

## 12

## Gilāna Sutta 2

**Dutiya Gilāna Sutta** The Second Discourse on the Ill | S 46.15  
 or, **(Moggallāna) Gilāna Sutta** The Moggallāna Discourse on the Ill  
 Theme: Moggallāna’s illness is overcome through reflecting on the awakening-factors  
 Translated & annotated by Piya Tan ©2013

Introduction

**1 The Gilāna Sutta 2** (S 46.15), deals with the time when Moggallāna is ill, and the Buddha heals him by spoke to him on the 7 awakening-factors [§5]. This is the second of a set of three Suttas of the same name, all dealing with the same subject—the illness of arhats—but with a different individual in each case, thus:

		<u>The ill</u>	<u>Attended by</u>	
<b>Gilāna Sutta 1</b>	S 46.14	Mahā Kassapa	the Buddha	SD 43.11
<b>Gilāna Sutta 2</b>	S 46.15	Moggallāna	the Buddha	SD 43.12
<b>Gilāna Sutta 3</b>	S 46.16	The Buddha	Mahā Cunda	SD 43.13

All three Suttas locate the occasion in the same venue: the squirrels’ feeding-ground in the Bamboo Grove.

**2** All the three Suttas have the same structure. The indisposed saint is identified; someone visits him and asks after him. The ill speaks of his physical discomfort and the visitor recites the 7 awakening-factors to the ill. The ill then recovers.

**3** For other details, see the Introduction to **Gilāna Sutta 1** (S 16.14). SD 43.11.

— — —

## The Second Discourse on the Ill

S 46.15

**1 [80]** At one time, the Blessed One was staying in the squirrels’ feeding-ground in the Bamboo Grove near Raja,gaha.

Mahā Moggallāna lays ill

**2** Now at that time, the venerable Mahā Moggallāna was residing in Mount Vulture’s Peak. He was sick, in pain, gravely ill.

**3** Then, in the evening, having emerged from his solitary retreat. the Blessed One went up to the venerable Mahā Moggallāna and sat down at the seat that had been laid out.

**4** Thus seated, the Blessed One said this to the venerable Mahā Moggallāna,  
 “How are you, Moggallāna? I hope you are bearing up, and getting better. I hope that your painful feelings are subsiding, that their subsiding is evident, not their rising.”<sup>1</sup> [80]

4.1 “I cannot bear it, bhante; I’m not getting better; my painful feelings are not subsiding, but rising; their rising is evident, not their subsiding.”<sup>2</sup>

<sup>1</sup> *Kacci te kassapa khamanīyaṃ kacci yāpanīyaṃ kacci dukkhā vedanā paṭikkamanti no abhikkhamanti, patikkamosānaṃ paññāyati no abhikkamo ’ti*, lit “Kassapa, perhaps you are bearing it, perhaps you can keep going; that your pains are subsiding, not rising; that their subsiding is evident, not their rising.” This is stock. Comy glosses *sānaṃ* as *etesaṃ*, “their” (*paṭikkamosānaṃ ’ti paṭikkamo etesaṃ*, SA 2:313). The underscored phrase lit tr “perhaps you are fit to keep going.” I have rendered this as “How are you?” and place it at the head of the sentence for the sake of acceptable English.

### The 7 awakening-factors

5 “These seven awakening-factors, Moggallāna, have been well pointed out by me. When cultivated, much developed, they bring about direct knowledge, self-awakening, nirvana.

What are the seven?

- (1) The awakening-factor that is mindfulness *sati sambojjhaṅga*  
has been well pointed out by me.  
When cultivated, much developed, bring about direct knowledge, self-awakening, nirvana.
- (2) The awakening-factor that is dharma-investigation *dhamma, vicaya sambojjhaṅga*  
has been well pointed out by me.  
When cultivated, much developed, bring about direct knowledge, self-awakening, nirvana.
- (3) The awakening-factor that is effort *virīya sambojjhaṅga*  
has been well pointed out by me.  
When cultivated, much developed, bring about direct knowledge, self-awakening, nirvana.
- (4) The awakening-factor that is zest *pīti sambojjhaṅga*  
has been well pointed out by me.  
When cultivated, much developed, bring about direct knowledge, self-awakening, nirvana.
- (5) The awakening-factor that is tranquillity *passaddhi sambojjhaṅga*  
has been well pointed out by me.  
When cultivated, much developed, bring about direct knowledge, self-awakening, nirvana.
- (6) The awakening-factor that is mental concentration *samādhi sambojjhaṅga*  
has been well pointed out by me.  
When cultivated, much developed, bring about direct knowledge, self-awakening, nirvana.
- (7) The awakening-factor that is equanimity *upekkhā sambojjhaṅga*  
has been well pointed out by me.  
When cultivated, much developed, bring about direct knowledge, self-awakening, nirvana.

These, Moggallāna, are the seven awakening-factors that have been well pointed out by me. When cultivated, much developed, they bring about direct knowledge, self-awakening, nirvana.”

5.2 “Indeed, Blessed One, they are awakening-factors! Indeed, well-gone one [sugata], they are awakening-factors!”

### Mahā Moggallāna is healed

6 The Blessed One said this.

The venerable Mahā Moggallāna joyfully approved of the Blessed One’s word.

And the venerable Mahā Moggallāna recovered from his illness. In this way was the venerable Mahā Moggallāna’s illness abandoned.

— evaṃ —

130923; 131001; 131218

---

<sup>2</sup> *Na me bhante khamaṇīyaṃ, na yāpanīyaṃ, baḷhā me dukkhā vedanā abhikkamanti no paṭikkamanti, abhikkamo-sānaṃ paññāyati no paṭikkamoti.* This is stock: **Dhānañjāni S** (M 97.29/2:193,1), SD 4.9, **Anātha, piṇḍik’ovāda S** (M 143.4/3:259,8); **Phagguna S** (A 6.56/3:379,25), SD 23.4.