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Pavāraṇā Sutta

The Discourse on the Invitation | S 8.7
Theme: The origin of the invitation ceremony
Translated by Piya Tan ©2016

1 Introduction

1.1 SUTTA SUMMARY

1.1.1 The Pavāraṇā Sutta (S 8.7) is about how, at the end of a rains-retreat, the Buddha declares before a large assembly of some 500 monks, all arhats, if they find anything—by way of the Buddha’s action or speech—that needs to be censured. The Buddha, in other words, invites (*pavāreti*) the sangha to censure him. This event is clearly significant in marking the origin of the *pavāraṇā* or “invitation” ceremony that highlights the end of the annual 3-month monastic rains-retreat.

1.1.2 The Sutta has 4 distinct parts:

(1) **The Buddha’s invitation.** When the Buddha invites the assembly to censure him [§§2-4], Sāriputta, who is clearly the leader and seniormost in that assembly, responds by saying that he sees no fault whatsoever in the Buddha, and declaring that the Buddha is “the path-finder, the path-knower, the path-expert” [§5; 1.2.1].

(2) **Sāriputta’s invitation.** Sāriputta, in turn, invites the Buddha to censure him [§5]. The Buddha answers that he sees no fault whatsoever in Sāriputta and praises him for his great wisdom [§6; 2.2.2].

(3) **The fault-free sangha.** Then, Sāriputta, on behalf of the assembled sangha, invites the Buddha to censure the monks present [§7]. The Buddha responds by declaring them all to be fault-free, declaring them to be of 4 kinds of arhats: those with the 3 knowledges, those of the 6 knowledges, those liberated both ways, and those who are wisdom-liberated. [§8; 1.2.2]

(4) **Vaṅgīsa** then jubilates at this significant occasion by reciting 4 verses by noting the occasion and those present [§13], comparing the Buddha to a world-monarch [§14], using a battle imagery for awakening as the overcoming of death (that is, the cycle of rebirth and redeaths) [§15], and using the sun imagery, declares that the arhats’ spiritual bond to be like the “sons of the Blessed One” [§16]. [1.2.3]

1.2 SUTTA SIGNIFICANCE

1.2.1 The same awakening

1.2.1.1 When the Buddha invites the assembly of monks to censure him if he has any faults [§§2-4], the elder Sāriputta, on the assembly’s behalf, responds by saying that he sees no fault whatsoever in the Buddha, and declares that the Buddha is the one who has sought the path to awakening, discovered it and mastered it [§5].

Here, Sāriputta is echoing the sentiments of **the Sambuddha Sutta** (S 22.58), where the Buddha declares that both he and the arhats have the same awakening. The Buddha discovers the path of awakening, and then declares it to others who become arhats like him. The only difference between the two—the Buddha and the arhats—then, is that the Buddha is the discoverer and shower of the way, and that the arhats are disciples (*sāvaka*) who *follow after* him, “awakened following the awakened” (*buddhānubuddha*).¹ In other words, the Buddha is simply the first amongst equals. However, the Buddha’s wisdom is incomparable and supreme.²

1.2.2 Types of arhats

1.2.2.0 The Pavāraṇā Sutta mentions these 4 kinds of arhats [§8]:

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| (1) The one with the 3 knowledges | <i>te, vijja</i> |
| (2) The one with the 6 knowledges | <i>cha-ḷ-abhiñña</i> |

¹ *Buddhānubuddha*, lit, “the Buddha and those after the Buddha,” ie, the Buddha and his disciples (Tha 679, 1246 & their comys; Tha:N 223 n679).

² S 22.58 (SD 49.10).

- | | |
|---------------------------------|-----------------------------|
| (3) The one liberated both ways | <i>ubhato,bhāga,vimutta</i> |
| (4) The wisdom-liberated | <i>paññā,vimutta</i> |

This classification reflects a time when Buddhist doctrine is well systematized.³ Furthermore, there is a reference in the verse section [§14] to the wheel-turning monarch (*cakka,vatti*), which shows that the verses (at least) to be late, certainly belonging to the second period or later.⁴ Interestingly, the verses mention only the 3-knowledge arhat [§15], which may be one of the oldest verses, to which other verses were added. The reference to Sāriputta and the 500 monks (probably comprising his followers who have been with him since when they were Sañjaya’s followers).⁵

1.2.2.1 **The 3-knowledge arhat** (*te,vijja*), according to **the Puggala Paññatti**, is simply “an individual accomplished in the 3 knowledges” (*tīhi vijjāhi samannāgato puggalo te,vijjo*, Pug 1.26/14). Its Commentary adds that there are two kinds of such arhats: (1) those who gain their knowledge of rebirth and karma first, then attain arhathood, and (2) those who attain arhathood first, and then gain their knowledge of rebirth and karma. (PugA 188 f)

The suttas define **the 3-knowledge arhat** (*te,vijja arahata*) as one who, with calm (*samatha*) as basis, has attained the 4 form dhyanas or more.⁶ The 3 knowledges are:⁷

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| (1) the recollection of past lives (retrocognition); | <i>pubbe,nivāsānussati ñāṇa</i> |
| (2) the divine eye (clairvoyance); and | <i>dibba,cakkhu</i> |
| (3) the knowledge of the destruction of the mental influxes that ends rebirth. | <i>āsava-k,khaya ñāṇa</i> |
- Saṅgīti Sutta** (D 33,1.10(58))

All such powers and attainments are clearly dhyana-based, attesting to the necessity for dhyana for the attaining of arhathood.⁸

1.2.2.2 **The 6-knowledge arhat** (*cha-ḷ-abhiññā*), according to suttas, has attained, on the basis of calm (*samatha*), the 4 form dhyanas or more.⁹ The 6 knowledges are:¹⁰

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|--|---|
| (1) psychic powers; | <i>iddhi,vidhā</i> |
| (2) the divine ear (clairaudience); | <i>dibba,sota</i> |
| (3) mind-reading (telepathy); | <i>paracitta,vijānana,ñāṇa</i> |
| (4) the recollection of past lives (retrocognition); | <i>pubbe,nivāsānussati,ñāṇa</i> |
| (5) the divine eye (clairvoyance); | <i>dibba,cakkhu</i> |
| (6) the knowledge of the destruction of the mental influxes (that ends suffering and rebirth). | <i>āsava-k,khaya,ñāṇa</i> ¹¹ |

He is the “full-fledged” arhat who has all the superpowers, besides the direct knowledge that makes him an arhat.¹²

1.2.2.3 **The arhat liberated both ways** (*ubhato.bhāga,vimutta*) is one freed in both body and mind.¹³ In other words, he attains **the 8 liberations** (*aṭṭha,vimokkha*),¹⁴ which here include the “9

³ On the 3rd & 4th kinds of arhats, see **Kiṭṭa,giri S** (M 70,15+16/1:477 f), SD 11.1. On **the wisdom-freed arhat**, see **(Arahatta) Susīma S** (S 12.70/2:123 f), SD 16.8. On all these arhats, see SD 10.16 (14).

⁴ On the 2 periods of the Buddha’s ministry, see SD 1.1 (2.2); SD 40a.1 (1.3).

⁵ On Sāriputta as Sañjaya’s follower, see Piya Tan, *The Buddha and His Disciples*, Singapore, 2002, 2013:5.10b.

⁶ **Bhaya Bherava S** (M 4,23-33/1:21-23), SD 44.3; **Mahā Vaccha,gotta S** (M 73,18-26/1:494-496), SD 27.4.

⁷ On **the 3 knowledges**, see SD 1.8 (2.2). For details of these powers, see **Miracles**, SD 27.5a esp (5).

⁸ On **the 3-knowledge arhat**, see SD 10.16 (14.4).

⁹ **Saṅgīti S** (D 33,1.10(58)/3:281); **Ākaṅkheyya S** (M 6,14-19/1:34), SD 59.1; **Paṃsu,dhovaka S** (A 3.100a,4.2-10/1:254-256), SD 19.11; **Nimitta S** (A 3.100b,14.2-20/1:258), SD 19.12, (**Nīvaraṇa**) **Upakkilesa S** (A 5.23/3:17-19), SD 74.3, (**Chakka**) **Ahuneyya S** (A 6.2/3:280 f), **Pabbateyya Gāvī S** (A 9.35/4:421 f), SD 24.3.

¹⁰ For details of these powers, see **Miracles**, SD 27.5a esp (5).

¹¹ **Saṅgīti S** (D 34,1.7(10)/3:281).

¹² On **the 6-knowledge arhat**, see SD 10.16 (14.5).

dhyanas,”¹⁵ that is, the 4 form dhyanas, the 4 formless attainments and the attainment of cessation. His mind is fully freed from defilements and rebirth by the attaining of the fruit of arhathood. Hence, he is freed “both ways,” in both body and mind.¹⁶ This kind of saint is fully accomplished in meditation.¹⁷

1.2.2.4 **The wisdom-liberated arhat** (*paññā, vimutta*), according to **the Cha-b, bisodhana Sutta** (M 112), uses any or all of the 4 dhyanas as the basis for calm (*samatha*), that is, dhyana, and with that inner calm and clarity, he gains the knowledge of the destruction of the mental influxes (*āsava-k, khaya, ñāṇa*) that ends rebirth.¹⁸ This is the most numerous of the arhats, as evident from the Pavāraṇā Sutta, where in the assembly of monks, 60 are 3-knowledge arhats, 60 are 6-knowledge arhats, 60 are arhats liberated both ways, and the rest (over 300) are wisdom-liberated.¹⁹ [§8]

1.2.3 Vaṅgīsa [1.1.2 (4)]

1.2.3.1 The elder Vaṅgīsa, even before joining the order, has the unique ability of tapping skulls (a kind of psychometry, that is, divination regarding an object or its owner through contact with or proximity to the object) and thereby knowing where the erstwhile owners are reborn (DhA 26.37). Vaṅgīsa is so called because he is a master of the spoken word (*vacana*) (Ap 2.497 = 5.27).

1.2.3.2 Vaṅgīsa is ordained by the elder **Nigrodha, kappa**²⁰ (who lives at Aggālava Cetiya) and, meditating on the 31 parts of the body,²¹ he wins arhathood. He then visits the Buddha again and praises him in various verses, full of similes and metaphors. This brings him reputation as a poet (*kāvya, citta*²² or *kāveyya, matta*²³). Later, the Buddha declares him as the foremost among those monks with ready wit (*patibhānavantānam*).²⁴ [2.1.2.4]

2 Sāriputta’s wisdom

2.1 THE FOREMOST OF MONKS WITH WISDOM

2.1.1 Sāriputta’s full awakening to arhathood is recorded in **the Dīgha, nākha Sutta** (M 74), where it is said that he swiftly gains insight while listening to the Buddha exhorting his nephew, the wanderer Dīgha, nakha. Sāriputta’s awakening, however, occurs after two weeks of meditation practice. However,

¹³ In **Upasīva Māṇava Pucchā** (Sn 5.7), the Buddha is said to be “Thus the sage is free in both body and mind” (*evaṃ muni nāma, kayā vimutto*, Sn 1074).

¹⁴ Briefly, **the 8 liberations** are those of: (1) one with physical form sees physical forms (*rūpī rūpāni passati*); (2) one who does not see physical form internally, but sees physical forms externally (*ajjhataṃ arūpa, saññī bahiddhā rūpāni passati*); (3) one freed after contemplating the idea of the beautiful (*subhan’ t’eva adhimutto hoti*); (4) the sphere of the infinity of space; (5) the sphere of the infinity of consciousness; (6) the sphere of nothingness; (7) the sphere of neither-perception-nor-non-perception; and (8) the cessation of perception and feeling (Pm 2:38-40). Comy on **Mahā Sakul’udāyi S** (M 77, 22/2:13) says that these liberations are the mind’s full (but temporary) release from the opposing states and its full (but temporary) release by delighting in the object (*ārammaṇa*) (MA 3:255, cf 255-259). See **Mahā, nidāna S** (D 15), SD 5.17 (10). For details, see SD 49.5b (1); also SD 5.17 (10).

¹⁵ Properly known as the 9 progressive abidings (*anupubba, vihāra*), comprising: the 4 form dhyanas (*rūpa jhāna*), the 4 formless dhyanas (*arūpa jhāna*), and the cessation of perception and feeling (*saññā, vedayita, nirodha* or *nirodha, samāpatti*) (D 3:265, 290; A 4:410). These are different from the 8 liberations (see prec n).

¹⁶ See A Wynne 2002.

¹⁷ **Nivāpa S** (M 25, 20/1:160), SD 61.2; **Ariya Pariyesanā S** (M 26, 42/1:174), SD 1.11; **Cūḷa Sārōpama S** (M 30, 21/1:204), SD 53.9; **Cūḷa Go, siṅga S** (M 31, 18/1:209), SD 44.11; **Sacchikaraṇīya S** (A 4.189/2:183). On the arhat liberated both ways, see SD 10.16 (14.3).

¹⁸ M 112, 18-20 (SD 59.7).

¹⁹ On the wisdom-liberated arhat, see SD 10.16 (14.5).

²⁰ His name was **Kappa**, and was called **Nigrodha** because he awakened under a banyan tree (SnA 1:346). Saṃyutta Comy says he was so called also because he dwelled under a banyan tree (SA 1:268).

²¹ See **Satipaṭṭhāna S** (M 10, 10/1:57), SD 13.3; **Kāya, gata, sati S** (M 119, 7/3:90) + SD 12.21 (5).

²² Ap 541.39/2:498.

²³ S 8.12/1:196 = v753; Tha 1252/112. See also SA 1:176, 286; ThaA 3:198.

²⁴ A 1:24. For more details on Vaṅgīsa, see SD 16.12 (1.1-1.2).

on account of how easily he awakens as he stands behind the Buddha fanning him, and listening to his teachings to Dīgha, nakha, Sāriputta's progress to arhatood is easy or pleasant (*sukha,paṭipadā*) (M 74), SD 16.1.

2.1.2 Sāriputta

2.1.2.1 There are two images of Sāriputta, often mutually exclusive, in the Pali Canon. In the earlier strata of the Pali Canon—in the Udāna, the Thera, gāthā and the Sutta Nipāta—he is presented as a forest saint. In the majority of the other texts, especially in the 4 Nikāyas, however, he is “the scholarly ideal and champion of settled monastic tradition.”²⁵

It is likely that in the early years of the Buddha's ministry, Sāriputta was a forest dweller. As the monastic community grows, his ability as a teacher is enlisted by the Buddha to train and teach its members. This is certainly natural for an arhat with the 4 analytic insights [2.1.2.4] who is also the Buddha's right-hand monk, one of the two foremost monks (*agga, sāvaka*). The other, the left-hand monk of the Buddha, is Sāriputta's lifelong friend, Moggallāna, also an arhat, renowned for his psychic powers.²⁶

2.1.2.2 In **the (Sāriputta) Susīma Sutta** (S 2.29), Ānanda speaks of Sāriputta as having the 7 kinds of wisdom [2.2.1.1], and praises him with this verse:

He is widely known to be a wise man, of few wishes, gentle, tamed,	Sāriputta, who is free from anger; the seer adorned by the Teacher's praise.
	(S 2.29/1:64 f), SD 16.8

2.1.2.3 The Commentary to the Sutta relates a story showing that Sāriputta's humility was as great as his wisdom. It is said that once, through a momentary negligence, a corner of the elder's under-robe hangs down unevenly, and a seven-year-old novice, seeing this, points it out to him. Sāriputta steps aside at once and arranges his robe in a proper even manner. Then, he stands before the novice with palms together, saying: “Now it is correct, teacher!”²⁷

The Milinda, pañha refers to this incident and quotes a verse it attributes to Sāriputta:

If one who has gone forth this day at the age of seven Should teach me, I accept it with lowered head; At the sight of him I show my zeal and respect; May I always set him in the teacher's place.	(Miln 397)
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2.1.2.4 Sāriputta's wisdom is said to be second only to that of the Buddha's. In **the Paṭisambhidā Sutta** (A 4.172), Sāriputta tells the monks that with his awakening a fortnight after his ordination, he attains the 4 analytic insights (*paṭisambhidā*), that is,

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|---|--------------------------------|-------------------------|
| (1) The analytic insight in meanings, | <i>attha paṭisambhidā</i> | |
| (2) The analytic insight in dharma [causes and conditions], | <i>dhamma, paṭisambhidā</i> | |
| (3) The analytic insight in language, | <i>nirutti, paṭisambhidā</i> | |
| (4) The analytic insight in ready wit. | <i>paṭibhāna, paṭisambhidā</i> | (A 4.173) ²⁸ |

He is declared by the Buddha to be the foremost of the monks with wisdom (A 1:23).²⁹

²⁵ Reginald Ray, *Buddhist Saints in India*, NY & Oxford, 1994:136.

²⁶ On Moggallāna, see Piya Tan, *The Buddha and His Disciples*, [2002] 2013 ch 5; Nyanaponika & Hecker, *Great Disciples of the Buddha*, Boston, 2003: ch 1.

²⁷ This story is also found in Thera, gāthā Comy with a few variations, ThaA 3:103.

²⁸ A 4.173/2:160 (SD 28.4(4.5)). For details, see SD 28.4 (4).

²⁹ A 1.189/1:23. On Sāriputta, see Piya Tan, *The Buddha and His Disciples*, [2002] 2013 ch 5; Nyanaponika & Hecker, *Great Disciples of the Buddha*, Boston, 2003: ch 1.

2.2 THE WISDOM EULOGY

2.2.1 The Buddha's praise

2.2.1.1 In the Sutta, when Sāriputta invites the Buddha to censure, the Buddha replies that he sees no faults whatsoever in Sāriputta, and then praises the latter's wisdom, thus:

You are wise, Sāriputta; you're of great wisdom, Sāriputta; you're of solid wisdom, Sāriputta; you're of the laughing wisdom, Sāriputta; you're of swift wisdom, Sāriputta; you're of sharp wisdom, Sāriputta; you're of penetrative wisdom, Sāriputta! (SA 1:123)³⁰

2.2.1.2 This “wisdom eulogy” regarding Sāriputta recurs in **the (Sāriputta) Susīma Sutta** (S 2.29), where it is uttered by Ānanda, and then repeated by the deva Susīma before the Buddha.³¹

2.2.2 Sāriputta's wisdom

2.2.2.1 The Buddha praises Sāriputta as being “wise” (*pañña*) (noun and adjective)—a term which, taken in a general sense, means “learned, intelligent, circumspect,” often characterizing a true and reputable scholar, and its opposite is “a fool” (n) or “foolish” (adj). This first attribute probably alludes to the fact that Sāriputta has the 4 analytic skills (*paññā*) [2.1.2.4].

2.2.2.2 This is followed by six attributes of wisdom [§6.1], with excerpts of the explanation of each of them from **the Paṭisambhidā, magga** (Pm 190-202),³² thus:

- (1) **Of great wisdom** (*mahā,pañña*): “great” in terms of moral virtue, concentration, wisdom, freedom, etc; abidings (dhyanas) and meditative attainments; development of the 37 limbs of awakening; paths and fruits; direct knowledges; and attainment of nirvana.
- (2) **Of wide [broad] wisdom** (*puṭhu,pañña*): “wide” in terms of the various aggregates, elements, sense-bases, etc.
- (3) **Of laughing wisdom** (*hāsa,pañña*): in terms of joy, inspiration, delight and gladness arising from the fulfilment of the steps of training.
- (4) **Of swift wisdom** (*javana,pañña*): in terms of swift understanding of the 5 aggregates as being impermanent, suffering and non-self.
- (5) **Of sharp wisdom** (*tikkha,pañña*): in terms of quickly cutting off all defilements and realizing of the 4 paths and fruits in one sitting.
- (6) **Of penetrating wisdom** (*nibbedhika,pañña*): in terms of how, being full of revulsion and urgency towards all formations, one penetrates and splits asunder the mass of greed, hate and delusion that had not been penetrated before.

2.2.2.3 These terms and various other kinds of wisdom are listed in **the Mahā Pañña Vagga**, the great wisdom chapter, being chapter 7 of the Sotāpatti Saṃyutta, the connected teachings on streamwinning (S 55). These different kinds of wisdom are said to arise from **the 4 “limbs for streamwinning”** (*sotāpatti-y-aṅga*), that is:

- (1) association with true individuals (wise Dharma-hearted persons);
- (2) hearing the Dharma (that is, the teaching of the historical Buddha);
- (3) wise attention (reflecting on the true nature of things, especially their impermanence), and
- (4) practice of the Dharma in accordance with the Dharma (following sutta and sutta-based teachings).³³

³⁰ *Paṇḍito tvaṃ sāriputta, mahā,pañña tvaṃ sāriputta, puṭhu,pañña tvaṃ sāriputta, hāsa,pañña tvaṃ sāriputta, javana,pañña tvaṃ sāriputta, tikkha,pañña tvaṃ sāriputta, nibbedhika,pañña tvaṃ sāriputta.* This “wisdom eulogy” regarding Sāriputta recurs in **(Sāriputta) Susīma S** (S 2.29/1:63-65), SD 86.8. See (2.2.2.2).

³¹ S 2.29/1:63-65 (SD 86.8).

³² The work is attr to Sāriputta (PmA 1).

2.2.2.4 These different kinds of wisdom are listed as follows, each of the subject of its own brief sutta—each stating that the 4 limbs for streamwinning brings about one of these 13 kinds of wisdom—in the Mahā,vagga (S 55), suggesting that they are all synonyms for **streamwinning**.

In the **Paṭisambhidā,magga**, these “4 limbs” [2.2.2.3] are, then, in turn, declared to be those of once-returning, of non-returning, and of arhathood, that is, bringing about one of these 13 kinds of wisdom, thus:

(1) The great wisdom	<i>mahā,paññattāya</i>	S 55.62/5:412
(2) The breadth of wisdom	<i>puthu,paññattāya</i> [§6.1 n]	S 55.63/5:412
(3) The abundance of wisdom	<i>vipula,paññattāya</i>	S 55.64/5:412
(4) The profundity of wisdom	<i>gambhīra,paññattāya</i>	S 55.65/5:412
(5) The unrivalled wisdom	<i>asāmanta,paññattāya</i> ³⁴	S 55.66/5:412
(6) The (comprehensive) breadth of wisdom	<i>bhūri,paññattāya</i>	S 55.67/5:412
(7) The wealth of wisdom	<i>bahula,paññattāya</i>	S 55.68/5:412
(8) The quickness of wisdom	<i>sīgha,paññattāya</i>	S 55.69/5:412
(9) The lightness of wisdom	<i>lahu,paññattāya</i>	S 55.70/5:412
(10) The laughing wisdom	<i>hāsa,paññattāya</i>	S 55.71/5:412
(11) The swiftness of wisdom	<i>javana,paññattāya</i>	S 55.72/5:413
(12) The sharpness of wisdom	<i>tikkha,paññattāya</i>	S 55.73/5:413
(13) The penetrativeness of wisdom	<i>nibbedhika,paññattāya</i>	S 55.74/5:413

2.2.2.5 **The Paṭisambhidā,magga** quotes this passage in full and defines all these terms in the full commentarial tradition (Pm 2:189-202). Each of these titles, then, is complete in itself as **the Mahā,paññā Sutta** (S 55.62), **the Puthu,paññā Sutta** (S 55.63), **the Vipula,paññā Sutta** (S 55.64), **the Gambhīra,paññā Sutta** (S 55.65), **the Asāmanta,paññā Sutta** (S 55.66), **the Bhūri,paññā Sutta** (S 55.67), **the Bahula,paññā Sutta** (S 55.68), **the Sīgha,paññā Sutta** (S 55.69), **the Lahu,paññā Sutta** (S 55.70), **the Hāsa,paññā Sutta** (S 55.71), **the Javana,paññā Sutta** (S 55.72), **the Tikkha,paññā Sutta** (S 55.73), and **the Nibbedhika,paññā Sutta** (S 55.74), respectively.

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The Discourse on the Invitation

S 8.7

1 At one time the Blessed One was staying in the Mansion of Migāra’s Mother, in the Eastern Park (*pubb’ārāma*) near Sāvattthī, with a large community of monks, numbering some 500, every one of them arhats.

The Buddha’s invitation

2 Now, at the time, it was the uposatha of the fifteenth.³⁵ The Blessed One was sitting in the open, surrounded by the community of monks for the invitation (*pavāraṇā*).³⁶

³³ See (**Sotāpatti**) **Phala S** (S 55.55; A 5.246); (**Mahānāma**) **Gilāna S** (S 55.54,5), SD 4.10, called the 4 assurances. Also called “noble growth”(ariya,vuḍḍhi) or qualities of growth”(vuḍḍhi,dhamma). See also DEB: assāsaniyā dhammā.

³⁴ Be Ee Se *appamatta,paññattāya* (CPD says this is wr); Ce *asāmanta,paññattāya* (also at A 1:45,13; Pm 2:189,-19, 193,21-196,17; qu at AA 2:82,27-83,22).

³⁵ “The uposatha of the fifteenth,” *tad-ah’uposathe panna,rāse*, ie, the full-moon day observance. The *uposatha* is a fortnightly observance day following the four phases of the moon. These are the days when monastic of the same monastery would confess their minor offences to seniors, and then gather in conclave for the Pātimokkha recital (esp on full-moon and new-moon days). See SD 4.18 (1+2).

3 Then, the Blessed One, having surveyed the silent community of monks, addressed the monks:

4 “Come now, bhikkhus, I invite you! Is there or not any of my deeds, bodily or verbal, that you would censure?”³⁷

Sāriputta’s response and invitation

5 When this was said, the venerable Sāriputta rose from his seat and, having arranged his outer robe onto one shoulder, raised his joined palms at the Blessed One and said this:

“Bhante, there is no deed, bodily or verbal, of the Blessed One, that we censure.

For, **the Blessed One**, [191] bhante, is

the one who opens a path where there is none,	<i>anuppannassa maggassa uppādetā</i>
who brings forth the path not yet brought forth,	<i>asañjātassa maggassa sañjanetā</i>
who points out the path that is not yet pointed out,	<i>anakkhātassa maggassa akkhātā</i>
the path-finder, the path-knower, the path-expert.	<i>maggaññū magga, vidū magga, kovidō</i>

But, bhante, **his disciples** even now dwell as accomplished followers after him.”³⁸

5.2 And I, bhante, invite the Blessed One! Is there or not any of my deeds, bodily or verbal, that the Blessed One would censure?”

The Buddha’s response

6 “Sāriputta, there is no deed, bodily or verbal, of yours that I censure.

You are wise, Sāriputta; you’re of great wisdom, Sāriputta; you’re of wide³⁹ wisdom, Sāriputta; you’re of the laughing wisdom, Sāriputta; you’re of swift wisdom, Sāriputta; you’re of sharp wisdom, Sāriputta; you’re of penetrative wisdom, Sāriputta!⁴⁰

6.2 Just as the crown prince [eldest son] of the world monarch rightly keeps turning the wheel (of the empire) that was turned by his father,

even so, you, Sāriputta, rightly keep turning the peerless Dharma-wheel that was turned by me.”

The fault-free assembly

7 “If, bhante, the Blessed One does not censure any of my deeds, whether bodily or verbal, bhante, does the Blessed One censure the deeds, bodily or verbal, of these 500 monks?”

8 “I, too, Sāriputta, do not censure any of the deeds, bodily or verbal, of these 500 monks.

For, Sāriputta, amongst these 500 monks, there are

60 who are of the 3 knowledges,	<i>te, vija</i>
60 who are of the 6 knowledges,	<i>cha-ḷ-abhiñña</i>

³⁶ “Invitation” (*pavāraṇā*). This is the last day of the annual rains retreat (*vass’āvāsa*) of monastics. In lieu of the usual Pātimokkha recital, monastics, beginning with the most junior, would formally invite (*pavāreti*) seniors to censure them for any unbecoming act they may have noted. Groups of monks would then visit the quarters of the eldest monastics to formally invite their counsel. The rains retreat then formally ends at sunrise on the following day, when the monastics have a year (*vassa*) added to their monastic age. See SD 4.18 (2.1.3).

³⁷ *Handa dāni bhikkhave pavāremi vo, na ca me kiñci garahatha kāyikaṃ vā vācasikaṃ vā ’ti.*

³⁸ *Bhagavā hi bhante anuppannassa maggassa uppādetā, asañjātassa maggassa sañjanetā, anakkhātassa maggassa akkhātā, maggaññū magga, vidū magga, kovidō, maggānugā ca bhante etarahi sāvakā viharanti pacchā samannāgatā.* M 3:8,12 = S 1:191,1 ≈ 3:66,16 (SA 2:278,5) = S 3:66,15 = Miln 217,10-219,11 = Pm 2:194,19 ≈ Ap 570,5 = ThĀ 91,33* (qu Ap). This is the *uppādetā* pericope: see esp **Sammā, sambuddha S** (S 22.58), SD 63.11; also **Gopaka Moggallāna S** (M 108,5.3), SD 33.5; **Pavāraṇā S** (S 8.7), SD 80.1. Comys on the last 2 suttas explain the passage in both places, reflecting on their significance.

³⁹ “Wide” (*puṭhu*), taking this as Skt *prthu*, “broad, wide, extensive,” rather than Skt *prthak*, “distinct, widely apart, separately” (from which comes *puṭhujjana*, “worldling”).

⁴⁰ *Pañḍito tvaṃ sāriputta, mahā,pañño tvaṃ sāriputta, puṭhu,pañño tvaṃ sāriputta, hāsa,pañño tvaṃ sāriputta, javana,pañño tvaṃ sāriputta, tikkha,pañño tvaṃ sāriputta, nibbedhika,pañño tvaṃ sāriputta.* This “wisdom eulogy” regarding Sāriputta recurs in (**Sāriputta**) **Susīma S** (S 2.29), SD 86.8. See (2.2.2).

60 who are liberated both ways,
while the rest are wisdom-liberated.

ubhato.bhāga,vimutta
paññā,vimutta

Vaṅgīsa's jubilation

9 Then, the venerable Vaṅgīsa rose from his seat and, having arranged his outer robe onto one shoulder, raised his joined palms at the Blessed One and said this:

10 “I’ve an inspiration,⁴¹ Blessed One! I’ve an inspiration, sugata [welcome one]!”⁴²

11 “Inspire us, Vaṅgīsa!”⁴³ said the Blessed One.

12 Then, the venerable Vaṅgīsa praised the Blessed One to his face with appropriate verses, thus:

Vaṅgīsa's verses

- | | | |
|--|-------|---|
| <p>13 <i>Ajja panna,rase visuddhiyā</i>
<i>bhikkhū pañca,satā samāgatā</i>
<i>saṃyोजना,bandhana-c,chidā</i>
<i>anīghā khīṇa,punabbhavā isī</i></p> | [192] | <p>Today, on the fifteenth, in purity
500 monks have gathered,
who have broken their bonds and fetters,
trouble-free, rebirth-destroyed seers.</p> |
| <p>14 <i>Cakka,vattī yathā rājā</i>
<i>amacca,parivārito</i>
<i>samantā anupariyeti</i>
<i>sāgar’antaṃ mahim imāṃ</i></p> | | <p>Like a wheel-turning monarch,⁴⁴
surrounded by his ministers,
he moves around all over
this earth bound by the ocean—</p> |
| <p>15 <i>Evaṃ vijita,saṅgāmaṃ</i>
<i>sattha,vāhaṃ anuttaraṃ</i>
<i>sāvakaṃ payirūpāsanti</i>
<i>tevijjā maccu,hāyino</i></p> | | <p>like one victorious in battle⁴⁵
is the peerless caravan leader.⁴⁶
attended by disciples, three-knowledged,
who have abandoned death.</p> |
| <p>16 <i>Sabbe bhagavato puttā</i>
<i>palāp’ettha na vijjati</i>
<i>taṇhā,sallassa hantāraṃ</i>
<i>vande ādicca,bandhunan’ti</i></p> | | <p>All are sons of the Blessed One,
here there is no chaff found.
The destroyer of craving’s dart,
the kinsman of the sun, I honour.</p> |

— evaṃ —

— [For **Bibliography**, see the end of SD 49c]

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⁴¹ *Paṭibhāti*, which Comy glosses as “presents (itself), is present, appears” (*upaṭṭhāti*), meaning, “You speak!” (*vada tvaṃ’ti adhippāyo*) (MA 1:151). Alt tr, “It becomes evident (to me).” The above is a free tr.

⁴² *Paṭibhāti maṃ bhagavā, paṭibhāti maṃ sugatā’ti*. Also at **Anaṅgana S** (M 5,31/1:32), SD 37.7.

⁴³ *Paṭibhātu taṃ vaṅgīsāti*, lit, “Let it be evident, Vaṅgīsa!”

⁴⁴ On the “wheel-turning monarch” (*cakka,vatti*), see SD 36.9 (3.1); SD 36.10 (2).

⁴⁵ Comy explains that the Buddha is “like one victorious in battle” (*vijita,saṅgamaṃ*) because he has won the battle over lust, hate and delusion, and because he has overcome Māra’s armies (*vijita,raga,dosa,moha,saṅgamaṃ māra,balassa vijitattā’pi vijita,saṅgamaṃ*, SA 1:278).

⁴⁶ Comy says that the Buddha is like a “caravan leader” (*sattha,vāha*) because he bring beings who are ready in the chariot on the noble eightfold path across the desert of samsara (*aṭṭh’aṅgika,magga,raṭṭhe āropetvā veneyya,-sattaṃ vāheti saṃsāra,kantāraṃ uttāretīti bhagavā sattha,vāho, taṃ sattha,vāhaṃ*. SA 1:278).