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(Ceto,vimutti) Anuruddha Sutta

The Anuruddha Discourse (on freedom of mind) | M 127/3:144-152
 Theme: The boundless freedom of mind and the exalted freedom of mind
 Translated & annotated by Piya Tan ©2009, 2013, 2019

1 Sutta paraphrase, parallel and protagonists

1.1 SUMMARY

1.1.1 The 1st part of the Sutta [§§1-12]

1.1.1.1 The (Ceto,vimutti) Anuruddha Sutta (M 127), the “Anuruddha discourse (on freedom of mind),” records Pañcak’āṅga [1.3.1] inviting Anuruddha and 3 other monks, one of them being Kaccāna [1.3.2]. Pañcak’āṅga is unsure about the nature of the “boundless [immeasurable] freedom of mind” and the “exalted freedom of mind,” and, after the alms-meal offering, asks Anuruddha about them. [§4.1]

1.1.1.2 Anuruddha explains the difference between the 2 kinds of freedoms [2.1.1], and how they bring about rebirth in the 2nd-dhyana heavens [2.1.2]. While the “boundless freedom of mind” brings about rebirth in the 1st-dhyana brahma realms, the “exalted freedom of mind” leads to the 2nd-dhyana realms [§9.1 n]. This section basically clarifies what the 2 freedoms of mind are not, while in the 2nd part—with Kaccāna’s questions—Anuruddha goes on to explain the more complex differences in connection with rebirth amongst 2 of the 2nd-dhyana deva-realms. [2.1.2]

1.1.2 The 2nd part of the Sutta [§§13-18]

1.1.2.1 While the 1st section of the Sutta [§§1-12] basically clarifies what the 2 freedoms of mind are not, the 2nd part—with Kaccāna’s questions—Anuruddha goes on to explain what they are, that is, the more complex characteristics of the individual freedoms of mind.

The second half of the Sutta mostly deals with **the 2 questions** by Abhiya or Sabhiya Kaccāna about the devas of the 2nd-dhyana realms [§§13-16; 1.1.1.2]. Anuruddha explains that these are 2 large categories of devas, that is, in terms of (1) the strength of their radiance [2.2.1.2], and (2) the quality of that radiance [2.2.1.3].

1.1.2.2 The Sutta conclusion [§§17-18] records Kaccāna’s crude and bold remark in presuming what Anuruddha knows or has experienced, despite Kaccāna’s lack of mind-reading abilities. The arhat Anuruddha’s honest response attests to an arhat’s natural calmness and compassion towards Kaccāna. The Commentary explains that he speaks from having cultivated meditation over 300 successive past lives (MA 4:202,21-27).¹

¹ For technical details, see §17.3 nn. See also SD 49.4 (3.5.1; 3.6.4) & foll n. Cf **Mahā Saccaka S** (M 36,10.2) n (SD 49.4).

2 The Sutta questions and answers explained

2.1 THE 1ST PART OF THE SUTTA: PAÑCAK’AṄGA’S QUESTION

2.1.1 “Boundless freedom of mind” and “exalted freedom of mind”

2.1.1.1 Pañcak’aṅga, a devout follower who enjoys Dharma discussion, is uncertain whether “**boundless**” freedom of mind (*appamāṇā ceto, vimutti*) is the same as “**exalted**” freedom of mind (*maha-g, gatā ceto, vimutti*),² both of which have been recommended to him by various “elder monks” and “elders” [§4.1]. These monks have recommended that he cultivate the 2 kinds of freedoms of mind, that is, do dhyana meditation, without elaborating on them—what they are and how to cultivate them. Hence, Pañcak’aṅga asks the arhat Anuruddha about them—whether the 2 freedoms are the same—and Anuruddha explains them to him.

2.1.1.2 While the “**boundless freedom of mind**” refers to cultivation of the 4 divine abodes (*brahma-vihara*), the “**exalted freedom of mind**” refers to kasina-meditation³ [2.1.2.2]. Since the formula for each of the divine abodes has the word “exalted” or “grown great” (*maha-g, gatā*), Pañcak’aṅga must have concluded that the two mental freedoms are the same thing. [1.1.1]

2.1.2 Rebirth amongst the 2nd-dhyana brahmas

2.1.2.0 While “**boundless freedom of mind**” (*appamāṇa ceto, vimutti*) brings about rebirth in the 1st-dhyana brahma realms, “**exalted freedom of mind**” (*maha-g, gatā ceto, vimutti*) leads to the 2nd-dhyana brahma realms [2.1.2.2]. We will next examine how this happens.

2.1.2.1 Both the boundless freedom of mind and the exalted freedom of mind arise from the proper cultivation of **dhyana** (*jhāna*), that is, when the mind is fully free and independent of the physical senses, and is completely absorbed in itself. It is like we are, as it were, a clear mirror looking into another clear mirror—the mind and the heart in full harmony, deepening in self-knowing.

In the case of **boundless freedom of mind**, we are liberated from all *negative emotions*—there is only the immeasurability of the positive emotions of lovingkindness, compassion, gladness and equanimity. In the case of **exalted freedom of mind**, we are free from *all thoughts*: the mind, as it were, embraces the whole universe itself—we *are* everything without any measure. This is only a metaphor because there is really *no* universe to hug, neither soul nor essence to unify with—if this were the case, we are still caught up in ideas and views.⁴

2.1.2.2 The Commentary explains that no thought arises in the meditator during such a freedom of mind (that is, dhyana).⁵ It is, after all, a “freedom” of *the mind*! The total “greatness” or “immanence” (a convenient term without any theological significance)—applying to both the freedoms of mind—is the effect of *the dhyanic process* (*pan’assa ābhogo n’atthi kevalaṃ mahaggata-j, jhāna-p, pavatti, vases’etaṃ vuttam*, MA 4:200, 18 f). [2.1.2.1]

² On other kinds of freedom—*ceto, vimutti* + *paññā, vimutti*—and freedoms of mind—*appamāṇā ceto, vimutti, ākiñcaññā ceto, vimutti, suññatā ceto, vimutti* and *animitta ceto, vimutti*—see SD 30.2 (3).

³ Basically, kasina-meditation has for its object one of the 4 primary elements (earth, water, fire or wind), or a suitable colour (blue, yellow, red or white). On kasina-meditation, see SD 15.1 (9.2).

⁴ See **Dhyana**, SD 8.4.

⁵ On no thought arising during dhyana, see SD 33.1b (6.2.2).

Technically, this means that the meditator has fully developed a divine abode (lovingkindness, etc) or mastered his kasina-sign (*kasīṇa,nimitta*). Then, he suffuses his “mind” (the divine abode or the kasina-sign) covering the extent of the tree-foot and so on up to the whole world—he sustains this dhyana that has arisen in him.⁶ The same explanation applies to the cultivation of other freedoms of mind.⁷

2.1.2.3 Next, Anuruddha explains to Pañcak’āṅga **the “4 re-arisings of existence”** (*catasso bhavūpappattiyo* [§9]. The Commentary explains that this teaching is given to show the 4 kinds of brahma-rebirth that result from the attainment of “**exalted**” freedom (MA 4:201,7-26). The realms of “limited radiance” (*paritt’ābhā*) and of “boundless radiance” (*appamāṇ’ābhā*) are 2 of the 3 (or 4) **2nd-dhyana** brahma-realms in the form world (*rūpa,loka*).⁸

The 3rd and highest realm, that of the “streaming radiance,” *ābhassara*, devas, is not mentioned here.⁹ These 2nd-dhyana realms, attainable by “exalted” freedom of mind (through kasina-meditation), are immediately “above” (dimensionally) the 1st-dhyana brahma-realms attainable by “boundless” freedom of mind, that is, the divine abodes (*brahma,vihāra*).¹⁰ [2.1.1.2]

2.1.2.4 The Commentary then explains that the devas with “**defiled radiance**” (*saṅkiliṭṭh’ābhā*) and of “**pure radiance**” (*parisuddh’ābhā*) do not form their own realms. Both are simply *categories* within each of the 2 realms—that is, the gods of “limited radiance” and the gods of “boundless radiance.”

Rebirth among the devas of “**limited radiance**” is determined by the attainment of the 2nd dhyana with a *limited* kasina-sign. Rebirth among the devas of “**boundless radiance**” arises by the attainment of the same dhyana with an *extended* kasina-sign.

Rebirth with “defiled radiance” occurs for those who have not mastered the dhyana and purified it of obstructive states; rebirth with “pure radiance” occurs to those who have gained this mastery and purification. (MA 4:201)

2.1.2.5 Anuruddha then uses **the parable of the oil-lamps** [§§10-11] to illustrate that when the devas of a particular host assemble, there is *no* difference seen in their radiance—they shine, as it were, as a single body of radiance, *like a group of lit lamps close together in a house*[§10]. Only their individual beauty (*vaṇṇa*) is noticed. The strength of the radiance of individual devas is only noticeable when they leave such an assembly. [§11]

Similarly, these devas do *not* give any thought to their state (such as they consider themselves to be everlasting). They simply *feel* the bliss of the moment—after all, they are divine beings of the 2nd dhyana where all thinking and pondering (*vitakka,vicāra*) have ceased. Since dhyanic existence is free of the physical body (the 5 physical senses as we have them), there is only the experience or knowing of bliss and

⁶ On how this occurs with a kasina, see **Bhāvanā**, SD 15.1 (9.2).

⁷ On other freedoms of mind, see (2.1.1.1) n. For a discussion of scholarly difficulties in tr related passage, see M:B 3:xxi.

⁸ There are the 3 worlds—those of the senses (*kāma,loka*), which we exist in; of form (*rūpa,loka*), comprising the 1st-4th dhyanas; and of formlessness (*arūpa,loka*), comprising the 4 formless attainments. See **Viññāṇa-ṭṭhiti**, SD 23.14; SD 29.6a (5.2); SD 29.6b (7.2).

⁹ On the categories of devas or brahmas in the 2nd dhyana, see **Saṅkhār’upapatti S** (M 120,19-22), where 4 kinds of devas are listed, ie, those of radiance (*ābhā*), of limited radiance (*paritt’ābhā*), of boundless radiance (*appamāṇ’ābhā*), and of streaming radiance (*ābhassarā*) (SD 3.4). Comys to Sāleyyaka S (M 41) and to Saṅkhār’upapatti S (M 120) explain that **ābhā devā** are not a separate class of devas but a collective or generic term for the 3 classes of the 2nd-dhyana devas (MA 2:333,7 f, 4:149,4 f).

¹⁰ For a diagram of the realms, see SD 1.7 (App) or DEB App.

joy (*pīti, sukha*) in these 2nd-dhyana devas. This is, with wry humour,¹¹ illustrated by **the parable of the flies** [§12].

2.2 THE 2ND HALF OF THE SUTTA: KACCĀNA’S QUESTIONS

2.2.1 In the 2nd half of the Sutta, one of the other 3 monks present, Abhiya or Sabhiya Kaccāna, asks Anuruddha 2 questions about these devas—those of “**limited radiance**” (*paritt’ābhā*) and those of “**boundless radiance**” (*appamāṇ’ābhā*) (the first 2 of the 2nd-dhyana realms) [2.1.2.3]. Anuruddha explains that these are 2 large categories of devas (of the 2nd dhyana form-world), that is, in terms of (1) the strength of their radiance, and (2) its quality.

2.2.2 In his 1st question [§14.1], Kaccāna asks about **the strength of the devas’ radiance**—why they are called those of “**limited [little] radiance**” (*paritt’ābhā*) and those of “**boundless [immeasurable] radiance**” (*appamāṇ’ābhā*). The 1st realm of these 2nd-dhyana devas are those of “limited radiance” (*paritt’ābhā*), and the 2nd realm, those of “boundless radiance” (*appamāṇ’ābhā*).

The strength of the radiance depends on how strong was their 2nd dhyana in which they died. This dhyana strength ranges from extending the mind to merely the immediate vicinity (the “foot of a tree”) to as far as the whole world (“this earth bound by the ocean”) [§14.2-9]. The greater the mental extent of the kasina, the deeper the dhyana, the *stronger* the resultant radiance.

We are, however, not told up to what extent of the kasina should one attain to be reborn in either realm. We are only given a “rough guide,” as it were. After all, even within each divine realm, there is a progressive range of radiance (*ābhā*) and beauty (*vaṇṇa*) of its devas.

2.2.3 Kaccāna, in his 2nd question [§16.1], asks about **the quality of the devas’ radiance**. They are said to be either of “**defiled radiance**” (*saṅkiliṭṭh’ābhā*) or of “**pure radiance**” (*parisuddh’ābhā*)—neither of which is a “realm” but simply refers to the quality of the devas’ radiance within that realm [1.1.2.2].

Depending on **the quality** of the meditators’ dhyana, they will arise as devas in either of the 2 realms. When they die in a dhyana still tainted and checked by hindrances [§16], they will arise in either realm with “defiled radiance” (*saṅkiliṭṭh’ābhā*), a radiance lacking full strength.

On the other hand, when their dhyana is perfect (without any hindrance), they are reborn with “pure radiance” (*parisuddh’ābhā*) in their respective realms [§16.2-11].

2.3 COMPARISON WITH THE CHINESE VERSION

2.3.0 The (Ceto, vimutti) Anuruddha Sutta has a parallel Chinese translation, preserved in the Madhyama Āgama (the middle-length tradition), that is, **MĀ 79**.¹²

2.3.1 The opening narrative leading up to Pañcak’aṅga’s question is given in more detail in the Chinese version, **MĀ 79** (T1.549b6). There, Pañcak’aṅga instructs the messenger to approach first the Buddha and inquire after the latter’s health, before approaching Anuruddha. After relating the exchange between the Buddha and the messenger, MĀ 79 (T1.549c3) goes on to report that Kaccāna, who is present when Anuruddha is invited for the meal, suggests that Anuruddha should accept the invitation.

¹¹ “Wry humour” because being “flies” even in the highest heavens keeps one *small*, still subject to the vagaries of time.

¹² MĀ 79 (T1.549b-551c), which agrees with M 127 on the location and has the title “discourse on the existence of superior devas,” 有勝天經 *yǒu shèng tiān jīng*. On MĀ 79, see also THICH Minh Chau 1964:146.

2.3.2 Further, MĀ 79 (T1.549c19) describes in greater detail the respectful reception by Pañcak'aṅga of Anuruddha (and the monks), when they arrive for the meal. While in **M 127**, Pañcak'aṅga makes the alms-offering first and, after the meal, questions Anuruddha [§3.3-§4], **MĀ 79** (T1.549c26) says that as soon as Anuruddha arrives, Pañcak'aṅga asks his question, and offers the meal only after the discussion: MĀ 79 (T1.551c16).

Considering that Pañcak'aṅga has asked the monks to be “early” and that he will be having a busy day after that [§2.1], it is more likely he will invite the monks to finish their meal first. Should there be time after that, only then he will ask the question. On the other hand, it is possible that he urgently wants to clear his doubt, and so asks Anuruddha at the first opportunity—which the Chinese version seems to suggest.

2.3.3 Another significant difference is that in the Pali Sutta, Pañcak'aṅga tells Anuruddha that “elder monks” (*therā bhikkhū*) and “elders” (*therā*) [§4.1] recommend that he develop the two freedoms of mind. However, according to MĀ 79 (T1.549c29), it is **recluses and brahmins** who recommend the practices.

If that were the case, then these outside “recluses and brahmins” must be recommending their own methods. But Pañcak'aṅga questioning Anuruddha about whether the 2 methods are “the same,” hints at that they are the Buddha’s methods. Moreover, we have no sutta attesting to any such recommendation by outsiders—in that case, this may be an error either in transmission or in translation.

2.3.4 According to both versions—the Pali (M 127) and its Chinese translation (MĀ 79)—Anuruddha rectifies Pañcak'aṅga’s wrong assumption that the two freedoms of mind have the same meaning. Anuruddha clarifies that the “boundless” freedom of mind refers to the cultivation of the divine abodes,¹³ and that the “exalted” freedom of mind¹⁴ refers to suffusing an area ranging from that of a tree-foot to the whole world (the earth) with one’s meditation-object—this is quite different from the cultivation of the divine abode.¹⁵ [1.1.1.2]

2.3.5 Sequence of the freedoms

2.3.5.1 The (Ceto,vimutti) Anuruddha Sutta (M 127) and its Chinese parallel (MĀ 79) differ in their listing of **the sequence of the freedoms**. M 127 first examines the boundless freedom of mind, and then takes up the exalted freedom of mind, whereas MĀ 79 presents the opposite sequence. The Chinese version lists only 3 kinds of devas, and also reverses the sequence of the parables thus:¹⁶

¹³ M 43/1:297,20 also identifies *appamāṇā ceto,vimutti* with the *brahma,vihāra*; cf also the similar distinction between these two types of freedom of mind in the *Yoga,cara,bhūmi*, Delhey 2009a:189,5 and T1579 (T30.338a3).

¹⁴ The mind “grown great” (*maha-g,gatā*) or “exalted” perception refers to the mind in dhyana of the form sphere (*rūpāvacara*). See **Catuttha Jhāna Pañha S** (S 40.4), SD 24.14 (4).

¹⁵ Besides a possible difference in the meditation-object, another difference may also be that a mind that has “become great” may pervade areas of various size, whereas a mind that has become boundless pervades quite literally an area that is no longer measurable. That the latter would be superior to the former suggests itself from a listing of 4 progressively subtler types of *saññā* in A 10.29/5:63,17, where *maha-g,gatā* precedes *appamāṇā*.

¹⁶ M 127/3:146,13 and MĀ 79 (T1.550a9). See Analayo 2011:727-730, esp Table 13.6.

M 127 (Pali)		MĀ 79 (Chinese)
(1) boundless freedom of mind	[§§6-7]	(2) exalted freedom of mind
(2) great freedom of mind	[§8]	(1) boundless freedom of mind
(4) the 4 types of re-arising as a deva	[§9]	(3) the 3 types of devas
(5) devas' radiance like lamps (4)	[§11]	(5) devas' attitude like flies
(6) devas' attitude like flies (5)	[§12]	(4) devas' radiance like lamps

Fig 2.3.5. The sequence of topics in the 1st part of M 127 and MĀ79

2.3.5.2 The (Ceto,vimutti) Anuruddha Sutta next lists the 4 kinds of heavenly rebirth, that is, as devas with: a limited radiance, a boundless radiance, a defiled radiance and a pure radiance¹⁷ [2.1.2.3]. MĀ 79, however, lists only 3 kinds of heavenly rebirth, that is, in terms of: (1) radiance, (2) pure radiance, and (3) all-pervasive pure radiance.¹⁸

This is vaguely reminiscent of the devas of “limited radiance” (*paritt'ābhā*), of “boundless radiance” (*appamāṇ'ābhā*) and of “streaming radiance” (*ābhassarā*)—the 3 kinds of devas of the 2nd dhyana. This is illustrative of the issues that plagued the early Chinese translators and their foreign teachers faced in translating the sutras.

2.3.5.3 The two versions agree, however, that, when these different devas gather together, their radiance is the same, comparable to **the lamps** placed together in the same room [2.1.2.5]. Further, both the Pali M 127 and its Chinese parallel, MĀ 79, explain that those devas delight wherever they are, comparable to flies that delight wherever they settle.¹⁹

However, while M 127 says that these devas do not have *the thought* that their existence is permanent,²⁰ MĀ 79 differs by saying they do not think of the realm where they have arisen as “mine.”²¹ The Chinese version seems to conveniently reflect a well-known doctrine. However, this does not reflect the thought-free state of the 2nd-dhyana realm [2.1.2.1].

2.3.5.4 Another difference is that, while M 127 first describes the similarity of the radiance when the devas gather (illustrated by the parable of the lamps) and only then turn to their attitude about their existence (illustrated by the parable of the flies), MĀ 79 present these two passages in the opposite sequence. [Fig 2.4.5]

2.3.5.5 Both versions then report that the monk Kaccāna intrude by asking Anuruddha why devas that have arisen in the same realm differ from one another. While, in M 127, his question concerns the

¹⁷ M 127/3:147,17 lists *paritt'ābhā devā*, *appamāṇ'ābhā devā*, *saṅkiliṭṭh'ābhā devā* and *parisuddh'ābhā devā* (M:Ce 3:334,40 and M:Se 3:287,19: *saṅkiliṭṭh'ābhā*). The first 2 are categories of devas in the 2nd dhyana, as in **Saṅkhār'upapatti S** (M 120,20+21/3:102), SD 3.4.

¹⁸ MĀ 79 (T1.550b4): 光天, 淨光天, 遍淨光天 *guāng tiān*, *jìng guāng tiān*, *biàn jìng guāng tiān*. According to Hirakawa 1997:1155, 遍淨天 *biàn jìng tiān* stands for the *śubha,kṛtsna deva*, representative of the Brahmā world of the 3rd dhyana, cf also Soothill 1937:414.

¹⁹ The Pali parable is more elaborate: the flies are “being carried around on a pingo or a basket,” *kājena vā piṭakena va harīyamānānaṃ* [§12.2], but MĀ 79 only says that the fly is “on a piece of meat,” 在肉段 *zài ròu duàn* (T1.-550b7). Comy explains that such a pingo is used for carrying food, such as meat; hence, the two versions of the simile have the same idea (MA 4:202,7).

²⁰ M 127/3:148,11: “this [existence] of ours is permanent or stable or eternal,” *idaṃ amhakaṃ niccan'ti vā dhūvan'ti vā sassatan'ti vā*.

²¹ MĀ 79 (T1.550b6): “This is mine,” 此我所有 *cǐ wǒ suǒ yǒu*.

difference between devas of limited radiance and devas of boundless radiance,²² MĀ 79 questions about differences in subtlety among the radiant devas.²³ Anuruddha replies that devas arising in the same realm differ on account of the different extent that they had been able to suffuse with their mind in their meditations in their former lives.

2.3.5.6 While M 127 simply speaks of “dwelling having pervaded and resolved as ‘become great’” (*maha-g,gatan’ti pharivā adhimuccitvā viharati*) [§14.3], MĀ 79 speaks of “making the mental resolve to put into operation perception of light, mentally creating the acme of perception of light” (T1.550b26).²⁴ Further, MĀ 79 has the refrain that practice undertaken in this way can be refined or crude (T1.550c28).²⁵ The refrain recurs for the subsequent surveys of the remaining two types of devas.²⁶

2.3.6 The Sutta’s date

2.3.6.1 Note that in the (Ceto,vimutti) Anuruddha Sutta (M 127)—as well as its Chinese parallel (MĀ 79)—the monk Kaccāna addresses Anuruddha (his senior) as *bhante* (尊者 *zūn zhě*), and Anuruddha, in turn, addresses Kaccāna as *āvuso* (賢者 *xián zhě*). This is, in fact, the way that monastics properly address one another, that is, seniors are addressed as *bhante*, “sir,” while juniors are addressed as *āvuso*, “brother, friend,” or by name. This is part of the Buddha’s last instruction—the reason for this is to show respect for seniors and keep harmony in the sangha.²⁷

2.3.6.2 Since both M 127 [§1] and MĀ 79 (T1.549b5) record the Buddha as staying in Jeta,vana, clearly then the (Ceto,vimutti) Anuruddha Sutta records events while the Buddha is still alive. The use of *bhante* is, after all, practised even while the Buddha is alive, as is the use of *āvuso* amongst more or less equals and with juniors (hence, the latter is more common).²⁸ Hence, the usage of *bhante* and *āvuso* in the Sutta—by itself—we cannot conclude that it is post-Buddha.

3 SUTTA PROTAGONISTS

3.1 PAÑCAK’ĀṄGA

3.1.1 Pañcak’āṅga the master carpenter is the Sutta’s main protagonist, who, despite being busy with a royal commission, invites Anuruddha and 3 other monks for a morning meal [§2.1]. After the meal-offering, Pañcak’āṅga asks Anuruddha about the difference between the “boundless freedom of mind” and the “exalted freedom of mind” [1.1.1]. This covers the 1st half of the Sutta [§§4-12]. The 2nd half records Kaccāna’s questions about devas and Anuruddha’s answers [§§13-17].

²² M 127/3:149,1 contrasts *devatā paritt’ābhā* with *devatā appamāṇ’ābhā*.

²³ MĀ 79 (T1.550b19) describes the “radiant devas,” 光天 *guāng tiān*, as differing in “subtlety,” 妙 *miào*, often meaning (P) *sukhuma* or (Skt) *sūkṣma*.

²⁴ 意解作光明想成就遊，心作光明想極盛 *yì jié zuò guāng míng xiǎng chéng jiù yóu, xīn zuò guāng míng xiǎng jí shèng* (T1.550b26).

²⁵ 修便有精羸 *xiū biàn yóu jīng cū* (T1.550c28),

²⁶ T1.551b3 + T1.551c4.

²⁷ **Mahā,parinibbāna S** (D 16,6.2/2:154,8) n, SD 9, and EA 42.3 (T2.752c17), tr Bareau 1987:28): see also Analayo 2011:212.

²⁸ **Bhante** for addressing senior monks: V 1:76; D 1:179, 2:154; J 2:111, 3:46; DhA 1:62; Miln 19. **Āvuso** used by monks and nuns to each other (but not to the Buddha), later only by a senior monk to a junior (*āvuso,vādā*) (V 1:9, 84,29, 2:294,15; D 2:154; M 1:299 ff; DhA 1:18,4; UA 311).

3.1.2 Besides the **(Ceto,vimutti) Anuruddha Sutta** (M 127), Pañcak'aṅga is also the protagonist in **the Bahu,vedanīya Sutta** (M 59), where he famously disagrees with the monk Udāyī on the nature of feelings—this Sutta recurs as **the Pañcak'aṅga Sutta** (S 36.19).²⁹ In **the Samaṇa,maṇḍikā Sutta** (M 78), Pañcak'aṅga relates his conversation with the wanderer Uggāhamāna Samaṇa,maṇḍikā,putta to the Buddha, who then admonishes him.³⁰

3.2 KACCĀNA (ABHIYA OR SABHIYA)

3.2.1 The (Ceto,vimutti) Anuruddha Sutta (M 127) [§§13-18] mentions a certain monk from the Kaccāna gotra, and who is named either **Abhiya** (in the European and Siamese editions) or **Sabhiya** (in the Burmese and Sinhalese editions)—we follow the latter reading.³¹ It should be noted that there are at least 2-3 persons named Sabhiya in the suttas.³² The DPPN identifies him as **Sabhiya 3**.³³

3.2.2 According to **the Thera,gāthā Commentary**, he is called Sabhiya because his mother gave birth to him out on the road, in an inn (*antarā,magge sabhāyaṃ vijāyi, ten'assa sabhiyo tv-eva nāmaṃ akakaṃsu*, ThaA 2:113,29).

3.2.3 The same explanation [1.3.2.2] is found in **the Mahāvastu** (Mvst 3:394).³⁴

A Chinese version of this story, found in 佛本行集經 *fó běn xíng jí jīng* (T190/T3.832b5), explains that he was so named because he was “born inside of the district,” 在縣內生 *zài xiàn nèi shēng*.³⁵

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²⁹ M 59/1:396-400 = S 36.19/4:223-228 (SD 30.1).

³⁰ M 78/2:22-29 (SD 18.9). For more on Pañcak'aṅga, see SD 30.1 (1).

³¹ M 127,13-18/3:148 f (SD 54.10). While M:Ee 3:148,22 and M:Se 3:289,10 refer to him as Abhiya Kaccāna, M:Be 3:187,22 and M:Ce 3:336,26 names him Sabhiya Kaccāna.

³² Be *abhiyo*; Ee *sabhiyo*. DPPN identifies him as Sabhiya 3. See (1.3.2); also S:W 4:282 n3.

³³ SD 53.23 (1.3.3).

³⁴ Senart 1897:394,7, according to which *sabhāye jāto'ti sabhiko'ti nāma kṛtaḥ* (Basak 1968:235,33 and Oguibénine 1996:69,41: *kṛtaṃ*); cf Sabhika, a wanderer (Mvst 3:389-401), see Jones 1956 (Mvst:J 3:394 n2). See SD 53.23 (1.3.1.1).

³⁵ Beal (1875:281) understands “born inside of the district,” 在縣內生 *zài xiàn nèi shēng*, to mean that he was born in the “district-hall” (according to Mathews 1963:400, however, 縣 *xiàn* means just “district”). MĀ 79 (T1.549-c3) speaks of 真迦旃延 *zhēn jiā zhān yán*, “real” Kaccāna, which the 佛光 *fó guāng* Madhyama Āgama p668 n1 relates to 說陀所 *shuō tuó suǒ*, the protagonist of SA 959 (T2.244c25), a discourse counterpart to an occurrence of Sabhiya Kaccāna in **(Vaccha,gotta) Sabhiya Kaccāna S** (S 44.11/4:401,13), SD 53.23.

(Ceto,vimutti) Anuruddha Sutta

The Anuruddha Sutta (on freedom of mind)

M 127

1 {229} Thus have I heard.

At one time, the Blessed One was staying in Anātha,piṇḍika's park-monastery in Jeta,vana, outside Sāvattihī.

THE CARPENTER PAÑCAK'ĀṄGA

2 At that time, the carpenter, Pañcak'āṅga,³⁶ addressed a certain person:

"Go, my good man, the venerable Anuruddha [145] and salute him with your head at his feet, and say these words of mine:³⁷

'Bhante, the carpenter Pañcak'āṅga salutes with his head at the venerable Anuruddha's feet, and speaks thus:³⁸

"May the venerable Anuruddha and 3 others³⁹ accept a meal tomorrow from the carpenter Anuruddha.⁴⁰ And also, bhante, may the venerable Anuruddha please come a bit earlier⁴¹ because, bhante, the carpenter Pañcak'āṅga will then be very busy with a royal commission."⁴²

2.2 Having answered, "Yes, bhante!" in assent to the carpenter Pañcak'āṅga, he approached the venerable Anuruddha, saluted him and sat down at one side.

Seated at one side, the man said to the venerable Anuruddha:

"Bhante, the carpenter Pañcak'āṅga salutes with his head at the venerable Anuruddha's feet, and speaks thus:

'May the venerable Anuruddha and 3 others accept a meal tomorrow from the carpenter Pañcak'āṅga. And also, bhante, may the venerable Anuruddha please come a bit earlier because, bhante, the carpenter Pañcak'āṅga will then be very busy with a royal commission.'

The venerable Anuruddha consented by his silence.

³⁶ In the Chin version, the protagonist is *not* the carpenter Pañcak'āṅga, but **Isi,datta**, one of king Pasenadi's chamberlains: 仙餘財主 *xiān yú cáizhǔ* (MĀ 79 @ T1.549b6). Akanuma renders 財主 *cáizhǔ* as "chamberlain" and 仙 *xiān* rendering "sage" (*isi*) (1930: 231). He notes that 餘 *yú* should rather be 與 *yú* (a confusion between these two characters would be facilitated by their similar Early Middle Chinese pronunciation: Pulleyblank 1991:380 + 382); hence, 與 *yú*, "to give," would be *datta*, "given." See 佛光 *fó guāng* Madhyama Āgama, p667 n6 & Analayo 2011:707 n202).

³⁷ *Ehi tvam ambho purisa yen'āyasmā anuruddho ten'upasaṅkama, upasaṅkamitvā mama vacanena āyasmato anuruddhassa pāde sirasā vandāhi.* Se Ee *vandāhi, evañ ca vadehi*; Be only has *vandāhi*.

³⁸ "And speaks thus," Be *evañ ca vadehi*; Ce Ee *evañ ca vadeti*.

³⁹ "(Anuruddha) and 3 others," *atta,cattuttho*, lit, "self as 4th" (*attano cattuttho*, AA 3:245 at A 3:36,29). Also at **Abhaya Rāja,kumara S** (M 58,4/1:393,21), SD 7.12; (**Pañcaka**) **Uggaha S** (A 5.33/3:36,29), SD 66.5.

⁴⁰ *Adhivāsetu kira bhante āyasmā anuruddho pañcak'āṅgassa thapatissa svātanāya atta,cattuttho bhattam.*

⁴¹ "A bit earlier," *pag'eva,taram* (Skt *prāñc* → *prāk*, "advance" + *eva* + comparative *-tara*), lit, "much earlier." Both Horner (M:H 1959:190) and Bodhi 1995/2009:1002 render this as "punctually." Clearly, it is unlikely that the monks would be pressed to be "punctual" since no exact time has been fixed. Further, it is unusual, even impolite, for a layman to invite monks and tell them to be "punctual." Our tr is supported by the Chin version which records that the monks had been asked to come "early," 早 *zǎo* (MĀ 79 @ T1.549b20).

⁴² *Yena ca kira bhante āyasmā anuruddho pag'eva,taram āgaccheyya, pañcak'āṅgo bhante thapati bahu,kicco bahu,karaṇīyo raja,karaṇīyenāti.* Be *bhante*; Ce Ee omit.

The 2 kinds of freedom of mind

3 {230} Then, when the night had passed, at dawn, the venerable Anuruddha, having dressed himself, took robe and bowl, went to the carpenter Pañcak'aṅga's house, and sat down on the prepared seat.

3.2 Then, the carpenter Pañcak'aṅga, with his own hands, served and satisfied the venerable Anuruddha with soft and hard food.

3.3 Then, when the venerable Anuruddha had finished his meal, and washed his bowl and hands,⁴³ the carpenter Pañcak'aṅga took a low seat and sat down at one side.

Sitting at one side, the carpenter Pañcak'aṅga said to the venerable Anuruddha:

4 "Here, bhante, elder monks approached me and said thus:⁴⁴

'Houselord, cultivate **the boundless freedom of mind!**'⁴⁵

Some elders said thus:

'Houselord, cultivate **the exalted freedom of mind!**'⁴⁶

4.2 Now, bhante, this boundless freedom of mind and the exalted freedom of mind— are these states different in name [146] as well as different in meaning,⁴⁷

or, are they only different in name but the same in meaning?"⁴⁸

5 "In that case, houselord, explain it here just as it occurs to you. It will then be clear to you."⁴⁹

"Bhante, it occurs to me thus:

This boundless freedom of mind and this exalted freedom of mind—these states differ only in name but have the same meaning."⁵⁰

6 "Houselord, this boundless freedom of mind and the exalted freedom of mind— these states are **different in name and different in meaning.**

Now, in this manner, houselord, it should be understood,

that is, how these states are *different in name and different in meaning.*⁵¹ [§8.8]

⁴³ *Atha kho ... āyasmantaṃ anuruddhaṃ bhuttāviṃ onīta, patta, pāṇim.* "Washed his bowl and hands," **onīta, patta, pāṇim**, is stock: see (**Majjhima**) **Ghaṭikāra S** (M 81,17.3/2:50,20 (SD 49.3)).

⁴⁴ *Idha maṃ bhante therā bhikkhū upasaṅkamitvā evaṃ āhaṃsu. Maṃ* Be so; Ee omits.

⁴⁵ *Appamāṇaṃ gaha, pati ceto, vimuttiṃ bhāvehīti.* Be Ee so; Be:Ka *Appamāṇā gahapati ceto, vimutti bhāvetabbāti.*

⁴⁶ *Maha-g, gataṃ gaha, pati ceto, vimuttiṃ bhāvehīti.*

⁴⁷ *Ime dhammā nān'atthā c'eva nānā, vyañjanā ca.* For similar passages, see **Mahā Vedalla S** (M 43,31+34), SD 35.1.

⁴⁸ *Udāhu ekatthā byañjanaṃ nānanti.*

⁴⁹ *Tena hi gaha, pati taṃ y'ev'ettha paṭibhātu apanṇakan te ito bhavissatīti.*

⁵⁰ While the "boundless freedom of mind" refers to cultivation of the 4 divine abodes (*brahma, vihara*), the "exalted freedom of mind" refers to kasina-meditation. On the possible reason for Pañcak'aṅga's wrong notion that they are the same, see (1.1.1.1).

⁵¹ The prec line and this: *Tad aminā p'etaṃ gaha, pati pariyāyena veditabbariṃ, yathā ime dhammā nān'atthā c'eva nānā, vyañjanā ca.*

The boundless freedom of mind⁵²

6 And what, houselord, is **the boundless freedom of mind**?

“Here, houselord, a monk,⁵³

- (1) with a heart of **lovingkindness**, dwells suffusing one quarter;
so, too, the second; so, too, the third; so, too, the fourth;
thus above, below, across, everywhere, and to everyone as well as to himself,
he dwells suffusing all the world with lovingkindness
that is vast, exalted [grown great],⁵⁴ boundless, without hate, without ill-will.⁵⁵
- (2) With a heart of **compassion**, he dwells suffusing one quarter,
so, too, the second; so, too, the third; so, too, the fourth;
thus above, below, across, everywhere, and to everyone as well as to himself,
he dwells suffusing all the world with compassion
that is vast, exalted [grown great], boundless, without hate, without ill-will.
- (3) With a heart of **gladness**, he dwells suffusing one quarter,
so, too, the second; so, too, the third; so, too, the fourth;
thus above, below, across, everywhere, and to everyone as well as to himself,
he dwells suffusing all the world with gladness
that is vast, exalted [grown great], boundless, without hate, without ill-will.
- (4) With a heart of **equanimity**, he dwells suffusing one quarter,
so, too, the second; so, too, the third; so, too, the fourth;
thus above, below, across, everywhere, and to everyone as well as to himself,
he dwells suffusing all the world with equanimity
that is vast, exalted [grown great], boundless, without hate, without ill-will.

This, houselord, is the boundless freedom of mind.

⁵² This whole section on the 4 divine abodes is stock: **Cakka,vatti Sīha.nāda S** (D 26,31/3:78), SD 36.10, says that it is “the wealth for a monk (*bhikkhuno bhogasmim*).” **Saṅgīti S** (D 33,1.11(6)/3:223, calls it “the immeasurables” or “boundless states” (*appamañña*). **Mahā Vedalla S** (M 43,31/1:297), SD 35.1, (**Ceto,vimutti**) **Anuruddha S** (M 127,4-7/3:146 f), SD 54.10 & **Go,datta S** (S 41.7,5/4:296), SD 60.4, call it “the boundless freedom of mind” (*appamāṇā ceto,vimutti*). According to **Aṭṭhaka,nāgara S** (M 52,8-11/1:351 f) = **Dasama Gaha,pati S** (A 11.17/5:344), SD 41.2, if one stabilizes these states, reflecting on its impermanence, etc, one attains arhathood; if not, one attains non-returning. (**Majjhima**) **Jīvaka S** (M 55,6/1:369), SD 43.4, presents the Buddha as Brahmā. **Dhānañjāni S** (M 97,32-33/-2:195), SD 4.9, and (**Brahma,vihāra**) **Subha S** (M 99,24-27/2:207 f), SD 38.6, call it the path to fellowship or companionship with Brahmā (communion with God). (**Saṅgha**) **Uposatha S** (A 4.190,4/2:184), SD 15.10b, concerns one “attained to godliness,” *brahma-p,patta*. **Pm** 5.20/2:39 calls it “freedom that is focused on only the beautiful,” *subhan t’eva adhimutto hoti ti vimokkho*); **Vbh** 13/272-276 (*sutta,niddesa*), 276-282 (*abhidhamma,niddesa*), 282-284 (*comy*). For a table of refs, see SD 38.5 (2.1.3.2).

⁵³ Comys: “Monk” (*bhikkhu*) here may refer to either an ordained monastic or anyone who is meditating. Even a lay person, properly meditating, attains the state of monkhood (*bhikkhu,bhāva*): see **Satipaṭṭhāna S** (M 10,3A) +n, SD 13.3; SD 13.1 (3.1.1.5).

⁵⁴ The mind “exalted” (*maha-g,gatā*) or “grown great” refers to the mind in dhyana, ie, in the form sphere (*rūpāvacara*). See **Catuttha Jhāna Pañha S** (S 40.4), SD 24.14 (4).

⁵⁵ The recurrence of these last two phrases—“without hate, without ill will”—attests to the fact that lovingkindness is the basis for all the other three abodes, ie, they are actually a refinement of lovingkindness applied on deeper and broader levels.

The exalted freedom of mind

7 {231} And what, houselord, is **the exalted freedom of mind**?

8 Here, houselord, a monk *dwells resolving the extent of the foot of a single tree, pervading*⁵⁶ it as being exalted⁵⁷—

this, houselord, is the exalted freedom of mind.

8.2 Here, too, houselord, a monk dwells resolving the extent of the foot of two or three trees, pervading it as being exalted—

this, too, houselord, is the exalted freedom of mind.⁵⁸

8.3 Here, too, houselord, a monk dwells resolving the extent of a village and its fields,⁵⁹ pervading it as being exalted—

this, too, houselord, is the exalted freedom of mind.

8.4 Here, [147] too, houselord, a monk dwells resolving the extent of two or three villages and their fields, pervading it as being exalted—

this, too, houselord, is the exalted freedom of mind.

8.5 Here, too, houselord, a monk dwells resolving the extent of a maharajah's kingdom,⁶⁰ pervading it as being exalted—

this, too, houselord, is the exalted freedom of mind.

8.6 Here, too, houselord, a monk dwells resolving the extent of two or three maharajahs' kingdoms, pervading it as being exalted—

this, too, houselord, is the exalted freedom of mind.

8.7 Here, too, houselord, a monk dwells resolving the extent of this earth bound by the ocean,⁶¹ pervading it as being exalted—

this, too, houselord, is the exalted freedom of mind.

8.8 In this manner, houselord, should it be understood,
that is, how these states are different in name and different in meaning.

⁵⁶ "Dwells resolving ... pervading it," *pharitvā adhimuccitvā viharati*. This Pali verbal structure is very common: one or more absolutive foll by the pres indicative. Idiomatically, this phrase is read backwards: "he dwells resolving, pervading (it)" The final position of *viharati* shows that these actions are coordinated and continuous, which is characteristic of meditation. Another common case of a coordinative verbal sequence is *upasāṅkamitvā ... abhivādetvā* (lit, "having gone up to (the Blessed One), having saluted him ..."), "approached (the Blessed One), saluted him." These two are taken as one action or are closely related. But here the foll verb is usu *nisīdi* (sat down) or *aṭṭhāsi* (stood), which follows the absolutes. On verb-reversal translation, see SD 54.12 (2.2.1). On the words, see M:B 3:xx.

⁵⁷ On the how these freedoms of mind bring about heavenly rebirths, see (2.1.2).

⁵⁸ Be *Ayaṃ vuccati gaha, pati maha-g, gatā ceto, vimutti*; Be:Ka Ke Se *Ayam pi vuccati gaha, pati maha-g, gatā ceto, vimutti*.

⁵⁹ "As far as a village and its fields," *yāvatā gāma-k, khettaṃ*.

⁶⁰ "As far as a maharajah's domain," *yāvatā mahā, rajjaṃ*.

⁶¹ "As far as this earth surrounded by the ocean," *yāvatā samudda, pariyantaṃ pathavim*. The ancient Indian cosmological view was that the earth was surrounded by an ocean all around and that it was vaguely flat and disc-shaped (the way we see the horizon all around in open sea). We must imagine the Buddha knows better but does not impose his understanding against the knowledge or ignorance of his times. His task was neither to update nor revolutionize cosmology or science, but to teach "suffering and the ending of suffering": **Anurādha S** (S 22.86), SD 21.13. On early Buddhist cosmology, see **Kosala S 1** (A 10.29), SD 16.15 & SD 2.19 (8-10).

The 4 re-arisings of existence

9 {232} There are, houselord, these **4 re-arisings of existence** [4 states of rebirth].⁶²

What are the four?

9.2 (1) Here, houselord, one dwells resolving on **limited radiance** (*paritt'ābhā*).

With the body's breaking up, after death, he is reborn in fellowship with the devas of limited radiance.

9.3 (2) Here, too, houselord, one dwells resolving on **boundless radiance** (*appamāṇ'ābhā*).⁶³

With the body's breaking up, after death, he is reborn in fellowship with the devas of boundless radiance.

9.4 (3) Here, houselord, one dwells resolving on **defiled radiance** (*saṅkiliṭṭh'ābhā*).

With the body's breaking up, after death, he is reborn in fellowship with the devas of defiled radiance.

9.5 (4) Here, too, houselord, one dwells resolving on **pure radiance** (*parisuddh'ābhā*).

With the body's breaking up, after death, he is reborn in fellowship with the devas of pure radiance.

9.6 These, houselord, are the **4 re-arisings of existence**.⁶⁴

The parable of the oil-lamps

10 There is a time, houselord, when the deities assemble in one place.

When these deities are assembled in one place,⁶⁵

only a difference in beauty [colour]⁶⁶ is discerned, but no difference in radiance.

10.2 Suppose, houselord, a person were to bring a few (lit) **oil-lamps into** a house,

only a difference in the flames of the lamps are discerned, but no difference in *radiance*.

Even so, houselord, *when these deities are assembled in one place, [148]*

only a difference in beauty [colour] is discerned, but no difference in radiance.

11 Now, houselord, there is a time when the deities disperse from that place.

When these deities disperse from that place,

both a difference in beauty *and* a difference in radiance are discerned.

11.2 Suppose, houselord, a person were to bring those few (lit) **oil-lamps out** of that house,

neither a difference in the flames of the lamps *nor* a difference in their radiance is discerned.

Even so, houselord, *when these deities disperse from that place,*

neither a difference in beauty *nor* a difference in radiance is discerned.⁶⁷

The parable of the flies

12 Now, houselord, it does not occur to those deities:

'This state of ours is *permanent, or stable, or eternal*,'⁶⁸

⁶² *Catasso kho imā gahapati bhavūpapattiyo*: see (2.1.2.3).

⁶³ Here, text has only as *appamāṇā'ti*, which should read *appamāṇ'ābhā'ti* foll Comy and textual consistency: see M:H 3:192 n1.

⁶⁴ Comy explains that, in terms of **radiance**, only 2 kinds of gods are mentioned here: those of limited radiance and those of boundless radiance, and in each of these categories of devas are found 2 *more kinds*—their radiance are either "*defiled*" or are "*pure*": see (2.1.2.4).

⁶⁵ *Yā tā devata ekajjhaṃ sannipatanti*.

⁶⁶ *Vaṇṇa*; ie, of their bodies (*sarīra*) (MA 4:201,27).

⁶⁷ *Tesaṃ tato nihatānaṃ acci,nānattañ c,eva paññāyetha ābhā,nānattañ ca*. Be *nihatānaṃ*; Ce Ee Ke Se *nīharan-tānaṃ*.

⁶⁸ *Idaṃ amhākaṃ niccan'ti vā dhuvan'ti vā sassatan'ti vā*.

but, **wherever those deities settle, right there they delight in it.**⁶⁹

12.2 Suppose, houselord, when **flies** are being carried around on a pingo⁷⁰ or a basket, it does not occur to these flies: ‘This state of ours is *permanent, or stable, or eternal*’:

but, wherever those flies settle, right there they delight in it.

12.3 Even so, houselord, it does not occur to those deities:

‘This state of ours is *permanent, or stable, or eternal*,’

but, wherever those deities settle, right there they delight in it.”

ABHIYA OR SABHIYA KACCĀNA

Limited radiance and boundless radiance

13 When this was said, the venerable Sabhiya⁷¹ Kaccāna⁷² said to the venerable Anuruddha:

“Sadhu, bhante Anuruddha, but I have a further question here:

Of these radiant deities, bhante, are all of them of **limited [little] radiance** (Paritt’ābhā) or only some of them are of **boundless radiance** (Appamān’ābhā)?”⁷³

“On account of that existence,⁷⁴ avuso Kaccāna, there are here some deities of limited radiance, there are some deities with boundless radiance.” [§14.9]

KACCĀNA’S 1ST QUESTION

14 “What, now, bhante Anuruddha, is the cause, which is the reason, that of these deities that have arisen in the *same* host of devas,⁷⁵ there are **[149]** here some deities who are of **limited radiance** and also here some deities of **boundless radiance**?” [§14.9]

14.2 “In that case, avuso Kaccāna, I will question you just about this in return. Answer me as it pleases you.

14.3 What do you think, avuso Kaccāna?

When this monk dwells resolving the extent of the foot of a single tree, pervading it as being exalted, and this monk dwells resolving the extent of the foot of two or three trees, pervading it as being exalted—

which of these two types of mental cultivation is more exalted?”⁷⁶

“Bhante, this monk dwells resolving the extent of the foot of two or three trees, pervading it as being exalted—his mental cultivation is more exalted.”

⁶⁹ *Api ca yattha yatth’eva tā [vī ya] devatā abhinivisanti, tattha tatth’eva tā devatā abhiramanti.*

⁷⁰ “Pingo” (*kāja*; Skt *kāca*; Prk *kaya, kāva*). It is made of a wooden pole (*kāja, daṇḍaka*) to be carried on the shoulder, with a rope (*kāja, sikkā*) fastened to each end (*kāja, koṭi*), with any kind of container attached to it; used by non-Buddhist ascetics to carry their belongings (*khāri, kāja*). Used by others “for carrying coney, rice, oil, butter, fish, meat; also called *kāca*.” (MA 4:202,7).

⁷¹ Be *abhiyo*; Ee *sabhiyo*. DPPN identifies him as Sabhiya 3. See (3.2); also S:W 4:282 n3.

⁷² Be Ee *kaccāno*; Ce *kaccāyano*.

⁷³ *Yā tā bhante devatā ābhā, sabbā tā paritt’ābhā, udāhu sant’ettha ekaccā devatā appamān’ābhā’ti.*

⁷⁴ “On account of that existence,” *tad-aṅgena*, which Comy explains as meaning “with their arising of existence as a factor; on account of their arising into existence” (*tassā bhav’upapattiyā aṅgena; bhav’upapatti, kāraṇenāti atthi*, MA 4:202,16).

⁷⁵ Here, “the same host of devas” (*ekam deva, nikāyam*) refers to the same 2nd dhyana [1.1.2].

⁷⁶ *Imāsaṃ ubhinnaṃ citta, bhāvanānaṃ katamā citta, bhāvanā maha-g, gata, tarā’ti.*

14.4 “What do you think, avuso Kaccāna?

When this monk dwells resolving the extent of *the foot of two or three trees*, pervading it as being exalted, and this monk dwells resolving the extent of **a village and its fields**, pervading it as being exalted—

which of these two types of mental cultivation is more exalted?”

“Bhante, this monk dwells resolving the extent of *a village and its fields*, pervading it as being exalted—his mental cultivation is more exalted.”

14.5 “What do you think, avuso Kaccāna?

When this monk dwells resolving the extent of *a village and its fields*, pervading it as being exalted, and this monk dwells resolving the extent of **two or three villages and their fields**, pervading it as being exalted—

which of these two types of mental cultivation is more exalted?”

“Bhante, this monk dwells resolving the extent of *two or three villages and their fields*, pervading it as being exalted—his mental cultivation is more exalted.”

14.6 “What do you think, avuso Kaccāna?

When this monk dwells resolving the extent of *two or three villages and their fields*, pervading it as being exalted, and this monk dwells resolving the extent of **a maharajah’s kingdom**, pervading it as being exalted— **[150]**

which of these two types of mental cultivation is more exalted?”

“Bhante, this monk dwells resolving the extent of *a maharajah’s kingdom*, pervading it as being exalted—his mental cultivation is more exalted.”

14.7 “What do you think, avuso Kaccāna?

When this monk dwells resolving the extent of *a maharajah’s kingdom*, pervading it as being exalted, and this monk dwells resolving the extent of **two or three maharajahs’ kingdoms**, pervading it as being exalted—

which of these two types of mental cultivation is more exalted?”

“Bhante, this monk dwells resolving the extent of *two or three maharajahs’ kingdoms*, pervading it as being exalted—his mental cultivation is more exalted.”

14.8 “What do you think, avuso Kaccāna?

When this monk dwells resolving the extent of *two or three maharajahs’ kingdoms*, pervading it as being exalted, and this monk dwells resolving the extent of **this earth, bound by the ocean**, pervading it as being exalted—

which of these two types of mental cultivation is more exalted?”

“Bhante, this monk dwells resolving the extent of *this earth, bound by the ocean*, pervading it as being exalted—his mental cultivation is more exalted.”

14.9 This, avuso Kaccāna, is the cause, this is the reason, that of these deities that have arisen in the same host of devas, *there are here some deities who are of limited radiance and also here some deities of boundless radiance.*” [§13]

Defiled radiance and pure radiance

15 {234} When this was said, the venerable Sabhiya Kaccāna said to the venerable Anuruddha:

“Sadhu, bhante Anuruddha, but I have a further question here:

Of these⁷⁷ radiant deities, bhante, are all of them of **defiled radiance** or only some of them are of **pure radiance?** [151]

“On account of that existence,⁷⁸ avuso Kaccāna, there are here some deities of *defiled radiance*, there are some deities with *pure radiance*.”

KACCĀNA’S 2ND QUESTION

16 “What, now, bhante Anuruddha, is the cause, which is the reason, that of these deities that have arisen in the *same* host of devas, there are here some deities who are of **defiled radiance** and also here some deities of **pure radiance?**”⁷⁹ [§16.11]

16.2 “In that case, avuso Kaccāna, I shall give you a **parable**, for some wise persons here understand the meaning of a statement by means of a parable.⁸⁰

16.3 Suppose, avuso Kaccāna, an oil-lamp is burning with impure oil, and its wick is unclean, too.⁸¹ Because of the impurity of both its oil and wick, it **burns** (*jhāyati*),⁸² as it were, **darkly**.⁸³ [§16.5]

16.4 Even so, avuso Kaccāna, here, a certain monk, dwells resolving **defiled radiance**, pervading it.

But his **bodily inertia** is not fully stilled,⁸⁴

his **sloth and torpor**, too, is not fully eradicated;⁸⁵

his **restlessness and worry**, too, is not fully removed.⁸⁶

16.5 Because his **bodily discomfort** is not fully subsided; because his **sloth and torpor**, too, is not fully eradicated; because his **restlessness and worry**, too, is not fully removed— he **meditates** (*jhāyati*),⁸⁷ as it were, **darkly**. [§16.3]

⁷⁷ “Of these radiant deities, bhante,” Be Ee *yāvata bhante devata ābhā*, where Be:Ka suggests a better reading, *yā tā*, as at §10.1 n.

⁷⁸ See §13.1 n at “On account of that existence,” *tad-aṅgena*.

⁷⁹ The Chin version, however, says that he asks about the differences in subtlety (妙 *miào*) among devas of pure radiance, 淨光天 *jìng guāng tiān*. See Analayo 2011:730 for other differences.

⁸⁰ *Tena h’āvuso, upamaṃ te karissāmi; upamāya p’idhekacce viññū purisā bhāsitaṃ atthaṃ ājānanti*, stock, as at M 24,14/1:148.

⁸¹ *Seyyathā, pi āvuso kaccāna tela-p, padīpassa jhāyato telam pi aparissuddhaṃ vaṭṭi’pi aparissuddhā*. See foll n.

⁸² In Pali, **jhāyati** means “to burn” (Skt *kṣāyati*) as well as “to meditate” (Skt *dhyāyati*) [§16.5]. Comy however glosses *jalato*, “burning” [prec n] as *jalati*, “to burn, shine” (*jhāyato’ti jalato*, MA 4:202,20). The emphasis here is on the “radiant” or **bliss** aspect instead of **both bliss** and “burning away” of **the hindrances** (*nīvaraṇa*: SD 32.1).

⁸³ *So telassa’pi aparissuddhattā vaṭṭiyā’pi aparissuddhattā andh’andhaṃ viya jhāyati. Andh’andha* (from *andha*, “dark, blinding”), “dimly, darkly.”

⁸⁴ *Tassa kāya, duṭṭhullam pi na suppaṭippassaddhaṃ hoti*. Comy glosses *kaya, duṭṭhulla* with “a state of bodily inaction” (*kāy’ālasīya, bhāvo*, MA 4:202,19). Also: “Thinking, ‘With effort strongly mustered by me joy has arisen,’ but there is only weak effort. On account of that there arose bodily inertia, bodily stress, bodily lethargy.” (*Mayā viriyam gālhāṃ paggaḥitaṃ tena me ubbillam uppannan’ti viriyam sīhilaṃ akāsi. Tato kaya, duṭṭhullam kaya, dāra-tho kāy’ālasīyam udapādi*, MA 4:208,10-12). VbhA explains it as “bodily unwieldiness due to food” (*bhattam nissāya kāyassa akammaññatā*, VbhA 479). This is prob where **sensual lust** (*kāma, rāga*) is inactive but not absent (pace Horner who suspects that *duṭṭhulla* represents *kāma-c, chanda* (M:H 4:194 n2). The term *kāya, duṭṭhulla* occurs at **Mahā Māluṅkyā S** (M 64/1:435,29), SD 21.10; **(Ceto, vimutti) Anuruddha S** (M 127/3:151,29), SD 54.10; **(Anurud-dha) Upakkilesa S** (M 128,21/3:160,32) as *duṭṭhulla*, SD 5.18.

⁸⁵ *Thīna, middham pi na susamūhataṃ hoti*.

⁸⁶ *Uddhacca, kukkucam pi na suppaṭivinitam hoti*.

⁸⁷ On the pun on *jhayati*, see §16,3 n.

16.6 With the body's breaking up, after death, he is reborn in fellowship with the devas of defiled radiance.

The parable of the oil-lamp, its oil and wick

16.7 Suppose, avuso Kaccāna, an **oil-lamp** is burning with pure oil and pure wick—because of the pure oil and the pure wick, it does *not* burn, as it were, *darkly*.

16.8 Even so, avuso Kaccāna, here, a certain monk, dwells resolving **pure radiance**, pervading it.

And his bodily discomfort is fully stilled;

his sloth and torpor, too, is fully eradicated;

his restlessness and worry, too, is fully removed.

16.9 Because *his bodily discomfort is fully subsided*;
because *his sloth and torpor, too, is fully eradicated*;

because *his restlessness and worry, too, is fully removed*—

he **meditates** (*jhāyati*), as it were, *not* darkly.

16.10 With the body's breaking up, after death, he is reborn in fellowship with the devas of pure radiance. [152]

16.11 This, avuso Kaccāna, is the cause, this is the reason, that of these deities that have arisen in the same host of devas, there are here some deities who are of defiled radiance and also here some deities of pure radiance. [§16.1]

SUTTA CONCLUSION

17 {235} When this was said, the venerable Kaccāna said to the venerable Anuruddha:

“Sadhu, bhante, the venerable Anuruddha, bhante, did not say ‘Thus have I heard,’ or ‘This is likely to be the case.’⁸⁸

But, bhante, the venerable Anuruddha spoke thus: ‘These deities are such,’ and ‘Those deities are such, too.’⁸⁹

17.2 It occurs to me, bhante, that the venerable Anuruddha certainly has previously associated, and previously conversed and discussed, and previously engaged with these deities!”⁹⁰

17.3 “Surely, avuso Kaccāna, these words you have spoken are rather personal and bold.⁹¹ I shall nevertheless explain it to you.”⁹²

⁸⁸ *Sādhu bhante Anuruddha, na bhante āyasmā anuruddho evam āha ‘evam me sutan’ti vā, ‘evam arahati bhavitun’ti vā. “This is likely to be the case,” evam arahati bhavitum, lit, “It is worthy to be thus.”*

⁸⁹ *Atha capana bhante āyasmā anuruddho evam pi tā devatā iti’pi tā devata tv-eva bhāsati.*

⁹⁰ *Tassa mayham bhante evam hoti ‘addhā āyasmatā anuruddhena tāhi devatāhi saddhim sannivuttha, pubbañ c’eva sallapita, pubbañ ca, sākacchā ca samāpajjita, pubbā’ti.*

⁹¹ *Addhā kho te ayam āvuso kaccāna āsajja upaniya vācā bhāsita. See (1.1.2.2).*

⁹² *Addhā kho te ayam āvuso kaccāna āsajja upaniya vācā bhāsita, api ca te aham vyākariissāmi (M:Be 3:190,29 and M:Se 3:294,4 without the 1st te). As at (Tika) Saṅgārava S (A 3.60,7/1:172), SD 16.10; cf Mahā Saccaka S (M 36,-10.2), n (SD 49.4). See CPD: **āsajja** (abs of *āsādeti*, “(1) to hit, attack, assail, offend, behave disrespectfully,” (2) to come upon, encounter); often confounded with *āpajja*. CPD def **upaniya** as “bringing forward (charges), criticizing, accusing”; abs of *upaneti*, “leads to; alludes to” (see DP sv): SD 54.2c (1.2.1.3). **Chin** parallel has 汝善達此論 *rǔ shàn dá cǐ lùn*, “you are good [right, wise] in arriving at the conclusion” (MĀ 143 @ T1.650). **Āsajja upaniya, vācā bhāsita** is stock: **M 36/1:240,7** (SD 49.4), **127/3:152,14** (SD 54.10); **A 3.60/1:172,20** (SD 16.10), **4.35/2:37,1** (SD 82.9). K Anu-*

17.4 For a long time, indeed, avuso Kaccāna, have I *previously associated, and previously conversed and discussed, and previously engaged with these deities.*⁹³

18 When this was spoken, the venerable Sabhiya Kaccāna said to the carpenter Pañcak'aṅga:

“This is a gain, indeed, houselord! A great gain for you, houselord, that you have abandoned your state of doubt and you have [that we have] obtained this opportunity for hearing this Dharma-exposition!”⁹⁴

— evaṃ —

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ruddha's *Dict of Pali Idioms*, tr it as “Having made a personal reference (to me) words were uttered” (2004:179). At A 1:172 & 2:37, this is rendered by A:W 1:156 & 2:42 as: “your words come close and challenge me to a statement”; at A:ÑB 61: “you have spoken strikingly befitting words” & Ṭhanissaro: “you have affronted me with your personal statement.” M:ÑB tr it as “your words are offensive and discourteous” (M 1:240 = M:ÑB 335; M 3:152 = M:ÑB 1006), but the contexts here (offensive) are clearly different from (Pāṭihāriya) Saṅgārava S (A 3.60). Comys: *guṇe ghaṭṭetvā c'eva upanetvā ca*, “having knocked against virtues, and having offended” (MA 2:287,4); *mama guṇe ghaṭṭetvā, mama guṇānaṃ santikaṃ upanīta vācā bhāsītā*, lit “words spoken, knocking up against my virtues, thrusting up against my virtues” (AA 2:272,8). Such a passage answers an insubordinating or ironic remark, but here (in Pāṭihāriya Saṅgārava S), it is in response to either a polite or directly investigative remark that Saṅgārava makes. On *āsajja*, see Sn:N 253 n448; Tha:N 287 f n1204; Analayo 2011:730 n222.

⁹³ Comy: It is said that, fulfilling the perfections (*pāramiyo*), having gone forth in the renunciation of the sages, having practised the attainments, after 300 lives, he attained the brahma-world (MA 4:202,21-24). Comy then cites an untraced verse: *abbokiṇṇaṃ tīṇi satam | yaṃ pabbajim isi,pabbajam || asaṅkhatam gavesanto | pubbe sañcaritam maman'ti*, “Without a break, for 300 (lives), | I went forth in the seer's renunciation, || seeking the unconditioned: | (such was) my past wandering.” (MA 4:202,25 f); see CPD: *abbokiṇṇa*.

⁹⁴ *Lābhā te gahapati, suladdhaṃ te gahapati, yaṃ tvaṃ c'eva taṃ kaṅkhā,dhammaṃ pahāsi, yam p'imam dhamma,pariyāyam alattamhā savanāyāti*. Be *mayañ c'imam*; Ce Ee Ke Se *yam p'imam*.