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(Brahma,vihāra) Subha Sutta

The Discourse to Subha (on the Divine Abodes) | M 99/2:196-209

Theme: Godliness is within us

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1 The Sutta text**1.1 SUTTA SUMMARY AND COMMENTARY**

1.1.1 Subha wants to visit an arhat. The **(Brahma,vihāra) Subha Sutta** records a dialogue between the Buddha and Subha Todeyya,putta, a young brahmin student (*māṇava*). Subha declares that lay people (since they are economically engaged) are “productive” while renunciants are not. He also thinks that it is impossible for recluses or brahmins to attain spiritual states or excellence in knowledge and vision, worthy of the noble ones. In due course, the Buddha convinces him otherwise, and teaches him the four divine abodes, of which he approves. The Sutta is also a good introduction to the nature of “analytical thinking” (*vibhajja,vāda*) [1.3].

[§2.1] The Sutta opens with the brahmin youth Subha Todeyya,putta [3] staying in a certain house-lord’s house in Sāvattḥī. [§2.2] Aware that Sāvattḥī is full of religious pandits¹ and saints, he inquires about them. He is recommended to see the Buddha [§2.3], and does so [§3]. Evidently, this is his first encounter with the Buddha.

1.1.2 True practice leads to true Dharma. [§4.1] Subha tells the Buddha that householders “are accomplished in the right way that is the wholesome dharma,” meaning that renunciants are not keeping to the philosophical tenets (*ñāya*; Skt *nyāya*) of the brahminical code (*dhamma*; Skt *dharma*). [§4.2] The Buddha however tells Subha not to make summary statements without first examining or analyzing the situation.

[§4.3-4.4] The Buddha declares that it is *not* what we do—that is, keeping to the brahminical code—but *how* we do it (that is, the true practice, not the false) that makes the person spiritually successful, that is, “accomplished in the right way that is the wholesome dharma.” The Buddha, in fact, raises the meaning of *dhamma* from its brahminical or conventional sense, universalizing it to *the* Dhamma (or true reality).

1.1.3 Four kinds of work. [§5.1] As the Buddha speaks rather briefly here, Subha either does not understand or rejects what the Buddha has said. He goes on to quote the brahmins again, basically asserting that while the work of a householder or lay-person is productive and profitable, that of a renunciant is not. [§5.2] Again the Buddha reminds Subha not to jump into conclusion without analysis. [§5.3] The works of either a householder or of a renunciant can both *either* succeed or fail, each in its own way.

[§6] Interestingly, the Buddha, reflecting on his own times in a positive way, presents **farming** as “**great**” work—meaning it involves a lot of physical work, bringing *either* great gain or great loss—and **trading** as “**small**” work—involving less work, bringing *either* smaller gain or smaller loss. All this brings about a total of four possible results:

a small enterprise can (1) fail in a small way, or (2) succeed in a big way;

a big enterprise, too, can (3) fail in a small way, or (4) succeed in a big way.

[§7] Similarly, the work of **a householder** (here obviously referring to the brahmins), like that of **farming**, may bring a small loss when it fails or a great gain when it succeeds. The work of **a renunciant**, too, may bring a small loss when it fails or a great gain when it succeeds. The Buddha’s point is that even with *little* “capital,” either the householder or the renunciant, can make *great* gains. It is not a question of *status* but one of *action* that decides the results.² Here, in either case, great gains can be made with proper efforts.³

¹ I use “pandit” as an anglicized form of *paṇḍita*, meaning “wise,” as a generic name for “wise man,” leaving “pundit” for the broader English idiomatic use.

² For a fuller statement on this, see **Vāseṭṭha S** (M 98/2:196) = (Sn 3.9/596-656/115-123) = SD 37.1.

³ See **Bahu,kāra S** (It 4.8 or 4.1.8), where the Buddha declares that both householders and the renunciants need one another (It 4.8/111) = SD 82.8.

1.1.4 The five qualities and the blind men parable. [§8] Subha now turns to a new subject, that of the “**five qualities**” (*pañca,dhamma*)—truth, austerity, celibacy, study and charity—the bases “for the making of merit, the accomplishing of the wholesome” [§9]. The Buddha then asks Subha if any of the brahmins, going right back into their sacred past, who actually has “realized them with direct knowledge.” When Subha answers no, the Buddha then charges that the brahmins are like a file of blind men leading other blind men! [§9.5]

1.1.5 The brahmins lack direct knowledge. [§10] Subha is very upset with the Buddha’s charges, and resorts to an ad hominem (appeal to a personal authority)⁴ argument. He quotes the great brahmin Pokkhara,sāti as declaring that “some recluses and brahmins here” claim to spiritual attainment but their teachings are false. [11] The Buddha retorts by asking Subha whether Pokkhara,sāti is capable of scanning the minds of all the recluses and brahmins to know this, and Subha has to admit that Pokkhara,sāti has no such powers. [§12] The Buddha then declares that Pokkhara,sāti is like someone born blind reality to deny it [§13.1], and this time Subha has to agree.

[§13.2] The Buddha then asks Subha if the great brahmins of the time are to communicate using conventional language, after careful thought, after reflection, and speaking on what is connected with good (or the goal). Subha agrees. [§14] He also agrees with the Buddha that those brahmins, in their teachings, have gone against convention, lack careful thought, without reflection, and on what is unconnected with good.

1.1.6 The brahmins lack of meditation. [§15] By now, the Buddha has already gradually and gently guided Subha into the Dharma, and introduces him to the five mental hindrances, declaring that those great brahmins are obstructed by them, meaning that they do not meditate, and that they are shrouded by sensual desire, ill will, sloth and torpor, restlessness and remorse, and doubt.

[§16] The Buddha then speaks on the five cords of sensual pleasures, claiming that since Pokkhara,sāti is bound by them, it is impossible for him to know or act in terms of spiritual realization.

[§17] At this point, the Buddha feels that Subha is ready to appreciate the idea of *a pleasure that is non-sensual*, that is, dhyanic bliss. Using the parable of the fuelless light, the Buddha asks Subha about a fire or light that “**burns free of any fuel such as grass or wood,**” and Subha replies that such a fire would be “**beautiful and brilliant.**” [§17.2]

The Buddha adds that this is possible through “psychic means” (meaning meditation). This “fuelless light” is a *zest* (*pīti*) that is “other than sensual pleasures, something other than unwholesome states” [§17.5]. The Buddha then describes the first two dhyanas to Subha [§17.6-17.7]. Since zest does not arise beyond that, the Buddha does not mention the last two dhyanas, especially, too, when Subha is so new to the subject.

1.1.7 The five qualities. [§18] Now the Buddha returns to the five qualities (*pañca,dhamma*), first mentioned by Subha [§9.1]. The Buddha then asks Subha which of these five bears the greatest fruit, to which Subha replies, “**charity.**” [§19] However, the Buddha points out, the brahmins often vie one another for the best place and food in the refectory so that negative emotions arise in them. Subha then admits that they should have compassion [§19.6]. The Buddha proposes that this then is the *sixth* quality, to which Subha agrees [§19.8]. Indirectly, the Buddha is suggesting to Subha that the brahminical “five qualities” for merit-making is incomplete, and in fact the most important quality, *compassion*, is missing.

[§20] Building on that understanding, the Buddha then asks Subha whether these five qualities are found more often in householders (the brahmins) or in renunciants (the Buddhists). Subha now admits that the five qualities are often found in renunciants but are rarely seen in householders, and that renunciants are more consistent in moral virtue and spiritual practice.

1.1.8 The divine abodes. [§21] Feeling that Subha is ready for teachings on mind-training, the Buddha then declares that he teaches his own set of the five qualities, which he calls “**support for the mind,**” that is, for the cultivation of lovingkindness. On this familiar note, Subha asks the Buddha about “the path to companionship with Brahmā.” [§22] The Buddha answers that he is totally familiar with it, like a local

⁴ For a list of “common fallacies” in thinking and argumentation, see SD 9 Appendix 2.

villager who knows his villager well. [§23] Subha then requests the Buddha to teach him about it, and the Buddha acquiesces.

[§§24-27] The Buddha then teaches him the four divine abodes, along with the parable of the conch-blower. [§28] Subha is well impressed and goes for refuge.

1.1.9 Subha meets Jāṇussoṇi. [§29] Subha takes his leave. [§30] On his way back, he meets the brahmin Jāṇussoṇi, who asks him about his impression of the Buddha. Subha humbly admits that the Buddha's wisdom is unfathomable, especially mentioning the Buddha's teaching on the "requisites of the mind" [§30.2], which clearly is the Sutta's high point. [§31] Jāṇussoṇi, too, declares his respect and admiration for the Buddha.

This whole section [§30.2] is also found in the conversations between the wanderer Pilotika and the brahmin Jāṇussoṇi in **the Cūḷa Hatthi, padōpama Sutta** (M 27)⁵ and between the brahmins Piṅgiyānī and Kāraṇa, pālī in **the Kāraṇa, pālī Sutta** (A 5.194).⁶ This meeting between Subha and Jāṇussoṇi, however, is not recorded in the Chinese Madhyama Āgama version (MĀ 152 @ T1.666c-670a).

This has led German scholar monk, **Analyo**, to think that it is possible that this episode, which fits the Cūḷa Hatthi, padōpama Sutta (M 27 and its Chinese parallel at MĀ 146 @ T1.656a-658a) better, and that it was "quite possible that during the course of the transmission of the Majjhima-nikāya discourses, Jāṇussoṇi's inquiry, which originally belonged only to the Cūḷahatthipadōpama-sutta, was, perhaps even accidentally, added to the conclusion of the Subha-sutta." (*A Comparative Study of the Majjhima-nikāya*, 2011:579)

However, if we are to accept the Commentary, which says that the brahmin Jāṇussoṇi would make a sunwise (*padakkhiṇa*) tour of the city (Sāvathī) every six months (MA 2:194) [§30n]. Surely, it is not impossible that he meets with the brahmin youth Subha during two of such tours. It could simply mean that the Sutta version that was transmitted into the Chinese Āgama does not record this episode. Either way—whether we accept this meeting as being an integral part of the (Brahma,vihāra) Subha Sutta or not—the fact remains that the main drift of the Sutta is unaffected.

1.2 SUTTA VERSIONS

1.2.1 The protagonist's name and Sutta location. The (Brahma,vihāra) Subha Sutta has a Chinese parallel in the Madhyama Āgama,⁷ which is **MĀ 152** (T1.666c-670a), with the title of "Discourse to Śuka," 鸚鵡經 *Yīngwǔ jīng*,⁸ the name of the brahmin protagonist of several parallels to **the Cūḷa Kamma Vibhaṅga Sutta** (M 135), where we have the name of the brahmin Subha, as in M 99.

Although M 99 and MĀ 152 have a slightly different name (mainly due to Chinese transliteration), they both agree in using the respective brahmin protagonist's names as the title of the discourse. One difference is that while M 99 takes place in Jeta's Grove near Savatthi, MĀ 152 locates it in the Bamboo Grove near Rājagaha.

Peter Skilling has identified parts of a Sanskrit version of the Sutta in fragment no 2375/37 of the Schøyen collection.⁹ According to **Analyo**, fragment 2375/37A1 sets in with a reference to celibacy as the second quality listed by the brahmin youth, corresponding to the third quality listed in M 2:199,15, and fragment 2375/37Bz refers to the Sutta's protagonist *subho maṇavo*.¹⁰

⁵ M 27.2/1:175 = SD 40a.5.

⁶ A 5.194/3:236-239 = SD 45.11.

⁷ On MĀ 152, see Thich Minh Chau 1964:61. Akanuma1929:168 lists T79 as a parallel, which, however, is rather a parallel to M 135.

⁸ The Chin transliterated *subha* or *śubha* as *śuka* (BHS): a parrot (SED); a brahmin youth, son of Taudeya (Karmav 21.15 etc (see Levi's n therein); (P *suka*) means "parrot" (J 1:458, 2:132; at S 5:10 read *sūka* for *suka*). Here, in **MĀ 152**, Subha's (Skt *śubha*) full name is given as 鸚鵡摩納都題子 *Yīngwǔ mónà dūtízi*, where 鸚鵡 *yīngwǔ* = "parrot" (Skt *śuka*); 摩納 *mónà* = Skt *māṇava* (brahmin youth); 都題子 = Skt *taudeya,putra*, P *todeyya,putta* (Todeyya's son).

⁹ At time of writing, these fragments have not been published. On the Schøyen Collection, London, see <http://www.schoyencollection.com/buddhismIntro.html>.

¹⁰ See Analyo 2011:572-579.

1.2.2 The 5 mental hindrances. At the height of the Sutta narrative, the Buddha refutes Subha’s claim that the well-known brahmin Pokkhara, sāti is highly-attained or spiritually liberated. The reason is simple: he is still attached to sensual pleasures, which means that he is still overcome by the five mental wisdom “which weaken wisdom,” and prevent us from mental focus and growth during meditation.¹¹

Here, the Madhyama Āgama version instead lists sensual desire, ill will, personality view, clinging to rules, and doubt. In place of the two hindrances of *sloth-and-torpor* and *restlessness-and-worry*, the Chinese version has *personality view* and *clinging to rules*, so that, according to the Madhyama Āgama version, what obstructs clear vision are the five lower fetters, instead of the five hindrances.¹² This suggestion is unusual and unlikely because in other discourses the precondition for mental concentration and clear vision is the removal of the five hindrances,¹³ not the destruction of the five lower fetters.¹⁴

2 Sutta terminology

2.1 GAHAṬṬHA, PABBAJITA AND RELATED TERMS

2.1.0 Translations of terms. Subha’s thesis is that the house-dwellers (*gaha-t,tha*) are more productive, in a worldly and spiritual sense, than the renunciants [§4.1]. Here we will examine some key words relating to the tension between the house-dweller and renunciant. This is the list of words and their translations in the SD series (for details, see below):

<u>Pali terms</u>	<u>Idiomatic translations</u>	<u>Literal translations</u>
<i>gaha-t,tha</i>	householder ¹⁵	“house-dweller”
<i>ghar’āvāsa</i>	household life	
<i>gaha,pati</i>	houselord	
<i>gaha,patāni</i>	houselady	
<i>gaha.pati,putta</i>	young houselord	“houselord’s son”
<i>mānava</i>	brahmin youth; young brahmin (voc)	“descendent of Manu”
<i>mānavikā</i>	brahmin girl; young brahminee (voc)	
<i>gaha.patika</i>	houselord	
<i>brāhmaṇa,gaha.patika</i>	brahmin houselord	
<i>pabbajita</i>	renunciant	“one gone forth”
<i>paribbājaka</i>	wanderer	

¹¹ See §15.1 n on the 5 mental hindrances.

¹² MĀ 152 (T1.668c18): 身見 *shēn jiàn* and 戒取 *jiè qǔ*, which correspond to *sakkaya,ditṭhi* and *silā-b.bata,pa-rāmāsa*. MĀ 152 precedes these two with sensual desire and ill will, 欲 *yù* and 恚 *huì*, and concludes its listing with doubt, 疑 *yí*. As all five are introduced as “obstructions” 障礙 *zhàng’ài*, “obstacles” 覆蓋 *fùgài*, and as causing “blindness” 盲 *máng*, standard qualifications for the effect of the 5 hindrances, it would have been more natural to find a listing of the 5 hindrances instead of the 5 lower fetters. (Analayo 2011:576, quotes standardized)

¹³ See eg S 46.55/5:121,17 = SD 3.12; A 5.51/3:63,22 = SD 32.3. For details, see *Nīvaraṇa* = SD 32.1.

¹⁴ According to **Analayo**, perhaps the presentation in MĀ 152 is the outcome of a confusion of the 5 hindrances with the 5 lower fetters. Such a confusion could easily occur, as Madhyama Āgama discourses usually list the 5 fetters in a sequence where sensual desire and ill will stand at the beginning and doubt comes as the last term, cf MĀ 4 (T1.424c21, MĀ 38 (T1.481a26), and MĀ 205 (T1.778c20), a sequence also found in the Saṅgīti, paryaya (T1536 @ T26.419c7). The sequence for listing the fetters adopted in the Madhyama Āgama is thus similar to the standard listing of the hindrances, with the first two and the last items corresponding, a similarity which more easily can lead to confusing the two schemes. The Pali discourses adopt a different sequence for the 5 fetters, as they list first the 3 fetters related to streamwinning, and then the fetters of sensual desire and ill will, cf eg M 64/1:432,15, a pattern also adopted in Dīrgha Āgama, cf DĀ 9 (T2.51b10), in Samyukta Āgama, cf SĀ 490 (T2.127c17), SĀ 820 (T2.210c4, SĀ 821 (T2.211a1), SĀ 822 (T2.211a26), SĀ 823 (T2.211b20), SĀ 918 (T2.233a12), SĀ 928 (T2.236c24), SĀ 934 (T2.239a23), and in Abhidharma.kośambhāṣya (Abhk 5.43 in Pradhan 1967: 310,2), T 1558 @ T29/108c29, and T1559 (T29/262b1. (Analayo 2011:576 f). On the 5 lower fetters, see SD 21.6 (4): The 3 trainings and the 10 fetters.

¹⁵ The commentarial term *kuṭumbika* is also tr “householder,” esp one with property (J 1:126,16; Vism 312,11; SA 1:223,5; UA 117,13; PvA 31,16).

<i>anāgāra</i>	homeless one	
<i>tapassī</i>	ascetic	
<i>samaṇa</i>	recluse	
<i>upāsaka</i>	(Buddhist) layman	“one who sits close near to”
<i>upāsikā</i>	(Buddhist) laywoman	“one who sits close near to”

2.1.1 *Gaha-t,ṭha* (m) (BHS *gahastha*), “householder,” and *gaha-t,ṭhā* (f), “female householder”: both are resolved as *gaha* (Skt *gr̥ha*; cf BHS *gaha*),¹⁶ “house” + *ṭha*, “located (in)” (from *tiṭṭhati*, “he stands, remains, stays”). *Gaha-t,ṭha*, as such, refers to one how lives in a house, a house-dweller, a householder (but see *gaha,pati*) [2.1.3], a lay-person.¹⁷ The word is often contrasted with *anagāra* (the homeless) [2.1.7], *pabbajita* (renunciant) [2.1.6], or *paribbājaka* (wanderer) [2.1.8].

In the (Brahma,vihāra) Subha Sutta (M 99), evidently, Subha uses *gaha-t,ṭha* to refer to the brahmin householders, as opposed to the Buddhist renunciants (or renunciants in general). Elsewhere, the word simply means any householder, Buddhist or non-Buddhist, as opposed to a renunciant.

2.1.2 *Ghar’āvāsa*, “living in a house life, the household life, a family life,” as opposed to the renunciant’s life.¹⁸ This is an abstract noun referring to a life-style, and not person.

2.1.3 *Gaha,pati* (m), “houselord” and *gaha,patānī*, “houselady.” The *gaha,pati* is an owner various assets, especially houses, land and great wealth.¹⁹

Gaha,patānī (f) means houselady, housewife, the mistress of the house, the wife of a houselord or householder.²⁰

Gaha,pati,putta, “houselord’s son, young houselord, ‘house-son’ (cf German *haussohn*).” In the **Sigal’ovāda Sutta** (D 31), the young Sigāla, who upon his father’s death has become the houselord is addressed as “young houselord” (*gaha.patti,putta*), on account of his youth.²¹

A related term is *māṇava* (ts), literally means “a descendent of Manu,” that is, a young brahmin, brahmin youth (usually learned);²² also spelt *mānava*,²³ and also as *māṇavaka*.²⁴ The vocation case, however, is here rendered as “young brahmin” for *māṇava*, and “young brahminee” for *māṇavikā*.

2.1.4 *Gaha,patika*, “housemaster,” is glossed as “a houselord who is the elder of only a single house” (*gehassa pati eka,geha,matte jeṭṭhaka*),²⁵ but they are all addressed as “houselords” (*gaha,patayo*), as in the **Apaṇṇaka Sutta** (M 60).²⁶ *Gaha,pati*, “houselord,” refers to the wealthier, often landed householders [2.1.3].

¹⁶ *Gaha* itself is related to *gaṇhati*, “he grasps.” Hence, *gaha* can also be tr as “one who holds on to, seizes, grasps.” See DP svv *gaha*.

¹⁷ ***Gahaṭṭha***: V 1:115,24 (*sa,gahaṭṭha*, “with householders, incl lay-people”), 3:89,35; M 2:205,17; S 1:234,28*; Dh 404 = Sn 628; It 112,6*; Sn 43, 393 (*gahaṭṭha,vatta*, “house-dweller’s routine” = *agāriyā paṭipadā*, “the house-dweller’s path,” SnA 376), 487; J 6:286,18*; Ap 573,28; Kvu 42,21.

¹⁸ ***Ghār’āvāsa***: V 1:197,5, 2:180 (*gharāvās’attham*); D 1:63,3; *sambādho ~o rajāpatho* M 1:179,12 = 240,20 = 267,24 = 344,30 = A 2:208,23; A 3:295,22; J 1:61; S 1:215,2* = A 3:354,24 = Sn 188 (*gharam-esī*, lit “house-seeker,” householder) = It 112,6* (*gahaṭṭha gharam-esino*); Sn 406 (cf S 5:350); U 59,31; J 1:61,8.

¹⁹ ***Patta Kamma S*** (A 4.61.1/2:65) = SD 37.12.

²⁰ ***Gaha,patānī***: V 3:213,30, 219,5; M 1:125,4 (= *ghara,sāminī*, MĀ 2:98.32); A 2:61,29, 3:295,16, 4:268,6.

²¹ ***Gaha,pati,putta***: D 31.3.2/3:180 = SD 4.1.

²² ***Māṇava***: Sn 1022, 1027, 1028; J 4:391; DA 1:36 = *satto pi coro pi taruṇo pi*, “a being who is a young thief”; DhA 1:89; Thī 112 pl *māṇavā*, “men.”

²³ Sn 456, 589; Pv 1.87 (= *kumāro*, “boy,” PvA 41),

²⁴ J 3:276 (*nāga,māṇavaka*, “young serpent”); (f) *māṇavikā*, “brahmin girl” (J 2:190; Miln 104); young female person or being as in *nāga,māṇavikā*, “young female serpent”: J 3:275; DhA 3:232.

²⁵ DA 1:171; Nc 342; PvA 39.

²⁶ M 60.3+4 /1:401 = SD 35.5. See Chakravarti 1987: 72 f.

Very common is the compound *brāhmaṇa.gahapatika*, which, as a rule, is a karmadharaya (not a dvandva) referring to “brahmin housemaster,” that is, a brahmin householder who owns only a single house. The compound, however, is usually used as a collective noun (that is, in the plural).²⁷

2.1.6 Pabbajita (cf BHS *pravrajita*, Divy 236) is the past participle of *pabbajati*, “he goes forth, renounces the world.” In the early years of the ministry, it refers to one who has given up the family and worldly life, and undertaken the life of an ascetic or recluse as a Buddhist monk.²⁸ After the first 20 years, when the monks were allowed to accept and ordain candidates into the order, *pabbajjā* (renunciation) refers to the novice initiation (*sāmaṇera pabbajjā*) for those not yet full twenty lunar years.²⁹ On reaching full twenty years, a qualified male can then take up the monk ordination (*bhikkhu upasampadā*).

Pabbajita can also refer to any ascetic or homeless religious in general.³⁰

Bhikkhu has here been translated as “monk,” while *bhikkhuṇī* as “nun.” However, the vocative forms are “bhikshu” and “bhikshuni” respectively.

2.1.7 Paribbājaka, “wanderers.” These peripatetics—more fully, “the sectarian wanderers of other faiths” (*añña,titthiyā paribbājaka*)—were a special class of ancient Indian mendicants (including women wanderers) who held various beliefs, and wandered around India from pre-Buddhist times. They were generally not ascetics, except when they were celibate.

Such wanderers who were teachers often engaged in debates over a wide range of topics. Special debating halls and meeting places were set aside for them and the local inhabitants came to pay their respects and support them. In a few rare instances, wanderers were lay devotees of the Buddha.³¹

The wanderer tradition is not dead, but is found today even within the Buddhist fold. There are basically two kinds of Buddhist wanderers today” the “external” and the “internal.” The “external” wanderer is usually a resourceful and ambitious individual who wanders about looking for various well-known or affluent teachers or groups to learn the religious ropes, usually meditation (such as in Vipassana) or a lineage certification (such as in Zen), and in due course (upon “qualifying”) start his own centre or system based on his own adaptation of Buddhism, with or without further consolidation through academic status.

The “internal” wanderer of our times is usually an ordained monastic or priest of either sex, who, after receiving ordination or certification, often forego the tutelage (*nissaya*), to “go forth” again, this time on their own steam, perhaps seeking new teachers, who generally agree with their mindset and vision. The internal wanderer generally seeks to start his own centre (usually for academic Buddhism or some form of meditation).

Since he hopes to set up some sort of personal centre to live in and work from, he is driven to seek some affluent lay-supporters who might donate a piece of land (for a retreat centre) and support his enterprises. The internal wanderer would, during his early years (the first 5-10 years of his formal religious life), be perceived by informed Buddhists as one who has reneged on his basic training: in effect, he would be a proverbial ronin.³² However, over the years, as he matures in his teaching and gains respectability with his following, he is generally accepted on his own terms.

²⁷ For details, see **Māra Tajjanīya S** (M 50.12/1:334) = SD 36.4, n on *brāhmaṇa.gaha.patika*.

²⁸ V 3:40, 4:159; D 1:131, 157, 3:31 f, 147 f; M 1:200, 267, 345, 459, 2:66, 181, 3:261; S 1:119, 4:260, 330, 5:118 f, 421; A 1:69, 107, 147, 168, 2:78, 143, 3:33, 78, 244, 403, 4:21, 5:82, 238 f; Sn 43 (see Nm 397), 274, 385, 423; Dh 74, 174, 388; J 1:56; Pv 2.8.1, 2.11.1’ Miln 11.

²⁹ V 1:12, 17, 32, 82, 3:13, 4:129; D 1:176; S 1:161, 4:181. At **V 1:29**, the usual age for *pabbajjā* is given as 15. This and the refs in **Tha 479, 486** to *upasampadā* at 7 evidently refer to pre-Vinaya times: see Tha:N xxvii §14(b).

³⁰ D 3:147 f; M 3:33; S 2:128, 4:260, 5:350; A 1:151, 168, 4:274 f, 5:204; Sn 405, 406, 567; It 75; Miln 19.

³¹ See **Jaṭṭila S** (S 3.11.3/1:78) = SD 14.11 nn; **Susima S** (S 12.70) = SD 16.6; also DPPN: *paribbājaka*; G C Pande 1974:330-337; Uma Chakravarti 1987:36-38, 132.

³² The Jap term *rōnin* (浪人) refers to a *bushi* (warrior knight) or *samurai* (retainer warrior) with no lord or master during the feudal period of Japan (1185-1868). The word *rōnin*, lit “wave man,” originated in the Nara (710-794) and Heian (794-1185) periods, when it referred to a serf (a peasant in a feudal system) who had fled from his master, or after the loss of his master’s favour. It then came to be used for a samurai without a master or lord. Hence, the term “wave man,” referring to one who is socially adrift. In modern usage, the term is also applied to a salaryman (a

The drive, conscious or unconscious, behind the wanderer personality of our times, clearly points to the desire for professional excellence and religious individualism, and for attracting both influence and affluence, or at least gain personal and economic independence.³³

2.1.8 Anāgāra, sometimes *anagāra*, can refer to either a person, “one without a house, homeless, one who has left a household life, a homeless ascetic,”³⁴ or “a homeless state,”³⁵ eg “a homeless sage” (*agāra,muni*) (Nm 58,13). The term, as such, generally refers to a “homeless” person of any religion.

A related term is *anāgārika*, which originally has the same sense.³⁶ The word is not found in the Pali canon. Moreover today, it is often used (anglicised as “anagarika”) to refer to a lay Buddhist who has taken to a homeless life of sorts, but is unshaven and wears the robe, usually white, as in the case of the famous Sinhala, Anagarika Dharmapala (1864-1933).

2.1.9 Tapassī (Skt *tapasvin*). The usual meaning, referring to a person (n, male or female), it refers to one who practises austerities, (non-Buddhist) ascetic.³⁷ As an adjective (mfn), it means “wretched, poor, miserable,” but the usage is found almost only in commentarial and later works.³⁸

The Bodhisattva’s practice of austerities (*tapā*)—also known as self-mortification (*atta,kilamatha*) or painful practices (*dukkara,kiriyā*)—is fully described by the Buddha himself in **the Mahā Sīha,nāda Sutta** (M 12).³⁹ In **the Dhamma,cakka-p,pavattana Sutta** (S 56.11), the Buddha, speaking on the two extremes to be avoided by the true practitioner, states that while “the devotion to sensual pleasures” (*kāma,sukh ’allikānuyoga*) is described as being “low, vulgar, worldly, ignoble, not connected with the goal [unprofitable]” (*hīno gammo puthujjaniko anariyo anatta,samhito*), “the devotion to self-mortification” (*atta,kilamathānuyoga*) is said to be only “painful, ignoble, not connected with the goal [unprofitable]” (*dukkho anariyo anatta,samhito*). This is because despite being “painful,” self-mortification, with some moral virtue, can bring about a divine afterlife; but such a goal is nevertheless “ignoble, not connected with the goal [unprofitable],” because we are still caught up in samsara, and not liberated from suffering.⁴⁰

2.1.10 Samaṇa (BHS *śramaṇa*) means “recluse,” especially a celibate wandering mendicant or forest dweller. Generally, it refers to any proper religious practitioner who is not a brahmin,⁴¹ but specifically to a Buddhist monk, especially the Buddha.⁴² The dvandva *samaṇa,brāhmaṇa*, reflecting the prevalent social and religious tension between the two classes is often common in the Pali canon.⁴³ The *samaṇa* is a religious practitioner widely respected for his spiritual purity. The Buddha, for example, defines him as “one who has overcome all evil” (*samittā hi pāpānaṃ | samaṇo ti pavuccati*, Dh 265).⁴⁴

Jap white-collar worker working long hours in an insignificant position within a corporate hierarchy) who is “between employers,” or a secondary school graduate waiting to be admitted to university.

³³ *Paribbājaka*: for further details, see SD 35.1 (1); for a fuller study, see **Wanderers of today** = SD 24.6b.

³⁴ D 3:160,12*; M 2:62,28; Dh 404, 415, 416 = Sn 640; Sn 639; Pv 14.5; J 5:252,19*, 253,8’; ItA 2:163,6.

³⁵ Sn 376c (*yo vā agārā anagāraṃ eti*, “he goes from the house into homelessness,” which Comy explains as *pabbajati*, “he goes forth (renounces)”) (SnA 368,7).

³⁶ DhsA 1:239,4; J 3:453,18; KhpA 178,5.

³⁷ *Tapassī* (n): V 1:234,31 f = A 4:184,7 (~ *samaṇo gotamo*); D 1:161,23; S 1:29,3*; Sn 284; Pv 18.14; J 4:184,-8*, 5:272,32; Ap 19,23, 67,15, 613,13.

³⁸ *Tapassī* (mfn): VA 135,20; SA 2:189,11 = AA 172,30 = ApA 258,21.

³⁹ M 12.44-63/1:77-83 = SD 1.13 or 49.1.

⁴⁰ See **The body in Buddhism** = SD 29.6a (4.1).

⁴¹ *Samaṇa* (non-Buddhist or general): D 2:151 (5 grades); M 1:63; Sn 84 f; J 1:7 (has 8 kinds of happiness), 3:-390; DhA 3:84 (ch Dh 265).

⁴² *Samaṇa* (Buddhist): D 3:16, 95 f, 130 f; S 1:45; A 1:67; Dh 184; the Buddha addressed so by non-Buddhists: V 1:8, 350; D 1:4, 87; Sn p91, 99..

⁴³ *Samaṇa,brāhmaṇa*: V 2:295; D 1:5, 2:150; A 1:110, 173 f; It 64; Sn 189.

⁴⁴ For further details, see SD 35.3 (1.2).

2.1.11 Upāsaka (m, ts), “(Buddhist) layman, upasaka” and **upāsikā** (f), “(Buddhist) laywoman, upasika.”⁴⁵ The etymology is given as “He is one who sits near [attends] to the Buddha, the Dharmas and the Sangha.”⁴⁶ **The Paṭisambhidā, magga Commentary** defines a lay-woman disciples as follows: “An upasika is one who sits near [attends] to the three jewels or who has gone to the three jewels for refuge through wise faith or inspired commitment.”⁴⁷

Historically, the early upasakas and upasikas were at least streamwinners⁴⁸ (such as being accomplished in wise faith,⁴⁹ moral virtue,⁵⁰ deep learning,⁵¹ etc), and openly declared themselves as disciples using a stock formula.⁵² Properly, the term “disciple,” as such, should only be used for one who has attained to the path, that is, who has at least attained streamwinning.

Today, however, the two terms, as a rule, refer to a lay Buddhist follower or devotee who has publicly “taken refuge” under a living teacher, and hence regarded as his or her “pupils.” The terms, as such, as taken on a ritualistic and partisan undertone. It should be stressed here that, properly speaking, our true refuge, as the Buddha points out in such discourses as **the Gārava Sutta** (S 6.2), is the Dharma.⁵³

2.2 ÑĀYA DHAMMA KUSALA here as used by Subha, clearly refers to the brahminical notion of *dharma*, that is, the truth and duties as prescribed by the brahmins. *Ñāya* (Skt *nyāya*, literally, “recursion”), to the brahmins means “that into which a thing goes back, ie, an original type, standard, method, rule (especially a general or universal rule, model, axiom, system, plan, manner, right of fit manner or way, fitness, propriety” (SED). This later became the Nyāya, a philosophical school of logic (2nd cent onwards).

The original phrase would probably be simply *ñāya, dhamma* (Skt *nyāya, dharma*), because *kusala* in the sense of “wholesome” is specifically Buddhist. The phrase can also be translated as “the right way of the wholesome dharma.” The term is often found throughout the Nikāyas used in a Buddhist context.⁵⁴ In many of these references, the Buddha declares that right practice applies, whether we are a renunciant or a lay-person.

The phrase *ariye ñāye dhamme kusale*, “the noble right way and wholesome truth” or “the right way and wholesome truth of the aryas” is found in **the Māgandiya Sutta** (M 75),⁵⁵ and which its commentary glosses as “blameless states that are the means for total purity” (*parisuddhi kāraṇe dhamme anavajje*, MA 3: 211). In Buddhist contexts, *ñāya*, right way,” refers to the noble eightfold path.⁵⁶

⁴⁵ **Upāsaka**: V 5:126,21 (one of the 4 *parisā*; D 3:148,10, 264,15 = Kvu 98,16; M 1:380,19, 2:8,32 ≠ A 1:279,14 ≠ U 41,6 (UA 248,10); M 3:111,10; S 5:395, 410; A 1:56 f, 2:132, 3:206 (2 kinds), 3:43,2; Pm 2:86,17; Sn 376d *upāsakāse* (nom pl: see Lüders, *Beobachtungen*, 1954: §4), 384; J 1:83; Pv 1.10.4; Vbh 248; UA 13,8; DhA 1:14,20; Vism 312,25. Defs: DA 234,23-235,29 = MĀ 1:135,22-136,25 = AA 2:113,1-114,10 ≠ VA 172,31 f, 253,24 f. See CPD sv for other refs; also PED & DP.

⁴⁶ *So hi buddhaṃ upāsati’ti upāsako, tathā dhammaṃ saṅghaṃ* (DA 1:234); *so hi buddhaṃ upāsati’ti upāsako, dhammaṃ saṅghaṃ upāsati’ti upāsako* (MA 1:134; AA 2:113).

⁴⁷ *Avecca-p,pasādena vā okappana,pasādena vā ratana-t,taya,saraṇa,gamanena vā ratana-t,tayaṃ upāsati’ti upāsikāti* (PmA 3:676).

⁴⁸ J 1:302,23 ≠ PvA 38,26, 151,1.

⁴⁹ M 1:491,3 (*upāsakā gihī odāta,vasanā brahm,cārino*, “white-dressed celibate house-dwelling upasakas”), 1:491,25 (same for *upāsikā*); V 2:295,14, 3:72,5; S 1:234,28*; A 2:226,2, 4:223,1. Examples of upasakas and upasikas: A 1:88,22 f = 2:164,13 f (*saddhā upāsakā*: Citta gaha,pati + Hatthaka Āḷavaka, Khujj’uttarā & Velukaṇṭakiyā Nanda,mātā); A 2:8,15 (*bahussuto dhamma,dhara*, “learned Dharma experts” etc).

⁵⁰ A 3:203,16-204,24 (abstaining from breaking the 5 precepts): see SD 37.8 (2); A 3:208,14 (abstaining from wrong livelihood): see SD 37.8 (5.2).

⁵¹ A 2:8,15 (*bahussuto dhamma,dhara*, “learned Dharma experts” etc).

⁵² V 1:16,37 = M 1:368,14 = A 4:186,10 = U 49,29 (UA 288,13) = Sn 25,2 etc. The first “two-refuge” (*dve,vācīkā*) lay-disciples V 1:4,26, *te,vācīkā*, “three-refuge” disciples V 16,38.

⁵³ S 6.2/1:138-140 = SD 12.3, almost identical with **Uruvelā S 1** (A 4.21/2:20 f).

⁵⁴ **Mahā,parinibbāna S** (D 16.5.27/2:151*) = SD 9; **Sandaka S** (M 76/1:513-524 passim) = SD 35.7, **Esukārī S** (M 96/2:177-184) = SD 37.9, **Subha S** (M 99.4/2:197) = SD 38.6, **Paṭipadā S 2** (S 45.24/5:18) = SD 78.3; **Dvi Patipatti S** (A 2.1.4.9/1:69) = SD 78.4; **Miln** 243.

⁵⁵ M 75.5b/1:502) = SD 31.5.

⁵⁶ For a full listing of the term, search CSCD using a wildcard: “ñāy* dhamm* kusal*”.

2.3 VIBHAJJA, VĀDA AND EKĀMSA, VĀDA

2.3.1 Vibhajja,vāda. When Subha started off making a sweeping general statement that householders are “better” than renunciants, the Buddha replies: “In this matter...I am one who speaks on account of analysis” (*vibhajja,vādo kho aham ettha*) [§4.2].⁵⁷ The term *vibhajja,vādī* is also found in **the Vajjiya-māhita Sutta** (A 10.94), where it similarly refers to the Buddha’s analytical approach towards asceticism.⁵⁸

Such statements of the Buddha are used to argue for the later sectarian notion of Buddhism as an “analytical system” (*vibhājja,vāda*), or doctrine of analysis. The context here, however, is clear: the Buddha is simply clarifying that before making a statement, he would analyse, that is, closely examine the situation, considering all its possible implications, so that he does not “speak one-sidedly” (*ekāmsa,vāda*). The later sectarian term, *vibhajja,vāda*, is defined as referring to an analysis of things into their constituents (but this definition is inapplicable here).⁵⁹

On the origins of the term *vibhajja,vādin*, British Buddhist scholar, **L S Cousins**, helpfully comments thus:

It has long been recognized that the ultimate origin of the word *vibhajja-vāda* lies in **the Subha-sutta** of the *Majjhīma-nikāya* (M 2:196 ff) where the Buddha twice declares himself to be a *vi-bhajja-vāda* on the question of the relative advantages of the household life and that of the renunciant, not an *ek'-amsa-vāda* as regards this.⁶⁰ The discourse itself makes it clear that this means that it is not a question of one lifestyle being unequivocally better, but rather that it depends on the way in which that lifestyle is followed.⁶¹ This is a similar notion to that found in **the Vajjiya-māhita-sutta** of the *Āṅguttara-nikāya* (A 5:189 f) in which the *gaha-pati* Vajjiyamāhita denies that the Buddha one-sidedly (*ek'-amsena*) criticizes all practitioners of asceticism (*tapas*), asserting rather that he is a *vibhajja-vāda*, not an *ek'-amsa-vāda* in this matter.⁶²

In these passages the Buddha is a *vibhajja-vāda* in the sense that he is ‘one who differentiates’ or responds critically. We should note that he is never simply described as a *vibhajja-vāda* or *vibhajja-vādin*; it is always a question of being one who responds critically in a particular matter, as indicated by the pronoun *ettha*. In fact, elsewhere and on other issues, the Buddha’s position is represented as unequivocal; so for example he does not take a critical position on the question as to whether or not bad conduct of body, speech and mind should be performed. His position is unqualified: they should not be performed. Similarly the opposite three types of good conduct unequivocally should be performed.⁶³

Although these are the only occurrences of the word *vibhajja-vāda* in the Suttanta-piṭaka,⁶⁴ they are closely related to the slightly more frequent list of the four types of questions (*pañhā-vyākaraṇa*). *Ek'-amsa-vyākaraṇīya*, and *vibhajja-vyākaraṇīya* are precisely two of the four ways

⁵⁷ M 99/2:197,10, but M:Se 2:650,18 reads *vibhajjavādo*.

⁵⁸ A 10.94/5:190,18 = SD 87.3.

⁵⁹ See M:ÑB 1303 n909.

⁶⁰ On the *Vibhajjavādins*, see: La Vallée Poussin 1924, vol I: LV–LVIII = English tr: La Vallée Poussin 1988-90, vol I:38-41; Prasad 1972; Karunadasa 2000.

⁶¹ Different answers to the question “*kiṃ-vādī?*” applied to the Buddha are given elsewhere. At A 1:62, the answer is that he is both a *kiriya,vādin* (teaches action) and an *akiriya,vādin* (teaches non-action), ie effectively a *vibhajja,vādin* (AA glosses: *kiṃ,laddhiko*); cf V 1:40 f; M 1:108 f; 3:138f; S 2:35, 38, 41, 3:6 f.

⁶² Some MSS read *vibhajja,vādī* and *ek'amsa,vādī*.

⁶³ A 1:57 f; cf A 4:143, 280.

⁶⁴ But cf **Sila-b,bata S** (A 3.78): “Now, Ānanda, do you think that all who think that observance of vows and rituals, livelihood, and the holy life are the essence of service [worship] have a same fruit?” “Not at all here, bhante.” (*sabbam nu kho, ānanda, sila-b,batām jīvitam brahma,cariyam upaṭṭhāna,sāram sa,phalan ti? Na khv ettha, bhante, ek'amsenā ti. Tena h'ānanda, vibhajassū ti*) (A 3.78/1:225,3-6 = SD 79.10); cf **Gaṇikā S** (U 6.8) which gives *sila-b,batām jīvitam brahma,cariyam upaṭṭhāna,sāram* as one “extreme” (*anta*) view, and the view that “there is no fault in sensual pleasures” (*n'atthi kāmesu doso'ti*) as the other (U 6.8/71,29-30) = SD 79.11.

in which a question can be correctly answered.⁶⁵ It should be emphasized that the Buddha could not have been referred to as a Vibhajjavādin on the basis of the canonical sources alone. (Arguably, there would in fact be some support in the *Nikāyas* for calling him an *ekamsa-vādin*. It is true that this exact term is not found, but in **the Poṭṭhapāda-sutta** (D 1:191) we find the Buddha declaring that he has made known *ekamsikā* teachings, namely the Four Noble Truths.)⁶⁶ The adoption of the epithet *vibhajja-vādin* actually requires some additional stimulus. We find that in the arising of a specific school named Vibhajjavādins. (2001: 133 f; refs standardized)⁶⁷

The Mahā,vaṃsa says that at the council of Paṭali,putta, the Theravadins claimed to be *vibhajja,-vādins*.⁶⁸ Buddhaghosa, his **Visuddhi,magga**, uses the term *vibhajja,vādin* as a term of praises for a Mahā,vihāra monk.⁶⁹ In contrast, **the Abhidharma,kośa,bhāṣya**, a Sanskrit work, uses *vibhajya,vādinah* 分別說部/分別部 *fēnbié shuō bù / fēnbié bù* in a negative sense, referring to those who rejected the Sarvāstivāda doctrine of the existence of past and future phenomena to be. Hence, **Harvey Cox** explains that “the name *vibhajjavāda* might be best characterized as a loose umbrella term for those, excluding the Sarvāstivādins, who belonged to the original Sthavira branch.” (2004b:506)⁷⁰

2.3.2 Ekamsa,vāda. From the various occurrences of the word *ekamsa,vāda* in its various forms, it is clear, as noted by the quote by Cousins [2.3.1], that it has two clear usages:

- (1) (a) “(negative) one-sided, biased” especially without analysis and supported by evidence: this is the usage found in, for example, **the (Brahma,vihāra) Subha Sutta** [§4.2], or (b) “(positive) unequivocal, categorical” = (2);
- (2) “determinable or ascertainable” = (1b), that is, the four noble truths—a teaching that is, “unequivocal, categorical”—as stated in **the Poṭṭha,pāda Sutta** (D 9).⁷¹

As such, we can say that while, elsewhere, the Buddha’s position is often represented as unequivocal (*ekamsika*), it is also true (as seen in in the Poṭṭhapāda Sutta (D 9), the Buddha is also a “an advocate of the ascertainable” (*ekamsa,vadī*), which is clearly the case with his teachings on the four noble truths.⁷²

In **the (Brahma,vihāra) Subha Sutta** [§4.2], the term *ekamsa* simply means “categorical,” that is to say, the Buddha tells Subha that in such a situation, he should jump into a *categorical* generalization or conclusion, as there are at least two sides to the matter. The point is that both the householders and the renunciants have their bad points and good points, and he speaks at length on this [§§4-7]. Of course, the term here can also mean “biased, one-sided,” and also without analysis or careful thought, that is, if Subha were not to reject his wrong views.

3 Subha Todeyya,putta

3.1 TODEYYA’S SON. Subha Todeyya,putta, “the son of Todeyya (of Tudi,gāma),”⁷³ is a young brahmin student (*māṇava*).⁷⁴ Todeyya is a wealthy brahmin “of the great halls” (*mahā,sālā*), often mentioned

⁶⁵ D 3:329; M 3:208; A 1:197, 2:46; cf Miln 144 f; Peṭk 83, 95, 156, 165, 175, 180, 189, 230.

⁶⁶ D 9.33/1:191,4+34 = SD 7.14. [SD note]

⁶⁷ See also Abeynayake 2009:95, Karunadasa 2000:27 = 2010:286, Jain 1985:62, Prasad 1972:106, C A F Rhys Davids 1938:99, and Sujato 2006:137.

⁶⁸ Mahv 5:271-272; Mahv:Be 40; cf also Bareau 1955:206 and Oldenberg 1879:xlii.

⁶⁹ Vism 711,23 (in the conclusion, *nigamana*).

⁷⁰ Cf Abhk 5.25 in Pradhan 1967: 296,6, with its Chinese parallels in T1.558 (T29.104b27) and T1559 (T29.257c-27). On the term *vibhajya,vāda* as representative of the Theravāda tradition cf also, eg, Analayo 2009, Cousins 2001, Karunadasa 2000 = 2010:282-293, Prasad 1972:105-113, and Shwe Zan Aung 1915:xl. On the same term in other Buddhist schools, cf Dutt 1978:208-210.

⁷¹ D 9.33/1:191,4+34 = SD 7.14.

⁷² See also Abeynayake 2009: 95, Karunadasa 2000: 27 = 2010: 286, Jain 1985: 62, Prasad 1972: 106, Rhys Davids 1938: 99, and Sujato 2006: 137.

⁷³ Skt *taudeya* (Karmav 21.15). DA 2:399; MĀ 3:443; AA 11.554. Todeyya simple means “of Tudi,” and is prob his nickname.

⁷⁴ For details, see **Cūḷa Kamma Vibhaṅga S** (M 135) @ SD 4.15 (1).

together with other wealthy and eminent peers of Kosala, such as Caṅkī, Tārukkha, Pokkhara, sāti, and Jāṇussoṇi (eg M 2:202), who often gather together in brahmin gatherings, such as those Icchā, naṅgala (Sn p 115) and at Manasākata (D 1:235).

Todeyya is, very probably, the father of Subha, since he is called Todeyya,putta (MA 3:443). Subha's father is, we know, chaplain to king Pasenadi and, though exceedingly rich, is a great miser. After his death, he is reborn in his own house as a dog of whom Subha is very fond. When the Buddha visits Subha the dog barks at him, and the Buddha addresses him by the name of Todeyya. When Subha is deeply offended, the Buddha proves the dog's identity by getting him to show Subha some of his father's buried treasure (DA 2:384). The dog is later reborn in hell (MA 5:9).

The Saṅgārava Sutta says that there is a mango-grove in Caṇḍala, kappa belonging to the brahmins of the Todeyya clan.⁷⁵ (M 2:210). **The Verahaccāni Sutta** (S 35.133) mentions a Todeyya brahmin as the owner of a mango-grove at Kāmaṇḍā.⁷⁶ **The (Sappurisāsappurisa) Vassa, kāra Sutta** (A 4.187) says that Todeyya's followers (*parisati*) speaks ill of the royal pandit Eleyya because he follows the teachings of Uddaka Rāma,putta.⁷⁷

3.2 SUBHA MEETS THE BUDDHA. While in Sāvattihī, Subha meets and questions the Buddha on a number of topics. At least three well known suttas record such meetings between Subha and the Buddha or his disciple:

(Brahma, vihāra) Subha Sutta	Godliness is within us	M 99/2:196-206 = SD 38.6
Cūḷa Kamma Vibhaṅga Sutta	karma and its fruition	M 135/3:202-206 ⁷⁸ = SD 4.15
(Ānanda) Subha Sutta	a conversation between Subha and, Ānanda soon after the Buddha's passing	D 10/1:204-210 = SD 40a.13

At the end of the first discourse—the (Brahma, vihāra) Subha Sutta—he declares himself a follower of the Buddha. At the end of the Sutta, he meets the brahmin Jāṇussoṇi who addresses him as Bhāra, dvāja. which obviously is clan (*gotta*) name.

3.3 THE BRAHMIN POKKHARA, SĀTI. When the Buddha tells Subha that although the brahmins speak of the “five qualities” (*pañca dhamma*) of truth, austerity, celibacy, study and charity [§9.1], none of them have any “direct knowledge” of them, that is, they neither practise nor understand them [§9.2-9.6], Subha becomes upset [§10]. Using an ad hominem (appeal to a personal authority)⁷⁹ argument, Subha quotes Pokkhara, sāti as declaring that “some recluses and brahmins here” claim to spiritual attainment but their teachings are false [1.1.5].

Subha refers to Pokkhara, sāti elaborately as “the brahmin Pokkhara, sāti, of the Upamañña clan, lord of the Subhaga forest” (*pokkhara, sāti opamañño subhaga, vaniko*)⁸⁰ (a phrase apparently found only in this Sutta). clearly shows that he has a high regard for him and that Pokkhara, sāti is a highly respected leader of the brahmins.

The Buddha retorts by asking Subha whether Pokkhara, sāti has read the minds of the recluses and brahmins [§§11-12], or is mastered his own [§13.1]. It is clear from such remarks that this Subha Sutta records events *before* the meeting between Pokkhara, sāti and the Buddha, and before the former has attained streamwinning.⁸¹

⁷⁵ M 100.2/2:210) = SD 10.9.

⁷⁶ S 35.133/4:121 = SD 46.14.

⁷⁷ A 4.187.6/2:180 = SD 45.6.

⁷⁸ Also called **Subha Sutta** (DA 384 f); hence, this should be disambiguated as **(Kamma) Subha Sutta**.

⁷⁹ For a list of “common fallacies” in thinking and argumentation, see SD 9 Appendix 2.

⁸⁰ Comy says that **Upamañña** (prob Skt *upamanyu*) is Pokkhara, sāti's gotra or clan (*opamañño'ti upamañña, gotto, MĀ 3:337,4*), and glosses *subhaga, vanika* as “the supreme lord of the Subhaga forest near Ukkaṭṭhā” (*ukkaṭṭhāya subhaga, vanassa issaro*) (MA 3:447,5); cf DA 399.

⁸¹ As recorded in **Ambaṭṭha S** (D 3.2.21-22/106 f) = SD 21.3.

Pokkhara,sāti or Pokkhara,sādi is a brahmin of great wealth (*mahā,sāla*) and learning, living in Ukkaṭṭhā, on a brahmadeya (fief) given by rajah Pasenadi of Kosala. Pokkharasāti sends his pupil, Ambaṭṭha, to the Buddha at Icchā,naṅgala to confirm if the report of the Buddha’s greatness were true. When Pokkhara,sāti later hears that he has been rude to the Buddha, Pokkharasāti himself sees the Buddha by night and begs for his forgiveness. He invites the Buddha to a meal the following morning, and hearing the teaching, becomes a streamwinner and a follower.⁸²

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The Discourse to Subha (on the Divine Abodes)

M 99/2:196-209

1 Thus have I heard.

Subha Todeyya,putta wants to visit an arhat

2 At one time the Blessed One was staying in Anātha,piṇḍika’s park, in Jeta’s grove, near Sāvattihī.

2.1 At that time, the brahmin youth Subha Todeyya,putta [son of Todeyya],⁸³ was staying in a certain houselord’s house in Sāvattihī on some business.

2.2 Then the brahmin youth Subha Todeyya,putta, who was staying in that houselord’s, said this to that houselord:

“I’ve heard, houselord, that Sāvattihī is not empty of arhats.⁸⁴ Now which recluse or brahmin shall we sit near to (with devotion) today?”⁸⁵

2.3 “Bhante, this Blessed One [the Lord] is is staying in Anātha,piṇḍika’s grove outside Sāvattihī. Sit near that Blessed One, bhante!” [197]

True practice leads to true Dharma

3 Then, the brahmin youth Subha Todeyya,putta, assenting to the houselord, approached the Blessed One and exchanged greetings with him. When this courteous and friendly exchange was concluded, he sat down at one side.

Sitting thus at one side, the brahmin youth Subha Todeyya,putta said this to the Blessed One:

4.1 “Master Gotama, the brahmins say this:

‘It is *the householder*⁸⁶ who is accomplished in the right way that is the wholesome dharma.⁸⁷ The renunciant is *not* accomplished in the right way that is the wholesome dharma.⁸⁸ What does the good Gotama say here?’”

⁸² See **Ambaṭṭha S** (D 3/1:87-110) & SD 21.3 (1.2) for details on Pokkhara,sāti.

⁸³ See Intro (2).

⁸⁴ *Sutaṃ m’etaṃ, gaha,pati, avivittā sāvattihī arahantehīti.*

⁸⁵ *Kaṃ nu khv-ajja samaṇaṃ vā brāhmaṇaṃ vā payirupāseyyāmāti?* “Shall we sit near to (with devotion),” *payirupāseyyāma*: the -i- is an anaptyxis (a vowel epenthesis or svarabhakti), an added vowel, but is here usu almost silent, as in Dh 64b 65b metrical = *payrupāsati*. See Tha:N 293 n1236. A similar sentiment is made by Ajāta,sattu in **Sāmañña,phala S** (D 2.1.3/1:47) = SD 8.10. On significance of *payirupāsana* “sitting near attentively,” see **Caṅki S** (M 95) @ SD 21.15 (5).

⁸⁶ Here, *gaha-ṭ,ṭha* (“house-dwellers”), the householders, esp the house-dwelling brahmins, is contrasted against *pabbajita*, “renunciant,” here a clear reference to the Buddhist monastics. See Intro (2.1.1).

⁸⁷ *Ñāyaṃ dhammaṃ kusalaṃ*, here as used by Subha, clearly refers to the brahminical notion of *dharma*, as truth and duties as prescribed by the brahmins: see Intro (2.2).

⁸⁸ *Gahaṭṭho ārādhako hoti ñāyaṃ dhammaṃ kusalaṃ, na pabbajito ārādhako hoti ñāyaṃ dhammaṃ kusalaṃ’ti.*

4.2 “In this matter, young brahmin,⁸⁹ I am one who speaks on account of analysis.⁹⁰ I am not one who speaks one-sidedly.⁹¹

4.3 Young brahmin, I do not praise either a householder or a renunciant, whose practice is *false*.

For, young brahmin, when a householder or a renunciant is false in practice, **it is on account of that false practice that he is not accomplished in the right way that is the wholesome dharma.**⁹²

4.4 But, young brahmin, I praise either a householder or a renunciant, whose practice is *true*.

For, young brahmin, when a householder or a renunciant is true in practice, **it is on account of that true practice that he is accomplished in the right way that is the wholesome dharma.**⁹³

Four kinds of work

5.1 “Master Gotama, the brahmins say this:

‘This work of the householder is great [much] in goal, great in task, great in affairs, great in undertakings [occupation], great in fruit [consequence].⁹⁴

The work of the renunciation is small in goal,⁹⁵ with few tasks,⁹⁶ few in external affairs, few in undertakings, small in fruit.⁹⁷

What does master Gotama say here:”

5.2 “In this matter, too, young brahmin, I am one who speaks on account of analysis. I am not one who speaks one-sidedly.⁹⁸

5.3 (1) Young brahmin, there is work that is *great* in goal, great in task, great in busyness, great in undertakings, but when it fails, is *small* in fruit [consequence].⁹⁹

(2) Young brahmin, there is work that is small in goal, with little busyness, few in external affairs, few in undertakings, but when it succeeds, is *great* in fruit.¹⁰⁰

⁸⁹ “Young brahmin,” *māṇava* (voc), otherwise usu tr as “brahmin youth.”

⁹⁰ *Vibhajja, vādo kho aham ettha, māṇava*, ie “I’m one who speaks after having analysed the matter.” See Intro (2.3.1).

⁹¹ *Nāham ettha ekamsa, vādo*. See Intro (2.3.2).

⁹² *Gihī vā hi, māṇava, pabbajito vā micchā, paṭipanno micchā, paṭipattādhikarāṇa, hetu na ārādhako hoti nāyaṃ dhammāṃ kusalaṃ*. For a similar statement, see **Dvi Patipatti S** (A 2.1.4.9/1:69) = SD 78.4. On *nāya dhamma kusala*, see above §4.1 n.

⁹³ *Gihī vā hi, māṇava, pabbajito vā sammā, paṭipanno sammā, paṭipattādhikarāṇa, hetu ārādhako hoti nāyaṃ dhammāṃ kusalaṃ*.

⁹⁴ *Mah’attham idaṃ mahā, kiccaṃ mahādhikarāṇaṃ mahā, samārambhaṃ gharāvāsa, kamma-ṭ, thānaṃ maha-p, phalaṃ hoti*. Here **kamma-ṭ, thāna** (M 2:197,26+28 f, 198,19+29; A 4:286,3, 5:83,24) is a non-technical term, simply meaning “basis of work, occupation, undertaking” (AA 5:37,10); also *ghar’āvāsa*~ (M 2:197,19, 198,26), *pabbajjā*~ (M 2:197,22, 198,3). Its sense as “meditation” and related senses are found only in Comys and later works.

⁹⁵ **App’attha**, from *appa* (Skt *alpa*), “little, few,” + *attha* = *attha*, “purpose, goal”: “connected with little affairs, not having much to do, set on little” (M 2:197,21 f, 205,19 f; A 3:120,11 (= *appa, samārambha*, “few in undertakings,” AA 3:276); cf *app’atthaṃ appa, samārambhaṃ* (DA 1:306), *appaṭṭhā appa, samārambhā* (DA 1:307). **Suta, dhara S** (A 5.96) gives *app’attha*, along with *appa, kicca*—in the phrase, “is set on little, with little busyness, easily supportable, easily contented with the requisites of life” (*app’attho hoti appa, kicco subhara susantoso jīvita, parikkhāresu*)—in the first of the 5 qualities of a practitioner of breath meditation (A 5.96/3:120,11) = SD 82.7.

⁹⁶ **Appa, kicca**, “with few duties or cares”: (**Brahma, vihāra**) **Subha S** (M 99.5.1/2:197,31 f); **Suta, dhara S** (A 5.96/3:120,11): see prec n; **Parihāna S** (It 3.3.10/72,9*); Ap 420,5 = ThaA:Ce 296,19*. Comy glosses it as “of few duties” (*appa, karaṇīya*) (AA 3:120). Cf (**Karaṇīya**) **Metta S** (Khp 9.2 = Sn 1.8) has these 2 lines: “contented and easily supportable | with few tasks and living a simple life” (*santussako ca subhara ca | appa, kicco ca sallahuka, vutti*, Sn 144). Abstract n *appa, kiccatā*, “a state of having few cares” (UA 206,7).

⁹⁷ *App’attham idaṃ appa, kiccaṃ appādhikarāṇaṃ appa, samārambhaṃ pabbajjā kamma-ṭ, thānaṃ appa, phalaṃ hotī’ti*.

⁹⁸ *Etthāpi kho ahaṃ, māṇava, vibhajja, vādo; nāham ettha ekamsa, vādo*: almost identical with §4.2: see nn there.

⁹⁹ *Atthi, māṇava, kamma-ṭ, thānaṃ mah’attham mahā, kiccaṃ mahādhikarāṇaṃ mahā, samārambhaṃ, vipajjamānaṃ appa, phalaṃ hoti*.

(3) Young brahmin, there is work that is small in goal, few in task, few in external affairs, small in undertakings, but when it fails, is *small* in fruit [consequence].¹⁰¹

(4) Young brahmin, there is work that is great in goal, great in task, great busyness, great in undertaking, when it succeeds, is *great* in fruit.¹⁰²

Farming and trading

6.1 FARMING IS “GREAT” WORK

(1) And what, [198] young brahmin, is work that is great in goal, great in task, great in busyness, great in undertakings, but when it fails, is *small* in fruit?

Farming,¹⁰³ indeed, young brahmin, *work that is great in goal, great in task, great in busyness, great in undertakings, but when it fails, is small in fruit [consequence]*.

(2) And what, young brahmin, is work that is great in goal, great in task, great in busyness, great in undertakings, but when it succeeds, is *great* in fruit?

Farming, too, young brahmin, indeed, *is work that is great in goal, great in task, great in busyness, great in undertakings, but it succeeds, is great in fruit.*

6.2 TRADING IS “SMALL” WORK

(3) And what, young brahmin, is work that is small in goal, few in task, few in external affairs, small in undertakings, but when it fails, is *small* in fruit [consequence]?

Trading [commerce], young brahmin, indeed, *is work that is small in goal, few in task, few in external affairs, small in undertakings, but when it fails, is small in fruit.*¹⁰⁴

(4) And what, young brahmin, is work that is small in goal, few in task, few in external affairs, small in undertakings, but when it succeeds, is *great* in fruit?

Trading, too, young brahmin, indeed, *is work that is small in goal, few in task, few in external affairs, small in undertakings, but when it succeeds, is great in fruit.*

Where a householder’s work and a renunciant’s work are similar

7.1 A HOUSEHOLDER’S WORK

(1) Young brahmin, just as **farming** is work that is great in goal, great in task, great in busyness, great in undertakings, but when it fails, is *small* in fruit,

even so, young brahmin, is the householder’s work *great in goal, great in task, great in busyness, great in undertakings, but when it fails, is small in fruit.*

(2) Young brahmin, just as **farming** is work that is great in goal, great in task, great in busyness, great in undertakings, but when it succeeds, is *great* in fruit.

even so, young brahmin, is the householder’s work *work that is great in goal, great in task, great in busyness, great in undertakings, but when it succeeds, is great in fruit.*

7.2 A RENUNCIANT’S WORK

(3) Young brahmin, just as **trading** is work that is small in goal, few in task, few in external affairs, small in undertakings, when it fails, is *small* in fruit,

even so, young brahmin, is the renunciant’s work *small in goal, few in task, few in external affairs, small in undertakings, when it fails, is small in fruit.*

¹⁰⁰ *Atthi, māṇava, kamma-ṭ,thānaṃ mah’attham mahā,kiccaṃ mahādhikaraṇaṃ mahā,samārambham, sampajjamānaṃ maha-p.phalaṃ hoti.*

¹⁰¹ *Atthi, māṇava, kamma-ṭ,thānaṃ app’attham appa,kiccaṃ appādhikaraṇaṃ appa,samārambham, vipajjamānaṃ appa.phalaṃ hoti.*

¹⁰² *Atthi, māṇava, kamma-ṭ,thānaṃ app’attham appa,kiccaṃ appādhikaraṇaṃ appa,samārambham sampajjamānaṃ maha-p.phalaṃ hoti.*

¹⁰³ Farming, *kasi*, which would incl both agriculture and pastoral (cattle) farming. In the Buddha’s time, farming was small-scale and local, and commerce was just beginning to grow, but in no way comparable to the situation today. This figure should be appreciated in its proper context. See J Auboyer 1965: ch IV & R Thapar 2002: chs 7+8.

¹⁰⁴ Trading: see prec n.

(4) Young brahmin, just as **trading** is work that is small in goal, few in task, few in external affairs, small in undertakings, when it succeeds, is *great* in fruit,
even so, young brahmin, is the renunciant's work *small in goal, few in task, few in external affairs, small in undertakings, when it succeeds, is great in fruit.*"

The 5 qualities for making merit

8 "Master Gotama, the brahmins lay out five qualities¹⁰⁵ for the making of merit, the accomplishing of the wholesome."¹⁰⁶

"As regards these five qualities that the brahmins lay out for the making of merit, the accomplishing of the wholesome—if it is no trouble to you, young brahmin, it would be good if you tell this assembly the five qualities."¹⁰⁷

"It is no trouble to me at all, master Gotama, for someone such as yourself or the venerable ones sitting (in this assembly)!"¹⁰⁸

"Then, brahmin youth, do speak."

9.1 "Truth (*sacca*), master Gotama, is the first quality laid out by the brahmins for the making of merit, the accomplishing of the wholesome.

Austerity (*tapa*), master Gotama, is the second quality laid out by the brahmins for the making of merit, the accomplishing of the wholesome.

Celibacy (*brahma,cariya*),¹⁰⁹ master Gotama, is the third quality laid out by the brahmins for the making of merit, the accomplishing of the wholesome.

Study (*ajjhena*),¹¹⁰ master Gotama, is the fourth quality laid out by the brahmins for the making of merit, the accomplishing of the wholesome.

Charity (*cāga*), master Gotama, is the fifth quality laid out by the brahmins for the making of merit, the accomplishing of the wholesome.

None of the brahmins has direct knowledge

9.2 "But, young brahmin, is there *a single brahmin* amongst these who says thus:¹¹¹

'I declare the result of these five qualities, having realized them with direct knowledge!'"¹¹²

"No, indeed, master Gotama."

9.3 "Well then, young brahmin, is there a single brahmin amongst those who are teachers of teachers, going back over *seven generations* of teachers [of the teacher], who says thus:

'I declare the result of these five qualities, having realized them with direct knowledge!'"

"No, indeed, master Gotama." [200]

¹⁰⁵ "Five qualities," *pañca,dhamma*.

¹⁰⁶ *Brāhmaṇā, bho gotama, pañca,dhamme paññapenti puññassa kiriyāya, kusalassa ārādhāyā'ti*. Here, *puñña* (for Subha) refers specifically to the spiritual blessings and efficacy that comes with the various brahminical rituals and their proper performance. For the Buddha, *puñña* means any good karma that is a basis for good fruits and happy rebirth. Sometimes, it has the same sense as *kusala* (wholesome), but which has the specific Buddhist sense of "wholesome," ie, a basis for spiritual development. See **Beyond good and evil** = SD 18.7 (6).

¹⁰⁷ *Ye te, māṇava, brāhmaṇā pañca dhamme paññapenti puññassa kiriyāya kusalassa ārādhāyā, sace te agaru sādhu te pañca dhamme imasmim̐ parisatī bhāsassūti*. Be *Se parisatim̐*. On *sace te agaru*, cf Skt *yadi te aguru* (Avś 1.94, 229, 2:90), "if it is not difficult, not disagreeable, not inconvenient" (V 1:24, 4:17; D 1:51, 89; M 2:119; Sn p50; AA 2:284; DhA 1:39). *Agaru* (Skt *aguru*) = *na + garu* ("heavy"). For other meanings, see PED & CPD sv.

¹⁰⁸ *Na kho me, bho gotama, garu yatthassu bhavanto vā nisinno bhavanta,rūpo vāti*.

¹⁰⁹ Comys def this as "celibacy, abstinence from sex" (*methuna,virati*) (MA 3:443,4; VbhA 504; SnA 317,28, 387,16).

¹¹⁰ *Ajjhena* = *ajjhayana* (Skt *adhyayana*; cf *ajjhāna, ajjhāyana*), reading (aloud), reciting (of mantras, ie, memorizing them, *manta,gahaṇa*, MĀ 3:446), learning (by heart), studying (the Vedas, ThaA 2:85), Miln 225.; NcA 1:211 *ajjhenena vā'ti ajjhayana,vasena*.

¹¹¹ For a similar passage, cf **Caṅkī S** (M 95.13/2:169 f) = SD 21.15.

¹¹² *Ahaṃ imesaṃ pañcannaṃ dhammānaṃ sayāṃ abhiññā sacchikatvā vipākaṃ pavedemīti?*

9.4 “Well then, young brahmin, what about the ancient seers of the brahmins, mantra makers, mantra preachers—that is to say, Aṣṭaka, Vāmaka, Vāma,deva, Viśvā,mitra, Jamad-agni, Aṅgi,rasa, Bhāra,dvāja, Vāsiṣṭha, Kaśyapa, and Bhagu¹¹³—whose ancient mantras and verses are chanted, uttered and collected by the brahmins of today, who sing them and recite them, and having sung them make others sing them, having recited them make others recite them¹¹⁴—did they ever say:

‘I declare the result of these five qualities, having realized them with direct knowledge!’?”

“No, indeed, master Gotama.”

9.5 “So, young brahmin, it appears that there is not a single brahmin amongst them who says thus: ‘I know this, I see this.’¹¹⁵ only this is true, everything else is false!’

There is not a single brahmin amongst those who are teachers of teachers, going back over seven generations of teachers [of the teacher], who says thus:

‘I declare the result of these five qualities, having realized them with direct knowledge!’

Even the ancient seers [rishis] of the brahmins, mantra makers, mantra preachers—that is to say, Aṣṭaka, Vāmaka, Vāma,deva, Viśvā,mitra, Jamad-agni, Aṅgi,rasa, Bhāra,dvāja, Vāsiṣṭha, Kaśyapa, and Bhagu—whose ancient mantras and verses are chanted, uttered and collected by the brahmins of today, who sing them and recite them, and having sung them make others sing them, having recited them make others recite them:

They, too, did not say thus,

‘I declare the result of these five qualities, having realized them with direct knowledge!’

Parable of the blind leading the blind

9.6 THE BLIND LEADING THE BLIND. Just as a file of blind men, young brahmin, one clinging to the other: the first one sees nothing, the middle one sees nothing, and the last one sees nothing¹¹⁶

—so it is with the talk of these brahmins, for certain,¹¹⁷ like the file of blind men holding onto the line, one clinging to the other: the first one sees nothing, the middle one sees nothing, the last one sees nothing.

Subha invokes Pokkhara,sāti

10 When this was said, Subha Todeyya,putta Māṇava was angry and upset with the simile of the file of blind men. He simply scolded and reviled the Blessed One, saying:

“The recluse Gotama will be proven wrong!”¹¹⁸

¹¹³ See Intro (3.1).

¹¹⁴ “The ancient seers...make others recite them,” ...[tevijjānaṃ]* brāhmaṇānaṃ pubbakā isayo mantānaṃ kattāro mantānaṃ pavattāro, yesam idaṃ etarahi brāhmaṇā porāṇaṃ manta,padaṃ gītaṃ pavuttaṃ samhitā, tad anu-gāyanti tad anubhāsanti, bhāsitaṃ anubhāsanti vācītaṃ anuvācenti, seyyath’idaṃ—Aṭṭhako Vāmako Vāma,devo Vessā,mitto Yama-t-aggi [Ke Yama-d-aggi] Aṅgīraso Bhāra,dvājo Vāsetṭho Kassapo Bhagu [* only at D 13.13]: this is stock: Mv 35.2 = V 1:245; **Ambaṭṭha S** (D 3.2.8/1:104); **Tevijja S** (D 13.2.13/1:238 f, 13.2.18/1:241, 242, 243); **Caṅkī S** (M 95.13/2:169 f), **Subha S** (M 99.9/2:200); **Doṇa S** (A 5.192/3:223 f, 3:229 f,), (**Maha-p,phala**) **Dāna S** (A 7.49/4:61). For identification of the seers’ names, see *Vinaya Texts* (tr Rhys Davids & Oldenberg) 2:130 n3 & V:H 4:337 nn5-9.

¹¹⁵ *Aham etaṃ jānāmi, aham etaṃ passāmi*. The meaning of this question is whether is what he claims as truth is not from personal direct experience (*abhiññā*), then it is only an opinion, and anyone is entitled to an opinion. An opinion is not necessarily true. That such beliefs as the God-idea is the only truth simply fails on this premiss alone.

¹¹⁶ *Seyyāthapi māṇava andha,veṇi paramparā,samsattā, purimo pi na passati majjhimo pi na passati pacchimo pi na passati*. This well known parable is found in **Te,vijja S** (D 13.15/1:239); **Caṅkī S** (M 95.13e/2:170), (**Brahma,-vihāra**) **Subha S** (M 99.9/2:200). An even better known parable is that of the blind men and the elephant (U 68): see Jayatilleke 1963:354 f, 378 f.

¹¹⁷ “For certain,” *maññe*.

¹¹⁸ *Samaṇo gotamo pāpito bhavissatīti*. **Pāpito** (pp of *pāpeti*¹ (PED) = *pāpika*), one who has done wrong, bad, evil (M 2:43, where D 1:90 reads *pāpika*; DA 1:256 for *pāpika*, v1 *vāpita*, “sown”). Cf **Vekhanassa S** (M 80), where the wanderer Vekhanassa reacts similarly to the Buddha (M 80.15/2:43) = SD 40a.15.

He said this to the Blessed One:

“The brahmin **Pokkhara,sāti**,¹¹⁹ of the Upamañña clan, lord of the Subhaga forest,¹²⁰ said this:

‘Even so, some¹²¹ recluses and brahmins here claim to superhuman states, the distinction of knowledge and vision worthy of the noble ones.¹²² But what they say [201] turns out to be to be only laughable, mere words, simply empty, utterly vain.¹²³

For, how could a mere human know, see, realize or act in terms of the superhuman states, the distinction of knowledge and vision worthy of the noble ones? This is impossible!’¹²⁴

11 “How then, young brahmin, does the brahmin Pokkhara,sāti, of the Upamañña clan, lord of the Subhaga forest, having himself encompassed the minds of all the recluses and brahmins, understand them with his own?”¹²⁵

“Master Gotama, the brahmin Pokkhara,sāti, of the Upamañña clan, lord of the Subhaga forest, having encompassed the mind of his own woman-slave Puṇṇikā,¹²⁶ is unable to understand it with his own. How could he, having encompassed the minds of all the recluses and brahmins, be able to understand them with his own?”

Parable of the man born blind

12.1 “Young brahmin, suppose there were a man blind from birth,¹²⁷

who could see neither dark nor bright forms,
 who could not see blue forms,
 who could not see nor yellow forms,
 who could not see red forms,
 who could not see orange forms,
 who could not see what is even or uneven,
 who could not see the stars,
 who could not see neither the sun nor the moon.¹²⁸

¹¹⁹ On **Pokkhara,sāti** or Pokkhara,sādi, see Intro (3.3).

¹²⁰ *Pokkhara,sāti opamañño subhaga,vaniko*. He is addressed so only here, which clearly shows that Subha has a high regard for him. It is clear from such remarks that this Sutta records events *before* the meeting between Pokkhara,sāti and the Buddha, and before the brahmin has attained streamwinning: see **Ambaṭṭha S** (D 3.2.21-22/106 f) = SD 21.

¹²¹ *Ee pan'im'eke*.

¹²² *Evam eva pan'idh'ekacce samaṇa,brāhmaṇā uttari,manussa,dhammā alam-ariya,nāṇa,dassana,visesaṃ paṭi-jānanti*.

¹²³ *Tesam idaṃ bhāsitaṃ hassakaṃ yeva sampajjati, nāmakāṃ yeva sampajjati, rittakāṃ yeva sampajjati, tucchakāṃ yeva sampajjati*. As in **Te,vijja S** (D 13.15/1:240) = SD 1.8 where *hassakaṃ yeva* reads *hassakaññeva*, & **Vekhanassa S** (M 80.15/2:43) = SD 40a.15. Clearly, this statement is made before Pokkhara,sāti's conversion, as recorded in **Caṅkī S** (M 95.9/2:167) = SD 21.15.

¹²⁴ *Kathaṃ hi nāma manussa,bhūto uttari,manussa,dhammā alam ariya,nāṇa,dassana,visesaṃ ṇassati vā dakkhati vā sacchi vā karissatīti, n'etaṃ ṭhānaṃ vijjatīti*. This sentence seems to be found only here (a hapax legomenon).

¹²⁵ *Kim pana, māṇava, brāhmaṇo pokkhara,sāti opamañño subhaga,vaniko sabbesaṃ yeva samaṇa,brāhmaṇānaṃ cetasā ceto paricca pajānātīti?* This is an allusion to mind-reading, def in such suttas as **Satipaṭṭhāna Ss** (D 22.12-/2:299 = M 10.34/1:59) & **Sāmañña,phala S** (D 2.93-94/1:79 f) = SD 8.10. For another def of mind-reading (4 kinds), see **Sampasādaniya S** (D 28.6/3:103 f) = SD 14.10.

¹²⁶ For other people connected with Pokkhara,sāti, see **Ambaṭṭha S** (D 3) @ SD 21.3 (1.2).

¹²⁷ This whole parable is at **Pāyāsi S** (D 23.11/2:328 f) = SD 39.4, (**Paribbājaka**) **Māgandiya S** (M 75.20/1:509 f) = SD 31.5 (parallel with on §12.1 here); (**Brahma,vihāra**) **Subha S** (M 99.12/2:201) = SD 38.6.

¹²⁸ *Seyyathā'pi, māṇava, jacc'andho puriso; so na passeyya kaṇha,sukkāni rūpāni, na passeyya nīlakāni rūpāni, na passeyya pītākāni rūpāni, na passeyya lohitaṅkāni rūpāni, na passeyya mañjīṭṭhakaṅkāni rūpāni, na passeyya sama,visamaṃ, na passeyya tāraṅka,rūpāni, na passeyya candima,sūriye*. The underscored words are colours: *nīlaka* = blue, sky grey, indigo; *pītaka* = yellow, golden yellow; *lohitaṅka* = red, blood red; and *mañjīṭṭhaka* = orange or crimson. The usu primary-colour pericope is: *nīla, pīta, mañjīṭṭhaka, lohitaṅka*, and *odāta* (white) (M 1:509; J 6:185; Dhs 617). See prec n. Cf **Atthi,rāga S** (S 12.64.8/2:102) = SD 14.2; **Gaddula,baddha S 2** (S 22.100.11/3:152) =

He might say,

‘There are neither dark nor bright forms,	no one who sees dark or bright forms.
There are no blue forms,	no one who sees blue forms.
There are no yellow forms,	no one who sees yellow forms.
There are no red forms,	no one who sees red forms.
There are no orange forms,	no one who sees orange forms.
There are neither even nor uneven,	no one who sees the even or the uneven.
There are no stars, ¹²⁹	no one who sees stars.
There is neither the sun nor the moon,	no one who sees the sun or the moon.

I know them not, I see them not—therefore, they do not exist.’

Would he, young brahmin, be speaking rightly if he were to speak thus?’

12.2 “Not at all, master Gotama! For,

there <i>are</i> dark and bright forms,	those who <i>see</i> dark and bright forms.
There are blue forms,	those who <i>see</i> blue forms.
There are yellow forms,	those who <i>see</i> yellow forms.
There are red forms,	those who <i>see</i> red forms.
There are orange forms,	those who <i>see</i> orange forms.
There are blue forms,	those who <i>see</i> blue forms.
There are blue forms,	those who <i>see</i> blue forms.
There are even and uneven,	those who <i>see</i> the even or the uneven.
There are stars,	those who <i>see</i> stars.
There is the sun nor moon,	those who <i>see</i> the sun or the moon.

If he were to say, ‘I [202] know them not, I see them not—therefore, they do not exist,’ he, master Gotama, surely would not speak so, if he were speaking rightly!’¹³⁰

Pokkhara,sāti is spiritually blind

13.1 Even so, young brahmin, the brahmin **Pokkhara,sāti**, of the Upamañña clan, lord of the Subhaga forest, is blind, without eyes.

That he could know, see, realize or act in terms of the superhuman states, the distinction of knowledge and vision worthy of the noble ones—alas, this is impossible!¹³¹

Right speech

13.2 What do you think, young brahmin, as regards the great-hall [wealthy] brahmins of Kosala—that is to say,

the brahmin Caṅkī, the brahmin Tārukka, the brahmin Pokkhara,sāti, the brahmin Jāṇussoṇi, the brahmin Todeyya,¹³²

is it better for them to speak using speech that is conventional¹³³ or that goes against convention?’

SD 28.7b; (**Nīvaraṇa**) **Saṅgārava S** (S 46.55.4b/5:121) = SD 3.12; (**Manta**) **Saṅgārava S** (A 5.193.3/3:230) = SD 73.3.

¹²⁹ “Stars,” *tāra*, *rūpāni*, lit “starry forms,” “starry shapes” or “stellar bodies.”

¹³⁰ This whole parable as at **Pāyāsi S** (D 23.11/2:328 f) = SD 39.4, (**Paribbājaka**) **Māgandiyā S** (M 75.20/1:509 f) = SD 31.5; **Subha S** (M 99.12/2:201) = SD 38.6.

¹³¹ *So vata uttari,manussa,dhammā alam ariya,ñāṇa,dassana,visesam ñassati vā dakkhati vā sacchi vā karissatī—n’etaṃ thānaṃ vijjati.*

¹³² Comy says that Caṅkī was from Opāsāda, Tārukka from Icchā,naṅgala, Pokkhara,sāti from Ukkaṭṭha, Jāṇussoṇi from Sāvattḥī, and Todeyya from Tudi,gāma (DA 2:399). This is the most basic list of distinguished brahmins, also in **Te,vijja S** (D 13.3/1:235) = SD 1.8; **Vāsetṭha S** (M 98.1/2:196 = Sn p115) = SD 37.1), more fully described with “various other well-known brahmins of the great halls,” *aññe ca abhiññātā abhiññātā brāhmaṇa,mahāsālā*. See **Te,vijja S** (D 13.3/1:235) n = SD 1.8.

“*Conventional*, master Gotama.”

“Is it better for them to speak after having thought about it, or having not thought about it?”¹³⁴

“*Having thought about it*, master Gotama.”

“Is it better for them to speak after having reflected on it, or having not reflected on it?”¹³⁵

“*After having reflected on it*, master Gotama.”

“Is it better for them they speak on what is connected with the good [the goal], or unconnected with the good [the goal]?”¹³⁶

“On what is *connected with the good*, master Gotama.”

14 “What do you think, young brahmin, such being the case, is the speech of the brahmin **Pokkharasāti**, of the Upamañña clan, lord of the Subhaga forest, conventional or going against convention?”

“*Going against convention*, master Gotama.”

“*After having thought about it*, or having not thought about it?”

“*Having not thought about it*, master Gotama.”

“*After having reflected on it*, or having not reflected on it?”¹³⁷

“*After not having reflected on it*, master Gotama.”

“*Connected with the good [the goal]*,¹³⁸ or unconnected with the good [the goal]?”

“*Unconnected with the good*, master Gotama.” [203]

The 5 mental hindrances

15.1 “These, young brahmin, are the five hindrances.¹³⁹ What are the five?”¹⁴⁰

The hindrance of sensual desire,

kāma-c, chanda nīvaraṇa,

The hindrance of ill will,

vyāpāda nīvaraṇa,

The hindrance of sloth and torpor,

thina, middha nīvaraṇa,

The hindrance of restlessness and remorse,

uddhacca, kukkuccha nīvaraṇa,

The hindrance of doubt,

vicikicchā nīvaraṇa.

These, young brahmin, are indeed the five hindrances,

15.2 Young brahmin, the brahmin **Pokkhara, sāti**, of the Upamañña clan, lord of the Subhaga forest, is obstructed, hindered, covered over, shrouded up, by these five hindrances.¹⁴¹

¹³³ Ee *sammusā* throughout. *Samuccā* = *sammusā* (from *sammacca*, with labialisation of *a*→*u* after *-m-*), “in terms of what is conventionally accepted, by common consent.” Instr of *sammuti* (BHS *saṃvṛti*) (*saṃ* + √MAN, to sound); vI *sammacca* = ger of *sammannati*, “to agree to.” On labialisation *a*→*u* after *-m-*, see Sn:N 171 n61.

¹³⁴ *Katamā nesaṃ seyyo, yaṃ vā te mantā vācam bhāseyyuṃ yaṃ vā amantāti? Nesaṃ* here dat (“to them”) & gen pl (“of them”). Comy explains *mantā* as “having weighed” (*tulayitvā*) and “examined” (*parigaṇhitvā*) (MA 3:447).

¹³⁵ *Katamā nesaṃ seyyo, yaṃ vā te paṭisaṅkhāya vācam bhāseyyuṃ yaṃ vā appaṭisaṅkhāyāti?* Comy explains *paṭisaṅkhāya* as “having known or understood” (*janitvā*) (MA 3:447).

¹³⁶ *Katamā nesaṃ seyyo, yaṃ vā te attha, saṃhitā vācam bhāseyyuṃ yaṃ vā anatta, saṃhitā?*

¹³⁷ *Katamā nesaṃ seyyo, yaṃ vā te paṭisaṅkhāya vācam bhāseyyuṃ yaṃ vā appaṭisaṅkhāyāti?*

¹³⁸ *Attha, saṃhitā*, explained by Comy as “based on the means or reason” (*karaṇa, nissita*) (MA 3:447).

¹³⁹ **The 5 mental hindrances.** As at (Brahma,vihāra) Subha S (M 99.15/2:203) = SD 38.6; Kusala Rāsi S (S 47.5/5:145) = SD 84.7. More elaborately, with “an obstruction [a screen], a hindrance, a mental impurity, that which weakens wisdom” (*āvaraṇa nīvaraṇa cetaso upakkilesa paññāya dubbalī, karaṇa*) at Āvaraṇa Nīvaraṇa S (S 46.37-5:94-95) = SD 84.6. Also at Rukkha S (S 46.39/5:96) = SD 75.2; Nīvaraṇa S (S 46.40/5:97 f) = SD 77.6; (Nīvaraṇa) Saṅgārava S (S 46.55/5:121) = SD 3.12; Kaṅkheyya S (S 54.12/5:326) = SD 77.7; Āvaraṇa S (A 5.51/3:63) = SD 32.3; Akusala Rāsi S (A 5.52/3:65) = SD 84.8. Qu at DhsA 382. For details, see *Nīvaraṇa* = SD 32.1.

¹⁴⁰ On a comparison with the Āgama version, see Intro (122).

¹⁴¹ *Imehi kho, māṇava, pañcahi nīvaranehi brāhmaṇo pokkhara, sāti opamañño subhaga, vaniko āvuto nivuto ophuṭo pariyonaddho.* The words (set phrase), *āvuto nivuto ophuṭo* (D 1:246, DA 404; M 2:203, MĀ 3:447, 131, 4:198; Nm 24 = Nc 146, NmA 1:273=249; Ap 371; SA 2:367), are clearly formed from √VR, to cover (CPD: ophuṭa etc). It is clear that *ophuṭa* and *ophuta* are hyperforms for *ovuṭa* or *ovuta* (see CPD svv). The prefixes modify the root sense of “cover,” ie, *ā-* “on, up” (*āvuta*, “covered up”), *ni-* “down, downward” (*nivuta*, “covered down”), *o-* “in, at” (*ophuṭa* = *ovuṭa* = *ovuta*, “covered in”). *Pariyonaddho* (D 1:246, 3:223; M 1:25; S 5:263; A 2:211, 4:86; J

That he could know, see, realize or act in terms of the superhuman states, the distinction of knowledge and vision worthy of the noble ones—alas, this is impossible!

The 5 cords of sensual pleasures

16.1 Young brahmin, there are these <u>five cords of sensual pleasures</u> . What are the five? ¹⁴²	
Forms cognizable by the eye	that are desirable, attractive, pleasant, endearing, associated with sensuality, delightful.
Sounds cognizable by the ear	that are desirable, attractive, pleasant, endearing, associated with sensuality, delightful.
Smells cognizable by the nose	that are desirable, attractive, pleasant, endearing, associated with sensuality, delightful.
Tastes cognizable by the tongue	that are desirable, attractive, pleasant, endearing, associated with sensuality, delightful.
Touches cognizable by the body	that are desirable, attractive, pleasant, endearing, associated with sensuality, delightful.

These, young brahmin, are indeed the five cords of sensual pleasures.

16.2 Young brahmin, the brahmin **Pokkhara,sāti**, of the Upamañña clan, lord of the Subhaga forest, is bound by these five cords of sensual pleasures, cleaving to them. He enjoys them, not seeing the danger in them, not knowing to escape from them.¹⁴³

That he could know, see, realize or act in terms of the superhuman states, the distinction of knowledge and vision worthy of the noble ones—alas, this is impossible!

The parable of a fuelless fire

17.1 What do you think, young brahmin—
between the a fire that were to burn dependent on any fuel such as grass or wood, and¹⁴⁴
a fire that were to burn free of any fuel such as grass or wood—¹⁴⁵
the light of which fire would surely be beautiful and brilliant?¹⁴⁶

17.2 “If it were possible, master Gotama, for a fire to burn free of any fuel such as grass or wood, surely its light would be beautiful and brilliant.”¹⁴⁷

1:30; Miln 161; SnA 596 = *nivuta*; DhA 3:199; PvA 172) is pp of *pariyonandhati* (*pari* + *avanaddha* (**ava*+*nayha*-*ti*, “tied, fastened, bound”); cf *onaddha*, “bound, covered over” & BHS *paryavanaddha*, “overgrown” (Divy 120, 125). Cf nn *āvaraṇā*, *nīvaraṇā*, *onahā*, *pariyonahā* in **Te,vijja S** (D 13.31/1:246) n = SD 1.8 which parallel the 4 adjs here. (The prefixes do not have exact meanings but are context modifiers that give us some good idea of how the roots conjure up secondary senses.) The *kāma,guṇā* are said to be “confined” (*sambādha*): see (**Pañcāla,caṇḍa**) **Sambādha S** (A 9.42.2/4:449) & SD 33.2 (1.2).

¹⁴² See **Te,vijja S** (D 13.27/1:245: called “shackles, *andu*; bonds, *bandhana*”); **Saṅgīti S** (D 33.2.1(3)/3:234); **Ma-hā Dukkha-k,khandha S** (M 13.7/1:85); **Bahu Vedanīya S** (M 59.6/1:398); **Sunakkhatta S** (M 105.7/2:253); **Mi-ga,jāla S 1+2** (S 35.63+64/4:35-38); **Uttiya S** (S 45.30/5:22); **Nibbedhika S** (A 6.63.3/3:411); **Nibbāna,sukha S** (A 9.34.3/4:415); **Kukkuḷa Kathā** (Kvu 2.8.3/210); cf V 1:184. On overcoming sensual desire, see **Sexuality** = SD 31.7 (9.2). See further **Kāma-c,chanda** = SD 32.2 (3.3).

¹⁴³ *Imehi kho, māṇava, pañcahi kāma,guṇehi brāhmaṇa,pokkhara,sāti opamañño subhaga,vaniko gathito mucchito ajjhoppanno anādīnava,dassāvī anissaraṇa,pañño paribhuñjati*. From *gathito* on, D 1:245,24 = M 1:173,28 ≠ D 3:43,29 = A 1:274,21 ≠ S 3:332,29.

¹⁴⁴ This and the next line: *Yaṃ vā tiṇa,kaṭṭh’upādānam paṭicca aggim jāleyya, yaṃ vā nissaṭṭha,tiṇa,kaṭṭh’upādānam aggim jāleyya*. M:ÑB clearly fails to reflect the Pali here, where the Buddha is simply showing Subha that just as a fire needs fuel (*upādāna*), Pokkhara,sāti’s zest is purely sense-based, not dhyanic (which is purely mental).

¹⁴⁵ *Yaṃ vā nissaṭṭha,tiṇa,kaṭṭh’upādānam aggim jāleyya. Nissaṭṭha* (pp of *nissajjati*), let go, set free; abandoned, given up; handed over, surrendered; let fly, thrown (V 3:46,32, 196,33; M 1:293,29; Thī 484 (Ee wr *nissaṭṭham*); ThīA 261,11 f; Nm 55,25 (Be Ce *nissaṭṭo*): see DP: *nissajjati*.

¹⁴⁶ *Katamo nu khv-assa aggi accimā c’eva* ca] vaṇṇavā ca pabhassaro cāti?* *For *c’eva*, Ee reads *ca*.

17.3 “It is indeed impossible, young brahmin, there is no chance that a fire could burn free of any fuel such as grass or wood, except through psychic means!¹⁴⁸

17.4 Just as I’ve shown with such a parable, young brahmin, that of a *fire that burns dependent on any fuel such as grass or wood*, this zest, I say, young brahmin—whatever this zest is— [204] it is dependent on the five cords of sensual pleasures!¹⁴⁹

17.5 Just as I’ve shown with such a parable, too, young brahmin, that of a *fire that burns free of any fuel such as grass or wood*,¹⁵⁰ this zest, I say, young brahmin—whatever this zest is—it is something other than sensual pleasures, something other than unwholesome states.¹⁵¹

The first two dhyanas

17.6 And what, young brahmin, is the zest that is other than sensual pleasures, other than unwholesome states?

Here, young brahmin,
quite secluded [detached] from sensual pleasures, secluded from unwholesome mental states, he attains and dwells in the **first dhyana**, accompanied by initial application and sustained application, and with zest and joy born of solitude.¹⁵²

This, young brahmin, is the zest that is other than sensual pleasures, other than unwholesome states.

17.7 And, furthermore, young brahmin, *with the stilling of initial application and sustained application*, by gaining inner tranquillity and oneness of mind, he attains and dwells in **the second dhyana**, free from initial application and sustained application, with zest and joy born of concentration.¹⁵³

This, young brahmin, is the zest that is other than sensual pleasures, other than unwholesome states.

The most fruitful of the 5 qualities

18 Young brahmin, of these *five qualities* that the brahmins lay out for *the making of merit, the accomplishing of the wholesome* [§8], which of these here do they regard as bearing the greatest fruit?”

“Master Gotama, of these *five qualities* that the brahmins lay out for *the making of merit, the accomplishing of the wholesome*, they here regard charity as bearing the greatest fruit.”

19.1 “What do you think, young brahmin? Here, a great sacrifice might have been set up for a certain brahmin.¹⁵⁴ Then two brahmins were to come, thinking,

‘We will take part in the great sacrifice of brahmin so-and-so.’

19.2 Then one of the brahmins might think thus:

¹⁴⁷ *Sace tam, bho gotama, ihānaṃ nissaṭṭha,tiṇa,kaṭṭh’upādānaṃ aggim jāletum, svāssa aggi accimā c’eva vaṇṇa-vā ca pabhassaro cāti.* It appears as if, for a moment, Subha is musing over the possibility a fuelless fire.

¹⁴⁸ *Aṭṭhānaṃ kho etaṃ, māṇava, anavakāso yaṃ nissaṭṭha,tiṇa,kaṭṭh’upādānaṃ aggim jāleyya aññatra iddhimatā.* **Vinaya** records how the Buddha, using psychic power, starts a fire with the matted hair ascetic Uruvelā Kassapa’s firewood (V 1:31).

¹⁴⁹ *Seyyathā’pi, māṇava, tiṇa,kaṭṭh’upādānaṃ paṭicca aggi jalati tathūpamā’haṃ, māṇava, imaṃ pītiṃ vadāmi yāyaṃ pīti pañca kāma,guṇe paṭicca.*

¹⁵⁰ “[Of] a fire...fuel,” *nissaṭṭha,tiṇa,kaṭṭh’upādāno aggi.* On **nissaṭṭha**, see §17.1 n.

¹⁵¹ *Seyyathā’pi, māṇava, nissaṭṭha,tiṇa,kaṭṭh’upādāno* aggi jalati tathūpamā’haṃ, māṇava, imaṃ pītiṃ vadāmi yāyaṃ pīti aññatr’eva kāmehi aññatra akusalehi dhammehi.* **upādāno*: Ee Se *upādānaṃ*.

¹⁵² “Born of solitude,” *viveka,ja*; ie it is the result of abandoning the hindrances: on the 3 kinds of solitude, see **The body in Buddhism**, SD 29.6a (1.5). On the omission of “one-pointedness of mind” (*cittassa ek’aggatā*) and “concentration” (*samādhi*) here, see **The layman and dhyana** = SD 8.5.

¹⁵³ The 2nd dhyana is known as “the noble silence” (*ariya,tuṇhī,bhāva*) because within it initial application and sustained application (thinking and discursion, *vitakka,vicāra*) cease, and with their cessation, speech cannot occur. (S 2:273); cf S 4:293 where *vitakka* and *vicāra* are called verbal formation (*vacī,saṅkhāra*), the mental factors responsible for speech. In **Ariya Pariyesanā S** (M 1:161), the Buddha exhorts the monks when assembled to “either speak on the Dharma or observe the noble silence” (ie either talk Dharma or meditate). See **Dutiya Jhāna Pañha S** (S 40.2/4:263 f) = SD 24.12.

¹⁵⁴ *Taṃ kiṃ maññasi, māṇava, idha aññatarassa brāhmaṇassa mahā,yañño paccupaṭṭhito assa.*

‘Oh, that only I might get the best seat, the best water, the best almfoods in the refectory. May that the other brahmin not get the best seat, the best water, the best almsfood in the refectory.’¹⁵⁵

19.3 Now it is possible, young brahmin, that the other brahmin is the one who would get the best seat, the best water, the best alms in the refectory, not that brahmin who got the best seat, the best water, the best alms in the refectory.

19.4 Thinking thus: ‘The *other* brahmin got the best seat, the best water, the best alms in the refectory. I did not get the best seat, the best water, the best alms in the refectory!’ he [205] was angry and displeased.

19.5 Now, young brahmin, what kind of result do the brahmins declare for this?’

19.6 “Master Gotama, brahmins do not give offerings in this way, thinking, ‘Let others be angry and displeased because of this.’

For here brahmins only give offerings out of compassion.”¹⁵⁶

19.7 “Indeed, young brahmin, that being the case, there is this sixth quality for merit-making of the brahmins, that is to say, ‘out of compassion’.”

19.8 “That being the case, master Gotama, there *is* this sixth quality for merit-making of the brahmins, that is to say, ‘out of compassion’.”

Renunciants more often have the 5 qualities than the householders do

20.1 “Young brahmin, as regards these five qualities that the brahmins lay out for merit-making, for the accomplishing of the wholesome—

in whom do you often notice them: amongst the householders or amongst the renunciants?”¹⁵⁷

20.2 “As regards these five qualities, master Gotama, that the brahmins lay out for merit-making, for the accomplishing of the wholesome—

I often notice them amongst the renunciants, but rarely amongst the householders.”¹⁵⁸

20.3 For, master Gotama, **a householder** is great in goal, great in task, great in busyness, great in undertakings,¹⁵⁹

not always or consistently *a truth-teller*.

A renunciant, on the other hand, master Gotama, small in goal, with little busyness, few in external affairs, few in undertakings,

always and consistently a truth-teller.

20.4 For, master Gotama, **a householder** is great in goal, great in task, great in busyness, great in undertakings,

not always and consistently *an ascetic*,

not always and consistently *a brahmachari [celibate practitioner]*,

not always and consistently *devoted to study*,

not always and consistently *devoted to charity*.

20.5 A renunciant, on the other hand, master Gotama, small in goal, with little busyness, few in external affairs, few in undertakings,

always and consistently an ascetic

(*tapassī*),¹⁶⁰

¹⁵⁵ Similar desires are expressed by a defile monk in **Anaṅgaṇa S** (M 5.15/1:28) = SD 37.7.

¹⁵⁶ *Atha khv-etha brāhmaṇā anukampā-jātikaṃ yeva dānaṃ dentīti.*

¹⁵⁷ *Bahulaṃ samanupassasi, gahaṭṭhesu vā pabbajitesu vā 'ti?*

¹⁵⁸ *Pabbajitesu bahulaṃ samanupassāmi appaṃ gahaṭṭhesu.* Here, *pabbajita*, “renunciant,” is contrasted against *gaha-ṭ,tha* (“house-dwellers”), the householders, esp the house-dwelling brahmins. See Intro (2.1).

¹⁵⁹ Now, ironically, Subha begins to contradict what he has said earlier: cf this section with §5.1.

¹⁶⁰ **Tapassi**, here means one who practises painful austerities, usu a non-Buddhist ascetic (incl Siddhattha before he is awakened, when he was trying out various ascetic practices) (V 1:234,31 f; D 1:161,23, 3:42,21; S 1:29,3*; Ap 19,23, 67,15, 613,13): for details, see **Mahā Saccaka** (M 36.17-44/1:242-249) = SD 49.4 (also SD 1.12) & **Mahā**

always and consistently a brahmachari [celibate practitioner] (*brahma,cārī*),
 always and consistently devoted to study (*sajjhāya,bahula*),
 always and consistently devoted to charity (*cāga,bahula*).

20.6 As regards these five qualities that the brahmins lay out for merit-making, master Gotama, for the accomplishing of the wholesome—

I often notice them amongst the renunciants, but rarely amongst the householders.”

Supports for the mind

21.1 Young brahmin, those qualities that the brahmins lay out for making merit, for accomplishing the wholesome,

these I [206] call ‘**supports for the mind**,’¹⁶¹

that is, for cultivating a mind that is without hate, without ill will.¹⁶²

21.2 Here, young brahmin, a monk is truth-teller.

Thinking, ‘I’m a truth-teller,’ he gains inspired knowledge in the goal,¹⁶³ gains inspired knowledge in the truth [the Dharma],¹⁶⁴

a gladness connected with the Dharma,¹⁶⁵

This is a gladness connected with the wholesome¹⁶⁶—this, I call ‘a support for the mind’—

Sīha,nāda S (M 12.44-63/1:77-83) = SD 49.1 (also SD 1.13). The practice itself is called *tapā*, “religious austerity, (non-Buddhist) ascetic practice, self-mortification” (D 3:42,17 f, 239,2; M 2:155,24, 199,34, 214,9; S 1:103,19*, 172,31*; Dh 184; Sn 249; Tha 219; Thī 293; C 3.6.13; Miln 90,17). The vb *tapati* has the foll senses: (1) “give out heat, shines; is bright” (M 1:317,12); “warms oneself (in or by)” (DhA 1:164,4); (2) “shines upon; makes hot, burns; pains; harms” (S 1:49,12 = Dh 314); (3) “is burnt, becomes hot; suffers pain; repent” (V 4:116,13); (4) “inflicts pain on oneself, practises austerities” (A 5:191,24), which applies here. See DP sv for other refs.

¹⁶¹ **Cittassa parikkhāre**. A related phrase, “He makes a gift, thinking, ‘This is an adornment for the mind, a support for the mind’” (*cittālanakāram citta,parikkhār’attham dānam deti*) is found in **Dāna Maha-p,phala S** (A 7.49/4:62,-25) = SD 2.3. The meaning is that recollecting on charity (*cāgānussati*) is helpful to our meditation. In other words, the giving is part of our cultivation of moral virtue as a support for mental cultivation. With abundant moral virtue, it is easier if we are to cultivate the mind. Conversely, if we find difficulty in meditating then we should examine our moral conduct and rectify any unwholesome habits or resolve negative thoughts: see **Sambādh’okāsa S** (A 6.26/3:-314 f) = SD 15.6. Comy ad A 7.49 glosses this as ref to “calm and insight” (*samatha,vipassanā*) (AA 4:123). However, it should be noted here that these 2 terms are *not* types of meditation, but rather *aspects* of meditation that we need to cultivate for a proper practice: see **Refuge 2** = SD 3.2 (4.2) & **Bhāvanā** = SD 15.1 (4).

¹⁶² “Without hate, without ill will,” *averam avyābajham*. For a fuller formula of this mind of lovingkindness, see **Tevijja S**, D 13.76-79/1:250 f) = SD 1.8 (where it reads *avera avyāpajja*) & **(Karaṇiya) Metta S** (Kh p 9) @ SD 38.3 (5.1.2).

¹⁶³ “Inspired knowledge in the goal,” *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).

¹⁶⁴ “Inspired knowledge in the truth,” *dhamma,veda*, refers 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 (*dhammānusārī*) 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).

¹⁶⁵ *So ‘sacca,vādīmhīti labhati attha,vedam, labhati dhamma,vedam, labhati dhammūpasamhitam pāmojjam.*

that is, for cultivating a mind that is without hate, without ill will.

21.3 Here, young brahmin, a monk is an ascetic, a brahmachari [celibate practitioner], devoted to study, devoted to charity.

Thinking, ‘I’m an ascetic, a brahmachari, devoted to study, devoted to charity,’ he gains inspired knowledge in the goal, gains inspired knowledge in the truth [the Dharma], a gladness connected with the Dharma,

This is a gladness connected with the wholesome—this, I call ‘a support for the mind’—that is, for cultivating a mind that is without hate, without ill will.”

The parable of the man from Naḷakāra, gāma¹⁶⁷

22.1 When this was said, the brahmin youth Subha Todeyya,putta, said this to the Blessed One:

‘This I’ve heard, master Gotama: that master Gotama *knows* the path to companionship [communion] with Brahmā.’¹⁶⁸

“Now what do you think, young brahmin, is Naḷakāra, gāma near here or far from here?”

“It is near here, not far from here, master Gotama.”

22.2 “Now what do you think, young brahmin? Suppose there were a man here who was born and raised in Naḷakāra, gāma. And someone who until then had never entered Naḷakāra, gāma, were to ask him the way. Would this man, born and bred in Naḷakāra, gāma, be slow or lost [hesitant or at a loss]?”

“Certainly not, master Gotama.”

“And why not?”

“Because, master Gotama, being born and bred here, he would very well know all the paths.”

22.3 “Young brahmin, that man, born and bred in Naḷakāra, gāma, on being asked the way, [207] might indeed be slow or lost,

but the Tathāgata on being asked about the brahma world and how to get there, would certainly not be slow or lost.

22.4 For, young brahmin, I know Brahmā, too, the Brahmā world, and the path to the brahma world, and the way of practice whereby one arises in the brahma world.¹⁶⁹

Subha invites the Buddha to teach

22.5 When this was said, the brahmin youth Subha Todeyya,putta said this to the Blessed One:

23 “This I’ve heard—that the recluse Gotama *shows* [teaches] the path to companionship with Brahmā.”¹⁷⁰

“In that case, young brahmin, listen, pay close attention, I will speak.”

“Yes, good sir,” the brahmin youth replied in assent to the Blessed One.

The Blessed One said this:

¹⁶⁶ “Connected with the wholesome,” *kusalūpasamhita*, as at **Cīvara S** (S 16.11.20/2:220) = SD 77.5.

¹⁶⁷ Almost identical with “the man from Manasakata” parable at **Te, vijja S** (D 13.37-38/1:249 f) = SD 1.8.

¹⁶⁸ *Sutam m’etaṃ, bho gotama, samaṇo gotamo brahmānaṃ saḥavyatāya maggam jānāti*. Cf below, where the same sentence appears, but with “please teach” (*desetu*) instead of “knows” (*jānāti*) [§23]. Both sentences also in **Te, vijja S** (D 13.37+39/1:249) = SD 1.8 in the same contexts, but where the vb is simply *deseti*, “teaches,” but is then followed by a request, *desetu*.

¹⁶⁹ *Brahmānaṃ p’ahaṃ, vāseṭṭha, pajānāmi brahma, lokaṃ ca brahma, loka, gāminiṃ ca paṭipadaṃ, yathā paṭipanno ca brahma, lokaṃ upapanno, taṃ ca pajānāmi ti*. According to **Mahā Siha, nāda S** (M12), this is the 3rd of the 10 powers of the Tathāgata, ie, he knows, accordingly to reality, the ways leading to all destinations (*tathāgato sabb’attha, gāminiṃ paṭipadaṃ yathā, bhūtaṃ pajānāti*, M 12.12/1:70) = SD 49.1.

¹⁷⁰ This sentence spoken above [§37] with “knows” (*jānāti*) instead “shows” here. In **Te, vijja S** (D 31), this sentence is then spoken by Vāseṭṭha: “Let master Gotama save [uplift] the brahmin race!” (*ullumpatu bhavaṃ gotamo brahmaṇiṃ pajam*) (D 13.39/1:249) = SD 1.8. On “companionship with Brahmā” (*brahmānaṃ saḥavyatā*, more often *brahmā, saḥavyatā*), cf **Te, vijja S** (D 13.5/1:235 + 37/1:249) = SD 1.8; **Dhānañjāni S** (M 97.31/2:194) = SD 4.9. In the suttas, this means rebirth in the Brahma world, not some kind of mystical “union” with Brahman (which is a brahminical notion, alien to Buddhism).

The divine abodes

24.1 “And what, young brahmin, is **the path to companionship with Brahmā**?¹⁷¹

Here, young brahmin, a monk,¹⁷²

24.2 (1) THE CULTIVATION OF LOVINGKINDNESS.

with a heart of **lovingkindness**, he dwells suffusing one quarter, the second, the third, the fourth.

Thus above, below, across, everywhere and to everyone *as well as to himself*, he dwells suffusing the whole world with lovingkindness that is vast, exalted, boundless, without hate, without ill will.

24.3 Just as a mighty conch-blower, young brahmin, might with little difficulty make a proclamation to the four quarters,

even so by this cultivation,¹⁷³ young brahmin, by this liberation of the mind through lovingkindness, any karma done in a limited way¹⁷⁴ neither remains nor persists here.¹⁷⁵

This, young brahmin, is the path to companionship with Brahmā.

25.1 (2) THE CULTIVATION OF COMPASSION. Furthermore, young brahmin, with a heart of **compassion**, he dwells suffusing one quarter, the second, the third, the fourth. Thus above, below, across, everywhere and to everyone *as well as to himself*, he dwells suffusing the whole world with compassion that is vast, exalted, boundless, without hate, without ill will.

25.2 *Just as a mighty conch-blower, young brahmin, might with little difficulty make a proclamation to the four quarters,*

even so by this cultivation, young brahmin, by this liberation of the mind through compassion, any limited karma that was done neither remains nor persists here.

This, too, young brahmin, is the path to companionship with Brahmā.

¹⁷¹ This whole “divine abode” passage, which incl the conch-blower parable and the “limited karma” statement, is perhaps the most detailed of the divine abodes passages, and is found at **Te,vijja S** (D 13.76-79/1:250 f) = SD 1.8; (**Brahma,vihāra**) **Subha S** (M 99.24-27/2:207 f) = SD 38.6, **Saṅkha,dhama S** (S 42.8/4:322) = SD 57.9. On limiting karma through the divine abodes, see **Karaja,kāya Brahma,vihāra S** (A 10.208.1-3/5:300 f) & SD 2.1 (2). The basic pericope *without parable*: **Cakka,vatti Siha.nāda S** (D 26.28a(4)/3:48) = SD 36.10 (said to be “in the wealth for a monk (*bhikkhuno bhogasmim*),” **Saṅgīti S** (D 33.1.11(6)/3:223); **Mahā Vedalla S** (M 43.31/1:297) = SD 35.1, **Aṭṭhaka,nāgara S** (M 52.8-11/1:351 f) = SD 41.2 (leading to either arhathood or non-return), **Jivaka S** (M 55.6/1:369) = SD 43.4, **Dhānañjāni S** (M 97.32-33/2:195) = SD 4.9, **Subha S** (M 99.24-27/2:207 f) = SD 38.6, **Anuruddha S** (M 127.7/3:146) = SD 54.10; **Go,datta S** (S 41.7/4:296) = SD 60.4; (**Saṅgha**) **Uposatha S** (A 4.-190.4/2:184) = SD 15.10b, **Dasama Gaha,pati S** (A 11.17.5-6/5:344) = SD 41.2; **Pm** 2:39; **Vbh** 13.1-2/272, 699/-282, see 272-284 for comy.

¹⁷² “Monk” (*bhikkhu*) here is used clearly to impress on Subha that this is a practice different from the brahminical one, in other words, a *Buddhist* practice. Comys say that here “a monk” (*bhikkhu*) may refer to either an ordained monastic or anyone who is meditating (DA 3:756; MĀ 1:241; VbhA 216 f; cf SnA 251). See SD 13.1 (3.1a).

¹⁷³ “By this cultivation,” *bhāvītāya*. Alt tr “by this meditation.”

¹⁷⁴ “Karma done in a limited way” or “limited karma,” *pamāṇa,katam kammaṃ*. As in **Te,vijja S** (D 13.76-79/1:-250-251) = SD 1.8; **Saṅkha(dhama) S** (S 42.8/4:322) = SD 57.9; **Brahma,vihāra S** (A 10.208/5:299) = SD 2.10. Comys on **Brahma,vihāra S** says that “limited karma” refers to sense-sphere karma (*kāmāvacara,kamma*)” (AA 5:77), and “unlimited karma” (*appamāṇa,katam kammaṃ*) refers to form-sphere karma. It is called “unlimited” because it is done by transcending the limit, for it is developed by way of specified, unspecified and directional pervasion (DA 2:406; MĀ 3:450; cf J 2:62, which takes *pamāṇa* as meaning “small,” *paritta*). SA on **Saṅkha S** explains that “When (simple) lovingkindness is said, this can be interpreted either as access concentration or dhyana, but when it is qualified as ‘liberation of mind’ (*ceto,vimutti*) it definitely means dhyana or meditation dhyana (*jhāna*).” (SA 3:105). The point is that if a person masters the “liberation of mind by lovingkindness” at the level of dhyana, the karmic potential of this dhyana attainment will take precedence over sense-sphere karma and will generate re-birth into the form realm (the brahma world), ie, “companionship with Brahmā.” See **Brahma,vihāra** = SD 38.5 (8.2) & **Vism** 309-311/9.49-58. (S:B 1149 n346; A:B 315 n73).

¹⁷⁵ *Evam eva kho, māṇava evaṃ bhāvītāya, māṇava, upekkhāya ceto,vimuttiyā yaṃ pamāṇa,katam kammaṃ na tam tatrā’vasissati, na tam tatrāvatiṭṭhati*. In the last cpd, the first element *tatra*, usu meaning “there; thither; in that case, now, here; in that, therein,” but here has a special application (with the same sense as *tattha*, “therein, herein”: PED sv), as the first part of a cpd, where it is to be taken as generalizing (= *tatra tatra*, “now here, now there”).

26.1 (3) THE CULTIVATION OF GLADNESS. Furthermore, young brahmin, with a heart of **gladness** he dwells suffusing one quarter, the second, the third, the fourth. Thus above, below, across, everywhere and to everyone *as well as to himself*, he dwells suffusing the whole world with gladness that is vast, exalted, boundless, without hate, without ill will.

26.2 *Just as a mighty conch-blower, young brahmin, might with little difficulty make a proclamation to the four quarters,*

even so by this cultivation, young brahmin, by this liberation of the mind through compassion, any limited karma that was done neither remains nor persists here.

This, too, young brahmin, is the path to companionship with Brahmā.

27.1 (4) THE CULTIVATION OF EQUANIMITY. Furthermore, young brahmin, with a heart of **equanimity**, he dwells suffusing one quarter, the second, the third, the fourth. Thus above, below, across, everywhere and to everyone *as well as to himself*, he dwells suffusing the whole world with equanimity that is vast, exalted, boundless, without hate, without ill will.

27.2 *Just as a mighty conch-blower, young brahmin, might with little difficulty make a proclamation to the four quarters,*

even so by this cultivation, young brahmin, by this liberation of the mind through compassion, any limited karma that was done neither remains nor persists here.

This, too, young brahmin, is the path to companionship with Brahmā.

Subha goes for refuge

28 When this was said, the brahmin youth Subha Todeyya,putta said this to the Blessed One:

“Excellent, master Gotama, excellent! 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 master Gotama.

I go to master Gotama for refuge, to the Dharma, and to the community of monks. May master Gotama remember me as lay followers who have gone for refuge from this day forth, for life.

Subha takes leave

29 Well, then, master Gotama, we must now depart. Many are our duties, there is much to be done.”
“Young brahmin, please do now as you deem fit.”¹⁷⁶

Then the brahmin youth Subha Todeyya,putta, joyfully approving of the Blessed One’s words, rose from his seat, bowed down to him, and, keeping the Buddha to his right, departed.

Subha meets Jāṇussoṇi

30.1 Now at that time, the brahmin Jāṇussoṇi was leaving Sāvattḥī in the bright of day [at noon], in an all-white chariot drawn by mares.¹⁷⁷

¹⁷⁶ *Yassa dāni tvaṃ mahārāja kālaṃ maññasī ti*, lit “Please, maharajah, do what you think it is now the time to do.” This is stock: **Sāmañña,phala S** (D 2.103/1:85 = SD 8.10); **Mahā Parinibbāna S** (D 16.3.6/2:104 = SD 13), **Sekha S** (M 53.3/1:354 = SD 21.14), **Kaṇṇaka-t,thala S** (M 90.17/2:132 f = SD 10.8); **Gopaka Moggallāna S** (M 108.28/3:14 = SD 33.5); **Puṇṇ’ovāda S** (M 145.6/3:269 = S 35.88/4:62,31 = SD 20.15), **Avassuta S** (S 35.243/-4:183,15 + 30), **Khemā Therī S** (S 44.1/4:379,29), **Vesālī S** (S 54.9/5:321,16, 17) & **Thapatayā S** (S 55.6/5:348,-27). See Joy Manné, “On a departure formula and its translation,” 1993:27-43.

¹⁷⁷ *Tena kho pana samayena jāṇussoṇi brāhmaṇo sabba, setena vaḷavābhi, rathena sāvattḥiyā niyyāti divā divassa*. Comy glosses *divā divassa* as “at noon time” (*majjhaṇha, kāle*, MĀ 2:195,17). As at **Cūḷa Hatthi, padopama S** (M 27.2/1:175,15-17) = SD 40a.5: its Comy quotes S 45.4 and adds that the chariot is drawn “by 4 pure-white mares”

The brahmin Jāṇussoṇi saw the brahmin youth Subha Todeyya,putta coming from afar. When he saw the brahmin youth Subha Todeyya,putta, he said this to him:

“Now, master Bhāra,dvāja,¹⁷⁸ where have you come from in the bright of day?”
 “I’ve come, sir, from the presence of the recluse Gotama.”

Subha’s lion-roar

30.2 “What do you think, master Bhāra,dvāja, of the recluse Gotama’s clarity of wisdom? He is wise, I think!”¹⁷⁹ [209]

“But who am I, sir, that I would know the recluse Gotama’s clarity of mind?”¹⁸⁰

Indeed, one must surely have to be the recluse Gotama’s equal, too, to know his clarity of wisdom!”¹⁸¹

“Truly master Bhāra,dvāja praises the recluse Gotama with high praises!”

“Who am I, sir, to praise the recluse Gotama?”

Surely, master Gotama is praised by the praised as the best amongst devas and humans.¹⁸²

As regard those qualities that the brahmins lay out for making merit, for accomplishing the wholesome, these master Gotama calls ‘**requisites of the mind**,’¹⁸³ that is, for cultivating a mind that is without hate, without ill will.¹⁸⁴

Jāṇussoṇi rejoices in the Buddha

31 When this was said, the brahmin Jāṇussoṇi descended from his all-white horse-drawn chariot, arranged his upper robe to one side, and putting his palms together lotus-wise to the Blessed One, uttered this udana [verse of uplift]:

‘It is a gain for the rajah Pasenadi of Kosala, a well-gotten gain for the rajah Pasenadi of Kosala, that the Tathagata, the fully self-awakened arhat resides in the realm!’¹⁸⁵

— evaṃ —

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(*sakala, setena catuhi vālavāhi yutta, rathena*, MĀ 2:194). The most detailed description is given in (**Ariya, magga**) **Brāhmaṇa S** (S 45.4.3/5:4,21) = SD 65.15. Comy says that every 6 months, Jāṇussoṇi rides in a sunwise procession (*padakkhiṇa*), around the city in his chariot, decorate with plantain plants and flags, and he would strew 5 kinds of flowers all over town permeating it with fragrance, thus displaying his glory and merits (SA 3:119).

¹⁷⁸ Jāṇussoṇi addresses Subha politely by his clan or gotra (*gotta*) name.

¹⁷⁹ *Taṃ kiṃ maññasi, bhavaṃ bhāra, dvājo samaṇassa gotamassa paññā veyyattiyam paṇḍito maññe ’ti?* This whole section [§30.2] is also in the conversation btw Pilotika and Jāṇussoṇi in **Cūḷa Hatthi, padōpama S** (M 27.2/-1:175 = SD 40a.5) & btw the brahmins Piṅgiyāni and Kāraṇa, pālī in **Kāraṇa, pālī S** (A 5.194/3:236-239 = SD 45.-11). See Intro (1.1.9).

¹⁸⁰ *Ko cāham, bho, ko ca samaṇassa gotamassa paññā, veyyattiyam jānissāmi?*

¹⁸¹ *So ’pi nūn’assa tādiso ’va yo samaṇassa gotamassa paññā, veyyattiyam jāneyyāti.*

¹⁸² *Pasattha, pasattho ’va so [Ee ca so] bhavaṃ gotamo seṭṭho deva, manussānam.*

¹⁸³ *Cittassa parikkhāre*: see §21.1 n.

¹⁸⁴ In terms of teaching, this passage defines the Sutta’s thesis [§21.2].

¹⁸⁵ *Lābhā rañño pasenadissa kosalassa, suladdha, lābhā rañño pasenadissa kosalassa yassa vijite tathāgato viharati araham sammā, sambuddho ’ti.* Here, *vijita* (neut) means “conquered land, realm, territory, kingdom,” J 1:262; Vv 81.20 = *desa*, “place, country,” VvA 316; DhA 1:386).

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