

# 13

## (Ānanda) Subha Sutta

The (Ānanda) Discourse to Subha | D 10

Theme: The 3 trainings

Translated by Piya Tan ©2007

### 1 Subha and the Subha Suttas

#### 1.1 TEACHINGS GIVEN TO SUBHA

Subha is a “brahmin youth” (*māṇava*), son of the brahmin Todeyya (*todeyya,putta*).<sup>1</sup> Apparently, at first, Subha has no faith in the Buddha, and is even antagonistic to him. This is evident especially from the accounts of teachings given to him in the first two suttas listed below.

At least three well known suttas record such meetings between Subha and the Buddha or his disciples:

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

**1.2 CŪLA KAMMA VIBHAṄGA SUTTA (M 135).** It is likely that Subha’s first meeting with the Buddha is recorded in **the Cūḷa Kamma Vibhaṅga Sutta** (M 135), by which time Subha’s father, Todeyya, has already died. When the Buddha points out that the dog in Subha’s house, of which he is fond, is actually Todeyya himself reborn, Subha is understandably very upset, claiming that his father, like any brahmin, has been reborn in the brahma world.

The Buddha then confirms the dog’s identity by getting it to show where some of his late father’s treasure is buried. The dog is later reborn in hell. Attempting to refute the Buddha, Subha visits the monastery, and this is the occasion for the teaching of the “Subha Sutta,” better known as **the Cūḷa Kamma Vibhaṅga Sutta** (M 135).<sup>4</sup> According to Buddhaghosa, the actual title of this discourse is **the Subha Sutta** (MA 5.15), which then should be properly called “the (Kamma) Subha Sutta,” to differentiate it from the other two Subha Suttas.

#### 1.3 SUBHA’S REFUGE-GOING

Although Subha goes for refuge at the end of the Cūḷa Kamma Vibhaṅga Sutta, he continues to debate with the Buddha, as recounted in **the (Brahma,vihāra) Subha Sutta** (M 99). This suggests that the refuge-taking is probably merely a convention for showing acquiescence to the teacher whose answers one has accepted, that is, an acknowledgement that the Buddha is right. It is no indication whether Subha has spiritually matured in any way.

In fact, in the (Brahma,vihāra) Subha Sutta, too, we see a hostile Subha, at least at the start of the Buddha’s instructions. When the Buddha compares the brahmins to a file of the blind leading the blind, Subha, visibly upset, “simply scolded and reviled the Blessed One, saying, ‘The recluse Gotama will be

<sup>1</sup> *Todeyya*, “the one from the village of Tudi” (AA 3:164). See **Cūḷa Kamma Vibhaṅga S** (M 135) @ SD 4.15 (1) & **(Brahma,vihāra) Subha S** (M 99) @ SD 38.6 (3).

<sup>2</sup> Buddhaghosa calls it **Subha S** (MA 5:15 colophon). See foll n & M:H 3:248 n1.

<sup>3</sup> Also called **Subha S** (DA 384 f); in which case, it should be disambiguated as **(Kamma) Subha S**.

<sup>4</sup> DA 2:384; MA 5:8 f. See further **(Brahma,vihāra) Subha S** (M 99/2:196-209), SD 38.6 (1.2).

proven wrong!’ (*samaṇo gotamo pāpito bhavissatīti*).<sup>5</sup> However, as he listens to the Buddha’s clear arguments and teachings, he becomes more convinced.

#### 1.4 (BRAHMA,VIHĀRA) SUBHA SUTTA (M 99)<sup>6</sup>

**1.4.1** This Sutta shows Subha continuing to debate with the Buddha, but on a broader and deeper level. In the first part of the Sutta, the Buddha refutes Subha’s charge that recluses, especially the Buddha’s monastics, are not “productive.” The Buddha’s response is that his monastics are renunciants who have given up the world so that they can achieve what the world cannot give them, that is, true happiness and mental liberation.<sup>7</sup>

**1.4.2** Subha then presents a set of special virtues (truth, austerity, celibacy, study and charity) held by the brahmins. The Buddha asks Subha if he sees such qualities in any of the brahmins, even the great sages of the past, that they have realized these qualities through “direct knowledge” or personal attainment. Subha has to answer no. The Buddha goes on to discourse on the vitality of direct knowledge, especially through deep meditation, and how this is done.

**1.4.3** The brahmins, the Buddha points out, are seen to show rivalry and anger, vying even for something as mundane as the best offerings in the refectory. Hence, they need to add a sixth virtue, “compassion.”<sup>8</sup> Having softened Subha’s mind, the Buddha goes on to deeper teachings of the mind, beginning with “a gladness connected with the wholesome as a support for the mind,” that is, a basis for dhyanic meditation [*§21.3*].

**1.4.4** Using the parable of a village native, the Buddha declares that he has full direct knowledge [*§22*]. Subha then invites the Buddha to instruct him on the divine abodes [*§23*], which the Buddha does [*§24*]. In **the (Brahma,vihāra) Subha Sutta** (M 99), we see Subha presenting before the Buddha the external “virtues” by which the brahmins try to promote themselves, the Buddha carefully explains that it is the *internal and spiritual* qualities that really matter.<sup>9</sup>

**1.4.5** Subha goes for refuge in the Buddha again (for the third time) [*§28*] and leaves [*§29*]. On his way, he meets the brahmin Jāṇussoṇi, who asks after him. Subha exults in the Buddha’s teachings, and Jāṇussoṇi responds with his own exultation [*§§30-31*].<sup>10</sup> This is probably Subha’s last meeting with the Buddha. The next time we see him, after the Buddha’s passing, inviting Ānanda to his house, and asking about the Buddha’s central teaching. This is recorded in **the (Ānanda) Subha Sutta** (D 10), where we see him as a more receptive listener, even follower

## 2 The (Ānanda) Subha Sutta and its teachings

**2.1 THE SUTTA BACKGROUND.** The historical background to **the (Ānanda) Subha Sutta** is given in the Vinaya Commentary, which says that, some months after the Buddha’s passing, when the rains retreat was over, while Mahā Kassapa headed for Rāja,gaha, Ānanda, too, left with a company of monk for the same desti-

<sup>5</sup> Subha’s reaction can be colloquially rendered as, “The recluse Gotama is wicked in saying so!” (M 99,9.10).

<sup>6</sup> The refs in italicized [*square brackets*] are to **(Brahma,vihāra) Subha S** (M 99), SD 38.6 itself.

<sup>7</sup> M 99.3-7/2:197 f @ SD 18.6.

<sup>8</sup> M 38.6.9-20/2:199-204 @ SD 38.6.

<sup>9</sup> M 99/2:196-209 + SD 38.6 (1.1.1 & 1.1.9).

<sup>10</sup> For more details, see **(Brahma,vihāra) Subha S** (M 99) @ SD 38.6 (1.1).

nation, by way on a Dharma tour heading first for Sāvathī, giving Dharma teachings along the way to console those who were mourning the Buddha's death.

As soon as he arrives in Sāvathī, Ānanda cleans up the Buddha's fragrant cell, such as arranging the seats and putting it in order as if the Buddha were still alive. On the next day, the elder takes some purgative in milk (*khīra, virecana*) for his health because "his bodily humours are disturbed on account of the sedentary life he has been living from the time of the Buddha's passing away."<sup>11</sup>

It is on this day, too, that the brahmin youth Subha's messenger comes to invite Ānanda [§§1.1-1.3], but he turns down the invitation for that day [§§1.4], saying, "It is not the right time, boy. Today, I have taken [drunk] some medicine" [§1.4.1]. On the following day, accompanied by the elder Cetaka as his attendant monk, he visits Subha and gives him the teachings [§1.5], as recorded here in the (Ānanda) Subha Sutta. (VA 1:8 f).

## 2.2 SUTTA HIGHLIGHTS

The (Ānanda) Subha Sutta is straightforward. Soon after the Buddha's passing, the brahmin youth Subha invites Ānanda to his house. There he asks Ānanda regarding "the teachings that the master Gotama speaks in praise of, and in what does he rouse, convince and establish the people?" [§1.5.8-9], that is, the Buddha's key teachings for the world.

The teachings given by Ānanda, as recounted in the Sutta, are almost verbatim to those of **the Sāmañña, phala Sutta** (D 2), that is, on **the 3 trainings** (*ti, sikkhā*) or the fruits of recluseship (*sāmañña, phala*). After the introductory summary (*uddesa*) [§1.6], there is the teaching on the first training, that on "the aggregate of moral virtue" (*sīla-k, handha*), otherwise famously known as "the moralities" (*sīla*)<sup>12</sup> [§§1.2-18], followed by the second training, "the aggregate of stillness [samadhi]" (*samādhi-k, khandha*), mostly on the preparations for meditation and details on the 4 dhyanas [§§2.2-20], and then the third training, "the aggregate of wisdom" (*pañña-k, khandha*) [§§2.21-38]. Here, they are called "**noble**" (*ariya*) because they are those of the noble saints and because they lead us on to noble awakening and liberation.

The (Ānanda) Subha Sutta differs from the Sāmañña, phala Sutta in that at the end of each teaching on the 3 aggregates, Subha exults that the teaching is complete in every way, unlike those of heterodox sectarians [§§1.32, 2.19, 2.39]. Subha then goes for refuge with Ānanda as his witness [§§2.40-42].

## 2.3 THE SUTTA'S 3 TRAININGS

The benefits of being *well purified in moral virtue* are often stated in the Suttas in a progressive manner leading up to spiritual liberation. **The Cetanā'karaṇīya Sutta** (A 10.2), for example, states that when we are morally virtuous, the other spiritual states arise naturally, without even the need for cultivating them volitionally (*cetanā'karaṇīya*), thus:

(1) For the virtuous ( <i>sīla, vata</i> ),	there arises freedom from guilt-feeling.	<i>appaṭisāra</i>
(2) For the guilt-free,	there arises joy.	<i>pamudita</i>
(3) For the joyful,	there arises a zestful mind.	<i>pīta, mana</i>
(4) For the zestful minded,	there arises a calm body.	<i>passaddha, kāya</i>
(5) For the calm-bodied,	there arises happiness.	<i>sukha</i>
(6) For the happy,	there arises stillness [samadhi].	<i>samādhi</i>
(7) For the stilled [concentrated],	there arises the vision of true reality.	<i>yathā, bhūta</i>
(8) For one who sees true reality,	there arises revulsion.	<i>nibbidā</i>

<sup>11</sup> *Atha thero bhagavato parinibbānato-p, pabhuṭi ṭhāna, nisajja, bahulattatā ussanna, dhātukarṇ kāyaṃ samassā-setuṃ, dutiya, divase khīra, virecanam pivivā vihāre yeva nisidi* (VA 1:9).

<sup>12</sup> See **Sāmañña, phala S** (D 2), SD 8.10 (3).

(9) For the revulsed, there is the knowledge and vision of freedom. *vimutti,ñāṇa.dassana*  
(A 10.2/5:2-4), SD 41.6 (abridged)<sup>13</sup>

This statement elaborates the 3 trainings (*ti,sikkhā*) into their various **progressive stages**, centred around meditation, that is to say, based on moral virtue (*sīla*) (1-2), we have good samadhi [mental stillness] (*samādhi*) (3-7), which in turn brings us liberating wisdom (*paññā*) (8-9).<sup>14</sup>

In the (Ānanda) Subha Sutta, the 3 trainings are laid out as follows:

(1) the aggregate of noble moral virtue,	<i>ariya sīla-k,khandha</i>	[§§1.7-1.32]
(2) the aggregate of noble samadhi,	<i>ariya samādhi-k,khandha</i>	[§§2.2-2.20]
(3) the aggregate of noble wisdom,	<i>ariya pañña-k,khandha</i>	[§§2.21-2.38]

— — —

## (Ānanda) Subha Sutta The (Ānanda) Discourse to Subha

D 10

**1 [204]** Thus have I heard.

At one time, the venerable Ānanda was staying in Anātha,piṇḍika’s park in Jeta’s grove [Jeta,vana] outside Sāvattthī, not long after the Blessed One had passed into final nirvana.

### Subha invites Ānanda to his house

**1.2** Then, the brahmin youth Subha, Todeyya’s son [Todeyya,putta],<sup>15</sup> addressed a certain boy:

“Come now, boy, approach the recluse Ānanda with this word of mine, asking after his health, that he has good health, mental ease, vigour, strength and comfort;<sup>16</sup> saying thus:

‘Subha Māṇava Todeyya,putta<sup>17</sup> asks after master Ānanda’s health, that he has good health, mental ease, vigour, strength and comfort.’

And saying thus: ‘It would be good if master Ānanda were, out of compassion, to come to Subha Māṇava Todeyya,putta’s house.’”

**1.3** “Yes, sir,” the boy replied in assent to the brahmin youth Subha Todeyya,putta, and approached the venerable Ānanda.

<sup>13</sup> The **Parivāra**, a late Sinhala appendix to the Vinaya, has a similar list: Par 12.2 @ V 5:164.

<sup>14</sup> On the 3 trainings (*sikkhā*), see **(Ti) Sikkhā S** (A 3.88/1:235), SD 24.10c.

<sup>15</sup> He is addressed as *subha māṇava todeyya,putta* throughout. [1.1]

<sup>16</sup> “Asks after his health ... etc,” *app’ābādham app’ātaṅkam lahu-ṭṭhānam balaṃ phāsu,vihāram pucchati*, lit “ask (if) he is free from sickness, free from illness, in a state of lightness, having strength, dwelling in comfort.” This is stock: **V** 2:127 f ×4; **D 10**,1.2/1:204×2, 1.4/1:205, **12**,4-6/1:225 f ×3, **16**,1.2(×2)+3/2:72 f; **M 85**,32:91×3, **87**,6/2:-108×3, **90**,2-4/2:125 f ×6, **91**,26/2:141×3; **A 7.20**,1/4:17 f ×2; **U 2.8**/15 ×3, **5.6**/58×3; **Miln** 14×2.

<sup>17</sup> “Subha Māṇava Todeyya,putta”: Giving one’s full name usually is a proper or polite formality, ie, by announcing or identifying himself to another, such as the Buddha. In this case, however, it is likely that Subha (or the narrator) wants to impress on us how Subha feels about his status (at least at the start of the Sutta).

Having approached the venerable Ānanda, he exchanged greetings with him. When this courteous and friendly exchange was concluded, he sat down at one side.

Sitting thus at one side, the boy said this to the venerable Ānanda:

*“Subha Māṇava Todeyya,putta asks after master Ānanda’s health, that he has good health, mental ease, vigour, strength and comfort.*

And he says thus: *‘It would be good if master Ānanda were, out of compassion, to come to Subha Māṇava Todeyya,putta’s house.’* [205]

## Ānanda is unwell

1.4 When this was said, the venerable Ānanda said this to the boy:

*“It is not the right time, boy. Today, I have taken [drunk] some medicine.<sup>18</sup> Perhaps tomorrow would be a good time for me to pay a visit, if the time and occasion permit.”<sup>19</sup>*

*“Yes, sir,”* the boy replied to the venerable Ānanda in assent, rose from his seat and approached the brahmin youth Subha Todeyya,putta.

1.4.2 Having approached the brahmin youth Subha Todeyya,putta, he said this to him:

*“The master’s word has been conveyed to the master Ānanda, that Subha Māṇava Todeyya,putta asks after his health, that he has good health, mental ease, vigour, strength and comfort.”<sup>20</sup>*

1.4.3 And when this was said: *‘It would be good if master Ānanda were, out of compassion, to come to Subha Māṇava Todeyya,putta’s house,’*

1.4.4 the master recluse Ānanda said this to me: *‘It is not the right time, boy. Today, I have taken [drunk] some medicine. Perhaps tomorrow would be a good time for me to pay a visit, if the time and occasion permit.’*

1.4.5 To that extent, sir, this task has been accomplished. That being the case, the master Ānanda, sir, there is the chance that he will be coming tomorrow.”<sup>21</sup>

1.5 When the night had passed [At dawn], the venerable Ānanda, having dressed himself in the morning and taking robe and bowl, went, with the monk Ceṭaka [Cetiya] as attendant monk,<sup>22</sup> to the house of the brahmin youth Subha Todeyya,putta.

1.5.2 When he arrived, he sat down on the prepared seat.

1.5.3 Then, the brahmin youth Subha Todeyya,putta approached the venerable Ānanda.

1.5.4 Having approached, he exchanged greetings with the venerable Ānanda. When this courteous and friendly exchange was concluded, he sat down at one side.

## Subha’s question

1.5.5 Sitting thus at one side, the brahmin youth Subha Todeyya,putta said this to the venerable Ānanda: [206]

<sup>18</sup> *Atthi me ajja bhesajja,mattā pītā. Pītā* is pp of *pīvati*, “he drinks,” seems to be found only here (D 1:205,6+19), other occurrences are comy; VA 1:9, 5:1144×2, 1145; DA 1:7, 2:665; SA 1:316, 3:295; KhpA 94; DhA 3:101; CA 49; not to be confused with the more common *pītā* (n & adj), “yellow” (V 1:198, 199×5, 220, 221, 231, 275×3, 276; D 2:96; A 3:239, 4:263, 264; Vv 26, 76, 114; Ap 1:1, 308)

<sup>19</sup> *App’eva,nāma sve’pi upasaṅkameyyāma kālañ ca samayañ ca upādāyāti.*

<sup>20</sup> *Avocumha kho mayam̐ bhoto vacanena tam̐ bhavantaṃ ānandaṃ, subho māṇavo todeyya,putto bhavantaṃ ānandaṃ app’ābādham̐ appātāṅkaṃ lahu-ṭ,ṭhānaṃ balaṃ phāsu,vihāraṃ pucchati.*

<sup>21</sup> *Ettāvatā’pi kho bho katam̐ eva etaṃ, yato so bho bhavaṃ ānando okāsam̐ akāsi svātanāya’pi upasaṅkamanāya.*

<sup>22</sup> *Cetakena bhikkhunā pacchā,samaṇena.*

1.5.6 “The master Ānanda had for a long time been the master Gotama’s personal attendant, often in his presence, living near him.”<sup>23</sup>

1.5.7 The master Ānanda would know what teachings [dharma] that the master Gotama spoke in praise of,<sup>24</sup>

in which he would rouse, convince, establish the people.<sup>25</sup>

1.5.8 **What, master Ānanda, are the teachings that the master Gotama speaks in praise of, and in what does he rouse, convince and establish the people?”**

1.6 “The Blessed One, young brahmin (*māṇava*), speaks in praise of **the 3 aggregates**, and it is here that he rouses, convinces and establishes the people.

1.6.2 In what three?

(A) **The aggregate of noble moral virtue.**

*ariya sīla-k,khandha*

(B) **The aggregate of noble stillness [concentration].**

*ariya samādhi-k,khandha*

(C) **The aggregate of noble wisdom.**

*ariya pañña-k,khandha*

These, young brahmin, are the 3 aggregates that the Blessed One rouses, convinces and establishes the people in.”

1.6.3 “But what, master Ānanda, is **the aggregate of noble moral virtue** that the master Gotama speaks in praise of,

and rouses, convinces and establishes the people in?”

### (A) THE AGGREGATE OF NOBLE MORAL VIRTUE

[§§2-18 as at Sāmañña,phala Sutta (D 2,40-63/1:62-70) @ SD 8.10]

#### THE TRUE PURPOSE OF RECLUSESHIP<sup>26</sup>

1.7 [D 2,40]<sup>27</sup>“Here, young brahmin, there arises in the world the Tathagata [the Buddha thus come], arhat, fully self-awakened, accomplished in knowledge and conduct, well-gone [Sugata], knower of worlds, unexcelled trainer of tamable people, teacher of gods and humans, awakened, blessed.

<sup>23</sup> *Bhavaṃ hi ānando tassa bhoto gotamassa dīgharattam upaṭṭhāko santikāvacaro samīpa,cārī.*

<sup>24</sup> *Bhavaṃ etaṃ ānando jāneyya yesaṃ so bhavaṃ gotamo dhammānaṃ vaṇṇa,vādī ahoṣi*  
*Bhavaṃ etaṃ ānando jāneyya yesaṃ so bhavaṃ gotamo dhammānaṃ vaṇṇa,vādī ahoṣi,*

<sup>25</sup> *Yattha ca imaṃ janataṃ samādapesi nivesesi patīṭṭhāpesi* (aor), D 1:206×3, 208, 209. Elsewhere, as *samādapeti niveseti patīṭṭhāpeti* (pres): “he rouses, convinces, establishes (his parents in the Dharma), A 2.33/1:62×4, qu at ItA 2:160×2; the 4 beneficial conduct (*attha,cariya*): faith, moral virtue, charity, wisdom, A 9.5/4:364; as *samādapetabba nivesetabba patīṭṭhāpetabba* (fpp, opt): “should be roused, convinced, established (in faith in the 3 jewels),” A 3.75/1:222×4, 223; in the 4 satipatthanas, S 5:144, 145, 189; in the 4 streamwinner’s factors, S 5:364, 365×3; in the 4 noble truths, S 5:435; in the monastic code (5 aspects), A 5.114/3:138×6, 139×1. Here “the people,” *imaṃ janataṃ*, lit “this mankind.”

<sup>26</sup> This important section [§§40-42] shows the true motivation for renunciation and becoming monastics. The first two immediate benefits of renunciation [§§35-38] are motivated by worldly desires, and as such are not the true reasons for becoming a monastic. For the Skt version of this section, see Mvst 1:332-334.

<sup>27</sup> §1.7 forms the “renunciation pericope”: **Sāmañña,phala S** (D 2,37.3 abbrev, 2,40-41/1:61 + 63), SD 8.10; **(Ānanda) Subha S** (D 10,1.7/1:206), SD 40a.13; **Mahā Govinda S** (D 19,46/2:241, abbrev), SD 63,4; **Cūḷa Hatthi, padopama S** (M 27,11-12/1:179), SD 40a,5; **Mahā Taṇhā,saṅkhaya S** (M 38,31-32/1:267), SD 7.10; **Kandaraka S** (M 51,12-13/1:344 f), SD 32.9; **Ghota,mukha S** (M 94,14-15/2:162), SD 96.7; **Deva,daha S** (M 101,30-31/2:226), SD 18.4; **Cha-b,-bisodhana S** (M 112,12/3:33 abbrev), SD 59.7; **Danta,bhūmi S** (M 125,12-14.1/3:134), SD 46.3; **Attan Tapa S** (A 4.-198,6-7/2:208 = Pug 4.24,6-7/56 f), SD 56.7; **(Durabhisambhava) Upāli S** (A 10.99,5/5:204), SD 30.9.

1.7.2 Having realized by his own direct knowledge, this world with its gods, its Maras [bad tempters] and its Brahmas [high gods], this generation, with its recluses and brahmins, its rulers<sup>28</sup> and people, he makes it known to others.

1.7.3 He teaches the Dharma, good in the beginning, good in the middle, good in the end, endowed with meaning and phrasing.

He proclaims the holy life that is entirely complete and pure.

1.7.4 [D 2,41] A householder or a householder's son, hearing the Dharma, [D 1:63] gains faith<sup>29</sup> in the Tathagata and reflects thus:

1.7.5 'The household life is stifling, a dusty path.<sup>30</sup> The life of renunciation is like the open air. It is not easy living in a house to fully practise the holy life, in all its purity, like a polished conch-shell.

What if I were to shave off my hair and beard, put on the saffron robes, and go forth from the household life into homelessness?'

1.7.6 Then, after some time, he abandons all his pile of wealth, little or great,<sup>31</sup> and circle of relatives, small or large, shaves off his hair and beard, puts on the saffron robes, and goes forth from the household life into homelessness.

1.8 [D 2,42] When he has thus gone forth, he lives restrained by the rules of the monastic code [Pāṭimokkha], possessed of proper conduct and resort.<sup>32</sup>

1.8.2 Having taken up the rules of training, he trains himself in them, seeing danger in the slightest faults.

1.8.3 He comes to be accomplished in wholesome bodily and verbal deeds, his livelihood is purified, and he is possessed of moral virtue.

<sup>28</sup> *Deva*, here in the sense of "gods by convention" (*sammati,deva*), ie kings or rulers. The other 2 types of *deva* are "gods by rebirth" (*upapatti,deva*) and "gods by purification" (*visuddhi,deva*), ie the Buddhas, pratyeka-buddhas and arhats. (Nc 307, KhpA 123). See §2 & n where the voc "your majesty" is *deva*.

<sup>29</sup> "Faith," *saddhā*. There are 2 kinds of faith (*saddhā*): (1) "rootless faith" (*amūlika,saddhā*), baseless or irrational faith, blind faith. (M 2:170,21); (2) "faith with a good cause" (*ākāravati,saddhā*), faith founded on seeing (M 1:320,8 401,23); also called *avecca-p,pasāda* (S 12.41.11/2:69). "Wise faith" is syn with (2). *Amūlika* = "not seen, not heard, not suspected" (V 2:243 3:163 & Comy). **Ledi Sayadaw** speaks of 2 kinds: "ordinary faith" (*pakati saddhā*) and "faith through cultivation" (*bhāvanā saddhā*) (*The Manuals of Buddhism*, 1965:339 f). "Ordinary faith" is mainly based on giving and pious acts (which can be either wholesome or unwholesome, depending on the intention). "Faith through cultivation" is founded on mindfulness practice and meditation. **Gethin** also speaks of 2 kinds of faith: the cognitive and the affective (eg ERE: Faith, & Jayatilleke, *Early Buddhist Theory of Knowledge*, 1963: 387): "Faith in its cognitive dimension is seen as concerning belief in propositions or statements of which one does not—or perhaps cannot—have knowledge proper (however that should be defined); cognitive faith is a mode of knowing in a different category from that knowledge. Faith is its affective dimension is a more straightforward positive response to trust or confidence towards something or somebody...the conception of *saddhā* in Buddhist writings appears almost, if not entirely affective, the cognitive element is completely secondary" (Gethin 2001: 107; my emphases).

<sup>30</sup> *Sambādho gharavāso rajā,patho*. There is a wordplay on *sambādha*, "crowded, stifling, narrow, full of hindrances," which also refers to the sexual organ, male (V 1:216, 2:134) or female (V 4:259; Sn 609; J 1:61, 4:260). *Rajā,-patha*, "a dusty path," here refers to "the dust of passion," and to "the path of returning" (*āgamana,patha*), ie rebirth (DA 1:180,17 = MA 2:179,20; UA 237,27).

<sup>31</sup> On the accumulation of wealth, cf **Mahā Parinibbāna S** (D 16,1.23-24/2:85 f).

<sup>32</sup> *Go,cara*, lit "a cow's habitual path or pasture." Here it refers to 2 aspects of the renunciant's life. In the Canon, it refers to places that are regarded as suitable for collecting almsfood (V 2:208). In this sense, *agocara* refers to places that are unsuitable for renunciants as resort (whether for alms or otherwise) (D 1:63 = It 118; M 1:33, S 5:-187; It 96; cf Dh 22). In Comys, *go,cara* refers to places suitable for meditation (Vism 127). We can also take *go,-cara* here in a psychological sense of *ārammaṇa*, ie, sense-objects. In other words, one "possessed of proper conduct and resort" (*ācāra,gocara,sampanna*) can also incl the meaning "accomplished in proper conduct of body and of mind." Cf *gavesanā*, SD 43.10 (1.2.3).

1.8.4 He guards the sense-doors, is accomplished in mindfulness and clear knowing, and is content.<sup>33</sup>

THE SHORT SECTION ON MORAL VIRTUE  
OR, THE LESSER [SHORT] MORALITIES (*CŪĻA, SĪLA*)  
[The moralities §43-62<sup>34</sup> = Brahma, jāla Sutta (D 1,8-27/1:4-11) @ SD 25.2]

**Right bodily conduct** [D 1,1.8/1:4]

**1.9** [D 2,43] And how, young brahmin, is a monk accomplished in moral virtue?

(1) Here, young brahmin, having abandoned the destruction of life, a monk<sup>35</sup> abstains from destroying life. He dwells with rod and weapon laid down, conscientious,<sup>36</sup> merciful, compassionate for the welfare of all living beings.

This is part of his moral virtue.<sup>37</sup>

(2) Having abandoned the taking of what is not given, he abstains from taking what is not given. He takes only what is given, accepts only what is given, lives not by stealth but by means of a pure mind.

This, too, is part of his moral virtue.

(3) Having abandoned incelibacy, he lives a celibate life, living apart, abstaining from the sexual act,<sup>38</sup> the way of the village.<sup>39</sup>

This, too, is part of his moral virtue.

**Right Speech** [D 1,1.9/1:4]

**1.10** [D 2,44] (4) Having abandoned false speech, he abstains from false speech.

He speaks the truth, the truth is his bond,<sup>40</sup> trustworthy, reliable, no deceiver of the world.<sup>41</sup>

(5) Having abandoned divisive speech, he abstains from divisive speech.

What he has heard here, he does not tell there to break those people apart from these people here.

[D 1:64] What he has heard there, he does not tell here to break these people apart from those people there.

Thus reconciling those who have broken apart or consolidating those who are united, he loves concord, delights in concord, enjoys concord, speaks words conducive to concord.<sup>42</sup>

<sup>33</sup> On this section, cf **Cha-Ī-ābhijāti S** (A 6.57): “While living thus as a renunciant, having abandoned the 5 hindrances, the mental impurities that weaken wisdom, his mind well established in the four focusses of mindfulness, having cultivated the seven awakening-factors according to reality, he is reborn in nirvana...” (A 6.57,7+10/3:386 +387), SD 23.10.

<sup>34</sup> These 3 sections (comprising 13 items or groups) on moral virtue occur verbatim (in whole or with some omissions) in all of the first 13 suttas and may once have formed a separate “tract” (D:RD 1:3 n1). See Gethin 2001: 195 f. See Intro (3) above.

<sup>35</sup> *Bhikkhu*: in **Brahma, jāla S** (D 1,8-28/1:3-13), SD 25.2, the reading is *samaṇo Gotamo* throughout.

<sup>36</sup> *lajjī*, “feel shame, modest,” explain in the Comy on S 1:73 as “one who has moral shame (*hiri*) and moral fear (*ottappa*).” Opp *alajjī*, shameless.

<sup>37</sup> **Brahma, jāla S** refrains: *Thus, bhikshus, would the worldling speak when praising the Tathagata* (D 1,8).

<sup>38</sup> *Brahma, cariya* is the supreme conduct or holy life, ie celibacy. DA points out that it involves abstaining from other forms of erotic behaviour besides intercourse.

<sup>39</sup> *Gāma, dhamma*, ie the way of the householder, vulgar (in the sense of being associated with the masses).

<sup>40</sup> “The truth is his bond,” *sacca, sandha*. Comy glosses as *saccena saccam sandahati*, “he joins truth with truth” (MA 1:206 = DA 1:73).

<sup>41</sup> *Sacca, vādī sacca, sandho theto paccayiko avisarivādako lokassa*. This line as in **Lakkhaṇa S** (D 30,2.16/3:170) @ SD 36.9.

<sup>42</sup> These 2 lines: *Iti samaggānaṃ vā bhettā, bhinnānaṃ vā anuppadātā, vagg, ārāmo, vagga, rato, vagga, nandī, vagga, karaṇim vācam bhāsītā hoti*. This para is stock, eg **Sāleyyaka S** (M 41,9/1:286 f), SD 5.7 & **Sevitabbāsevitabba S** (M 114,6.7/3:49), SD 39.8.



(6) Having abandoned abusive speech, he abstains from abusive speech.

He speaks words that are gentle, pleasant to the ear, loving, touching the heart, urbane, delightful and pleasing to the people.<sup>43</sup>

(7) Having abandoned idle chatter, he abstains from idle chatter.

He speaks at the right time, speaks what is true, speaks on the beneficial [the good].<sup>44</sup>

He speaks on the Dharma [teaching]<sup>45</sup> and the Vinaya [discipline].<sup>46</sup>

He speaks words worth treasuring, timely, [D 1:5] well reasoned, well measured, connected with the goal.<sup>47</sup>

This, too, is part of his moral virtue.

### **Seeds and plants** [D 1,1.10/1:5,4]

1.11 [D 2,45] (8) He abstains from damaging seeds and plant life.<sup>48</sup>

### **Sā maṇera,sikkhā 6-10** [D 1,1.10/1:5,5-12]

(9) He eats only once a day, abstaining from the evening meal and from food at improper times.<sup>49</sup>

(10) He abstains from dancing, singing, music and from watching shows.

(11) He abstains from wearing garlands and from beautifying himself with scents and make-up.

(12) He abstains from high and luxurious beds and seats.

(13) He abstains from accepting gold and silver [money].

### **Worldly pursuits** [D 1,1.10/1:5,12-27]

(14) He abstains from accepting uncooked grain; raw meat; women and girls; male and female slaves; goats and sheep, fowl and pigs; elephants, cattle, horses, and mares.

(15) He abstains from accepting fields and lands [property].<sup>50</sup>

(16) He abstains from running messages [or errands].

(17) He abstains from buying and selling.

(18) He abstains from dealing with false scales, false metals, and false measures.

(19) He abstains from bribery, deception, and fraud.

(20) He abstains from wounding, executing, imprisoning, highway robbery, plunder, and violence.

This, too, is part of his moral virtue.

<sup>43</sup> *Yā sā vācā nelā kaṇṇa,sukhā pemaṇiyā hadayaṇ,gamā porī bahu.jana,kantā bahu.jana,manāpā tathā,rūpim vācam bhāsītā hoti.*

<sup>44</sup> *Kāla,vādī bhūta,vādī attha,vādī.* Comy glosses *attha,vādī*, as that he speaks about what is connected with the spiritual goal here and now, and hereafter (MA 2:208; DA 1:76). However, here, I have rendered *attha* as “the beneficial, the good (incl the goal),” which fits the flow of ideas better. As *attha* (as “goal”) appears at the end of this stock passage, I have rendered this closing word as “the goal,” which seems more fitting.

<sup>45</sup> He speaks on the 9 supramundane things (*nava lok’uttara,dhamma*) (MA 2:208 = DA 1:76), ie the 4 paths, 4 fruitions, nirvana (Dhs 1094).

<sup>46</sup> *Dhamma,vādī vinaya,vādī.* The disciplines of restraint (*saṃvara*) (of the senses) and of letting go (*pahāna*) (of defilements) (MA 2:208 = DA 1:76). We can also connect *attha,vādī* (in the prec line) here, as alt have “He speaks on meanings, he speaks on teachings, he speaks on the discipline.”

<sup>47</sup> *Nidhāna,vatim vācam bhāsītā kālena sāpadesam pariyanta,vatim attha,samhitam.* *Pariyanta,vati* means “within limits, well defined.” On “the goal” (*attha*), see n on “speaks on the beneficial” above here.

<sup>48</sup> Curiously, this replaces the precept against intoxicants which is omitted.

<sup>49</sup> “Improper times” here means between noon and the following dawn (V 1:83).

<sup>50</sup> The Buddha however accepted land from rajahs like Bimbisāra and Pasenadi, and others like Anāthapiṇḍika and Visākhā, which were received in the sangha’s name. What is connoted here is accepting land on a personal basis.

THE MEDIUM SECTION ON MORAL VIRTUE  
OR, THE MEDIUM MORALITIES (*MAJJHIMA, SĪLA*)

**1.12** [D 2,46]<sup>51</sup> [D 1,1.11] Whereas some recluses and brahmins, living off food given in faith, are bent on damaging **seeds and plant life** such as these: plants propagated from roots, stems, joints, buddings, and seeds [D 1:65]

—he abstains from *damaging seeds and plant life* such as these.

This, too, is part of his moral virtue. [D 1:6]

**1.13** [D 2,47 = D 1,1.12] Whereas some recluses and brahmins, living off food given in faith, are bent on consuming **stored-up goods** such as these: stored-up food, stored-up drinks, stored-up clothing, stored-up vehicles, stored-up bedding, stored-up scents, and stored-up meat

—he abstains from *consuming stored-up goods* such as these.

This, too, is part of his moral virtue.

**1.14** [D 2,48 = D 1,1.13] Whereas some recluses and brahmins, living off food given in faith, are bent on **watching shows** such as these: dancing, singing, music, plays, ballad recitations, hand-clapping, cymbals and drums, painted scenes,<sup>52</sup> acrobatic and conjuring tricks,<sup>53</sup> elephant fights, horse fights, buffalo fights, bull fights, goat fights, ram fights, cock fights, quail fights; fighting with staves, boxing, wrestling, war-games, roll calls, battle arrays, and troop movements

—he abstains from *watching shows* such as these.

This, too, is part of his moral virtue.

**1.15** [D 2,49 = D 1,1.14] Whereas some recluses and brahmins, living off food given in faith, are bent on **heedless and idle games** such as these—eight-row chess, ten-row chess, chess in the air, hopscotch, spillikins [or jackstraws], dice, stick games, hand-pictures,<sup>54</sup> ball-games [marbles], blowing through toy pipes [playing whistling games with folded leaves], playing with toy ploughs, turning somersaults [acrobatics], playing with toy windmills, toy measures, toy chariots, toy bows, guessing letters drawn in the air or on one's back, guessing thoughts, mimicking deformities [D 1:7]

—he abstains from *heedless and idle games* such as these.

This, too, is part of his moral virtue.

**1.16** [D 2,50 = D 1,1.15] Whereas some recluses and brahmins, living off food given in faith, are bent on **high and luxurious furnishings** such as these—over-sized couches, couches adorned with carved animals, long-haired coverlets, multi-colored patchwork coverlets, white woollen coverlets, woollen coverlets embroidered with flowers or animal figures, stuffed quilts, coverlets with fringes, silk coverlets embroidered with gems; large woollen carpets; elephant, horse, and chariot rugs, antelope-hide rugs, deer-hide rugs; couches with awnings, couches with red cushions for the head and feet [D 1:66]

—he abstains from *using high and luxurious furnishings* such as these.

This, too, is part of his moral virtue.

**1.17** [D 2,51 = D 1,1.16] Whereas some recluses and brahmins, living off food given in faith, enjoy **scents, cosmetics, and means of beautification** such as these: rubbing powders into the body, massaging with oils, bathing in perfumed water, kneading the limbs, using mirrors, ointments, garlands, scents,

<sup>51</sup> From here on, the numberings of PTS ed & Bodhi's tr (1989) agree: see D 2,17a n, SD 8.10.

<sup>52</sup> *Sobha, nagarakam*, "of the city of Sobha" (the city of the Gandharvas or heavenly musicians). RD thinks it refers to a ballet with fairy scenes. Bodhi: "art exhibitions."

<sup>53</sup> *Caṇḍālaṃ vaṃsaṃ dhopanaṃ*, an obscure phrase. The performers were presumable of the lowest caste. DA thinks of an iron ball (used for juggling?). Cf *Citta Sambhūta J* (J 4:390) where the phrase appears.

<sup>54</sup> The hand is dipped in paint or dye, then struck on the ground or a wall, so that the player creates the figure of an elephant, a horse, etc. In classical Thai literature, the artful trickster Sī Thanonchai (Skt, Śrī Dhanañjaya) is well known for this skill.

creams, face-powders, mascara [darkening one's eye-lashes], bracelets, head-bands, decorated walking sticks, ornamented water-bottles, swords, fancy sunshades, decorated sandals, turbans, gems, yak-tail whisks, long-fringed white robes

—he abstains from *using scents, cosmetics, and means of beautification* such as these.

This, too, is part of his moral virtue.

**1.18** [D 2,52 = D 1,1.17] Whereas some recluses and brahmins, living off food given in faith, are bent on **animal [low] chatter**,<sup>55</sup> such as these:

talking about kings, robbers, ministers of state; armies, dangers, and wars; food and drink; clothing, furniture, garlands, and scents; relatives; vehicles; villages, towns, cities, the countryside; women [D 1:8] and heroes; the gossip of the street and the well; tales of the dead; tales of diversity [philosophical discussions of the past and the future], the creation of the world and of the sea, and talk of whether things exist or not [or, talk about gain and loss]<sup>56</sup>

—he abstains from *animal chatter* such as these.

This, too, is part of his moral virtue.

**1.19** [D 2,53 = D 1,1.18] Whereas some recluses and brahmins, living off food given in faith, are bent on **debates** such as these—

'You do not understand this Dharma [Teaching] and Vinaya [Discipline]. I understand this Dharma and Vinaya. What could you understand of this Dharma and Vinaya? You are practising wrongly. I am practising rightly. I am being consistent. You are inconsistent. What should be said first you said after. What should be said after you said first. What you took so long to think out has been refuted. Your viewpoint has been overthrown. You are defeated. Go and try to salvage your viewpoint; extricate yourself if you can!'<sup>57</sup>

—he abstains from *animal chatter* for people such as these.

This, too, is part of his moral virtue.

**1.20** [D 2:54 = D 1,1.19] Whereas some recluses and brahmins, living off food given in faith, [D 1:67] are bent on **relaying messages and running errands** for people, such as these: kings, ministers of state, noble warriors, brahmins, householders, or youths (who say),

'Go here, go there, take this there, fetch that here'

—he abstains from *relaying messages and running errands* for people such as these.

This, too, is part of his moral virtue.

**1.21** [D 2,55 - D 1,1.20] Whereas some recluses and brahmins, living off food given in faith, engage in **deceitful pretensions** (to attainments), flattery (for gain), subtle insinuation or hinting (for gain), pressuring (for offerings), and pursuing gain with gain, he abstains from such pretensions and flattery.<sup>58</sup>

—he abstains from *deceitful pretensions* for people such as these.

This, too, is part of his moral virtue. [D 1:9]

<sup>55</sup> *Tiracchāna, kathā*, lit animal talk. As animals mostly walk parallel to the earth, so this kind of talk does not lead on upwards. Cf Lohicca S (D 1:228).

<sup>56</sup> *Iti, bhavābhāva, kathā*, may be rendered as "being and non-being" or as "profit and loss," but according to Wal- she, the philosophical sense (as in Horner and Ñāṇamoli trs of Sandaka S, M 76) is preferable.

<sup>57</sup> This is stock: **Brahmajāla S** (D 1:8), **Sāmañña, phala S** (D 1:66), **Pāsādika S** (D 3:117), **Saṅgīti S** (D 3:210), **Mahā Sakuludāyi S** (M 2:3), **Sāmagāma S** (M 2:245), **Hālidakāni S 1** (S 3:12), **Viggāhika Kathā S** (S 5:418) and **Mahā Nid- desa** (Nm 1:173). See **Brahmajāla S**, D 1:2 f. Cf **Alagaddūpama S** (M 22) where a similar statement is made for the wrong reason for learning the Dharma (M 22,10/1:133).

<sup>58</sup> For details, see Vism 1.61-82.

THE GREAT SECTION ON MORAL VIRTUE<sup>59</sup>  
OR, THE GREAT [LONG] MORALITIES (MAHĀ, SĪLA)

**1.22** [D 2,56 = D 1,1.21] Whereas some recluses and brahmins, living off food given in faith, maintain themselves through **wrong livelihood** by way of the animal arts, such as:

- reading marks on the limbs [eg, palmistry, sole-reading];
- reading omens and signs;
- interpreting celestial events [lightning, falling stars, comets];
- interpreting dreams;
- reading marks on the body [eg, physiognomy, phrenology];
- reading marks on cloth gnawed by mice;
- offering fire oblations, oblations from a ladle, oblations of husks, rice powder, rice grains, ghee, and oil;
- offering oblations using oral spells;
- offering blood-sacrifices;
- making predictions based on the fingertips;
- determining whether the site for a proposed house or garden is propitious or not [geomancy];
- making predictions for officers of state;
- laying demons in a cemetery;
- laying spirits;
- reciting house-protection charms [or using charms recited by those living in an earthen house];
- snake charming, treating poisoning, curing scorpion-stings and rat-bites;
- interpreting animal and bird sounds and the cawing of crows;
- foretelling the remaining duration of life;
- reciting charms for protection against arrows;
- reciting charms to understand the calls of birds and animals

—he abstains from *wrong livelihood* by way of animal [low] arts such as these.  
This, too, is part of his moral virtue.

**1.23** [D 2,57 = D 1,1.22] Whereas some recluses and brahmins, living off food given in faith, maintain themselves by wrong livelihood through the animal arts, such as:

- determining lucky and unlucky gems, staffs, garments, swords, arrows, bows, and other weapons;
- determining lucky and unlucky women, men, boys, girls, male slaves, female slaves;
- determining lucky and unlucky elephants, horses, buffaloes, bulls, cows, goats, rams, fowl, quails, lizards [or iguana], long-eared rodents,<sup>60</sup> tortoises, and other animals

—he abstains from *wrong livelihood* by way of animal arts such as these.  
This, too, is part of his moral virtue.

**1.24** [D 2,58 = D 1,1.23] Whereas some recluses and brahmins, living off food given in faith, maintain themselves through wrong livelihood by way of the animal arts, such [D 1:68] as forecasting thus: [D 1:10] the leaders [rajahs]<sup>61</sup> will march forth [advance]; the leaders will return [retreat]; our leaders will attack, and their leaders will retreat;

<sup>59</sup> For Pali listing and nn, see **Brahma, jāla S** (D 1,21-27), SD 25.2.

<sup>60</sup> *Kaṇṇika, lakkhaṇam*, from *kaṇṇa*, “ear.” DA thinks it means either ear-rings or house-gables, both of which do not fit here. Walshe follows the Thai tr which, probably following an old tradition, has *tun*, “bamboo-rat” (see McFarland, *Thai-English Dictionary*, p371). Franke says “an animal that is always mentioned with the hare” and considers that it must mean an animal with long ears.

<sup>61</sup> *Rañṇam* (gen pl), ie the joint leaders (rajah) of a republican state in ancient India.

their leaders will attack, and our leaders will retreat;  
 there will be triumph for our leaders and defeat for their leaders;  
 there will be triumph for their leaders and defeat for our leaders;  
 thus there will be triumph, thus there will be defeat

—he abstains from *wrong livelihood* by way of animal arts such as these.

This, too, is part of his moral virtue.

**1.25** [D 2,59 = D 1,1.24] Whereas some recluses and brahmins, living off food given in faith, maintain themselves through *wrong livelihood* by way of the animal arts, such as forecasting thus:

there will be a lunar eclipse;  
 there will be a solar eclipse;  
 there will be an occultation of an asterism;  
 the sun and moon will go their normal courses;  
 the sun and moon will go astray;  
 the asterisms will go their normal courses;  
 the asterisms will go astray;  
 there will be a meteor shower;  
 there will be a darkening of the sky;  
 there will be an earthquake;  
 there will be thunder coming from a clear sky;  
 there will be a rising, a setting, a darkening, a brightening of the sun, moon, and asterisms;  
 such will be the result of the lunar eclipse, of the solar eclipse *and so on*

—he abstains from *wrong livelihood* by way of animal arts such as these. [D 1:11]

This, too, is part of his moral virtue.

**1.26** [D 2,60 = D 1,1.25] Whereas some recluses and brahmins, living off food given in faith, maintain themselves through *wrong livelihood* by way of the animal arts, such [D 1:69] as forecasting thus:

there will be abundant rain; there will be a drought;  
 there will be plenty; there will be famine;  
 there will be rest and security; there will be danger;  
 there will be disease; there will be health [freedom from disease];  
 or they earn their living by counting, accounting, calculation,  
 composing poetry, or teaching hedonistic arts and doctrines

—he abstains from *wrong livelihood* by way of animal arts such as these.

This, too, is part of his moral virtue.

**1.27** [D 2,61 = D 1,1.26] Whereas some recluses and brahmins, living off food given in faith, maintain themselves through *wrong livelihood* by way of the animal arts, such as:

calculating auspicious dates for marriages (where the bride is brought home or leaves the house), betrothals, divorces;  
 calculating auspicious dates for collecting debts or making investments and loans; reciting charms for becoming attractive or unattractive;  
 curing women who have undergone miscarriages or abortions [or, reviving the fetuses of abortive women];<sup>62</sup>  
 reciting spells to bind a man's tongue, to paralyze his jaws, to make him lose control over his hands, or to bring on deafness;  
 getting oracular answers to questions addressed to a mirror, to a young girl, or to a spirit medium;  
 worshipping the sun, worshipping Mahā Brahmā, bringing forth flames from the mouth, invoking the goddess of luck

<sup>62</sup> *Viruddha, gabbha, karaṇam*.

—he abstains from *wrong livelihood* by way of animal arts such as these.

This, too, is part of his moral virtue.

**1.28** [D 2,62 = D 1,1.27] Whereas some recluses and brahmins, living off food given in faith, maintain themselves through *wrong livelihood* by way of the animal arts, such as:

promising gifts to deities in return for favors; fulfilling such promises;

demonology;

teaching house-protection spells;

inducing virility and impotence;

consecrating sites for construction;

giving ceremonial mouthwashes and ceremonial bathing;

offering sacrificial fires;

preparing emetics, purgatives, expectorants, diuretics, headache cures;

preparing ear-oil, eye-drops, oil for treatment through the nose, collyrium [eye-wash] and counter-ointments;

curing cataracts, practising surgery, practising as a children's doctor, administering medicines and treatments to cure their after-effects

—he abstains from *wrong livelihood* by way of animal [low] arts such as these.<sup>63</sup> [D 1,1.27 ends here.] [D 1:12]

This, too, is part of his moral virtue.

### **Confidence through practising the above moralities**

**1.29** [D2.63] A monk, young brahmin, thus accomplished in moral virtue sees no danger anywhere owing to his restraint through moral virtue.

Just as a head-anointed noble kshatriya rajah who has defeated his enemies sees no danger anywhere from his enemies, [D 1:70]

in the same way, the monk thus accomplished in moral virtue sees no danger owing to his restraint through moral virtue.

1.29.2 Possessing this aggregate of noble moral virtue, he feels within himself a blameless joy.<sup>64</sup>

This, too, is part of his moral virtue.

**1.30** This, young brahmin, is **the aggregate of noble moral virtue** that the Blessed One speaks in praise of,

and rouses, convinces and establishes the people in.

**1.31** But here, young brahmin, there is still something to be done.<sup>65</sup>

**1.32** SUBHA'S EXULTATION (1). "Wonderful it is, master Ānanda! This aggregate of noble moral virtue is fully complete, not incomplete.

1.32.2 And, master Ānanda, I do not see such a fully complete noble aggregate [207] of moral virtue in the recluses and brahmins outside of this community.

<sup>63</sup> It is the practice of medicine for gain that is here condemned. (Walshe)

<sup>64</sup> "A blameless joy," *anavajja,sukham*. Comy: "He experiences within himself a blameless, faultless, wholesome bodily and mental joy accompanied by such phenomena as non-guilt-feeling, gladness, rapture, and tranquillity, which are based on moral virtue as their proximate cause" (DA 1:183); "a joy free from faults" (*niddosa,sukha*, MA 2:214 = AA 3:198). Evidently, this joy arises on account of being free from the fear of being blamed of moral faults. Cf *avyāseka,sukha* below [§64].

<sup>65</sup> *Atthi c'ev'ettha uttarim karaṇīyam*. This means that sainthood and freedom have not been attained yet. See also **Assa,pura S** (M 39,3.5/1:271), SD 10.13.

1.32.3 And, master Ānanda, if these recluses and brahmins outside of this community were to see such an aggregate of noble moral conduct, they would say,  
 ‘Enough done it is to this extent. Our goal of recluseship has been attained. There is nothing more to be done here by us.’

1.32.3 But the master Ānanda says thus: ‘**But here there is still something to be done!**’<sup>66</sup>

[The first recital is concluded.]

**2.1** And what, master Ānanda, is **this aggregate of noble samadhi** that the Blessed One speaks in praise of,  
 and rouses, convinces and establishes the people in?”

### (B) THE AGGREGATE OF NOBLE SAMADHI

[§§2.2-18 as at Sāmañña,phala Sutta (D 2,64-84/1:70-76) @ SD 8.10]

#### Sense-restraint (Custody of the senses)

**2.2** [D 2,64] “And how, young brahmin, does a monk guard the sense-doors?

<sup>67</sup>Here, young brahmin,

(1) when a monk sees a form with the eye, **he grasps neither its sign nor its detail.**<sup>68</sup>

So long he dwells **unrestrained** in that eye-faculty,

bad, unwholesome states of covetousness and displeasure<sup>69</sup> might overwhelm him,  
 to that extent, he therefore keeps himself restrained.

He practises the **restraint** of it. He guards the restraint of *the eye-faculty*, he commits himself to the restraint of *the eye-faculty*.

<sup>66</sup>

<sup>67</sup> This whole para: *Idha mahārāja bhikkhu cakkhunā rūpaṃ disvāna nimitta-g,gāhī hoti nānuvyañjana-g,gāhī. Yatvādhikaraṇaṃ eṇaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhā,domanassā pāpakā akusalā dhamma an-vāssaveyyum, tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjati. On Na nimitta-g,gāhī hoti nānuvyañjana-g,gāhī, lit “he is not one who grasps at a sign, he is not one who grasps at a detail (feature),” see SD 19.14. Comys say that “**sign**”(nimitta) here refers to a grasping arising through one’s sensual lust (*chanda,rāga,vasena*) or on account of merely one’s view (*diṭṭhi,matta,vasena*); “**detail**” (*anuvyañjana*) here refers to finding delight by grasping at another’s limb or body part (eyes, arms, legs, etc) (Nm 2:390; Nc 141, 141; DhsA 400, 402; cf MA 1:75, 4:195; SA 3:4, 394; Nc 1:55; DhA 1:74). On other meanings of *nimitta*, see SD 13 §3.1a.*

<sup>68</sup> See **Nimitta & anuvyañjana**, SD 19.14.

<sup>69</sup> “Covetousness and displeasure,” *abhijjhā,domanassaṃ*, which Walshe (1995:335 & n632) renders as “hankering and fretting for the world”; alt tr “covetousness and displeasure” or “longing and loathing.” MA says that longing and displeasure signify the first two hindrances—sensual desire and ill will—principal hindrances to be overcome for the practice to succeed. They thus represent the contemplation of mind-objects, which begins with the five hindrances. Cf M 1:274/39.13; see also **Mahā Satipaṭṭhāna S** (D 22.13) and **Satipaṭṭhāna S** (M 10,36) on how to deal with the hindrances in one’s meditation. The monk effects the abandoning of the hindrances by the contemplations of impermanence, fading away (of lust), cessation (of suffering) and letting go (of defilements), and thus comes to look upon the object with equanimity. On *abhijjhā,domanassa*, there is an interesting related passage from **Pubba** or **Pubb’eva Sambodha S** (A 3.101): “Bhikshus, before my awakening, when I was still a bodhisattva, this thought occurred to me ... ‘Whatever physical and mental joy (*sukha,somanassa*) there is in the world, that is the gratification (*assāda*) in the world; that the world is impermanent, suffering and of the nature to change, that is the  dangers (*ādīnava*) in the world—the removal and abandoning of desire and lust for the world, that is the escape from the world’.” (A 3.101/1:258, pointed out to me by Robert Eddison).

(2) When he hears a sound with the ear, **he grasps neither its sign nor its detail.**

So long he dwells *unrestrained* in that *ear-faculty*,  
bad, unwholesome states of covetousness and displeasure might overwhelm him,  
to that extent, he therefore keeps himself restrained.

He practises the **restraint** of it. He guards the restraint of *the ear-faculty*, he commits himself to the restraint of *the ear-faculty*.

(3) When he smells a smell with the nose, **he grasps neither its sign nor its detail.**

So long he dwells *unrestrained* in that *nose-faculty*,  
bad, unwholesome states of covetousness and displeasure might overwhelm him,  
to that extent, he therefore keeps himself restrained.

He practises the **restraint** of it. He guards the restraint of the nose-faculty, he commits himself to the restraint of the nose-faculty.

(4) When he tastes a taste with the tongue, **he grasps neither its sign nor its detail.**

So long he dwells *unrestrained* in that *tongue-faculty*,  
bad, unwholesome states of covetousness and displeasure might overwhelm him,  
to that extent, he therefore keeps himself restrained.

He practises the **restraint** of it. He guards the restraint of the tongue-faculty, he commits himself to the restraint of *the tongue-faculty*.

(5) When he feels a touch with the body, **he grasps neither its sign nor its detail.**

So long he dwells *unrestrained* in that *body-faculty*,  
bad, unwholesome states of covetousness and displeasure might overwhelm him,  
to that extent, he therefore keeps himself restrained.

He practises the **restraint** of it. He guards the restraint of *the body-faculty*, he commits himself to the restraint of *the body-faculty*.

(6) When he cognizes a mind-object with the mind, **he grasps neither its sign nor its detail.**

So long he dwells *unrestrained* in that *mind-faculty*,  
bad, unwholesome states of covetousness and displeasure might overwhelm him,  
to that extent, he therefore keeps himself restrained.

He practises the **restraint** of it. He guards the restraint of *the mind-faculty*, he commits himself to the restraint of *the mind-faculty*.<sup>70</sup>

2.2.2 Possessing this noble restraint over the sense-faculties, he feels within himself an undefiled joy.<sup>71</sup>

This, young brahmin, is how a monk guards the sense-doors.

<sup>70</sup> D 2,64/1:70, 10,2.2/1:207, 33,1.11(10)/3:225; M 27,15/1:180, 33,20/1:223, 38,35/1:269, 51,16/1:346, 53,8/-1:355, 94,18/2:162, 101,33/2:226; S 35.120/4:104, 35.239/4:176; A 3.16/1:113, 4.14/2:16, 4.37/2:39, 4.164/2:152 (×4), 4.198.11/2:210, 5.76.12/3:99 f, 5.140.11/3:163, 10.99.6/5:206, 11.18.23/5:351. For a detailed analysis, see Vism 1.53-69/20-22. For a study, see *Nimitta & anuvyāñjana*, SD 19.14.

<sup>71</sup> "A undefiled joy," *avyāseka,sukhaṃ* [vl *abyāseka,sukhaṃ*]. Comy: "He experiences the purified joy of higher consciousness (*adhicitta,sukha*), which is undefiled, unblemished, since it is devoid of the blemish of the defilements" (DA 1:183; MA 2:213 = AA 3:198). Evidently, this joy arises from meditation and mindfulness; cf *anavajja,-sukha* above [§63].



## Mindfulness and clear knowing<sup>72</sup>

**2.3** [D 2,65] And how, young brahmin, is a monk possessed of **mindfulness and clear knowing**?

Here, young brahmin,

- |  |  |
|--|--|
| (1) in going forward or going backward [stepping back],  | he clearly knows what he is doing.   |
| (2) In looking forward or looking back,  | he clearly knows what he is doing.   |
| (3) In bending or stretching,  | he clearly knows what he is doing.   |
| (4) In carrying his upper robe, outer robe and bowl,   | he clearly knows what he is doing.   |
| (5) In eating, drinking, chewing and tasting,  | he clearly knows what he is doing.   |
| (6) In voiding or peeing,  | he clearly knows what he is doing.   |
| (7) In walking, in standing, in sitting, in being asleep,<br>in being awake, <sup>73</sup> in talking, or in remaining silent, | he clearly knows what he is doing. This,<br>young brahmin, is how [D 1:71] a monk is possessed of mindfulness and clear knowing. |

## Contentment

**2.4** [D 2,66] And how, young brahmin, is a monk **content**?

Here, young brahmin, he is content with robes to protect his body and with almsfood to sustain his belly, and wherever he goes he sets out only with these with him.

**2.5** Here, just as a **bird**, wherever it goes, *flies with its wings as its only burden*;

so too is he *content* with robes to protect his body and with almsfood to sustain his belly, and wherever he goes, he takes only these with him.<sup>74</sup>

This, young brahmin, is how a monk is content.

## Abandoning the mental hindrances

**2.6** [D 2,67] Possessing this aggregate of noble moral virtue, this aggregate of noble sense-restraint, this aggregate of noble mindfulness and clear knowing, and this aggregate of noble contentment,

2.6.2 he resorts to a **secluded dwelling**: a forest, the foot of a tree, a mountain, a gully [gorge], a hillside cave, a cemetery, a remote forest [jungle grove], the open air, a heap of straw.<sup>75</sup>

2.6.3 Returning from his almsround, after his meal, he sits down, crosses his legs, keeps his body upright, and establishes mindfulness before him.<sup>76</sup>

<sup>72</sup> *Sati, sampajañña* = *sati*, “mindfulness,” *sampajañña*, “clear knowing.” In **Satipaṭṭhāna Ss**, however, this section is “clear knowing” (*sampajañña*); “mindfulness” (*sati*). See SD 13 (3.6abc).

<sup>73</sup> “When asleep, when awake” *sutte jāgarite* (both loc of reference). Comy glosses *sutte* as *sayane*, “lying down, reclining.” See SD 13.1 (3.6.2).

<sup>74</sup> The bird parable: D 2,66/1:71= M 51,15/1:346 = 38,34/1:268 = 112,14/3:35 = A 4.198,10/2:209 f.

<sup>75</sup> *So iminā ca ariyena sīla-k, khandhena samannāgato iminā ca ariyena indriya, samvarena samannāgato iminā ca ariyena sati, sampajaññaena samannāgato imāya ca ariyāya santuḥhitāya samannāgato vivittarṃ senāsanaṃ bhajati, araññaṃ rukkhā, mūlaṃ pabbataṃ kandaraṃ giri, guhaṃ susānaṃ vana, patthaṃ abbhokāsaṃ palāla, puñjaṃ*. This stock phrase of 9 places conducive to meditation is found at D 1:72. 207, 2:242, 3:49; M 1:181, 269, 274, 346, 440, 441, 2:162, 226, 3:3, 35, 115-117; A 2:210, 3:92, 100, 4:436, 5:207; Nm 1:26, 140, 2:341; Miln 369. A shorter list, probably later, is mentioned in **Anāpāna, sati S** (M 118): “Here, monks, a monk who has gone to the forest or to the foot of a tree or to an empty place, sits down, and having crossed his legs and keeping his body upright, establishes mindfulness before him.” (M 118.17/3:82). See also **Mahā Assa, pura S** (M 39,12.2) n, SD 10.13.

<sup>76</sup> Comy. He applies mindfulness towards his meditation subject; or he sets it up in the region of the mouth. As such, it is said in the Vibhaṅga: “This mindfulness is set up, set up well, at the tip of the nose or at the sign of the

**2.7 [D 2,68]****(1) Abandoning covetousness<sup>77</sup>**

with regard to the world, he dwells with a mind devoid of covetousness.

He cleanses his mind of covetousness.

**(2) Abandoning ill will and anger,<sup>78</sup>**

he dwells with a mind devoid of ill will, compassionate in the welfare of all living beings.

He cleanses his mind of ill will and anger.

**(3) Abandoning sloth and torpor,**

he dwells with a mind devoid of sloth and torpor, mindful, alert, perceiving light.

He cleanses his mind of sloth and torpor.

**(4) Abandoning restlessness and worry,**

he dwells undisturbed, his mind inwardly stilled.

He cleanses his mind of restlessness and worry.

**(5) Abandoning spiritual doubt,**

he dwells having crossed over doubt, with no perplexity with regard to wholesome states.

He cleanses his mind of doubt.

**Parables for the hindrances<sup>79</sup>**

**2.8 [D 2,69]** (1) Suppose, young brahmin, that a man, taking a **loan**, invests it in his businesses. His businesses succeed. He repays his old debts and there is a surplus for maintaining his wife.

The thought would occur to him,

‘Before, taking a loan, I invested it in my businesses. [D 1:72]

Now my businesses have succeeded.

I have repaid my old debts and there is a surplus for maintaining my wife.’

Because of that *he would experience joy and happiness*.

**2.9 [D 2,70]** (2) Suppose, young brahmin, suppose that a man **falls sick**, in pain and seriously ill.

He does not enjoy his meals, and there is no strength in his body.

As time passes, he recovers from that sickness.

He enjoys his meals and there is strength in his body.

The thought would occur to him,

‘Before, I was sick.

Now, I have recovered from that sickness.

I enjoy my meals and there is strength in my body.’

Because of that *he would experience joy and happiness*.

**2.10 [D 2,71]** (3) Suppose, young brahmin, suppose that a man is **bound in prison**.

---

mouth” (Vbh 537/252). Nṭ: The “sign of the mouth” (*mukha,nimitta*) is the middle region of the upper lip, against which the air strikes when it comes out of the nose.

<sup>77</sup> *Abhijjhā*, here is synonymous with “sense-desire” (*kāma-c,chanda*), which is the usual term in the set of 5 mental hindrances. *Kāma-c,chanda* is almost identical with “a lustful mind” (*sa,rāgaṃ cittarṃ*) (M 10.12(1a)). Both refer to sensual desire in general, and arise from wrong reflection on a sensually attractive sense-object. The exercise in §12 is simply that of noting the presence of such a state of mind. Here, one goes on to investigate how it arises, how it can be removed, etc (through right effort). See eg **Satipaṭṭhāna S** (M 10.36(1)/1:60), SD 13.3 (5D.2).

<sup>78</sup> *Vyāpāda,padosa* (like *dosa*) here can be Skt cognate *pradoṣa* (fault) or *pradveṣa* (hatred). As *pradoṣa* at D: RD 1:82 & M:H 1:227; but as *pradveṣa* at M:ÑB 275, Vbh:T 319 & Bodhi, *The Discourse on the Fruits of Recluseship*, 1989: 40.

<sup>79</sup> These 5 parables are also found in **Mahā Assa,pura S** (M 39,14/1:275 f), SD 10.13 with some minor differences.

As time passes, he eventually is released from that bondage,  
safe and sound, with no loss of property.

The thought would occur to him,

‘Before, I was bound in prison.

Now, I am released from that bondage, safe and sound, with no loss of my property.’

Because of that *he would experience joy and happiness*.

**2.11** [D 2, 72] (4) Suppose, young brahmin, that a man is **a slave**,  
subject to others, not subject to himself, unable to go where he likes.

As time passes, he eventually is released from that slavery,  
subject to himself, not subject to others, free, able to go where he likes.

The thought would occur to him,

‘Before, I was a slave, subject to others, not subject to myself, unable to go where I like.

Now I am released from that slavery, subject to myself,  
not subject to others, freed, able to go where I like.’

Because of that *he would experience joy and happiness*.

**2.12** [D 2,73] (5) Suppose, young brahmin, that **a man, carrying money and goods**,  
is journeying on a road through the wilderness.

As time passes, he eventually emerges from the wilderness,  
safe and sound, with no loss of property.

The thought would occur to him,

‘Before, carrying money and goods, I was journeying on a road through the wilderness.

Now I have emerged from the wilderness, safe and sound, with no loss of my property.’

Because of that *he would experience joy and happiness*.

**2.13** [D 2,74] So long, young brahmin, as a monk does not see the abandoning of these 5 hindrances within himself, they are like a debt, like a sickness, like imprisonment, like slavery, like a journey on a road through the wilderness.<sup>80</sup>

2.13.2 Even so, young brahmin, when the monk see that these five hindrances have been abandoned in himself, to that extent he has been freed from debt, he is healthy, he is released from prison, he is freed from slavery, he is in a place of security.<sup>81</sup>

### The *pāmojja* formula<sup>82</sup>

**2.14** [D 2,76]<sup>83</sup>

Seeing that these mental hindrances

have been abandoned within him,

For one who is glad,

For one whose mind is zestful,

he becomes glad.

zest arises.

the body becomes tranquil.

*pāmojja*

*pīti*

*passaddhi*

<sup>80</sup> MA 2:318-321 explains this section in some detail: see Appendix to **Mahā Assa, pura S** (M 39), SD 10.13.

<sup>81</sup> *Ānaṇṇyaṃ yathā ārogyaṃ yathā bandhanā mokkhaṃ yathā bhujissaṃ yathā khem’anta, bhūmirā*. This well known set of positive parables—embedded in the *peyyāla*—for one who has overcome the mental hindrances is also found in **Sāmañña, phala S** (D 2,69-73/171-73), (**Ānanda**) **Subha S** (D 10,2.6/1:207), SD 40a.13, **Mahā Assa, pura S** (M 39,14/1:275 f), and **Kandaraka S** (M 51,19/1:346 f). MA 2:318-321 gives a detailed account of each of the 5 parables. See Nyanaponika, *The Five Mental Hindrances*, BPS Wheel 26, 1961:27-34. See also **Nīvaraṇa**, SD 32.1.

<sup>82</sup> On the *pāmojja* (or *pāmuḍḍa*) formula, see **Pāṭaliya S** (S 42.13), SD 65.1; **Upanisā S** (S 12.23/3:29-32), SD 6.12; **Vimutt’āyatana S** (A 5.26/3:21-24), SD 21.5 (2).

<sup>83</sup> From here on, the numbering breaks off from the PTS ed and follows Bodhi’s (1989:40). See §46 n.

One tranquil in body	becomes <u>happy</u> .	<i>sukha</i>
For one who is happy,	the mind is <u>stilled</u> [concentrates]. <sup>84</sup>	<i>samādhi</i>

### THE 4 DHYANAS<sup>85</sup>

#### (1) THE 1<sup>ST</sup> DHYANA

##### 2.15 [D 2,77]

Quite secluded [detached] from sensual pleasures, secluded from unwholesome mental states, he attains and dwells in **the 1<sup>st</sup> dhyana**, accompanied by initial application and sustained application, and with zest and joy born of solitude.<sup>86</sup>

He permeates and pervades, floods and fills this very body<sup>87</sup> with the zest and joy born of solitude.<sup>88</sup>  
[D 1:74]

##### 2.15.2 [D 2,78] Young brahmin, just as if a skilled bathman or bathman's apprentice

would pour bath powder into a brass basin and knead it together, sprinkling it again and again with water, so that that ball of bath lather—saturated, moisture-laden, permeated within and without—would not drip;

##### 2.15.3 even so, the monk permeates—this very body with the zest and joy born of solitude.

There is nothing of his entire body unpervaded by zest and joy born of solitude.

This, too, is part of his stillness [samadhi].<sup>89</sup>

#### (2) THE 2<sup>ND</sup> DHYANA

##### 2.16 [D 2,79]

Furthermore, young brahmin, with the stilling of initial application and sustained application, by gaining inner tranquillity and oneness of mind, he attains and dwells in **the 2<sup>nd</sup> dhyana**,

<sup>84</sup> *Tass'ime pañca nīvaraṇe pahīṇe attani samanupassato pāmojjaṃ jāyati. Pamuditassa pīti jāyati. Pītimanassa kāyo passambhati. Passaddha,kāyo sukhaṃ vedeti. Sukhino cittaṃ samādhīyati.* This important stock passage, known as **the pāmojja formula**, is found throughout the Nikāyas: **Sāmañña,phala S** (D 2,76/1:73), **Poṭṭhapāda S** (D 9,10a/1:182), **Subha S** (D 10,2.21/1:207), **Kevaḍḍha S** (D 11,44/1:214), **Tevijja S** (D 13/1:250), **Saṅgīti S** (D 33/3:241, 243), **Das'uttara S** (D 34/3:279 ×5), **Vatthūpama S** (M 7/1:38 ×3), **Cūḷa Assa,pura S** (M 40,8/1:283); **Ānāpāna,sati S** (M 118/3:86 ×2, 87 ×2); **Pamāda,vihārī S** (S 35.97/4:78 ×2, 79 ×2); **Pāṭaliya S** (S 42.13/4:352 ×2, 353-358); **Sīla S** (S 46.3/5:69 ×2), **Upakkilesa S** (S 46.33/5:92), **Anupakkilesa S** (S 46.34/5:93 ×2), **Bhikkhuṇī Vāsaka S** (S 5:156 ×2), **Ānanda S** (S 54.13/5:332 ×2, *sambojjhaṅga*), **Bhikkhū S** (S 54.16/5:339 ×2, *sambojjhaṅga*), **Nandiya S** (S 55.40/-5:398 ×3, 399); **Parisa S** (A 3.93/1:243), **Ājāniya S** (A 3.94/1:244), **Jāta,rūpa S** (A 3.100/1:254, 257, 258); **Vimuttāyatana S** (A 5.26/3:21, 22 ×2, 23 ×2); **(Agata,phala) Mahānāma S** (A 6.10/3:285 ×2, 286, 287 ×2, 288); **(Dasaka) Cetanā,karaṇīya S** (A 10.2/5:3); **(Eka,dasaka) Cetanā,karaṇīya S** (A 11.2/5:312), **Paṭhama Mahānāma S** (A 11.12/-5:329, 330 (×2), 331 ×2, 332), **Dutiya Mahānāma S** (A 11.13/5:334). For the extended pāmojja formula, see **Upanisā S** (S 12.13), SD 5.11. As a shorter version of the 7 awakening-factors (*satta bojjhaṅga*): see **(Bojjhaṅga) Bhikkhu S** (S 46.5/5:72), SD 10.15 (2).

<sup>85</sup> See **Dhyana**, SD 8.4(5).

<sup>86</sup> “Born of solitude,” *viveka,ja*; ie it is the result of abandoning the hindrances: on the 3 kinds of solitude, see **The body in Buddhism**, SD 29.6a (1.5). On the omission of “one-pointedness of mind” (*cittassa ek'aggatā*) and “stillness” (*samādhi*) here, see **The layman and dhyana**, SD 8.5.

<sup>87</sup> Here “body” (*kāya*) refers to the “mental body” (*nāma,kāya*), ie feeling (*vedanā*), perception (*saññā*), formations (*saṅkhāra*), and consciousness (*viññāṇa*) (Vism 4.175/169). AA however says that it refers to the “living physical body” (*karaja,kāya*, AA 3:232).

<sup>88</sup> These are the dhyana-factors: *vitakka vicāra pīti sukhasa ek'aggatā*, respectively.

<sup>89</sup> This concludes the Buddha's answer to the first part of the question asked in §1.6.3.

free from initial application and sustained application,  
with zest and joy born of stillness [samadhi].<sup>90</sup>

He permeates and pervades, [D 1:75] floods and fills this very body with the zest and joy born of stillness [samadhi].

2.16.2 [D 2,80] Young brahmin, just as a lake with spring-water welling up from within,  
having *no* inflow from the east, *no* inflow from the west, *no* inflow from the north, or *no* inflow  
from the south, and

the skies not pouring frequent and timely torrents.<sup>91</sup>

Yet the cool spring welling up from within the lake  
would permeate and pervade, flood and fill it with cool waters—  
there being no part of the lake unpervaded by the cool waters.

2.16.3 Even so, the monk permeates this very body with the zest and joy born of stillness  
[samadhi]. There is nothing of his entire body unpervaded by zest and joy born of stillness [samadhi].  
This, too, is part of his stillness [samadhi].

### (3) THE 3<sup>RD</sup> DHYANA

#### 2.17 [D 2,81]

Furthermore, young brahmin, with the fading away of zest,  
he remains equanimous, mindful and clearly knowing, and  
feels joy with the body.<sup>92</sup>

He attains and dwells in **the 3<sup>rd</sup> dhyana**,  
of which the noble ones declare, ‘Happily he dwells in equanimity and mindfulness.’

He permeates and pervades, floods and fills this very body with the joy free from zest.

#### 2.17.2 [D 2,82] Young brahmin,

just as in a pond of the blue lotuses, red and white lotuses, or red lotuses,<sup>93</sup>

born and growing in the water,  
stay immersed in the water and flourish without standing up out of the water,  
so that they are permeated and pervaded,  
flooded and filled with cool water from their roots to their tips,  
and none of those lotuses would be unpervaded with cool water;

2.17.3 even so, the monk permeates this very body with the joy free from zest,  
so that there is no part of his entire body that is not pervaded with this joy free from zest.  
This, too, is part of his stillness [samadhi].

### (4) THE 4<sup>TH</sup> DHYANA

<sup>90</sup> The 2<sup>nd</sup> dhyana is known as “the noble silence” (*ariya, tuṅhī, bhāva*) because within it initial application and sustained application (thinking and discursion, *vitakka, vicāra*) cease, and with their cessation, speech cannot occur (S 2:273); cf S 4:293 where *vitakka* and *vicāra* are called verbal formation (*vacī, saṅkhāra*), the mental factors responsible for speech. In **Ariya Pariyesanā S** (M 1:161), the Buddha exhorts the monks when assembled to “either speak on the Dharma or observe the noble silence” (ie either talk Dharma or meditate). See **Dutiya Jhāna Pañha S** (S 40.-2/4:263 f), SD 24.12.

<sup>91</sup> Be Ce M 39/1:277,4 = M:Be *devo ca na kālena kālaṃ sammā dhāraṃ anupaveccheyya*; Ce *devo ca kālena kālaṃ sammā dhāraṃ nānupaveccheyya*. Ee Se omit *na: devo ca kālena kālaṃ sammā dhāraṃ anupaveccheyya*. For preferring the *na* reading, see **Dhyana**, SD 8.4 (8.2).

<sup>92</sup> On this point, see **The Buddha discovers dhyana**, SD 33.1b (6.4.1) (On coming out of dhyana).

<sup>93</sup> *Uppala* (Skt *utpala*), *paduma* (*padma*) and *puṇḍarīka* respectively. This parable also found in **Kāya, gatā, sati S** (M 119.20/3:93 f), SD 12.21. See **Āyācana S** (S 6.1) where the parable of lotuses in a pond is applied to beings of different spiritual dispositions (S 6.1/1:138), SD 12.2.

**2.18** [D 2,83] Furthermore, young brahmin, with the abandoning of joy and abandoning of pain,<sup>94</sup> and with the earlier disappearance of pleasure and displeasure, attains and dwells in **the 4<sup>th</sup> dhyana** that is neither painful nor pleasant, and with mindfulness fully purified by equanimity.<sup>95</sup>

2.18.2 He sits, pervading the body with a pure, bright mind,<sup>96</sup> so that there is no part of his entire body that is not pervaded by a pure, bright mind.

2.18.3 [D 2,84] Young brahmin, just as if a man were sitting covered from head to foot with a white cloth, [D 1:76]

so that there would be no part of his body to which the white cloth did not extend;

2.18.4 even so, the monk sits, permeating the body with a pure, bright mind.

There is no part of his entire body that is not pervaded by pure, bright mind.

This, too, is part of his stillness [samadhi].

2.18.5 This, young brahmin, is **the aggregate of noble stillness [samadhi]** that the Blessed One speaks in praise of,

and rouses, convinces and establishes the people in.

2.18.6 But here, young brahmin, *there is still something to be done.*" [1.3.1]

**2.19** SUBHA'S EXULTATION (2). "Wonderful it is, master Ānanda!

This aggregate of noble stillness [samadhi] is *fully complete*, not incomplete. [1.3.2]

And, master Ānanda, I do not see such a fully complete aggregate of noble stillness [samadhi] in the recluses and brahmins outside of this community.

2.19.2 And, master Ānanda, if these recluses and brahmins outside of this community were to see such an aggregate of noble stillness [samadhi], they would say,

'Enough done it is to this extent, Our goal of recluseship has been attained. There is nothing more to be done here by us.'

But the master Ānanda says thus: 'But here there is still something to be done!'

**2.20** And what, young brahmin, is **this aggregate of noble wisdom** that the Blessed One speaks in praise of,

and rouses, convinces and establishes the people in?"

### (C) THE AGGREGATE OF NOBLE WISDOM

[As at Sāmañña,phala (D 2,85-100/1:76-84) @ SD 8.10]

<sup>94</sup> "Joy and pain," *sukha-dukkha*: this refers to the physical feelings. The next phrase—"pleasure and displeasure," *domanassa-somanassa*—refers to mental feelings, which have been transcended earlier. Mental feelings need to be overcome first so that the mind is not distracted by itself, as it were. Then, all the other feelings (arising from the physical sense-contacts) are transcended: on its significance, see **Sall'atthena S** (S 36.6/4:207-210), SD 5.5.

<sup>95</sup> Here, **Vibhaṅga** gives 3 factors of the 4<sup>th</sup> dhyana—*equanimity (upekhā)*, *mindfulness (sati)* and *one-pointedness of mind (cittassa ek'aggatā)*—according to the Sutta analysis (Vbh 261), and 2 factors—equanimity and one-pointedness of the mind—according to the Abhidhamma analysis (Vbh 164; Vism 4.183/165). See **Dhyana**, SD 8.4 (5.4).

<sup>96</sup> See **Accharā Vagga** (A 1.6.1-2): "Monks, this mind is radiant (*pabhassara*), but it is defiled by defilements from outside. The ignorant ordinary person does not understand this as it really is. As such, for him there is no personal development." (A 1:10). On reaching the 4<sup>th</sup> dhyana, the practitioner becomes directly aware of the truly and naturally pure nature of the mind. See also A:ÑB 1999 §4.

## Insight knowledge<sup>97</sup>

**2.21** [D 2,85]<sup>98</sup> With his mind thus stilled [concentrated],  
purified, and bright, unblemished, free from defects,<sup>99</sup>

pliant, malleable, steady and utterly unshakable,

2.21.2 he directs and inclines it to **knowledge and vision**, thus:

‘This body of mine is form

composed of the 4 great elements,<sup>100</sup> born from mother and father,  
nourished with rice and porridge,

subject to impermanence, rubbing, pressing, breaking up, crumbling away.<sup>101</sup>

And this consciousness of mine is stuck here, bound up here.<sup>102</sup>

**2.22** [D 2:86]<sup>103</sup> Young brahmin, just as if there were a beautiful beryl<sup>104</sup> gem of the purest water—  
eight faceted, well polished, clear, limpid, consummate in all its aspects,  
through which runs a blue, or yellow, or red, or white thread, or brown thread<sup>105</sup>—

<sup>97</sup> As at **Sāmañña,phala S** (D 2,85/1:76), SD 8.10

<sup>98</sup> This and foll passage = **Subha S** (D 10,2.21-22/1:209); also mutatis mutandis at **Mahā Sāku’udāyi S** (M 77,29-36/2:17-22), SD 49.5.

<sup>99</sup> *Upakkilesa*: to be distinguished from *kilesa*, “defilement.” Perhaps the 10 “imperfections of insight” listed in Vism 20.105-130/633-638 are meant here, but potential hindrances at a certain stage of insight meditation. (Walshe)

<sup>100</sup> The 4 great (or primary): earth (*mahā,bhūtā*), water, fire, wind (D 1:214; Vism 11.27; Abhs 154): see **Rūpa**, SD 17.2a.

<sup>101</sup> See **Vammika S** (M 23,4/1:144), SD 28.13 for parable of the anthill (representing the body).

<sup>102</sup> **D 2,85/1:76** (×2) = **M 109,9/2:17**; **M 23,4/1:144**, **74,9/500**; **S 35.105/4:83** = **A 9.15.2/4:386**; **S 55.21/5:369** f; **Nigrodha,miga J 12/1:146**. Cf Divy 180: *śātana,patana,vikiraṇa, vidhvamsanā,dharmatā*. See **Dīgha,nakha S** (M 74.9/1:500), SD 16.1 tr & nn. This statement means that consciousness here (in a physical being) is dependent on the physical body. RD points out that this and other passages disprove the idea that the consciousness (*viññāṇa*) transmigrates. For holding such a view, Sāti was severely rebuked by the Buddha (M 38). A new relinking consciousness (*paṭisandhi*) arises at conception, dependent on the old one (see Vism 17.164 ff).

<sup>103</sup> This and prev passage = **Subha S** (D 10,2.21-22/1:209) = **Mahā Sakuludāyi S** (M 77,29/2:17). The beryl parable, relating to the Bodhisattva’s gestation period (as a foetus), at **Mahāpadāna S** (D 14,1.21/2:13) = **Acchariya Abbhūta S** (M 123,12/3:121).

<sup>104</sup> *Veluriya*: from a metathesis of *veruliya* comes Greek *beryllos*, “beryl,” whence German *Brille*, “spectacles” (originally, of beryl) (Walshe).

<sup>105</sup> “Through which runs ... etc,” *tatra suttam āvutaṃ nīlam vā pītam vā lohitaṃ vā odātam vā paṇḍu,suttam vā*. Rhys Davids tr *pīta* here as “orange-coloured,” and *paṇḍu* as “yellow” (D:RD 1:87), while Bodhi has as “yellow” and “brown” respectively (1989:44). Cf “clearly visible as if with a yellow thread strung through a jewel” (*vipassanne maṇi,ratne āvuta,paṇḍu,suttam viya*, J 1:51). *Paṇḍu,sutta* is found in **Vidhura Paṇḍita J** (J 545/6:305), where E B Cowell & W H D Rouse tr it as “white thread” (J:C&R 6:147). Both *pīta* and *paṇḍu* sometimes refer to “yellow.” SED def *pāṇḍu* as “yellowish white, white, pale.” Comys offer no explanation, except that the gem “is like the physical body, and the thread running through it, is like insight knowledge (*vipassanā,ñāṇa*)” (DA 1:211). DANṬ (New Subcomy) corrects “insight knowledge” to “insight consciousness” (*vipassanā,viññāṇa*, DANṬ:VRI 2:126). **Jothiko**: “Generally, ‘knowledge and vision’ is the ability, the state of clarity, enabling one to see even hidden things clearly. So the image of a transparent gem. It is both ‘higher than Jhāna’, if the absorptions are taken as ‘pleasant abiding in the here and now.’ And ‘less than the absorptions’ if they are used as a way of reaching full enlightenment. So, obviously, it is not the *sammā ñāṇa*—knowledge of freedom. The colors at old [sic] were often associated with natural phenomena. *Paṇḍu* is earthen colors, the word used even today to denote the dyeing of robes: various natural hues of brown, mostly. Just as *lohita* is both ‘blood’ and the color of ‘red,’ *pitta* [*pīta*] is ‘bile’ and its shades, mostly ‘light green,’ off yellow” (email 13 Nov 2006). It is possible that the 5 colours represent the 5 sense-consciousnesses. The

and a man with good eyesight, taking it in his hand, were to reflect on it thus:

‘This is a beautiful beryl gem of the purest water—eight-faceted, well polished, clear, limpid, consummate in all its aspects, through which runs a blue, or yellow, or red, or white, or brown thread.’<sup>106</sup>

2.22.2 Even so, young brahmin—with his mind thus stilled [concentrated],  
purified, and bright, unblemished, free from defects,  
pliant, malleable, steady, and utterly unshakable—  
he directs and inclines it to knowledge and vision.

2.22.3 He understands thus:

‘This body of mine is form, composed of the 4 great elements,  
born from mother and father, nourished with rice and porridge,  
subject to uncertainty, rubbing, pressing, breaking up and destruction. [D 1:77]  
And this consciousness of mine lies attached here, bound up here.’<sup>107</sup>

This, too, is part of his wisdom.

### Knowledge of the mind-made body<sup>108</sup>

**2.23** [D 2,87] With his mind thus stilled [concentrated], purified, and bright, unblemished, free from defects, pliant, malleable, steady and utterly unshakable,  
he directs and inclines it to creating **a mind-made body**.<sup>109</sup>

From this body he creates another body, endowed with form,<sup>110</sup>

mind-made, complete in all its parts, without defect in any faculty.<sup>111</sup>

**2.24** [D 2,88] Young brahmin, just as if a man were to draw a reed from its sheath, it would occur to him:

‘This is the sheath, this is the reed. The sheath is one thing, the reed another, but the reed has been drawn out from the sheath.’

2.24.2 Or, young brahmin, as if a man were to draw a sword from its scabbard, it would occur to him:

‘This is the sword, this is the scabbard. The sword is one thing, the scabbard another, but the sword has been drawn out from the scabbard.’

2.24.3 Or, young brahmin, as if a man were to pull a snake out from its slough, it would occur to him:

‘This is the snake, this is the slough. The snake is one thing, the slough another, but the snake has been pulled out from the slough’;

first 4 colours are those of the colour *kaṣiṇa* meditations: see **Mahā Parinibbāna S** (D 16,3.29-32/2:110 f), SD 9. See **Vīññāṇa**, SD 17.8a (4.1).

<sup>106</sup> Close parallel in **Mahā’padāna S** (D 14,1.21/2:13), SD 49.8 & **Acchariya Abbhūta S** (M 123,12/3:121), SD 52.2.

<sup>107</sup> This statement means that consciousness here (in a physical being) is dependent on the physical body.

<sup>108</sup> As at **Sāmañña,phala S** (D 2,87/1:77), SD 8.10

<sup>109</sup> “Mind-made body,” *mano, mayā kāya*. Such a body occupies space, but does not impinge on gross physical matter, for the ‘selfhood’ of a certain god with a mind-made body is said to be as large as two or three fields, but to cause no harm to anyone (A 3:122). With such a body, a person can exercise psychic powers such as going through solid objects, being in many places at once, or flying (D 1:78).” (1993:8 digital ed). Such a body, then could be called an “astral body,” but we need to take care not to read more than what the suttas tell us of it. See SID sv.

<sup>110</sup> Exactly the same as the physical body (but mentally created). This mind-made body is what is mistaken for a soul or self.

<sup>111</sup> *Ahīn-indriya*: D 2:13,17 (DA 11), 436,8-10 = M 3:121,20 (MA 4:181,11-13); D 1:77,11 ≠ M 2:17,26 (MA = AA), 18,6; Nm 340,15; Nc 209,21; D I 34,24 (= *paripunn’indriyo*, AA), 186,14 f, 195,26.



2.24.4 Even so, young brahmin, *with his mind thus stilled [concentrated], from this body he creates another body, endowed with form, mind-made, complete in all its parts, without defect in any faculty.*

This, too, is part of his wisdom.

## KNOWLEDGE OF THE MODES OF SUPERNORMAL POWER

*Mundane superknowledge [§89-98]*

### (1) PSYCHIC POWERS

**2.25** [D 2,89] *With his mind thus stilled [concentrated], purified, and bright, unblemished, free from defects, pliant, malleable, steady and utterly unshakable,*

2.25.2 he directs and inclines it to **[78] the manifold psychic powers**, thus:<sup>112</sup>

(1) Having been one he becomes many; having been many he becomes one.

(2) He appears and vanishes.

(3) He goes unhindered through walls, through ramparts, and through mountains as if through space.

(4) He dives in and out of the earth as if it were water.

(5) He walks on water without sinking as if it were earth.

(6) Sitting cross-legged, he goes through the air like a winged bird.

(7) With his hand he touches and strokes even the sun and the moon, so mighty, so powerful.

(8) He has power over his body up to as far as the Brahmā world.

**2.26** [D 2,90] *Young brahmin, just as a skilled potter or his assistant could craft from well-prepared clay whatever kind of pottery vessel he likes,*

2.26.2 *or, young brahmin, as a skilled ivory-carver or his assistant could craft from well-prepared ivory any kind of ivory-work he likes,*

2.26.3 *or, young brahmin, as a skilled goldsmith or his assistant could craft from well-prepared gold any kind of gold article he likes—*

2.26.4 *even so, young brahmin, with his mind thus stilled [concentrated], purified, and bright, unblemished, free from defects, pliant, malleable, steady and utterly unshakable,*

2.26.5 *he directs and inclines it to the manifold psychic power:*

(1) *Having been one he becomes many; having been many he becomes one.*

(2) *He appears, and vanishes.*

(3) *He goes unhindered through walls, through ramparts, and through mountains as if through space.*

(4) *He dives in and out of the earth as if it were water.*

(5) *He walks on water without sinking as if it were earth.*

(6) *Sitting cross-legged, he goes through the air like a winged bird.*

<sup>112</sup> *Eko'pi hutvā bahudhā hoti, bahudhā'pi hutvā eko hoti; āvibhāvaṃ tiro, bhāvaṃ tiro, kuṭṭaṃ tiro, pākāraṃ tiro, - pabbataṃ asajjamāno gacchati seyyathā'pi ākāse. Pathaviyāpi ummuji'animujjāṃ karoti seyyathā'pi udake. Udake'pi abhijjamāne gacchati [Ce Ke abhijjamāno] seyyathā'pi pathaviyā. Ākāse'pi pallaṅkena kamati seyyathā'pi pakkhī sakuṇo. Ime'pi candima, sūriye evam mah'iddhike evam' mahā'nubhāve pāṇinā parāmasati parimajjati. Yāva brahma, lokāpi kāyena vasaṃ vatteti. **Buddhaghosa** takes *āvibhāvaṃ tiro, bhāvaṃ tiro* to be a distinct power, giving a list of 8 powers (Vism 12.69). This passage syntax, **Gethin** notes, might suggesting only 7 distinct powers (ie, taking powers 2+3 as one) (2001:82 n6). Cf **Kevalāḍḍha S** (D 11) where the Buddha disapproves of exhibiting such powers (D 11,4-5/1:213 f), SD 1.7. See **Miracles**, SD 27.15a.*

(7) *With his hand he touches and strokes even the sun and the moon, so mighty, so powerful.*  
 [79] This, too, is part of his wisdom.

## (2) CLAIRAUDIENCE (DIVINE EAR)

**2.27** [D 2,91] *With his mind thus stilled [concentrated], purified, and bright, unblemished, free of defects, pliant, malleable, steady and utterly unshakable,*

2.27.2 he hears, by means of **the divine-ear element**,<sup>113</sup>  
 purified and surpassing the human,

both kinds of sounds, divine and human, whether near or far.

**2.28** [D 2,92] *Young brahmin, just as if a man travelling along a highway were to hear the sounds of bheri [conical drum], mridanga [tom-tom],<sup>114</sup> conch-shell, cymbals, and dindima [small drum],*  
 he would know,

‘That is bheri sound; that is mridanga sound; that is conch-shell sound; that is cymbal sound; that is dindima sound’ —

2.28.2 even so, young brahmin, with his mind thus stilled [concentrated],  
*he hears, by means of the divine ear-element,*  
*purified and surpassing the human,*

*both kinds of sounds, divine and human, whether near or far.*

This, too, is part of his wisdom.

## (3) MIND-READING

**2.29** [D 2,93] *With his mind thus stilled [concentrated], purified, and bright, unblemished, free of defects, pliant, malleable, steady and utterly unshakable,*

2.29.2 he directs and inclines it to **the knowledge of mind-reading**.<sup>115</sup>

2.29.3 He knows the minds of other beings, other individuals, having encompassed them with his own mind.<sup>116</sup>

2.29.4 He knows [understands] a mind with lust	as a mind with lust,
and a mind without lust	as a mind without lust. [D 1:80]
He knows a mind with aversion	as a mind with aversion,
and a mind without aversion	as a mind without aversion.
He knows a mind with delusion	as a mind with delusion,
and a mind without delusion	as a mind without delusion.
He knows a contracted mind [due to sloth and torpor]	as a contracted mind,
and a distracted mind [due to restlessness and worry]	as a distracted mind.
He knows an exalted mind [through dhyana]	as an exalted mind,
and an unexalted mind [not developed by dhyana]	as an unexalted mind.
He knows a surpassable mind	as a surpassable mind,
and an unsurpassable mind	as an unsurpassable mind <sup>117</sup> .

<sup>113</sup> “Divine-ear element,” *dibba,sota,dhātu*, clairaudience. See **Miracles**, SD 27.5a (5.2).

<sup>114</sup> “Mridanga,” *mutiṅgā*, vl *mudiṅgā* (V 1:15, S 2:267). See **Āṇi S** (S 20.7,2), SD 11.13.

<sup>115</sup> “Knowledge of mind-reading,” *ceto,pariya,ñāna*.

<sup>116</sup> The foll section (italicized) is a list of mental states which apparently is taken from **Satipaṭṭhāna Ss** (D 22,12- /2:299 = M 10,34/1:59), where it fits more appropriately (Walshe, D:W 546 n131). For another def of mind-reading (4 kinds), see **Sampasādaniya S** (D 28,6/3:103 f), SD 14.10.

<sup>117</sup> Unsurpassable (*anuttaram*) mind, probably synonymous with “developed” mind. See D:W 592 n667.

He knows a stilled [concentrated] mind and an unstilled mind	as a stilled mind, as an unstilled mind.
He knows a released mind and an unreleased mind	as a released mind, as an unreleased mind.

**2.30 [D 2,94] Young brahmin, just as if a man or woman, a youth or a maiden,<sup>118</sup>  
fond of ornaments,**

examining the reflection of his or her own face in a bright mirror or a bowl of clear water,  
would know ‘blemished’ if it were blemished, or ‘unblemished’ if it were not—

2.30.2 even so, young brahmin, with his mind thus *stilled [concentrated]*, he knows the minds of  
other beings, other individuals, having encompassed them with his own mind.

2.30.3 He knows [understands] a mind with lust and a mind without lust	as a mind with lust, as a mind without lust.
He knows a mind with aversion and a mind without aversion	as a mind with aversion, as a mind without aversion.
He knows a mind with delusion and a mind without delusion	as a mind with delusion, as a mind without delusion.
He knows a contracted mind [due to sloth and torpor] and a distracted mind [due to restlessness and worry]	as a contracted mind, as a distracted mind.
He knows an exalted mind [through dhyana] and an unexalted mind [not developed by dhyana]	as an exalted mind, as an unexalted mind.
He knows a surpassable mind and an unsurpassable mind	as a surpassable mind, as an unsurpassable mind.
He knows a stilled mind and an unstilled mind	as a stilled mind, as an unstilled mind.
He knows a released mind and an unreleased mind	as a released mind, as an unreleased mind.

—he knows each of them just as it is. [D 1:81]

This, too, is part of his wisdom.

**(4) THE KNOWLEDGE OF THE RECOLLECTION OF PAST LIVES**

**2.31 [D 2,95] With his mind thus stilled [concentrated], purified, and bright, unblemished, free of  
defects, pliant, malleable, steady and utterly unshakable,**

he directs and inclines it to the knowledge of **the recollection of past lives**.<sup>119</sup>

2.31.2 With **the divine eye**, purified, surpassing the human,<sup>120</sup>

He recollects his manifold past existence, that is to say,

1 birth, 2 births, 3 births, 4 births, 5 births,  
10 births, 20 births, 30 births, 40 births, 60 births,  
100 births, 1,000 births, 100,000 births,

<sup>118</sup> *Itthī vā puriso vā daharo yuvā*, as at V 2:255, 3:68; **Sāmañña,phala S** (D 2,92/1:80); **Mahā Sakul’udāyi S** (M 77,19/2:19,31), **Ākañkheyya S** (M 5/1:32), **Vitakka,sañthāna S** (M 20/1:119); **Jātaka Nidāna,kathā** (J 1:5).

<sup>119</sup> *Pubbe,nivā sanānussati,ñāna*, lit “the knowledge of the recollection of past abidings [existences].” The remainder of this is expanded into 4 sections in **Brahma,jāla S** (D 1,1.31-34/1:13-16 @ SD 25.3(76.3)) and 3 sections in **Sampasādaniya S** (D 27.15-17/3:107-112 @ SD 10.12). In both cases, each explains how the eternalist view arose. This knowledge and the foll two (ie 4-6) constitutes “the 3 knowledges” (*te,vijjā*) of the Buddha and the arhats (D 3:220, 275; A 5:211), and is a shorthand for “the 6 knowledges” (*cha-/ābhiñña*) listed here and elsewhere.

<sup>120</sup> *So dibbena cakkhunā visuddhena atikkanta,manussakena*. On the divine eye, see SD 27.5a (5.5.4.4).

many aeons of cosmic contraction, many aeons of cosmic expansion,  
 many aeons of cosmic contraction and expansion, thus:  
 ‘There I had such a name, belonged to such a clan, had such an appearance.  
 Such was my food, such my experience of joy and pain, such the end of my life.  
 Passing away from that state, I re-arose there.  
 There too I had such a name, belonged to such a clan, had such an appearance.  
 Such was my food, such my experience of joy and pain, such my life-span.  
 Passing away from that state, I re-arose here.’  
 Thus, young brahmin, he recollects his manifold past lives in their modes and details.<sup>121</sup>

### 2.32.1 [D 2,96] PARABLE OF THE TRAVELLER.

Just as if a man were to go from his home village to another village, and  
 then from that village to yet another village, and  
 then from that village back to his home village.

The thought would occur to him,

‘I went from my home village to that village over there.

There I stood in such a way, sat in such a way, talked in such a way, was silent in such a way.

From that village I went to that village over there, and

there I stood in such a way, sat in such a way, talked in such a way, was silent in such a way.

From that village I came back home’;<sup>122</sup> [D 1:82]

2.32.2 Even so, young brahmin, *with his mind thus stilled [concentrated],  
 purified, and bright, unblemished, free of defects, pliant, malleable, steady and utterly unshakable,  
 with the divine eye, purified, surpassing the human,  
 he directs and inclines it to the knowledge of the recollection of past lives.  
 he recollects his manifold past existence, that is to say,  
 one birth, two births, three births, four births, five births,  
 ten births, twenty births, thirty births, forty births, fifty births,  
 one hundred births, one thousand births, one hundred thousand births,  
 many aeons of cosmic contraction, many aeons of cosmic expansion,  
 many aeons of cosmic contraction and expansion, thus:*

*‘There I had such a name, belonged to such a clan, had such an appearance.*

*Such was my food, such my experience of joy and pain, such the end of my life.*

*Passing away from that state, I re-arose there.*

*There too I had such a name, belonged to such a clan, had such an appearance.*

*Such was my food, such my experience of joy and pain, such my life-span.*

*Passing away from that state, I re-arose here.’*

*Thus, young brahmin, he recollects his manifold past lives in their modes and details.*

This, too, is part of his wisdom.

## (5) THE KNOWLEDGE OF DEATH AND BIRTH (THE DIVINE EYE)

**2.33** [D 2,97] *With his mind thus stilled [concentrated], purified, and bright, unblemished, free of defects, pliant, [209] malleable, steady and utterly unshakable,*

<sup>121</sup> This knowledge is detailed at Vism 13.13-71/411-423.

<sup>122</sup> The 3 villages represent the “three existences” (*tīsu bhavesu*), ie, the sense world, the form world, and the formless world (DA 1:224).

he directs and inclines it to the knowledge of the passing away and re-arising of beings.<sup>123</sup>

2.33.2 He sees—by means of **the divine eye** [clairvoyance],<sup>124</sup> purified, surpassing the human—beings passing away and re-arising, and

he knows how they are inferior and superior,  
beautiful and ugly,  
fortunate and unfortunate,  
in the heavens, in the suffering states,  
faring in accordance with their karma:

‘These beings—who were endowed with bad conduct of body, speech, and mind,  
who reviled the noble ones,  
held wrong views and

undertook actions under the influence of wrong views—  
after death, with the body’s breaking up,  
had re-arisen in a plane of misery, a bad destination, a lower realm, in hell.

2.33.3 But these beings—

who were endowed with good conduct of body, speech, and mind,  
who did not revile the noble ones,

who held right views and undertook actions under the influence of right views—  
after death, with the body’s breaking up, had re-arisen in a happy destination, in heaven.’

2.33.4 Thus, young brahmin, by means of the divine eye, [D 1:83]

*he sees beings passing away and re-arising, and he knows how they are inferior and superior, beautiful and ugly, fortunate and unfortunate, in the heavens, in the suffering states, faring in accordance with their karma.*

**2.34** [D 2,98] PARABLE OF THE CITY SQUARE.<sup>125</sup>

Young brahmin, just as if there were a mansion in the central square [where 4 roads meet],  
and a man with good eyesight standing on top of it were to see people  
entering a house,

leaving it,  
wandering along the carriage-road, and  
sitting down in the central square [where four roads meet].

The thought would occur to him,

‘These people are *entering a house,*  
*leaving it,*  
*wandering along the carriage-road, and*  
*sitting down in the central square [where 4 roads meet].*<sup>126</sup>

**2.35** Even so, young brahmin, with his mind thus *stilled [concentrated],*  
*purified, and bright, unblemished, free of defects, pliant, malleable, steady and utterly unshakable,*

<sup>123</sup> *Cutūpapāta ñāṇa*, “the knowledge of the falling away and rebirth (of beings),” or “knowledge of rebirth according to karma” (*yathā,kammūpaga ñāṇa*), or “the divine eye” (*dibba,cakkhu*): see foll n.

<sup>124</sup> *Dibba,cakkhu*, clairvoyance, not to be confused with the Dharma-eye (*dhamma,cakkhu*) (see n in §104). On the relationship of this knowledge to the 62 grounds for wrong views, see **Brahma,jāla S** (D 1), SD 25.3(76.3). See prec n.

<sup>125</sup> On this parable, see also SD 2,17(8).

<sup>126</sup> On the significance of this parable in confirming canonical acceptance of the intermediate state (*antarā,-bhava*), see “**Is rebirth immediate?**” SD 2,17.8.

*he directs and inclines it to the knowledge of the passing away and re-arising of beings.*

*He sees—by means of the divine eye [clairvoyance], purified, surpassing the human—  
beings passing away and re-arising,*

*and he knows how they are inferior and superior,  
beautiful and ugly,  
fortunate and unfortunate,  
in the heavens, in the suffering states,  
faring in accordance with their karma:*

2.35.2 *‘These beings—who were endowed with bad conduct of body, speech, and mind,  
who reviled the noble ones,*

*held wrong views and*

*undertook actions under the influence of wrong views—*

*after death, with the body’s breaking up, had re-arisen in a plane of misery, a bad destination, a  
lower realm, in hell.*

2.35.3 *But these beings—who were endowed with good conduct of body, speech, and mind,  
who did not revile the noble ones,*

*who held right views and*

*undertook actions under the influence of right views—*

*after death, with the body’s breaking up, had re-arisen in a happy destination, in heaven.’*

*Thus, young brahmin, by means of the divine eye, purified, surpassing the human,*

*he sees beings passing away and re-arising, and*

*he knows how they are inferior and superior,  
beautiful and ugly,  
fortunate and unfortunate,  
in the heavens, in the suffering states,  
faring in accordance with their karma.*

This, too, is part of his wisdom.

## (6) THE KNOWLEDGE OF THE DESTRUCTION OF MENTAL INFLUXES

2.36 [D 2,99a] With his mind thus stilled [concentrated], purified, and bright, unblemished, free from defects, pliant, malleable, steady and utterly unshakable, the monk directs and inclines it to **the knowledge of the destruction of the mental influxes**.<sup>127</sup>

[D 2,99b]	He knows, as it is really is,	‘This is suffering’;
	he knows, as it really is,	‘This is the arising of suffering’;
	he knows, as it really is,	‘This is the ending of suffering’;
	he knows, as it really is,	‘This is the path to the ending of suffering’; <sup>128</sup>

<sup>127</sup> *Āsava-k,khaya,ñāṇa*. The term *āsava*, “mental influxes, or mental fluxes” (lit “inflow, outflow”) comes from *ā-savati* “flows towards” (ie either “into” or “out” towards the observer). It has been variously translated as taints (“deadly taints,” RD), corruptions, intoxicants, biases, depravity, misery, evil (influence), or simply left untranslated. The Abhidhamma lists 4 *āsava*: the influx of (1) sense-desire (*kām’āsava*), (2) (desire for eternal) existence (*bhav’āsava*), (3) wrong views (*diṭṭh’āsava*), (4) ignorance (*avijjāsava*) (D 16.2.4, Pm 1.442, 561, Dhs §§1096-1100, Vbh §937). These four are also known as “floods” (*oghā*) and “yokes” (*yogā*). The list of 3 influxes (omitting the influx of views) is probably older and is found more frequently in the Suttas (D 33.1.10(20)/3:216; M 1:55, 3:41; A 3.59, 67, 6.63). The destruction of these *āsavas* is equivalent to arhathood. See BDict under *āsava*.

<sup>128</sup> These 4 statements on suffering pose an interesting problem: they are not called “noble truths” here (nor in **Ariya Pariyesanā S**, M 26.43). Norman remarks that these four statements, which also likewise appear in **Mahā**

he knows, as it really is,	'These are mental influxes';
he knows, as it really is,	'This is the arising of influxes';
he knows, as it really is,	'This is the ending of influxes';
he knows, as it really is,	'This is the path to the ending of influxes.' <sup>129</sup>

2.36.2 [D 2,99c] His mind, thus knowing, thus seeing, is released from the influx of sensual desire, the influx of existence, the influx of ignorance.<sup>130</sup>

With release, there is the knowledge,	'Released (am I)!'
He knows that	'Birth is ended, the holy life has been lived, done is that which needs to be done. There is nothing further beyond this.' <sup>131</sup>

This, too, is part of his wisdom.

**2.37** This, young brahmin, is **the aggregate of noble wisdom that the Blessed One speaks in praise of, and rouses, convinces and establishes the people in.**

**2.38** But here, young brahmin, **there is nothing more to be done."** [2.18.6] [210]

**2.39** SUBHA'S EXULTATION (3). "Wonderful it is, master Ānanda! This aggregate of noble wisdom is **fully complete**, not incomplete. [2.1.9]

And, master Ānanda, I do not see such a fully complete aggregate of noble wisdom in the recluses and brahmins outside of this community.

For, there is truly nothing more to be done here."<sup>132</sup>

### Subha goes for refuge

**2.40** "Excellent, master Ānanda! Excellent, master Ānanda!

**2.41** Just as if, master Ānanda,  
one were to place upright what had been overturned, or  
were to reveal what was hidden, or  
were to show the way to one who was lost, or

were to hold up a lamp in the dark so that those with eyes could see forms,  
in the same way, in numerous ways, the Dharma has been declared by master Ānanda.

**2.42** I, master Ānanda, go to Blessed Gotama for refuge, to the Dharma, and to the community of monks.

May the master Ānanda remember me as a layman who has gone to him for refuge from this day forth for life."

---

**Saccaka S** (M36.42/1:249), but are not referred to as the noble truths about suffering, "and since they appear to be subordinate to the four statements about the *āsavas*, it is possible that the statements about misery are a later addition [here], which led to a parallel, but inappropriate, set of four statements being evolved about the *āsavas*, to provide a symmetry" (Norman 1990:26). For a discussion on the formulation of the noble truths, see Norman 1982:377-91 & also Schmithausen 1981:205.

<sup>129</sup> As in **Ariya Pariyesanā S** (M 26.42), SD 1. On the application of the four noble truth template to both *dukkha* and to *āsava* here, see Analayo 2003:224 n28 + SD 17.4(8.4)

<sup>130</sup> See §99a n above on *āsava-k, khaya, ñāṇa*.

<sup>131</sup> *Nāparāṃ itthatāya*: lit. "there is no more of 'thusness/here-ness,'" where *ittha* can mean either "thus" or "here." Hence, *ittha* refers to *this* samsaric state of rebirth and redeath. See SD 53.1 (3.2.2).

<sup>132</sup> *N'atthi c'ev'ettha uttarim karaṇīyan'ti*.

— evaṃ —

121107 121110 130314 130521 140512 150923 161207 170628 180906 190308 200707 210822