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Kuṇḍaliya Sutta

The Discourse to Kuṇḍaliya | S 46.6/5:73-75

Ee **Kuṇḍali Sutta** The Discourse to Kuṇḍali

Theme: The Buddha's teaching leads to spiritual liberation

Translated by Piya Tan ©2006, 2010

1 Paribbājaka

1.1 THE WANDERERS AND THEIR ORIGINS. The key figure in the **Kuṇḍaliya** or **Kuṇḍali Sutta** (S 46.6), Kuṇḍaliya (or Kuṇḍali),¹ is a “wanderer” (*paribbājaka*). In Sanskrit, the term is *parivrājaka*, derived from *pari-* (meaning “all around, fully”) and √VRAJ, “to proceed, go forth.”² The term is also rendered as “wandering ascetic, wandering mendicant.”³ There are also female wanderers, known as *paribbājikā*.⁴ Neither term however is applied to the Buddhists.

Wanderers form a group of itinerant ascetics who have renounced the world (*pabbajita*), are mostly celibate (*brahma,carī*), live on alms (*bhikkhā*), keep the moon-day observances or “Sabbath” (*uposatha*), and observe the rains retreat (*vass'āvāsa*). In other words, in terms of external practice, they are generally indistinguishable from the Buddha or the early Buddhist monastics.

Sukumar Dutt suggests the possibility that while the Aryan invaders had systematized their religion by means of their brahmins (priests), and set up clan-centered learning centres like those in Takka, silā (Skt Takṣaśilā),⁵ the indigenous people lacked any localized centres. It is possible that the *paribbājaka* communities with their various “groups” (*gaṇa*) and doctrines served as repositories of learning (1924:67-70).

The wanderers probably have existed since the times of the Indus Valley civilization (3300-1900 BCE), when they were mostly teachers and practitioners of indigenous traditions and lore.⁶ In the Buddha's time (600-500 BCE), with the rise of urbanization, the wanderers tend to congregate or visit places where they can find an audience and material support. The suttas even mention “wanderers' parks” (*paribbājak'ārāma*) built by prominent people specially for the use of the wanderers.⁷

1.2 TYPES OF WANDERERS. By the Buddha's time, we see *paribbājaka* used as one of the generic terms for the “reformed” or unorthodox (Skt *nāstika*) religionists and teachers who reject the brahminical orthodoxy (Skt *astika*), that is, those who affirm the Vedas.⁸ **The Nānā Tittiya Sutta 1** (U 6.4), for example, describes the reformist milieu as comprising of “numerous recluses and brahmins, of various sects, and wanderers...of various views, various persuasions, various inclinations, relying on the diverse support for such views.”⁹

¹ *Kuṇḍali* has 2 meanings: (1) one who wears ear-rings (or an ear-ring) (S 4:343; J 5:136, 6:478), cf Mattha~ (DhA 1:25; PvA 2.5); (2) contorted, distorted, twisted (*kuṇḍali, kata*, Pv 2.9.27, PvA 123). But see PED: kuṇalin.

² J Muir, [JRAS 2 1866:321](#); C Lassen, *Indische Alterthumskunde*, [German 1847] 1867 2:114, 277, 468; T W Rhys Davids & H Oldenberg, *Vinaya Texts*, 1885 1:41 n1.

³ V 1:342, 4:285; D 1:157, 3:1 f, 53 f, 130 f; M 1:64, 84; S 1:78, 2:22, 119, 3:257 f, 4:230, 251 f; A 1:115, 157, 185, 215, 2:29 f, 176, 4:35 f, 338, 378, 5:48 f; Sn 537, 553; J 1:85; U 14, 65; DA 1:35; PvA 31.

⁴ V 4:285; M 1:305; S 3:238 f; U 13, 43 f.

⁵ Modern Taxila, a city and home to an archaeological site located about 32 km (20 mi) NW of Islamabad and Rawalpindi in Pakistan. The ruins include those of the Graeco-Bactrian Buddhist “great state” (*mahā, janapada*) of Gāndhāra, located on the northern trunk road (*uttara, patha*), today in northern Afghanistan and eastern Pakistan.

⁶ See D J Kalupahana 1976:3 f; Chakravarti 1987:36 f.

⁷ Bhaggava, gotta's wanderers' park (D 24.1/3:1), queen Udumbarika's wanderers' park (D 25.1/3:36). Elsewhere more commonly called “a park of the outside sectarian wanderers” (*añña, titthiyā paribbājakānam ārāmo*) (M 13.2/-1:84; S 12.24/2:33, 46.52/5:107-109, 46.54/5:115, 117; A 4.185/2:176, 7.39/4:35, 7.40/4:37 f, 9.12/4:378 f, 10.27/-5:48 f, 10.93/5:185, 10.94/5:189).

⁸ On the Vedas, see **Te, vijja S** (D 13) @ SD 1.8 (2).

⁹ *Sambahulā nānā, titthiyā samaṇa, brāhmaṇā paribbājkā... nānā, diṭṭhikā nānā, khantikā nanā, rucikā nānā, diṭṭhī, -nissaya, nissitā* (U 6.4/66 f) = SD 65.14.

Of special significance is the phrase, *nānā,titthiyā samaṇa,brāhmaṇā paribbājkā*. The first term, *nānā titthiya* (“the various sectarians”) is a common Buddhist generic term for non-Buddhist religionists.¹⁰ The term *samaṇa* or “recluse” generally refers to all religious renunciants who reject the Vedas and brahminical authority.¹¹ The Buddha, for example, is often referred to as “the recluse Gotama” (*samaṇa gotama*).¹²

From the suttas, we say that the non-brahminical religious faction comprises of three main communities, that is, the recluses (*samaṇa*), the naked ascetics (*ājīvika*)¹³ and wanderers (*paribbājaka*). The Jains and the Buddhists are classed as “recluses.” The second group, the naked ascetics, founded and led by Makkhali Gosāla, are usually called *ājīvikas* so as not to confuse them with the regular “naked ascetics” or *acela(ka)*.¹⁴ The other non-brahminical or anti-brahminical renunciants are generally classed as “wanderers.”

However, in the dvandva *samaṇa,brāhmaṇa*, the word *samaṇa* or “recluses” generally refers to all non-brahminical renunciants. Despite such externalised classifications of religious people, the Buddha often declares the importance of internal purity. For example, he defines a *samaṇa* as “one who has overcome all evil” (*samitattā hi pāpānaṃ | samaṇo ti pavuccati*, Dh 265). Furthermore, the whole closing chapter 26 of the Dhammapada centres around the idea that one is not a brahmin by birth, nor by status, nor by appearances, nor by ritual purity, but through inner purity (Dh 383-423).¹⁵

The Buddha often uses the words *bhikkhu* to refer to his monks, and *bhikkhunī* to his nuns. As a community, the Buddhist sangha is unique in terms of its ecumenism. Those who join the Buddhist order leave behind their narrow biological family for a broader spiritual family with the Buddha as the “father,” so that they are called *sākyaputta samaṇa*, as distinct from the other recluses and wanderers. This ecumenical and spiritual fellowship (*sāmaggī*) of the Buddhist sangha (monastic community) is never found in any of the other religious (or non-religious) groups, except perhaps in the *gaṇa,sangha* or republican tribe to which the Buddha belonged before his renunciation.¹⁶

1.3 FAMOUS WANDERERS. As their name clearly suggests, the wanderers, both male and female, often travel all over India, especially the central Gangetic plain, except during the three months of rains. They engage others in debates over a wide range of topics. As a rule, those who lose such debates would concede themselves to be pupils of the victors. The bases of such views have been summarized in **the Brahmaṅgala Sutta** (D 1).¹⁷

Amongst the most infamous of the wanderers, in terms of their views, are “the six teachers” (*cha satthā*) or ford-makers (*tittha,kāra*), mentioned in **the Kutūhala,sālā Sutta** (S 44.9).¹⁸ Their views are mentioned in some detail at the opening of **the Sāmañña,phala Sutta** (D 2).¹⁹ In brief, the six teachers and their views are as follows:

(1) Pūraṇa Kassapa	antinomian ethics, amoralism, non-action,
(2) Makkhali Gosāla	fatalism, determinism, denial of causality,
(3) Nigaṇṭha Nāta,putta	fourfold restraint, liberation through self-mortification,
(4) Saṅjaya Belaṭṭhi,putta	agnosticism, skepticism, evasion,
(5) Pakudha Kaccāyana	atomism (forerunner of Vaiśeṣika philosophy),
(6) Ajita Kesa,kambalī	materialism, annihilationism.

¹⁰ See eg **Cūḷa Sīha,nāda S** (M 11/1:63-68) = SD 49.2.

¹¹ V 1:12, 2:110; D 1:13; It 58, 60; Sn p90.

¹² V 1:8, 350; D 1:4, 87; Sn p91, 99.

¹³ On *ājīvika*, see **Cha-ḷ-ā bhijāti S** (A 6.57) @ SD 23.5.

¹⁴ **Acela Kassapa S 1** (S 12.17) @ SD 18.5 (1.1) n.

¹⁵ Furthermore, in **Cūḷa Sīha,nāda S** (M 11), the Buddha shows how the early Buddhists are different from the outside sectarians, at least in terms of training (M 11/1:63-68) = SD 49.2.

¹⁶ See Chakravarti 1987:31.

¹⁷ D 1/1:1-46 = SD 25.

¹⁸ On the 6 teachers, see **Kutūhala Sālā S** (S 44.9) @ SD 23.15 (2).

¹⁹ D 2.16-32/1:52-59 = SD 8.10.

Two of the most notable wanderers who converted to the Buddha’s teaching are Sariputta and Moggallāna, erstwhile pupils of Sañjaya Belaṭṭhi,putta.²⁰

2 The Buddha’s teaching to Kuṇḍaliya

<u>The three trainings</u>	<u>Dependent ending</u>
moral virtue	sense-restraint [§§7b, 14] ↓ the 3 kinds of good conduct [§§7a, 15]
mental concentration	↓ the 4 focusses of mindfulness [§§6, 16] ↓ the 7 awakening-factors [§§5,17[
wisdom	↓ true knowledge and liberation [§§4, 18]

Table 2. Summary of teachings (dependent arising)

2.1 DEPENDENT ARISING: REVERSE AND FORWARD. In the Pali Tipiṭaka, the wanderer Kuṇḍaliya appears only in **the Kuṇḍaliya Sutta** (S 46.6). By his own admission, Kuṇḍaliya is a typical wanderer, “one who lives near a park and frequents assemblies” (*ārāma,nissayī paris ’āvacara*) [§3], and whose daily routine is attending the debates and discussions that take place in the parks or gardens. Kuṇḍaliya’s statement is significant in that it shows him to be an independent wanderer [1.2].

No mention is made of what teaching or learning he has, except that he does not seem to have benefited from the numerous assemblies he has attended where “some recluses or brahmins engaged in talk only for freeing themselves in a debate [of combatting criticism] and for the benefit of finding faults (with others)” [§3].

The Buddha’s teaching begins immediately after Kuṇḍaliya asks the key question: “But what benefit does master Gotama live for?” The Buddha replies that the benefit of his teaching is “the fruit of true knowledge and liberation” (*vijjā,vimutti,phala*) [§3]. In more familiar terms, this obviously refers to “the purification of knowledge and vision” (*ñāṇa,dassana,visuddhi*), that is, knowledge of the four supramundane path, or the attainment of sainthood.²¹

The Buddha then briefly lists the stages of working towards the path in a reverse cycle, that is, beginning with the states that conduce to the attainment of true knowledge and liberation. This is the seven awakening-factors, which are in turn brought about by the four focuses of mindfulness. This is brought about by the three kinds of good conduct, which are in turn brought about by sense-restraint. [§§4-7]

The cycle then switches into the forward mode. In some detail, the Buddha explains how sense-restraint fulfills the three kinds of good conduct [§§7b-14]; how this then brings about the four focuses of mindfulness [§15]; how this in turn brings about the seven awakening-factors [§16], and finally how this leads to true knowledge and liberation [§17].

2.2 KUṆḌALIYA’S CONVERSION. Kuṇḍaliya must surely have heard a lot of argumentation about religious truths and spiritual awakening; but is surely the first time he hears it put so succinctly, yet so clearly. Having had earfuls of what is not the truth, he finally awakens to the truth, and understandably goes for refuge in the three jewels [§18].

²⁰ On their conversion, see V 1:40; M 3:238; J 1:85.

²¹ See **Ratha Vinīta S** (M 24/1:145-151) & SD 28.3 (1).

2.3 RELATED SUTTAS. The sequences of practices given in the Kuṇḍaliya Sutta are both abridged and brief, but quite sufficient for the benefit of Kuṇḍaliya [2.3]. The sequences are explained in more detail in **the (Āhāra) Avijjā Sutta** (A 10.61) and **the (Āhāra) Taṇhā Sutta** (A 10.62).²²

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The Discourse to Kuṇḍaliya

S 46.6/5:73-75

Kundaliya loves attending public debates

1 At one time, the Blessed One was staying in the deer park in Añjana grove²³ near Sāketa.

2 Then the wanderer Kuṇḍaliya approached the Blessed One, and exchanged greetings with him. When the friendly greetings and cordial exchange were done, he sat down at one side. Sitting thus at one side, the wanderer Kuṇḍaliya said this to the Blessed One:

3 “I am, master Gotama, one who lives near a park and frequents assemblies.²⁴ Having taken my breakfast, after my meal, this is my routine: I move around from park to park, from garden to garden.

There I see some recluses or brahmins engaged in talk only for freeing themselves in a debate [of combatting criticism] and for the benefit of finding faults (with others).²⁵

But what benefit does master Gotama live for?”

“The Tathagata, Kuṇḍaliya, lives for **the benefit of the fruit of true knowledge and liberation.**”²⁶

The stages of training

4 “But, master Gotama, what states when cultivated, when developed, fulfill true knowledge and liberation?”

“The seven awakening-factors,²⁷ Kuṇḍaliya, when cultivated, when developed, fulfill true knowledge and liberation.”

5 “But, master Gotama, what states when cultivated, when developed, fulfill the seven awakening-factors?”

“The four focuses of mindfulness,²⁸ Kuṇḍaliya, when cultivated, when developed, fulfill the seven awakening-factors.”

²² Respectively, A 10.61/3:113-116 = SD 31.10 & A 10.62/3:116-119 = SD 21.11.

²³ *Añjana, vana* (S 1:54,9, 5:73,2; A 4:427,26; J 1:308,25 = DhA 3:317,11; SnA 531,16; ThīA 137,7), given as a split cpd, *añjanam vanam* at Tha55, the name of a garden (*uyyāna*, J 3:272). *Añjana* (Ee *añcana*) means (adj) “dark, black,” esp as *añjana, vanṇa*, said of hair (J 1:138,1), of a bull (J 1:194,10); name of an elephant Añjana, vasabha (J 2:369,17* = DhA 4:89,2*); (n) collyrium, as in ~, *sadisa*, like collyrium (J 5:207,4*).

²⁴ *Aham asmi, bho gotama, ārāma, nissayī* paris’āvacarō.* *Be *ārāma, nissayī*, Ce Ee ~, *nisādi*, Se ~*niyādi*.

²⁵ *So tattha passāmi eke samaṇa, brāhmaṇe iti, vāda-p, pamokkh’ānisamsāñ c’eva katham kathente upārambh’-ānisamsāñ ca.* Similarly, in **Alagaddūpama S** (M 22), the Buddha warns that there are those who learn the Dharma “only for the benefit of finding faults (with others) and for freeing themselves in a debate [of combatting criticism]” (*te upārambh’ānisamsā c’eva dhammaṃ pariyāpuṇanti iti, vāda-p, pamokkh’ānisamsā ca*) (M 22.10a/1:133) = SD 3.13 (with comy). Cf **Viggāhika Kathā S** (S 56.9.2/5:419) = SD 65.13 & **Viggāhika Kathā S** (S 56.9.2/5:419) = SD 65.13.

²⁶ *Vijjā, vimutti, phal’ānisamsa kho, kuṇḍaliya, tathāgato viharatī ti.* Bodhi tr *-phal’ānisamsa* as a dvandva (“the benefit and fruit”), but this is problematic. Firstly, the phrase *vijjā, vimutti, phal’ānisamsa* seems to occur only here. Secondly, elsewhere these seems to be only few occurrences of *vijjā, vimutti, phala* in the suttas, where it is suffixed with *sacchikiriyā* (“for the realization of”) (S 5:27, 93×4, 95×4, 97×4, 126×4; A 1:43×2, 23×2). Thirdly, the phrase is surely connected with the key-word (*ānisamsa*) in Kuṇḍaliya’s question. See S:B 1575 & 1904 n68.

²⁷ *Satta bojjhaṅga:* see **(Bojjhaṅga) Sila S** (S 46.3/5:67-70) = SD 10.15.

6 “But, master Gotama, what states when cultivated, when developed, fulfill the four focuses of mindfulness?”

“The three kinds of good conduct,²⁹ Kuṇḍaliya, when cultivated, when developed, fulfill the four focusses of mindfulness.”

7a “But, master Gotama, what states when cultivated, when developed, fulfill the three kinds of good conduct?” [74]

“Sense-restraint,³⁰ Kuṇḍaliya, when cultivated, when developed, fulfill the three kinds of good conduct.

Cultivating sense-restraint

7b And how, Kuṇḍaliya, is **sense-restraint** cultivated and developed so that it fulfills *the three kinds of good conduct*?

8 (1) Here, Kuṇḍaliya, a monk, having seen *an agreeable form* with the eye, does not covet it, nor is excited by it, nor breeds lust for it. And his body is steady, his mind is steady, inwardly well-composed and well liberated.³¹

And even after having *seen a disagreeable form* with the eye, he is not displeased, nor daunted, his mind is without any footing, his heart uncrushed, his mind free from ill will.³² And his body is steady, his mind is steady, inwardly well-composed and well liberated.³³

9 (2) Furthermore, Kuṇḍaliya, a monk, having *heard an agreeable sound* with the ear, does not covet it, nor is excited by it, nor breeds lust for it. And his body is steady, his mind is steady, inwardly well-composed and well liberated.

And even after having *heard a disagreeable sound* with the ear, he is not displeased, nor daunted, his mind is without any footing, his heart uncrushed, his mind free from ill will. And his body is steady, his mind is steady, inwardly well-composed and well liberated.

10 (3) Having *smelt an agreeable smell* with the nose, he does not covet it, nor is excited by it, nor breeds lust for it. And his body is steady, his mind is steady, inwardly well-composed and well liberated.

And even after having *smelt a disagreeable smell* with the nose, he is not displeased, nor daunted, his mind is without any footing, his heart uncrushed, his mind free from ill will. And his body is steady, his mind is steady, inwardly well-composed and well liberated.

11 (4) Having *tasted an agreeable taste* with the tongue, he does not covet it, nor is excited by it, nor breeds lust for it. And his body is steady, his mind is steady, inwardly well-composed and well liberated.

And even after having *tasted a disagreeable taste* with the tongue, he is not displeased, nor daunted, his mind is without any footing, his heart uncrushed, his mind free from ill will. And his body is steady, his mind is steady, inwardly well-composed and well liberated.

12 (5) Having *felt an agreeable touch* with the body, he does not covet it, nor is excited by it, nor breeds lust for it. And his body is steady, his mind is steady, inwardly well-composed and well liberated.

²⁸ *Catu satipaṭṭhāna*: see **Satipaṭṭhāna S** (M 10/1:55-63) @ SD 13.

²⁹ “Three kinds of good conduct” (*ti sucarita*), ie 3 of the body (abstaining from killing, stealing, and sexual misconduct), 4 of speech (abstaining from false speech, divisive speech, harsh speech, and idle chatter), and 3 of mind (abstaining from covetousness, ill will, and wrong views); also called the 10 wholesome courses of karma (*dasa kusala kamma, patha*): see **Saṅcetanika S 1** (A 10.206/5:292-297) = SD 3.9.

³⁰ *Indriya, saṃvara*: see **Nimitta & anuvyañjana** = SD 19.14.

³¹ *Idha, kuṇḍaliya, bhikkhu cakkhunā rūpaṃ disvā manāpaṃ nābhijjhati nābhihamsati, na rāgaṃ janeti. Tassa ṭhito ca kāyo hoti, ṭhitam cittaṃ ajjhataṃ susaṅghitaṃ suvimuttaṃ.*

³² *Cakkhunā kho paṇ'eva rūpaṃ disvā amanāpaṃ na maṅku hoti appatiṭṭhita, citto adīna, mānaso avyāpanna, cetaso.*

³³ *Idha, kuṇḍaliya, bhikkhu cakkhunā rūpaṃ disvā manāpaṃ nābhijjhati nābhihamsati, na rāgaṃ janeti. Tassa ṭhito ca kāyo hoti, ṭhitam cittaṃ ajjhataṃ susaṅghitaṃ suvimuttaṃ.*

And even after having *felt a disagreeable touch* with the body, he is not displeased, nor daunted, his mind is without any footing, his heart uncrushed, his mind free from ill will. And his body is steady, his mind is steady, inwardly well-composed and well liberated.

13 (6) Having *cognized an agreeable mind-object* with the mind, he does not covet it, nor is excited by it, nor breeds lust for it. And his body is steady, his mind is steady, inwardly well-composed and well liberated.

And even after having *cognized a disagreeable mind-object* with the mind, he is not displeased, nor daunted, his mind is without any footing, his heart uncrushed, his mind free from ill will. And his body is steady, his mind is steady, inwardly well-composed and well liberated.

The fulfillment of sense-restraint

14 When, Kuṇḍaliya, having seen *agreeable or disagreeable forms* with the eye, a monk's body is steady, his mind is steady, inwardly well-composed and well liberated;

having heard *agreeable or disagreeable sounds* with the ear, a monk's body is steady, his mind is steady, inwardly well-composed and well liberated;

having smelt *agreeable or disagreeable smells* with the nose, a monk's body is steady, his mind is steady, inwardly well-composed and well liberated;

having tasted *agreeable or disagreeable tastes* with the tongue, a monk's body is steady, his mind is steady, inwardly well-composed and well liberated;

having felt *agreeable or disagreeable touches* with the body, a monk's body is steady, his mind is steady, inwardly well-composed and well liberated;

having cognized *agreeable or disagreeable mind-objects* with the mind, a monk's body is steady, his mind is steady, inwardly well-composed and [75] well liberated;

then Kuṇḍaliya, sense-restraint has been cultivated and developed so that it fulfills the three kinds of good conduct.

Cultivating the three kinds of good conduct

15 And how, Kuṇḍaliya, are **the three kinds of good conduct** cultivated and developed so that it fulfills *the focuses of mindfulness*?

Here, Kuṇḍaliya, a monk,

having abandoned bad bodily conduct, cultivates good bodily conduct,

having abandoned bad verbal conduct, cultivates good verbal conduct,

having abandoned bad mental conduct, cultivates good mental conduct.

Thus, Kuṇḍaliya, are the three kinds of good conduct cultivated and developed so that it fulfills the four focusses of mindfulness.

Cultivating the four focuses of mindfulness

16 And how, Kuṇḍaliya, are **the four focusses of mindfulness** cultivated and developed so that it fulfills *the seven awakening-factors*?

Here, Kuṇḍaliya,

a monk³⁴ dwells³⁵ exertive, clearly aware, mindful, observing [watching] the body in the body,³⁶ removing³⁷ covetousness and displeasure³⁸ in the world;³⁹

³⁴ Here "a monk" (*bhikkhu*) may refer to either an ordained monastic or anyone who is meditating (here, doing satipaṭṭhana) (DA 3:756; MA 1:241; VbhA 216 f; cf SnA 251). See SD 13.1(3.1a).

³⁵ *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).

³⁶ "Observing the body in the body" (*kāye kāyānupassī*). See SD 13.1(3.4).

³⁷ *Vineyya* can mean "should remove" (as pot, like *vineyya*, Sn 590) or as "having removed" (as ger, like *vinaitvā*, Pm 1:244), and both senses apply in Satipaṭṭhāna S. U Silananda similarly ends the sentence with "removing

- a monk dwells exertive, clearly aware, mindful, observing feelings in the feelings,
removing covetousness and displeasure in the world;
a monk dwells exertive, clearly aware, mindful, observing the mind in the mind,
removing covetousness and displeasure in the world;
a monk dwells exertive, clearly aware, mindful, observing dharmas in the dharmas,
removing covetousness and displeasure in the world.

Thus, Kuṇḍaliya, are the four focusses of mindfulness cultivated and developed so that it fulfills the seven awakening-factors.

Cultivating the seven awakening-factors for liberation

17 And how, Kuṇḍaliya, are **the seven awakening-factors** cultivated and developed so that it fulfills *true knowledge and liberation*?⁴⁰

Here, Kuṇḍaliya,

- (1) a monk cultivates the awakening-factor of mindfulness that is founded on *solitude*,⁴¹
dependent on fading away (of lust),⁴² dependent on cessation (of suffering),⁴³ ripening in letting go (of defilements).⁴⁴
- (2) He cultivates the awakening-factor of dharma-investigation that is dependent on *solitude*,
dependent on fading away (of lust), dependent on cessation (of suffering), ripening in letting go (of defilements).
- (3) He cultivates the awakening-factor of effort that is dependent on *solitude*,
dependent on fading away (of lust), dependent on cessation (of suffering), ripening in letting go (of defilements).
- (4) He cultivates the awakening-factor of joy that is dependent on *solitude*,
dependent on fading away (of lust), dependent on cessation (of suffering), ripening in letting go (of defilements).
- (5) He cultivates the awakening-factor of tranquillity that is dependent on *solitude*,
dependent on fading away (of lust), dependent on cessation (of suffering), ripening in letting go (of defilements).
- (6) He cultivates the awakening-factor of concentration that is dependent on *solitude*,

covetousness and grief in the world” (*The Four Foundations of Mindfulness*, 1990:177); also 1990:22-25. See SD 13.1(4.2c) above.

³⁸ “Covetousness and displeasure,” *abhijjhā,domanassā*, alt trs: “desire and discontent,” “desiring and disliking,” or “longing and loathing.” Walshe (D:W 1995:335 & n632) renders it as “hankering and fretting [for the world].” See SD 13.1(4.2).

³⁹ “World” (*loka*). See SD 13,1(4.2d).

⁴⁰ This closing section (M 118.41-44/3:88) is a pericope = **Ānanda S 1** (S 54.13-14/5:333) = **Ānanda S 2** (S 54.14/5:335).

⁴¹ Here “solitude” (*viveka*) (or seclusion) has special reference to the overcoming of the 5 mental hindrances (*pañca nīvaraṇā*). This whole phrase, beginning with “dependent on solitude”—*viveka,nissitaṃ virāga,nissitaṃ nirodha,nissitaṃ vossagga,nissitaṃ vossagga,pariṇāmiṃ dhamma,vicaya,sambojjhaṅgaṃ*—is called **the viveka,-nissita formula**. See Gethin 2003:162-168. According to **Paṭisambhidā,magga**, there are 5 kinds of “solitude” (*viveka*), ie overcoming of the hindrances: (1) solitude through suppression (*vikkhambhana viveka*); (2) solitude through the substitution of opposite or displacement by opposites (*tad-aṅga viveka*); (3) solitude through cutting off (*samuccheda viveka*); (4) solitude through tranquillization (*paṭipassaddhi viveka*); and (5) solitude through escape (*nissaraṇa viveka*) (Pm 1:27, 2:219-224; Vism 13.12/410, 22.110/693). See also **Satipaṭṭhāna Ss** = SD 13.1(4.2c).

⁴² **Virāga**, also tr as “dispassion.”

⁴³ **Nirodha**, ie, “cessation of suffering.”

⁴⁴ MA says that there are 2 kinds of letting go or relinquishment (of suffering) (*vossagga*): “giving up” (*pariccāga*), ie the abandonment of defilements, and “entering into” (*pakkhandana*), ie culminating in nirvana. **Gethin** notes that this phrase is not unique to the 7 *bojjhaṅgā*, but is also found in connection with the factors of the noble eightfold path, the *indriyā* and *balā* (2001:162 f). This formula shows that that each *bojjhaṅga* is to be developed successively “as dependent on seclusion, fading away (of lust) [dispassion], and cessation” (Gethin 2001:166).

dependent on fading away (of lust), dependent on cessation (of suffering), ripening in letting go (of defilements).

- (7) He cultivates the awakening-factor of equanimity that is dependent on *solitude*, dependent on fading away (of lust), dependent on cessation (of suffering), ripening in letting go (of defilements).⁴⁵

Thus, Kuṇḍaliya, are the seven awakening-factors cultivated and developed so that it fulfills true knowledge and liberation.

Kindaliya goes for refuge

18 When this was spoken, the wanderer Kuṇḍaliya said this to the Blessed One:

“Excellent, Master Gotama! Excellent! Master Gotama! Just as if, master Gotama, 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 master Gotama.

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

— evaṃ —

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101118; 101123; 110318; 110616a; 110720; 110803a; 110905a

⁴⁵ (Nīvaraṇa) Saṅgārava S (S 46.55) has a similar refrain—“When cultivated and often developed they lead to the realization of the fruit of true knowledge and liberation” (*bhāvitā bahulī, katā vijjā, vimutti, phala, sacchikiriya samvattanti*)—which actually fits the context here although it briefer. This is a well known stock: **D** 33.1.11(10)/3:226; **M** 2/1:11, 77/2:12, **118**/3:88, **146**/3:275, 277; **S** 1:88, 4:365 f; **S** 5:2, 4, 11, 30, 31, 33 f, 36, 38-40, 42 f, 45-52, 54-56, 58, 61, 63 f, 72, 75 f, 78 f, 83, 86-88, 91, 101 f, 119 f, 128-131, 133 f, 137, 239, 241, 249, 251, 312 f, 333, 340; **A** 1:153, 2:16, 3:390; **Pm** 219 f, 223.