the less Māra has a hold on us. The more we leave the future where it is, the less Māra misleads us. The more we see the present as being impermanent and becoming otherwise, Māra is unable to see us.

<i>[Māra the evil one:] Satta vassāni bhagavantam anubandhim padā padam otaram nādhigacchissam sambuddhassa satimato </i>	For seven years I have pursued the Blessed One, dogging him step for step, but no access did I find to the mindful self-awakened one.	(Sn 446)
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2 Key terms and related suttas

2.1 INTRODUCTION. The main teaching of this discourse is the four satipatthanas [§4] which are briefly stated here. In fact, the passages containing the introductory admonition [§3] leading up to four satipatthanas [§4] are also found elsewhere, almost verbatim, such as in the **(Satipaṭṭhāna) Bāhiya Sutta** (S 47.15)⁷ and the **(Satipaṭṭhāna) Uttiya Sutta** (S 47.16).⁸

In the **Anubaddha Sutta** (S 47.3), when the Buddha is convinced that the monk is serious about his intention to into solitary retreat this time, says:

In that case, bhikshu, purify the very beginning of wholesome states [2.2].
And what is the very beginning of wholesome states?
It is moral virtue that is well purified [2.3-4], and view that is straight [2.5].

*Tasmā tiha tvam bhikkhu ādim eva visodhehi kusalesu dhammesu.
Ko c'ādi, kusalānaṃ dhammānaṃ
Sīlaṅ ca suvisuddham ditthi ca ujukā.* [§3c]

⁴ **Anamatagga Saṃyutta** (S 15/2:178-193); see **Tim̐sa Bhikkhū S** (S 15.13/2:187-189) = SD 48.3 which clearly refers to these same 30 Pāvā monks.

⁵ J 388/3:286-293. The Bodhisattva was born as a wild-boar who saves his younger brother's life, by teaching the Dharma to those who wanted to harm him.

⁶ For Dh 64 f, see **(Gadrabha) Samaṇa S** (A 3.81) Intro.

⁷ S 47.15/5:165 f = SD 47.10.

⁸ S 47.15/5:166 = SD 47.11.

The phrase “the very beginning of wholesome states” apparently comprises two related aspects, that is, “moral virtue that is well purified” (*sīla suvisuddha*) and “view that is straight” (*diṭṭhi ujuka*), that is, the purity of body and speech, and of the mind. But as well be seen below [2.2], it can also specifically refer to the cultivation of moral virtue.

The Phāsu, vihāra Sutta (A 5.105) gives a list of five conditions for “dwelling at ease” (*phāsu, vihāra*), that is, the joy of spiritual communion, as comprising:

- (1) lovingkindness through bodily deeds;
- (2) lovingkindness through speech;
- (3) lovingkindness through thought;
- (4) accomplished in moral virtue, that conduces to meditation; and
- (5) view that leads to the ending of suffering.

The last two conditions—moral virtue and right view—are to be practised both privately and openly. All this conduces to spiritual progress of the individual within a spiritual community.⁹

The Saṅgīti Sutta (D 33) mentions “the purification of moral virtue” (*sīla, visuddhi*) and “the purification of view” (*diṭṭhi, visuddhi*) in its section on Duads (*duka*).¹⁰ The Sutta’s commentary explains “the purification of moral virtue” as not transgressing (*avītikkama*) (not breaking the precepts) through the body, speech and the mind, and “the purification of view” as “the knowledge of the ownership of karma” (*kamma-s, sakata, ñāṇa*) that leads to the attaining of the path and fruition (that is, sainthood and awakening) (DA 3:983 f. [2.1.2])

We shall examine each of the three underscored phrases in turn.

2.2 “THE VERY BEGINNING OF WHOLESOME STATES.” As already mentioned [2.1], the phrase “the very beginning of wholesome states” can comprise the two related aspects, that is, “moral virtue that is well purified” (*sīla suvisuddha*) and “view that is straight” (*diṭṭhi ujuka*), or can refer only to the moral training, which we shall examine first. “The very beginning of wholesome states” (*ādi kusala, dhamma*) refers to the underscored words in the famous stock phrase,

He teaches the Dharma, good in the beginning, good in the middle, good in the end, both in the spirit and in the letter. He proclaims the holy life that is entirely complete and pure.¹¹

(M 27.11/1:179 = 38.31/1:267)

Here, the *beginning* refers to moral virtue; the *middle*, mental cultivation; and the *end*, wisdom. The phrase “good in the beginning” (*ādi, kalyāṇa*) here means that moral virtue (*sīla*) is the starting point and foundation of the spiritual life.

“**Moral virtue**” is practised by the laity by way of keeping to the five precepts,¹² which is the essence of natural morality in practice.¹³ Moral virtue, through the keeping of the precepts helps to create an external and social environment that is conducive to mental cultivation, which in turn is the basis for spiritual wisdom.¹⁴

2.3 “MORAL VIRTUE THAT IS WELL PURIFIED”: THE VINAYA SENSE.

2.3.1 The four types of monastic moral virtues. Here, “moral virtue that is well purified” (*sīla suvisuddha*), in the Vinaya sense (for monastics), refers to “the conduct that is completely pure” (*pari-suddhi, sīla*), and listed by Buddhaghosa as these four types of monastic moral virtues, thus:

⁹ A 5.105/3:132 = SD 47.12.

¹⁰ D 33.1.9(28)/3:214; see also Pm 1:182, 2:216.

¹¹ *So dhammaṃ deseti ādi, kalyāṇaṃ majjhe, kalyāṇaṃ pariyoṣāna, kalyāṇaṃ sātham savyañjanam, kevala, pari-puñṇam parisuddham brahma, cariyam pakāseti.* See DA 1:176; MA 2:202; SA 2:5; AA 2:288. For full formula and explanation, see *Dhammānussati* = SD 15.9 (2.1).

¹² For details, see **Bhaya Vera S** (A 5.174/3:204-206) = SD 6.4; see also **Sāleyyaka S** (M 41/1:285-290) = SD 5.7 & **Veḷu, dvāreyya S** (S 55.7/5:352-356) = SD 1.5.

¹³ On natural morality, see Nett 191; Vism 1.40 f/15; see also **Group Karma** = SD 39.1 (9.6.2).

¹⁴ On the threefold training (*sikkhā*), see (**Ānanda**) **Subha S** (D 10/1:204-174) = SD 40.13.

- (1) moral virtue by way of restraint in keeping with the monastic code (*pāṭimokkha, saṃvara, sīla*);
- (2) moral virtue by way of sense-restraint (*indriya, saṃvara, sīla*);
- (3) moral virtue by way of livelihood that is completely pure (*ājīva, parisuddhi, sīla*); and
- (4) moral virtue by way of dependence on support (*paccaya, nissita, sīla*).

(Vism 1.42-161/16-58; Abhs 9.49/204)

Buddhaghosa's list of the four types of monastic moral virtue has its roots in this well known passage found in such discourses as **the Sāmañña,phala Sutta** (D 2):

FAITH THROUGH THE DHARMA. A householder or a householder's son, hearing the Dharma, gains faith¹⁵ in the Tathagata and reflects, thus:

'The household life is stifling, a dusty path.¹⁶ The life of renunciation is like the open air. It is not easy living in a house to practise the holy fully, in all its purity, like a polished conch-shell.

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

RENUNCIATION. Then, after some time, he abandons all his wealth and relatives, shaves off his hair and beard, puts on the saffron robes, and goes forth from the household life into homelessness.

(1) When he has thus gone forth, he lives restrained by the rules of the monastic code [Pāṭimokkha], possessed of proper conduct and resort.

(2) Having taken up the rules of training, he trains himself in them, seeing danger in the slightest faults.

(3) He comes to be accomplished in wholesome bodily and verbal deeds, his livelihood is purified, and he is possessed of moral virtue.

(4) He guards the sense-doors, is accomplished in mindfulness and full awareness, and **(4)** is content.¹⁷ (D 2.41-42/1:62 f) = SD 8.10

The parenthesized number in bold relates to the four types of monastic moral virtue, which we will now briefly examine, and see how they are relevant to lay practitioners.¹⁸

¹⁵ "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): *avecca* (fr *aveti*, "he goes down to, understands"), "having understanding, penetrated) + *pasāda*, clear brightness, satisfaction, faith. "Wise faith" is syn with (2). *Amūlaka* = "not seen, not heard, not suspected" (V 2:243 3:163 & Comy). **Ledi Sayadaw** speaks of 2 kinds: "ordinary faith" (*pakati saddhā*) and "faith through cultivation" (*bhāvanā saddhā*) (*The Manuals of Buddhism*, 1965:339 f). "Ordinary faith" is mainly based on giving and pious acts (which can be either wholesome or unwholesome, depending on the intention). "Faith through cultivation" is founded on mindfulness practice and meditation. **Gethin** also speaks of 2 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, *The Buddhist Path to Awakening*, 2001:207; my emphases).

¹⁶ *Sambādhō gharāvāso rajo, patho*. There is a wordplay on *sambādha*, "crowded, stifling, narrow, full of hindrances," which also refers to the sexual organ, male (V 1:216, 2:134) or female (V 4:259; Sn 609; J 1:61, 4:260).

¹⁷ On this section, cf **Cha-ḷ-ābhijāti S** (A 6.57): "While living thus as a renunciate, having abandoned the five hindrances, the mental impurities that weaken wisdom, his mind well established in the four focusses of mindfulness, having cultivated the seven awakening-factors according to reality, he is reborn in nirvana..." (A 6.57.7+10/-3:386+387) = SD 23.10.

¹⁸ The sequence of the four types of monastic moral virtues have been rearranged following that of **Sāmañña,phala S** passage on "Renunciation" above.

(1) Moral virtue by way of restraint in keeping with the monastic code (*pātimokkha, saṃvara, -sīla*) refers to the observance of the monastic rules, making sure that none of them are broken, and if broken (in the case of the lesser rules), that, it is rectified and one is rehabilitated. As stated in **the Sāmañña,phala Sutta** passage above, “When he has thus gone forth, he lives restrained by the rules of the monastic code [Pātimokkha], possessed of proper conduct and resort.”¹⁹

The Pātimokkha comprises 227 rules that govern almost every aspect of the monks’ daily life so that his mind conduces to spiritual training, especially meditation. The term “resort” (*go, cara*), literally means “a cow’s habitual path or pasture.” Here, it refers to the two aspects of the renunciant’s life. In the Canon, it refers to places that are regarded as suitable for collecting almsfood (V 2:208).

In this sense, “non-resort” (*agocara*) refers to places that are unsuitable for renunciants (whether for alms or otherwise).²⁰ In the Commentaries, *go, cara* usually refers to places suitable for meditation (Vism 127). We can also take *go, cara* here in a psychological sense of *ārammaṇa*, that is, sense-objects. In other words, one “possessed of proper conduct and resort” can also include the meaning “accomplished in proper conduct of body and of mind.”

(2) Moral virtue by way of dependence on support (*paccaya, nissita, sīla*). The early Vinaya allows the following four supports (*paccaya*) of life for the monastic, namely:

1. Almsfood (*piṇḍa, pāta*), that is, almsfood of scraps gathered on almsround (*piṇḍiya, lopa, -bhojana*).
2. Robes (*cīvara*), that is, discarded cloth taken from the refuse heap or the charnel ground (that is, shrouds), that is, rag-robos (*paṃsukula, cīvara*).
3. Tree-foot lodging (*sen’āsana*), that is, dwelling at the foot of a tree (*rukkha, mūla, senāsana*).
4. Support for the sick and medical requisites (*gilāna.paccaya, bhesajja.pariikkhāra*), that is, medicine of fermented cow’s urine (*pūti, mutta, bhesajja*). (Mv 1.30 = V 1:58)

These four supports are to be properly used without being attached to them. Monastics are expected to use them in a reflective manner, mindful of their real purpose—that of being supportive of the task of awakening in this life. To this effect, in **the Sabb’āsava Sutta** (M 2), the Buddha teaches monastic how to abandon mental fetters through reflective use by way of the four reflections on the supports.²¹

(3) Moral virtue by way of livelihood that is completely pure (*ājīva, parisuddhi, sīla*). The purpose of becoming a monastic is to gain spiritual liberation in this life itself in the manner already described. As such, a monastic is never gainfully employed: he or she totally depends on the faith of the laity for basic supports of life. It is life of complete economic *insecurity*, but of spiritual *security*. The first thirteen suttas of the Dīgha Nikāya—simply called “the moralities” (*sīla*)—contains very ancient passages that list the various occupation and preoccupations that a monastic should avoid.²²

These early rules forbid monastics from accumulating money, property and gains, and any kind of occupation (including fortune-telling, healing and trading). In other words, these rules deal with these four following areas: (1) no immoral acts of body and speech, (2) austerity in lifestyle, (3) offerings not to be accepts, and (4) no commercial or criminal activities.

For the laity, however, wrong livelihood is any kind of activity or occupation that is against the five precepts, a similar basic code for the monastics could be found in **the Mahā Cattārisaka Sutta** (M 117), which defines wrong livelihood as follows:

And what, bhikshus, is wrong livelihood?

¹⁹ (D 2.42/1:63) = SD 8.10.

²⁰ D 1:63 = It 118; M 1:33, S 5:187; It 96; cf Dh 22.

²¹ See M 2.13-17/1:10 = SD 30.3.

²² See **Brahma, jāla S** (D 1.8-27/1:4-12) = SD 25.2, & **Sāmañña, phala S** (D 2) = SD 8.10 Intro 3.

Deceitful pretensions (to attainments), flattery (for gain), subtle insinuation or hinting (for gain), pressuring (for offerings), and pursuing gain with gain, he abstains from such pretensions and flattery²³—this, bhikshus, is wrong livelihood. (M 117.29/3:75) = SD 6.10

The point is quite clear here: monastic right livelihood refers to simply not appropriating more than what is necessary for life support and spiritual practice. Even then, the monastic should obtain such allowable needs in a proper and prescribed manner, that is, in keeping the monastic code.

(4) **Moral virtue by way of sense-restraint (*indriya, saṃvara, sīla*)** refers to preventive measures to avoid external sense-objects so that they do not arouse mental states rooted in greed, hate or delusion, which would then hinder the monk's spiritual training and progress. For example, when a monk is outside the monastery or in public areas, two of the "rules for training" stipulates:

Sekhiya 7-8 I shall go with eyes downcast in an inhabited area: this is a training to be done.
I shall sit with eyes downcast in an inhabited area: this is a training to be done.²⁴

In a number of discourses, the monk is reminded, when seeing, hearing, smelling, tasting, and feeling, he should "grasp neither the sign nor the detail" (*na nimitta-g, gāhī hoti nānuyyañjana-g, gāhī hoti*) of the sense-object.²⁵ **The sign (*nimitta*)** is *the most distinctive qualities of the object* which, when unmindfully grasped, can give rise to defiled thoughts: simply put, this is a perception of the object *as a whole*. **The feature (*anuyyañjana*)** is a *detail* that subsequently gains attention when the initial perception is not followed by restraint.²⁶

Besides these basic life-supports, the Buddha gives extra allowances (*atireka, lābha*) as the occasion arises (id). For example, besides alms scrap, the extra allowances include invitation meals and ticket meals (distributed by drawing lots); besides rag-robes, robes of cotton or wool are also allowed; besides tree-foot lodging, a residence (*vihāra*) or a cave are allowed; and besides fermented cow's urine, ghee, fresh butter, oil, honey and molasses are allowed.²⁷ In fact, there are no rules against monastics seeking any kind of proper medical treatment.

The Sabb'āsava Sutta (M 2) gives clear instructions on how reflectively use basic supports for the sake of abandoning mental defilements, thus:

Wisely reflecting, he uses the robe, | only for warding off cold, | for warding off heat | for warding off the touch of mosquitoes, flies, the wind, the sun, and creeping creatures, | for the purpose of covering the privies, out of moral shame. ||²⁸

Wisely reflecting, he uses almsfood, | not for amusement, not for intoxication, not for fattening, not for beautifying, | but only for keeping this body going and enduring, | for the sake of assisting the holy life, | considering, "Thus I shall get rid of an old feeling, and not let a new feeling arise, | and so that I will be healthy and blameless, and live at ease." ||²⁹

²³ As in the Moralities (*sīla*) sections of the first 13 Dīgha suttas, eg at **Brahma, jāla S** (D 1.1.20/1:8) = **Sāmañña, phala S** (D 2.55/1:67). This is only a token mention of wrong livelihood for monastics (MA 4:134). **The Vaṇijja S** lists 5 kinds of wrong livelihood for the laity: dealing in arms, in beings, in meat, in intoxicants and in poisons (A 5.177/3:208). For a detailed discussion, see *Vism* 1.61-82/23-30.

²⁴ Sekh 7-8 = V 4:186; see **Acela Kasapa S** (S 12.17) = SD 18.5(2.3) for other examples.

²⁵ See eg **Kummōpama S** (S 35.240/4:177-179) = SD 19.17 & **(Cattāro) Padhāna S** (A 4.14/2:16 f) = SD 10.2. For more refs, see **Nimitta and Anuyyañjana** = SD 19.14 Intro (1.1).

²⁶ See **Nimitta and Anuyyañjana** = SD 19.14.

²⁷ *Mv* 1.30.4/1:58.

²⁸ *Paṭisaṅkhā yoniso cīvaram paṭisevati, yāvad eva sītassa paṭighātāya, uṇhassa paṭighātāya, ḍaṃsa, makasa, -vātātapa, sirimsapa, samphassānam paṭighātāya, yāvad eva hiri, kopīna, paṭicchādan'attham.*

²⁹ *Paṭisaṅkhā yoniso piṇḍa, pātāṃ paṭisevati, n'eva davāya na madāya na maṇḍanāya na vibhūsanāya, yāvad eva imassa kāyassa thitīyā yāpanāya vihimsūparatīyā, brahma, cariyānuggahāya, iti purāṇaṃ ca vedanaṃ paṭihaṅkhāmi navaṇ ca vedanaṃ na uppādessāmi, yātrā ca me bhavissati anavajjatā ca phāsu, vihāro cā 'ti. "Live at ease"*

Wisely reflecting, he uses lodging, | only for warding off cold, | for warding off heat, | for warding off the touch of mosquitoes, flies, the wind, the sun, and creeping creatures, | only for avoiding weather hazards and for the purpose of enjoying solitude. ||³⁰

Wisely reflecting, he uses support for the sick and medical requisites | only for warding off feelings of illness that have arisen, only for the sake of non-affliction. ||³¹

(M 2.13-17/1:10) = SD 30.3

Other important aspects of monastic usage of life supports are that he does not store them up in a manner that would hinder the eremitical wandering life and not having to think about the acquisitions he has piled up. There is also a common and generous spirit of sharing amongst the monastics. Monastic should also educate and remind the laity what offerings and services are allowable to Sangha members and what are not allowable.

Having understood all these principles and practices, and keeping to them, the monastic is said to be well purified in moral virtue. Let us now examine the reasons for such rules and their benefits.

2.3.2 The ten reasons (*dasa attha,vasa*) for the promulgation of the training rules are given in the Vinaya near the end of the story of Sudinna, on whose account the first Pārājika (defeat)³² rule was promulgated:

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|--|--|--------------------|
| (1) for the excellence of the Sangha | (<i>saṅgha, suṭṭhūṭāya</i>); | |
| (2) for the comfort of the Sangha | (<i>saṅgha, phāsūṭāya</i>); | |
| (3) for the restraint of evil-minded individuals | (<i>dummāṅkūṇaṃ puggalānaṃ niggahāya</i>); | |
| (4) for the comfort of good monks | (<i>pesalānaṃ bhikkhūṇaṃ phāsu, vihārāya</i>); | |
| (5) for the restraint of the influxes ³³ here and now | (<i>ditṭha, dhammikānaṃ āsavānaṃ saṃvarāya</i>); | |
| (6) for the combating of the influxes to come | (<i>samparāyikānaṃ āsavānaṃ paṭighātāya</i>); | |
| (7) for the sake of inspiring faith in the faithless | (<i>appasannānaṃ pasādāya</i>); | |
| (8) for the increase of the faithful | (<i>pasannānaṃ bhīyyo, bhāvāya</i>); | |
| (9) for the stability of the True Teaching | (<i>saddhamma-ṭṭhitiyā</i>); | |
| (10) for the support in keeping to the Vinaya | (<i>vinayānuggahāya</i>). | (Pār 1.5 = V 3:21) |

By (1-2) are meant that the Vinaya is able to “remove” (*vinayati*) defilements, so that the excellent qualities of the Sanghins are promoted to bring about spiritual awakening in them, and that the Sanghins can practise safely and effectively in their spiritual training. Reasons (3-4) refer to the legal processes of the monastic codes where transgressors and recalcitrants can be effectively dealt with, even without the Buddha, so that the number of good monastics are kept significantly high. The Vinaya is very vital in

(*phāsu, vihāra*) refers to bodily ease or comfort, free from pain and distraction, so that we could direct our mind to meditation.

³⁰ *Paṭisaṅkhā yoniso sen'āsanāṃ paṭisevati, yāvad eva sītassa paṭighātāya, uṇhassa paṭighātāya, ḍaṃsa, makasa, vātātapa, sirimsapa, samphassānaṃ paṭighātāya, yāvad eva utu, parissaya, vinodanaṃ paṭisallān'ārām'attham.*

³¹ *Paṭisaṅkhā yoniso gilāna, paccaya, bhesajja, parikkhāraṃ paṭisevati, yāvad eva uppannānaṃ veyyābādhikānaṃ vedanānaṃ paṭighātāya abyāpajjha, paramatāyā 'ti.*

³² On meaning of *pārājika*, see V:H 3:38 n3.

³³ “Mental influxes,” *āsava* (lit “inflow, outflow”), which comes from *ā-savati* “flows towards” (ie either “into” or “out” towards the observer). It has been variously translated as taints (“deadly taints,” RD), corruptions, intoxicants, biases, depravity, misery, evil (influences), or simply left untr. The Abhidhamma lists 4 *āsava*: the influx of (1) sense-desire (*kāmaśāsava*), (2) (desire for eternal) existence (*bhavāśāsava*), (3) wrong views (*ditṭhāśāsava*), (4) ignorance (*avijjāśāsava*) (D 16.2.4, Pm 1.442, 561, Dhs §§1096-1100, Vbh §937). These 4 are also known as “floods” (*ogha*) and “yokes” (*yoga*). *The influx of existence* is the attachment and desire for the realm of form and of formlessness, and as such, is the craving for the dhyanas, on account of *the false views* of eternalism and annihilationism. As such, *the influx of view* is subsumed under the influx of existence (MA 1:67). The list of 3 influxes (omitting the influx of views) is prob older and is found more frequently in the Suttas (D 3:216, 33.1.10(20); M 1:55, 3:41; A 3.59, 67, 6.63). The destruction of these *āsava*s is equivalent to arhathood. See BDict under *āsava*.

preventing mental defilements from arising in the ancient monastics, and just as effective in our own times (5-6), that is, provided they are followed in the letter and the spirit. When all this obtains (7-8), many will be drawn to the Buddha Dharma, and the number of faithful practitioners will grow. The most important functions of the Vinaya (9-10), are of course to perpetuate the Dharma-Vinaya. According to tradition, where those Buddha who promulgate the Pātimokkha (such as Kakucchanda, Konagamana, Kassapa, Gotama), the holy life and the Teaching last very long (V 3:7 f; cf. D 2:48).³⁴ It is because of the lineages of Vinaya-observing monastics (such as virtuous teachers and the forest monks) that we can still taste the sweet freedom of the Dharma-Vinaya even today.

2.4 “MORAL VIRTUE THAT IS WELL PURIFIED”: THE DHARMA SENSE. In the Suttas, the definition of well-purified moral virtue (*sīla siviuddha*) is less technically defined but is better known, as it encompasses all Dharma practitioners, whether ordained or lay. In **the (Agata,phala) Mahānāma Sutta** (A 6.10), for example, this “well-purified moral virtue” is defined as being

unbroken, untorn, unmixed, spotless, liberating, praised by the wise, untarnished, giving rise to concentration.

akhaṇḍehi acchiddehi asabalehi akammāsehi bhujissehi viññūpasatthehi aparāmaṭṭhehi samādhi,samvattanakehi. (A 6.10.5/3:286) = SD 15.3

From this definition, it is clear that such pure moral virtue forms that basis for samadhi in meditation. In fact, this is the fourth of the four limbs of the streamwinner, which we will now examine.

2.4.1 Recollection of moral virtue. The qualities of a streamwinner are defined in “the four limbs of a streamwinner,”³⁵ as stated in **the Pañca Vera,bhaya Sutta** (S 12.41) and **the Cundī Sutta** (A 5.32), thus:

He is accomplished with moral virtue dear to the noble ones,³⁶ unbroken, untorn, unmixed, spotless, liberating, praised by the wise, untarnished, giving rise to concentration.³⁷
(S 12.41/2:69 = SD 3.3(4.2) & A 5.32/3:36)

The (Agata,phala) Mahānāma Sutta (A 6.10) explains how the purity of our moral virtue can help in our meditation progress, thus:

Furthermore, Mahānāma, the noble disciple recollects his own moral virtue, as being³⁸ unbroken, untorn, unmixed, spotless, liberating, praised by the wise, untarnished, giving rise to concentration.³⁹

Mahānāma, when the noble disciple recollects his own moral virtue thus, his mind is not obsessed by lust, not obsessed by hate, not obsessed by delusion. At that time, his mind is straight,⁴⁰ inspired by moral virtue.

³⁴ See **Mahā,parinibbāna S** (D 16) = SD 9 Intro (9a).

³⁵ *Sotāpannassa aṅgāni* (D 33.1.11(14)/3:227), ie the qualities of one who has attained streamwinning. For a shorter statement on the limbs of a streamwinner, see **Ogatha S** (S 55.2/5:343 f). For the streamwinner’s practice, see **(Agata,phala) Mahānāma S** (A 6.40/3:284-288) = SD 15.3. On the streamwinner’s faith, see Gethin, *The Buddhist Path to Awakening*, 2001:116.

³⁶ “Moral virtue dear to the noble ones,” *ariya,kantāni sīlāni*. The noble one’s moral virtue is explained at *Vism* 7.101-106/221 f. SA says that the noble ones do not violate the five precepts; hence, this virtue is dear to them (SA 2:74).

³⁷ “Unbroken,...giving rise to concentration,” *akhaṇḍehi acchiddehi asabalehi akammāsehi bhujissehi viññūpasatthehi aparāmaṭṭhehi samādhi,samvattanaikēhi*. Cf UA 268. For details, see *Vism* 1.143-161/51-58, 7.101-106/-221 f.

³⁸ “Virtues dear to the noble ones” (*ariya,kantāni sīlāni*), found in the stock passage elsewhere (eg S 12.41 & A 5.32 above), is omitted here; maybe rightly so, as the meditator is probably not yet an arya (saint of the path). The virtues of the noble one are explained at *Vism* 7.101-106/221 f. SA says that the noble ones do not violate the five precepts; hence, these virtues are dear to them (SA 2:74).

³⁹ “Unbroken,...giving rise to concentration,” *akhaṇḍehi acchiddehi asabalehi akammāsehi bhujissehi viññūpasatthehi aparāmaṭṭhehi samādhi,samvattanakehi*. See prec n. Cf UA 268. For details, see *Vism* 1.143-161/51-58.

Mahānāma, a noble disciple whose mind is straight
 gains inspired knowledge in the goal (*attha,veda*),⁴¹
 gains inspired knowledge in the truth [the Dharma] (*dhamma,veda*),⁴²
 gains gladness connected with Dharma;
 when he is gladdened, zest is born;
 when the mind is zestful, the body is tranquil;
 the tranquil body feels happy;
 when one is happy, the mind becomes concentrated.⁴³

This, Mahānāma, is called a **noble disciple** (*ariya,sāvaka*):⁴⁴

he dwells impartial amongst a partial [vicious] people;
 he dwells unafflicted amongst afflicted [violent] people;
 as one who has entered upon the Dharma stream, he cultivates the recollection of moral virtue.

(A 6.10.5/3:286 f) = SD 15.3

2.4.2 The benefits of being well purified in moral virtue are often stated in the Suttas in a progressive manner leading up to spiritual liberation. **The Cetanā'karaṇīya Sutta** (A 10.2), for example, states that when we are morally virtuous, the other spiritual states arise naturally, without even the need for cultivating them volitionally (*cetanā'karaṇīya*), thus:

- | | | |
|--|---|----------------------------|
| (1) For the virtuous (<i>sīla,vata</i>), | there arises freedom from remorse | (<i>appaṭisāra</i>). |
| (2) For the remorseless, | there arises joy | (<i>pamudita</i>). |
| (3) For the joyful, | there arises a zestful mind | (<i>pīta,mana</i>). |
| (4) For the zestful minded, | there arises a calm body | (<i>passaddha,kāya</i>). |
| (5) For the calm-bodied, | there arises happiness | (<i>sukha</i>). |
| (6) For the happy, | there arises concentration | (<i>samādhi</i>). |
| (7) For the concentrated, | there arises the vision of true reality | (<i>yathā,bhūta</i>). |
| (8) For one who sees true reality, | there arises revulsion | (<i>nibbidā</i>). |

⁴⁰ “His mind is straight” (*uju,gata citta*) has two important meanings: (1) the mind easily adverts to its meditation object, and attains samadhi; (2) as a result of the inner stillness (esp dhyana), the practitioner’s mind is so calm and clear that he easily comprehends the truths of reality that he directs his mind to. In this second sense, it is syn with *diṭṭhi ujuka* or *diṭṭh'ujuka*.

⁴¹ *Attha,veda* refers to the clear understanding of the *attha*—the purpose and the benefit—of the spiritual life, an understanding resulting from a “straight mind” (*uju,gata,citta*), that is, one easily directed to the meditation object and a mindfulness trained on the path to liberation. Comy give 3 senses of *veda*: (1) text or scripture (*gantha*), (2) knowledge (*ñāna*), and (3) mental joy (*somanassa*) (MA 1:173). Here mental joy and knowledge are meant (cf M 1:221, 325; A 3:285, 5:349). All this generates an unshakable faith rooted in some level of direct seeing of reality, and as such describes the main quality of a faith-follower (*saddhā'nusārī*) streamwinner. 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 follower (Vism 21.74-78/659 f). See foll n. For details, see (**Agata,phala**) **Mahānāma S** (A 6.10) = SD 15.3 Intro (4).

⁴² *Dhamma,veda* as referring to a deep understanding of the Dharma as wisdom (seeing the true nature of existence). While *attha* here refers to a faithful’s vision and discovery of the path towards liberation, feeling quite content just to begin journeying on it, the *dhamma* refers to one’s careful examining and analysis of the terrain and structure of this path, even mapping it. Hence, *dhamma,veda* refers to the main quality of a truth follower (*dhammā-nusārī*) streamwinner. One who is filled with wisdom (*paññā*) and, in considering the formations as *not self*, gains the faculty of wisdom, at the moment of streamwinning, is called a truth (or Dharma) follower (Vism 21.74-78/659 f). See prec n. For details, see (**Agata,phala**) **Mahānāma S** (A 6.10) = SD 15.3 Intro (4).

⁴³ On this *attha,veda* passage, cf the *nīvaraṇa,paḥīna* passage at **Sāmañña,phala S** (D 2.76/1:73) = SD 8.10n for other refs.

⁴⁴ “Noble saint” refers to any of the 4 kinds of aryas, viz, the streamwinner (*sot'āpanna*), the once-returner (*sākadāgāmī*), the non-returner (*anāgāmī*) and the arhat. Here the streamwinner is meant. On the saints, See **Kīṭā-giri S** (M 70) = SD 11.1(5).

- (9) For the revulsed, there is the knowledge and vision
of liberation (vimutti, ñāṇa.dassana)
(A 10.2/5:2-4) = SD 41.6 (abridged)⁴⁵

This statement elaborates the threefold training (*ti, sikkhā*) into their various progressive stages, centred around meditation, that is, based on moral virtue (*sīla*) (1), we have good mental concentration (*samādhi*) (2-7), which in turn bring us liberating wisdom (*paññā*) (8-9).⁴⁶

2.5 STRAIGHT VIEW

2.5.1 Ownership of karma. The Saṃyutta Commentary explains the phrase *diṭṭhi ca ujuka* (“the view that is straight”) as referring to *the view of one’s ownership of karma* (*kamma-s, sakatā, diṭṭhi*) (SA 3:199) [§3c], that is, we are responsible for our own actions. A fuller statement of this right view is given in a number of discourses, such as **the Cūḷa Kamma, vibhaṅga Sutta** (M 135), thus:

Beings are owners of karma, heirs to karma, born in karma, bound to karma, have karma as their refuge. It is karma that differentiates beings, that is to say, by way of inferiority and excellence.

Kamma-s, sakā...sattā kamma, dāyādā kamma, yonī kamma, bandhū kamma-p, paṭisaraṇā.
Kammam satte vibhajati, yad idam hīna-p, paṇītatāyā ti.

(M 135.4+20/3:202, 206 = SD 4.15; Miln 65)⁴⁷

2.5.2 Spiritual knowledge. This view of karma entails acceptance of both *karma and rebirth*, such as is defined in stock passages on “the three knowledges” (*te, vijja*)⁴⁸ or “the six superknowledges” (*cha-l-abhiññā*).⁴⁹ These two kinds of knowledge are known technically as follows:

- (1) retrocognition (*pubbe, nivāsānussati, ñāṇa*), that is, the recollection of past lives, that is, **the knowledge of rebirth**; and
- (2) the divine eye (*dibba, cakkhu*) or clairvoyance, or “the knowledge of the falling away and rebirth (of beings)” (*cutūpapāta, ñāṇa*), or “knowledge of rebirth according to karma” (*yathā, kammūpaga ñāṇa*), that is, **the knowledge of karma**.

Understandably, the Buddha is declaring that he has realized these knowledges for himself and is able to use any of them whenever he wants to. More importantly, these knowledges validate moral accountability. We are responsible for our actions, which bear the results upon us as long as the conditions obtain. Even where such karmic results are not seen in this life, they have the potential of arising in the very next life, or in subsequent lives.⁵⁰

2.5.3 Wrong view. The closest early Buddhism comes to religious dogma—that is, belief without merely based on a fiat—seems apparent from its definition of “wrong view” (*micchā diṭṭhi*), found in this common stock passage:

- There is nothing given, nothing offered, nothing sacrificed. [1]
There is no fruit or result of good or evil actions. [2]

⁴⁵ The **Parivāra**, a late Sinhala appendix to the Vinaya, has a similar list: Par 12.2 = V 5:164.

⁴⁶ On the threefold training (*sikkhā*), see (**Ānanda**) **Subha S** (D 10/1:204-174) = SD 40.13.

⁴⁷ This karma formula is given in the 3rd person sg in **Āghāta Paṭivīnaya S 1** (A 5.161/3:185 f) = SD 12.23.

⁴⁸ The 3 knowledges (*te, vijja*): (1) retrocognition (*pubbe, nivāsānussati, ñāṇa*), that is, the recollection of past lives; (2) the divine eye (*dibba, cakkhu*) or clairvoyance; and (3) the knowledge of the destruction of the mental influxes (*āsava-k, khaya, ñāṇa*), that ends rebirth. (D 3:281; M 1:34; A 1:255, 258, 3:17, 280, 4:421). See **Tevijja S** (D 13) = SD 1.8 Intro 2.2.

⁴⁹ The six superknowledges (*cha-l-abhiññā*): (1) psychic powers (*iddha, vidhā*); (2) the divine ear (*dibba, sota*) or clairaudience; (3) mind-reading (*paracitta, vijānana, ñāṇa*) or telepathy; (4) retrocognition (*pubbe, nivāsānussati, ñāṇa*); (5) the divine eye (*dibba, cakkhu*) or clairvoyance; and (6) the knowledge of the destruction of the mental influxes (*āsava-k, khaya, ñāṇa*), that ends rebirth (D 2.95-98/1:81-83 = SD 8.10; D 3:281; M 1:34; A 1:255, 258, 3:17, 280, 4:421).

⁵⁰ See (**Kamma**) **Nidāna S** (A 3.33/1:134-136) = SD 4.14.

- There is no this world, no next world.⁵¹ [3]
 There is no mother, no father. [4]
 There are no beings that are reborn.⁵² [5]
 There are no recluses and brahmins who, living rightly and practising rightly, having known and realized for themselves this world and the hereafter, proclaim them.⁵³ [6]
 (D 1:55) = SD 8.10⁵⁴

Let me briefly explain each of these statements on wrong view:

- [1] denies the efficacy of gifts specifically and charity generally, that is, an amoralism.
 [2] denies karma in every way, that is, a theory of non-action (*akiriya, vāda*).
 [3] denies that is world really exists, and that there is no afterlife, which is a kind of materialism.
 [4] denies parentage, that is, there is no social relationship, only anarchy.
 [5] probably has two senses: (1) heavenly pass away from their heavens and are annihilated; (2) there are no possibility of attaining sainthood.
 [6] denies all religions, religious knowledge and religious values.

2.5.4 Right view. From the stock passage on wrong view [2.5.3], we can deduce that “right view” would be the opposite of the six wrong views, as follows:⁵⁵

- (1) There is what is given, offered, or sacrificed (*atthi dinnam atthi yiṭṭham atthi hutam*);

⁵¹ “There is no this world, no next world,” *n’atthi ayam loko, n’atthi para, loko*, lit “this world does not exist, the next world does not exist” (D 3:265, 287; M 1:286, 401, 515 (bis), 3:22, 52, 71; S 3:204, 348, 355, 351 (bis); A 1:269, 4:226, 5:265, 284; Nc:Be 276). While the Lokāyata materialists may be known to deny the next world, it is difficult to understand why they should deny the existence of this world as well. However, the problem is solved when one examines the only extant authentic Lokāyata text, *Tattvopaplava-Simha* (ed Saṅghavi & Parekh, Gaekwad Oriental Series 87, Baroda, 1940), by Jayarāsi Bhaṭṭa, a devoted Bṛhaspati adherent of the 8th century CE. According to this work, there was a Lokāyata materialist school that denied the existence of this world as well. While the pluralistic school of metaphysical materialists believed in the reality of the primary elements and denied only the next world, the nihilist school of pragmatic materialists denied the reality of both this world and the next. Basically, the latter asserted that our perception is always false. “Was Ajita also a pragmatist Materialist like Jayarāsi? The more probable explanation seems to be that the Buddhists identified all the known materialist views with Ajita, who symbolizes the philosophy of Materialism, inconsistently putting together the tenets of mutually opposed schools since they both (or all) happened to be in some sense (metaphysical or pragmatic) materialists” (Jayatilleke 1963:91; also 79 f, 92).

⁵² *Opapātika*, often said of a non-returner’s rebirth, and also that of all divine and hell beings. In pericope on wrong view: **D** 1.2.27/1:27, 2.23/1:55, 6.13/1:156, 23.2-11/2:317-329, 14-20/2:332-339, 21/2:342, 33/2:356 f, 33.3.-2(4)/3:265, 34.2.1(7)/287; **M** 41.10/1:287, 60.5-6/1:401 f, 76.7/1:515, 110.11/3:22, 22/3:24, 114.10/3:52, 117.5/3:-72; **S** 24.5/3:206, 42.13(III)/4:348 f, (IV)/4:352, (V)/355 f; **A** 3.115.6/1:269, 8.29.3/4:226, 10.176.5/5:265, 10.200.-2/5:284 f; **Nm** 1:188. Here, foll Comy, I take it in a general sense of “rebirth.” Comy: “There are no beings that are reborn means to that beings after dying are not reborn” (*n’atthi sattā opapātikā ti cavitvā upapajjanakā sattā nāma n’atthi ti vadati*, DA 1:165). Cf A 4.191/2:186 f.

⁵³ Also occurs at **Sāleyyaka S** (M 41.10/1:287) = SD 5.7 & **Sandaka S** (M 76.7/1:515) = SD 35.7. See **Apaṇṇaka S** (M 60.5-12/1:401-404) = SD 35.5 where this wrong view is refuted.

⁵⁴ Major refs: **Brahmajāla S** (D 1.65/1:27 = SD 25.2) = **Sāmañña,phala S** (D 2.31/1:58 f); D 2.22/1:55 = SD 8.10; **Pāyāsi S** (D 23/2:316-357, passim) = SD 39.4; **Sāleyyaka S** (M 41.10/1:287) = SD 5.7; **Apaṇṇaka S** (M 60.5 +7/1:401, 403) = SD 35.5; **Cūḷa Puṇṇama S** (M 110.11/3:22) = SD 45.4; **Sevitabbāsevitabba S** (M 114.10/3:52) = SD 39.8; **Mahā Cattārisaka S** (M 117.5/3:72) = SD 6.10; **N’atthi S** (S 24.5/3:206); **Pāṭaliya S** (S 42.13/4:348, 351, 355); **Saḷha S** (A 3.66.16+17/1:192, 193) = SD 43.6; (**Sikkhā**) **Vipatti S** (A 3.115.3/1:269); **Cunda (Kammāra,putta) S** (A 10.176.5/5:265); **Niraya Sagga S** (A 10.200.2/5:284). See DA 1:165.

⁵⁵ Major refs: **Sāleyyaka S** (M 41.14/1:288) = SD 5.7; **Apaṇṇaka S** (M 60.6/1:402) = SD 35.5; **Cūḷa Puṇṇama S** (M 110.22/3:24) = SD 45.4; **Sevitabbāsevitabba S** (M 114.10/3:52); **Mahā Cattārisaka S** (M 117.7/3:72); **Pāṭaliya S** (S 42.13/4:348 f, 352, 356); (**Sikkhā**) **Vipatti S** (A 3.115.6/1:269 f); **Cunda (Kammāra,putta) S** (A 10.176.-10/5:268); **Niraya Sagga S** (A 10.200.4/5:285); Nm 1:188.

- | | |
|--|--|
| (2) There is fruition of good or evil actions | (<i>atthi sukata, dukkaṭānaṃ kammānaṃ phalaṃ vipāko</i>); |
| (3) There is this world and the next world | (<i>atthi ayaṃ loko, atthi para, loko</i>); |
| (4) There is mother and father | (<i>atthi mātā, atthi pitā</i>); |
| (5) There are beings that are reborn | (<i>atthi sattā opapātikā</i>); |
| (6) There are recluses and brahmins who, living rightly and practising rightly, having directly known and realized for themselves this world and the hereafter, proclaim them. | (<i>atthi loke samaṇa, brāhmaṇā sammaggatā sammā, paṭipannā ye imaṃ ca lokam paraṃ ca lokam sayam abhiññā sacchikatvā pavedentī ti</i>). |

The overall import here is the affirmation of the efficacy of karmic actions, and of the existence rebirth.

For a more technical definition of right view, we need to look at **the (Magga) Vibhaṅga Sutta** (S 45.8), which defines right view in terms of the noble eightfold path, as follows:

And what, bhikshus, is right view?⁵⁶

The knowledge of suffering.

The knowledge of the arising of suffering.

The knowledge of the ending of suffering.

The knowledge of the way leading to the cessation of suffering.

—This is called right view.

(S 45.8/5:8 f) = SD 14.5

2.5.5 The best spiritual assurance. **The Kesa,puttiya Sutta** (A 3.65) applies *deductive reasoning* to show the spiritual advantages of believing in karma and rebirth, thus:

Kālāmas, this noble disciple—his mind without enmity thus, without ill will thus, uncorrupted thus, purified thus⁵⁷—wins these four self-assurances right here in this life:

(1) The 1st self-assurance [The first self-assurance he has won is this:]

‘If there is an afterlife, and if good and evil deeds bear fruit and results, it is possible that when the body breaks up, after death, I shall re-appear in a state of joy, a happy destination, in heaven.’

This is the first self-assurance he has won.

(2) The 2nd self-assurance [The second self-assurance he has won is this:]

‘If there is no afterlife, and if good and evil deeds do not bear fruit and results, still right here in this life, free from enmity, from ill will, I live happily.’

This is the second self-assurance he has won.

(3) The 3rd self-assurance [The third self-assurance he has won is this:]

‘Suppose evil does come to the evil-doer: but how can I—who intends no evil towards anyone, who has done no evil—be touched by suffering?’

This is the third self-assurance he has won.

(4) The 4th self-assurance [The fourth self-assurance he has won is this:]

‘Suppose evil does not come to the evil-doer: then, right here in this life, I see myself purified both ways.’⁵⁸

This is the fourth self-assurance he has won.

Kālāmas, this noble—his mind without enmity thus, without ill will thus, uncorrupted thus, purified thus—wins these four self-assurances right here in this life.”

(A 3.65.15-16/1:192) = SD 35.4⁵⁹

⁵⁶ Cf **Paccaya S** (S 12.27): “...a noble disciple thus understands the condition (*paccaya*); thus understands the arising of the condition; thus understands the cessation of the condition; thus understands the way leading to the cessation of the condition: he is then called a noble disciple who is accomplished in right view...” (S 12.27.15/2:43)

⁵⁷ *Evam avera, citto evam avyāpajjha, citto evam asaṅkhilīṭṭha, citto evam visuddha, citto*. That is, after cultivating the four divine abodes (*brahma, vihāra*), or at least, lovingkindness. This describes the ordinary mind; cf description of the saint’s mind at A 3.65.15a/1:192 = SD 35.4.

⁵⁸ Because he does no evil, and so no evil will come to him. (Comy)

Simply put this means that:

If there is an afterlife and karmic result,	then he will undergo a good rebirth.
Or, if there is none,	he still lives happily right here in this life.
Or, if evil results befall an evil-doer,	then no evil will befall him.
Or, if evil results do not befall an evil-doer,	he is purified anyway.

The Buddha's reasoning here is very simple: **To believe in karma** is to accept the fact that our actions (conscious and unconscious)⁶⁰ are morally efficacious, that is, *we are responsible for your actions*. **To believe in rebirth** means that we live understanding that in some way, our past karma contributes to our present being, and that the karmic seeds we now create can fruit again in future lives. So how we live *now*—how we conduct ourself through thought, word and deed—has a direct impact on the quality of our next life and those to come. Believing in karma and rebirth, as such, provides the incentive for quality control over our life. This is, in fact, another way of talking about living a morally virtuous life.

The Buddha's four self-assurances are the best spiritual insurance that any religious or philosophical system can ever give. They are the best, not only in the theoretical or philosophical sense, but in *a practical and spiritual way*. They are the ground rules by which one can live together as a healthy family, community and society. Unlike Pascal's wager,⁶¹ the four self-assurances or spiritual solaces (*assāsa*), have a gentle and compassionate tone, giving the thinker a free choice of what to believe. At the same time, the Buddha emphatically affirms the central place of moral virtue.⁶²

Like the Kesa,puttiya Sutta, which speaks of the cultivation of lovingkindness, **the Karaṇīya Metta Sutta** (Khp 9 = Sn 1.8) puts moral virtue and right view in context, closing with these words:

And not falling into wrong view,
 Virtuous, accomplished in insight,
 Having discarded greed for sense-pleasures—
 One shall truly never return to the womb. (Khp 9.10/26 = Sn 152)

3 “Internally, externally, internally and externally”

The main teaching of **the (Anubaddha) Bhikkhu Sutta** (S 47.3)—also called **the (Satipaṭṭhāna) Bhikkhu Sutta**—is understandably the practice of the four satipaṭṭhanas [§4], that is, the focussed observation of the body (*kāyānupassana*), of feelings (*vedanā'nupassanā*), of the mind (*cittānupassanā*) and of dhammas or mind-objects (*dhammānupassanā*) [§§4bcd]. It is interesting, however, that the satipaṭṭhana formula is presented here in three modes: we are to practise satipaṭṭhana internally,⁶³ externally,⁶⁴ and both internally and externally.⁶⁵ All these three modes have been explained in a separate study of **the Satipaṭṭhāna Suttas** (D 22; M 10).⁶⁶ So we shall deal with them only briefly here.

The Vibhaṅga offers a very helpful explanation of the modes of satipaṭṭhana. It explains the contemplating both “internally and externally,” taking the observed object as it is, without considering it as being a part of one's subjective experience, or that of others. This is clearly implied in the way the respective satipaṭṭhana contemplations are formulated in **the Vibhaṅga**:

⁵⁹ On deductive reasoning, see **Kesa,puttiya S** (A 3.65) = SD 35.4a Comy 3a(6). 2600 years before Pascal's Wager, the Buddha in India presented these four self-assurances (*assāsa*), which is groundbreaking, as it charts new territory in probability theory. It is perhaps the oldest recorded attempt to use the concept of infinity, and the first formal use of decision theory, and anticipates the future philosophies of pragmatism and voluntarism. For a detailed analysis, see A 3.65 = SD 35.4 Intro (7) & Comy Notes 15b & 16.

⁶⁰ See **The Unconscious** = SD 17.8b.

⁶¹ See **Kesa,puttiya S (A 3.65)** = SD 35.4 Intro (7).

⁶² For a naturalistic view of karma and rebirth, see **Virtue Ethics** = SD 18.11(1.4+1.5+2).

⁶³ *Ajjhatta*, see **Satipaṭṭhana Ss** Intro = SD 13.1(3.7b).

⁶⁴ *Bahiddhā*, see **Satipaṭṭhana Ss** Intro = SD 13.1(3.7c).

⁶⁵ *Ajjhatta, bahiddhā*, see **Satipaṭṭhana Ss** Intro = SD 13.1(3.7d).

⁶⁶ SD 13.1(3.7a-g).

[Contemplation of the body]

355. Internally: Here a monk reviews the body internally...in this body, there... (*idha bhikkhu ajjhataṃ kāyaṃ...paccavekkhati: atthi imasmim kāye...*).

Externally: Here a monk reviews the body externally...in that body, there is... (*idha bhikkhu bahiddhā kāyaṃ... paccavekkhati: atthi'ssa kāye...*).⁶⁷

Internally and externally: Here a monk reviews the body internally and externally...in the body, there is... (*idha bhikkhu ajjhata, bahiddhā kāyaṃ... paccavekkhati: atthi kāye...*).

(Vbh 355/193 f)

[Contemplation of feelings]

363. Internally: Here a monk, feeling a pleasant feeling, knows, “I feel a pleasant feeling” ... (*idha bhikkhu sukhaṃ vedanaṃ vediyamāno: sukhaṃ vedanaṃ vediyāmi ti...*).

Externally: Here, when a pleasant feeling is being felt in another, a monk knows that he (the other person) feels a pleasant feeling... (*idha bhikkhu sukhaṃ vedanaṃ vediyamānaṃ: sukhaṃ vedanaṃ vediyāmi ti pajānāti...*).⁶⁸

Internally and externally: Here, when a pleasant feeling is being felt, a monk knows, “Pleasant feeling” ... (*idha bhikkhu sukhaṃ vedanaṃ vediyamānaṃ: sukhaṃ vedanā ti pajānāti...*).

(Vbh 363/195 f)

This similarly applies for the mind (Vbh 365/197 f) and for mind-objects (Vbh 367/199-201). The Vibhaṅga Commentary, after explaining that “internally” means “in oneself,” and “externally” as “in another,” succinctly explains “the body internally and externally” (*ajjhata, bahiddhā, kāye*), thus:

By “**the body internally and externally**” is meant that at times, in one’s own body, at times, in another’s body. By the first method, laying hold of the body in one’s own body is meant. By the second method, doing so in another’s body. By the third method, at times in one’s own body, and at times in another’s body. But there is no combined internal-external object. Here is stated the time when one who is familiar with his meditation object goes back and forth (from one object to the other).⁶⁹

(VbhA §1038/219)

Analayo then remarks that

Practised in this way, satipatthana contemplation shifts towards an increasingly “objective” and detached stance, from which the observed phenomena are experienced as such, independent of whether they occur in oneself or others.

(Analayo 2003:98)

This approach is further supported by **the Sāmagāma Sutta** (M 104), where the same two terms are used when countering various unwholesome states and behaviour, whether personally (*ajjhata*) or in others (*bahiddhā*).⁷⁰ Further, in **the Jana,vasabha Sutta** (D 18), in a context directly related to satipatthana, “external” explicitly refers to the body, the feelings, the mind and the dharmas of others.⁷¹ Analayo notes that this passage is very significant “since it is the only discourse to provide additional information on the nature of ‘external’ satipatthana.” (2003:99)

⁶⁷ Here *atth'issa* = *atthi assa*, where *assa* is 3rd sg m of *ayaṃ*, usu tr as “this” (pointing to a near object), or equivalent of “that” in English when the object is out of one’s reach.

⁶⁸ The syntax here is a bit tricky: lit “Here when a pleasant is felt, thus, ‘I feel a pleasant feeling,’ the monk is aware [knows].”

⁶⁹ *Ajjhata, bahiddhā kāye ti kālena attano kāye, kālena parassa kāye. Paṭhama, nayena hi attano kāye kāya, - pariggaho vutto, dutiya, nayena parassa kāye, tatiya, nayena kālena attano kālena parassa kāye. Ajjhata, bahiddhā pana ghaṭit'ārammaṇaṃ nāma n'atthi. Paṅṇa, kammaṭṭhānassa pana aparāparaṃ sañcaraṇa, kālo ettha kathito.* (VbhA 219)

⁷⁰ M 104.7-11/2:246 = SD 62.4.

⁷¹ D 18.26/2:216 = SD 62.3.

The Discourse on the Monk Who Followed Around (S 47.3/5:142-144)

1 At one time, the Blessed One was staying in Anātha,piṇḍika's Park in Jeta's Grove near Sāvathī.

A determined monk

2 Then a certain monk approached the Blessed One, saluted him and sat down at one side. Seated thus at one side, the monk said this to the Blessed One:

3a “Bhante, it would be good if the Blessed One teach me the Dharma in brief, having heard which [143] I might dwell alone, aloof (from society), diligent, exertive, and resolute.”

“This is just how some hollow persons here request of me, but when the Dharma has been spoken to them, *they still think they should follow me around.*”⁷²

3b “Bhante, let the Blessed One teach me the Dharma in brief! Let the Sugata [well-gone] teach me the Dharma in brief! Surely I would understand the Blessed One's word. Surely I would be an heir of the Blessed One's word.”

3c “In that case, bhikshu, **purify the very beginning of wholesome states.**

And what is the very beginning of wholesome states?

It is moral virtue that is well purified, and view that is straight.⁷³

Then, bhikshu, when your moral virtue is well purified, and your view is straight, depending on that moral virtue, based on that moral virtue, **cultivate the four focusses of mindfulness [satipatthanas] in a threefold manner.**

What are the four?

The four satipatthanas

4a OBSERVING THE BODY. Here, bhikshu, dwell⁷⁴ exertive, clearly aware, mindful, **observing [watching] the body in the body,**⁷⁵ internally,⁷⁶ removing⁷⁷ covetousness and displeasure⁷⁸ in the world.⁷⁹

Dwell exertive, clearly aware, mindful, observing [watching] the body in the body, *externally,*⁸⁰ removing covetousness and displeasure in the world.

⁷² Be Ee Se *Evam eva panidh'ekacce* [Se *ekacco*] *mogha, purisā mañ c'eva* [Ce *mam eva*] *ajjhesanti* [Ce *ajjhāpane*], *dhamme ca bhāsīte* [Ce *bhāsīto*] *mam eva anubandhitabbaṃ maññantī ti*. Comy: It is said that the monk, after asking the Buddha for a meditation subject, simply wandered about, and did not devote himself to solitude. Thus, the Buddha said this to restrain [censure] him (SA 3:199). My preference is for pl reading *ekacce*, which suggests that the Buddha is informing the monk how some have not seriously taken to meditation practice. The sg *ekacco* would suggest that the Buddha is specifically rebuking the monk.

⁷³ “View that is straight,” *diṭṭhi ca ujukā*, ie, the view that we are responsible for our own actions (*kamma-s, -sakatā, diṭṭhi*) (SA 3:199). This entails both acceptance of karma and rebirth. See Intro (2).

⁷⁴ *Ātāpī sampajāno satimā, vineyya loke abhijjhā, domanassaṃ*. Here we find 4 of the 5 spiritual faculties (*pañc'indriya*) in action: see SD 13.1(4.2).

⁷⁵ “Observing the body in the body” (*kāye kāyānupassī*). See SD 13.1(3.4).

⁷⁶ *Ajjhattaṃ*, ie within oneself.

⁷⁷ *Vineyya* can mean “should remove” (as pot, like *vineyya*, Sn 590) or as “having removed” (as ger, like *vina-ivā*, Pm 1:244), and both senses apply in Satipatthāna S. U **Silananda** similarly ends the sentence with “removing covetousness and grief in the world” (*The Four Foundations of Mindfulness*, 1990:177); also 1990:22-25. See SD 13.1(4.2c).

⁷⁸ “Covetousness and displeasure,” *abhijjhā, domanassaṃ*, alt trs: “desire and discontent,” “desiring and disliking,” or “longing and loathing.” Walshe (1995:335 & n632) renders it as “hankering and fretting [for the world].” See SD 13.1(4.2).

⁷⁹ “World” (*loka*). See SD 13.1(4.2d).

Dwell exertive, clearly aware, mindful, observing the body in the body, *internally and externally*,⁸¹ removing covetousness and displeasure in the world.

4b OBSERVING FEELINGS. Here, bhikshu, dwell exertive, clearly aware, mindful, **observing feelings in the feelings**, *internally*, removing covetousness and displeasure in the world.

Dwell exertive, clearly aware, mindful, observing [watching] feelings in the feelings, *externally*,⁸² removing covetousness and displeasure in the world.

Dwell exertive, clearly aware, mindful, observing [watching] feelings in the feelings, *internally and externally*, removing covetousness and displeasure in the world.

4c OBSERVING THE MIND. Here, bhikshu, dwell exertive, clearly aware, mindful, **observing the mind in the mind**, *internally*, removing covetousness and displeasure in the world.

Dwell exertive, clearly aware, mindful, observing [watching] the mind in the mind, *externally*, removing covetousness and displeasure in the world.

Dwell exertive, clearly aware, mindful, observing the mind in the mind, *internally and externally*, removing covetousness and displeasure in the world.

4d OBSERVING DHARMAS. Here, bhikshu, dwell exertive, clearly aware, mindful, **observing dharmas [phenomena] in the dharmas**, *internally*, removing covetousness and displeasure in the world.

Dwell exertive, clearly aware, mindful, observing [watching] dharmas in the dharmas, *externally*, removing covetousness and displeasure in the world.

Dwell exertive, clearly aware, mindful, observing dharmas in the dharmas, *internally and externally*, removing covetousness and displeasure in the world.

Benefits of the practice

5 Bhikshu, when, depending on that moral virtue, based on that moral virtue, you cultivate the four focusses of mindfulness [satipatthanas] in a threefold manner thus, then, the night or day will come when you can be certain of growth in the wholesome states, not decline.

6 ⁸³Then that monk, delighted, rejoiced in the Blessed One's word, **[144]** rose from his seat and, after paying homage to the Blessed One, keeping him on his right, departed.

7 Then, that monk, not long after he was ordained, dwelling alone, aloof, diligent, exertive, and resolute, having right here and now realized it for himself through direct knowledge, attaining and dwelled in that supreme goal of the holy life, for the sake of which sons of family rightly go forth from the household life into homelessness.

He directly knew: "Birth is destroyed, the holy life has been lived, done what had to be done, there is no more of this state of being."⁸⁴

8 And that certain monk became one of the arhats.

— evaṃ —

080419; 080504; 081128; 091203

⁸⁰ *Bahiddhā*, ie in another.

⁸¹ See Intro (3).

⁸² Comy is silent here, but see Intro (3).

⁸³ From here right to the end, very similar to the closing of **Poṭṭhapāda S** (D 9.56b/1:203) = SD 7.14.

⁸⁴ On this para and the next (the attainment of arhathood), see **Poṭṭhapāda S** (D 9.56b/1:203) n = SD 7.14.