

## 3

## Bhaya Bherava Sutta

The Discourse on Fear and Terror | M 4

Theme: Overcoming fear during solitary practice  
Translated & annotated by Piya Tan ©2007, 20131 Sutta versions and highlights

## 1.1 PARALLEL TEXTS

**1.1.1 The Bhaya Bherava Sutta** (M 4), the “discourse on fear and terror,” relates the difficulties of a monastic (or any practitioner) living the solitary forest life or, more generally, a life of spiritual solitude by any monastic or lay person. This discourse has a Chinese parallel in the Ekôttarika Āgama.<sup>1</sup> Parts of the Bhaya Bherava Sutta have been preserved in Sanskrit fragments.<sup>2</sup> The Bhaya Bherava Sutta and its Chinese parallel recount the brahmin Jāṇussoṇi visiting the Buddha, Jāṇussoṇi speaks of the Buddha’s inspirational example for his followers and the difficulties of living in solitary seclusion.<sup>3</sup>

**1.1.2** According to the Pali version, the brahmin first speaks of the Buddha’s role as being “the first and foremost” [§2.2), that is, the leader, and then points to the difficulties of a solitary forest life. The Pali account presents these two remarks as if they are two separate ideas that Jāṇussoṇi has in mind.

In the Chinese version, however, the brahmin first speaks of the difficulty of the solitary secluded forest life and then speaks of the Buddha’s role as a guide and inspiration for his followers. The Ekottarika Āgama discourse, moreover, explains that it is precisely due to seeing the Buddha that his disciples are moved with a strong sense of urgency to live solitary and secluded lives on mountains and in caves.<sup>4</sup>

Either way—whether the solitary forest life or the Buddha’s example is mentioned first—the Sutta goes on to show in some detail the difficulties of the former. As such, it is clear that this is the Sutta theme, and a vital training method that brings us to awakening in due course. The fact that the Buddha serves as an inspiration is secondary to this vital fact. Although it makes little difference which one is

<sup>1</sup> The parallel is EĀ 31.1/T2.665b-667a, parts of which have been tr by Bareau 1963:37-39, 68; for a full tr, see Analayo 2011b. Both M 4 and EĀ 31.1 locate the discourse in Jeta’s forest outside Sāvattihī. The summary verse at T2.673c11 refers to EĀ 31.1 as “higher,” 增上 *zēng shàng*, perhaps an abbreviation of 增上之心 *zēng shàng zhī xīn*, the “higher mind,” which is found in EĀ 31.1/T2.666b21. The whole EĀ chapter is called the “chapter on the higher,” 增上品 *zēng shàng pǐn*, clearly following the title of its first discourse, EĀ 31.1). (Analayo’s fn)

<sup>2</sup> The Skt fragments are SHT I 164c+g (p. 93, identified in Schlingloff 1967: 421), SHT IV 32 folios 33-41 (pp128-134), SHT IV 165 folios 15-16 (pp190-191, see also SHT VII p240), SHT IV 500 folio 4 (pp221-222), and SHT IX 2401 (p195). SHT IV 32 folio 33 agrees with M 4 on the discourse location. SHT IV 500 folio 4 has a few words paralleling the brahmin’s first question at M 1:16,20; SHT IV 32 folios 34-36 correspond to the recurring ref to dwelling in secluded places in the forest, found, eg, at M 1:17,12; SHT IV 32 folio 37 and 38, SHT IV 165 folio 15, and SHT IX 2401 describe the Buddha attaining the first and the fourth dhyana, as well as turning the mind to recollection of past lives, paralleling M 1:21,34 and M 1:22,10. SHT IV 32 folio 41 corresponds to the concluding part of M 4/1:23,-34 and M 1:24,8. A ref to the present discourse as the (*bhaya*)[*bh*]airavaparyāye can be found in SHT I 36A2 (p27) and in SHT IV 36V2 (p259). Hartmann 2004b:126 notes another parallel among the newly discovered Dīrgha Āgama Skt fragments. (Analayo’s fn)

<sup>3</sup> M 4/1:16,20 and EĀ 31.1/T2.665b19. The difficulties of solitary forest life are highlighted in (**Dasaka**) **Upāli S** (A 10.99/5:202.4), SD 30.9.

<sup>4</sup> EĀ 31.1/T2.665c1 speaks of the disciples experiencing “embarrassment” or “shame,” 慚愧 *cánkuì*, on seeing the Buddha, which in the present context seems to convey a sense of “urgency,” *saṃvega*.

mentioned, it would be more natural, as such, to mention what is secondary leading to the primary, that is, to mention the Buddha's personal example first, as the Pali Sutta does.

**1.1.3** The Bhaya Bherava Sutta is an important text exhorting monastics to lead secluded lives for the purpose of dhyana meditation. Its significance is highlighted by its being quoted by the Visuddhi,magga and the Sutta Nipātā commentary (Vism 202; SnA 206). As we have noted, it is also found in a Chinese parallel and in a few Sanskrit fragments.

## 1.2 THE 5 MENTAL HINDRANCES

Another significant difference between the Pali and the Chinese versions is that while the Pali includes a list of the 5 mental hindrances at the head of its list of 16 causes of fear and terror [§§4-19], the Chinese version omits it. However, contextually, it makes good sense to list the hindrances as the discourse, in both versions, then turns to the attainment of the 4 dhyanas.

<b>M 4 [§§4-19]</b>		<b>EA 31.1</b>	
(1) covetous	}	(omitted)	
(2) ill will			
(3) sloth-and-torpor			
(4) restlessness			
(5) doubting			
(6) self-praise and disparaging others		毀彼自譽	
(7) fearful		huiǐ zìyù	disparaging others and self-praise
(8) desirous of gains and honour		畏懼 wèijù	fear
(9) lazy		求於利養	
(10) lacking mindfulness		qiúyúliyǎng	seeking for material benefits
(11) not concentrated		懈怠 xièdài	lazy
(12) lacking wisdom		忘失 wàngshī	forgetful
		意亂不定	
		yìluàn bùdìng	not concentrated
		愚癡 yú chī	ignorant

**Table 1.** The causes of fear and terror in M 4 and EA 31.1

## 1.3 THE BUDDHA AND FOREST SECLUSION

**1.3.1** The Bhaya Bherava Sutta is on the Buddha's exhortation to monastics to practise and preserve the solitary seclusion of the forest life. The Buddha begins by relating his own experience of such a secluded forest life a bodhisattva seeking awakening. He faces his own fears and terrors by remaining in the same posture until he has overcome that fear. In other words, he stands up to his own mental weaknesses. Such practices are clearly a solitary meditation, done during holy days of the lunar month. [§20]

**1.3.2** In other words, here the Buddha is *not* merely speaking of a monastic community leading the forest life, which is, of course, beneficial in its own way. In early Buddhism, all monastic communities were set up away from inhabited or urban areas, so that the residents were not distracted by noise and

worldliness. Indeed, the Buddha is always recorded as living in such secluded lodging, visiting the “built-up” areas or the dwellings of unordained only to accept almsfood and to give Dharma instructions.

**1.3.3** The bottom line here is that a monastic should not only live a forest monastic life, but should periodically, if not regularly, practise solitary meditation in places away from the madding crowd. Such a practice expedites the monastic’s progress on the path to awakening by way of more effectively overcoming the mental hindrances.

## 2 Jāṇussoṇi

### 2.1 HIS NAME AND CLASS

**2.1.1 Jāṇussoṇi in the Commentaries.** The suttas do not give any details about Jāṇussoṇi’s name. The commentary to the Bhaya Bherava Sutta and the Aṅguttara commentary only say that the name **Jāṇussoṇi** was not a name given by his parents (we do not know his personal name). It is a title he received on account of his appointment to the office of royal chaplain or purohit (*purohita*), given to him by the king. Hence, he is called *Jāṇussoṇi*.<sup>5</sup>

The Sutta Nipāta commentary says that he received the title on account of his appointment as purohita,<sup>6</sup> and adds that, like Pokkhāra,sāti, he, too, was a fortune-teller (*nemittika*,<sup>7</sup> id). The Aṅguttara commentary says that, alternatively, it could be his family name (id). The Saṃyutta commentary says that he was a great purohita whose wealth was 80 crores (*asīti,koṭi*) and the name was a title following this appointment.<sup>8</sup>

**2.1.2 Sanskrit.** The term *jāṇussoṇi* or *jāṇussoṇi* is rather curious. If we resolve it as *jānu*, “knee” + *soṇi*, “the hips or buttocks” (Skt *śroni*, “the hips and loins, buttocks”). However, the Sanskrit *śroni* also means “the thighs or sides of the *vedi* or any square” (SED), but this seems to be a post-Buddha meaning.

The *vedi* or sacrificial altar shaped like two triangles joined together at one of their corners, so that it seems to have a narrow waist of a woman. By some stretch of imagination, it is possible that Jāṇussoṇi probably refers (playfully perhaps) to the parts or shape of such an altar.

**2.1.3 Brāhmaṇa.** Jāṇussoṇi was a brahmin (for only brahmins were appointed purohites). The Sutta commentary, along with a number of other commentaries, attributed to Buddhaghosa, explains the term **brāhmin** as follows:

He gives sound to the Brahman, therefore he is a brahmin, meaning that he recites the Mantras [the Vedas]. This is only an etymology of the word for those who are born brahmins. But the noble ones say that a brahmin is one who has discarded bad.

*Brahmaṃ aṇatīti brāhmaṇo, mante sajjhāyatīti attho. Idam eva hi jāti,brāhmaṇānaṃ nirutti,vacanāṃ. Ariyā pana bāhita,pāpattā brāhmaṇāti vuccanti.* (MA 1:109,23)<sup>9</sup>

<sup>5</sup> *Jāṇussoṇīti n’etaṃ tassa mātā,pitūhi kata,nāmaṃ, apica kho ṭhānantara,paṭilābha,laddhaṃ. Jāṇussoṇi-ṭ,ṭhānaṃ kira nām’etaṃ purohita-ṭ,ṭhānaṃ, taṃ tassa raññā dinnam, tasmā jāṇussoṇīti vuccati* (MA 1:109). *Jāṇussoṇīti jāṇussoṇi,ṭhān’antaraṃ kira nām’ekaṃ ṭhān’antaraṃ, taṃ yena kulena laddhaṃ, taṃ vuccati* (AA 2:115).

<sup>6</sup> *Tena kira jāṇussoṇi,nāmakam purohita-ṭ,ṭhānaṃ laddhaṃ, so ten’eva paññāyi* (SnA 463)..

<sup>7</sup> *Nemittaka* or *nemittika*, from *nimitta*, “sign(s)”; Skt *naimittika*, lit “a sign-reader,” D 1.8 :: DA I.91, Vism 210; A 3:111; J 4:124; Miln 19, 229; DhA 2:241.

<sup>8</sup> *Jāṇussoṇīti ṭhān,antara,vasena evaṃ,laddha,nāmo asīti,koṭi,vibhavo mahā,purohito* (SA 2:75).

<sup>9</sup> Also = VA 1:111 = DA 1:244,10 = MA 1:109,23 = SA 1:241,10 = UA 58,13, 377,29; cf MA 3:404,18 *brahmaṃ aneti* = SnA 472,21.

**Dhammapāla** gives this explanation:

He gives sound to the Brahman, therefore he is a brahmin: this is the etymology for those born as brahmins. For the noble ones, however, a brahmin is one who has discarded bad. For it is said that “Because he has discarded bad, he is a brahmin (*brāhmaṇa*); because he is of harmonious conduct, he is called recluse (*samaṇa*)” (Dh 388ab).

*Brahmaṃ aṇatīti brāhmaṇōti hi jāti,brāhmaṇānaṃ nibbacanaṃ.*<sup>10</sup> *Ariyā pana bāhita,pāpatāya brāhmaṇā. Vuttañ hetarṃ “bāhita,pāpo’ti brāhmaṇo, sama,cariyā samaṇōti vuccatīti.* (Dh 388) (UA 58,13, 377,29)

**The Sadda,nīti’s** definition of a brahmin reflects all the above explanations but gives its own, too:

“Therein, by *brāhmaṇa* is meant a brahmin because he gives sound to the Brahman, meaning that he recites the Mantras [the Vedas]. But Akkhara,cintaka (the grammarian) says that “a brahmin is an offspring of Brahmā.” For the noble ones, however, as brahmin is one who has discarded bad.<sup>11</sup> (Sadd:Be 59)

From such etymologies, we can see a tension between the way the brahmins see themselves as an elite class, descended directly from God or Brahma himself, claiming a privileged position in ancient society, and the Buddhist rejection of such unrealistic and exploitative ideology. In its place, the Buddhist notion of a brahmin is one who is pure by every way, in thought, word and deed. Hence, any arhat is a brahmin. The verses of the Brāhmaṇa Vagga of the Dhammapada reflect this idea (Dh 383-423).

## 2.2 JĀṄUSSOṆI’S WEALTH

Jāṅussoṇi is a very wealthy (*mahā,sāla*, “of great halls”) brahmin, ranking with eminent brahmins such as Cankī, Tārukkha, Pokkharasāti and Todeyya (Sn p115). The suttas present him as living in Icchānangalā<sup>12</sup> (M 2:196) and at Manasākata (D 1:235). At Icchānangalā, he evidently attends the gatherings of brahmin leaders.

He had a white chariot with silver fittings and white trappings drawn by four pure white mares. He would drive about in this, wearing white garments, turban-cloths and sandals and fanned by a white fan. The reins, the goads and the canopy were also of white. His chariot was considered the finest in all Sāvattī.<sup>13</sup>

## 2.3 HIS FAITH IN THE BUDDHA

Jāṅussoṇi is a great admirer of the Buddha, despite which, he seems to have kept to his brahminical life-style, without attaining any sainthood. He seems to have been in the habit of speaking with well known teachers of other schools and hearing their opinions of the Buddha, either for the purpose of comparing his own faith in him or of discovering their views.

Two such conversations are well known—one with Piloṭika (M 27/1:175) and the other with Subha Todeyya,putta (M 99/2:209):

<sup>10</sup> *Nibbacana* (DPL: nibbacana<sup>2</sup>), Skt *nirvacana*, “interpretation, explanation, etymology” (SED).

<sup>11</sup> *Tattha brāhmaṇo’ti brahmaṃ aṇatīti brāhmaṇo, mante sajjhāyatīti attho. Akkhara,cintakā pana “brahmuno apaccarṃ brāhmaṇo’ti vadanti. Ariyā pana bāhita,pāpattā brāhmaṇo’ti.* (Sadd:Be 59)

<sup>12</sup> **Vāsetṭha S** (M 98,2 = Sn p115), SD 37.1.

<sup>13</sup> M 27,2.2/1:175 (SD 40a.5); M 99,30/2:208 (SD 38.6); S 45.4/5:4 f (SD 65.15) (where his white vehicle is the theme).

	<u>Jāṇussoṇi meets</u>	<u>SD ref</u>	
<b>Cūḷa Hatthi, padôpama Sutta</b>	The wanderer Piloṭika	M 27	40a.5
<b>(Brahma, vihāra) Subha Sutta</b>	The brahmin youth Subha	M 99	38.6

## 2.4 JĀṆUSSOṆI'S REFUGE-GOING

**2.4.1** As **Jāṇussoṇi** lives in Sāvattihī (DA 2:399), he is able to meet the Buddha regularly and often holds interesting and important discussions with him in Anātha, piṇḍika's monastery-park. At the end of the Bhaya Bherava Sutta, he is recorded as going to the Buddha for refuge [§35.2]. In fact, in all the suttas recounting his meetings with the Buddha, he would, without fail, go for refuge in the 3 jewels at the end, as seen in the following 12 suttas:

	<u>Sutta theme</u>		<u>SD references</u>
<b>Bhaya Bherava Sutta</b>	Overcoming fear during solitary practice	M 4	44.3
<b>Cūḷa Hatthi, padôpana Sutta</b>	The training of a true disciple	M 27	40a.5(1.3.8)
<b>(Sabba) Jāṇussoṇi Sutta</b>	Eternalism and annihilationism	S 12.47	68.6
<b>(Ariya, magga) Brāhmaṇa Sutta</b>	True meaning of "vehicle"	S 45.4	65.15
<b>(Kamma) Jāṇussoṇi Sutta</b>	Deliberate actions and their results	A 2.2.7	87.9
<b>(Jāṇussoṇi) Nibbāna Sutta</b>	Nirvana as a personal experience	A 3.55	50.6
<b>(Te, vijja) Jāṇussoṇi Sutta</b>	The "three-knowledge" brahmins	A 3.59	80.16
<b>(Jāṇussoṇi) Abhaya Sutta</b>	Overcoming the fear of death	A 4.184	14.8
<b>(Jāṇussoṇi) Khattiya Sutta</b>	The nature of the spiritual quest	A 6.52	100.3
<b>Methuna Sutta</b>	The 7 bonds of sexuality	A 7.50	21.9
<b>Paccorohaṇi Sutta 1</b>	How Buddhists observe <i>paccorohaṇī</i>	A 10.119 <sup>14</sup>	68.10
<b>(Jāṇussoṇi) Paccorohaṇi Sutta 1</b>	(Same as preceding)	A 10.167	= 68.10
<b>(Saddha) Jāṇussoṇi Sutta</b>	Who can benefit from merits?	A 10.177	2.6a

**2.4.2** The brahmin Jāṇussoṇi's declaration of faith is an example of **an individual refuge-going**, where he exults in the Buddha, going for refuge at least 12 times.<sup>15</sup> However, this is only a ritual refuge-going, a sort of public declaration of respect and faith in the Buddha, since Jāṇussoṇi does not attain any spiritual state. Notice, too, that he addresses the Buddha by name, as "master Gotama" (*bhavantaṃ gotamaṃ*).<sup>16</sup>

**2.4.3** Japanese academic, **Ryūtarō Tsuchida**, comments that such recurrences of refuge-going by a brahmin like Jāṇussoṇi "warns us against using the canonical narratives as ... historical sources without due critical considerations" (1991:77). It's difficult to see any useful connection between multiple refuge-going and historicity, especially when we have not really understood the significance of Jāṇussoṇi's multiple refuge-going.<sup>17</sup>

Scholars, as a rule, try not to make any statement of faith or even of spiritual experience, perhaps from fear of being regarded as being irrelevant or inauthentic academics—or simply, of being "unprofessional," a euphemism for fear of being ostracized by other academics or, worse, of losing his job. How-

<sup>14</sup> Same as A 10.67 (SD 68.10).

<sup>15</sup> Further, in **(Brahma, vihāra) Subha S** (M 99,31), SD 38.6, he publicly exults in the Buddha.

<sup>16</sup> In Skt sources, a meeting between Jāṇussoṇi and the Buddha is recorded in SHT V 1343R3-6 (p232): for another meeting of the two, see Skilling 2012; On refuge-going, see **(Majjhima) Jīvaka S** (M 55), SD 43.4 esp (4.2.3.2); for an academic view, see eg Carter 1979.

<sup>17</sup> On the significance of Jāṇussoṇi's taking refuge a total of at least 12 times, see SD 44.3 (2.4).

ever, where academics are insightful, courageous and truthful, they can contribute significantly to our wisdom well beyond academia and themselves.

There is some truth in *not* reading any text, sacred or not, merely at the word level. If we only look at trees from afar, we only see a forest; if we calmly sit in its shade, we feel a profound cool and calm, that move us to enjoy the beauty around us and taste the clear silence within. The Buddha has done just that under the Bodhi tree.

The Buddhist texts are not only sacred literature but they are also instructions in spiritual training, especially in personal development and meditation. Hence, it is useful to understand such apparent exuberance (multiple refuge-going) in their proper context. If we care to look deeper, we would discover some surprising truths that scholarly reserves or surmises might miss. Very often, this is the spirit of the text.

### 3 Key words

#### **3.1 BHAYA,BHERAVA**

##### **3.1.0 Commentary**

**3.1.0.1** The key word in the title, *bhaya,bherava*, is clearly a dvandva, a copulative or twin compound, meaning that it should be rendered as “fear *and* terror.” This is confirmed by the Commentary, which says:

“*Bhaya,bherava* is ‘fear’ (*bhaya*) and ‘terror’ (*bherava*). This is a name for the mental tremor on account of the fear arising from a mental object. Here, it should be understood that while fear is attended by what is unwholesome based on the blameworthy (or faults), terror (arises) on account of being mentally insecure.”<sup>18</sup> (MA 1:113 f)

**3.1.0.2** The Commentary explains that on account of being covetous or wildly lustful, a forest-dweller brings upon himself fear and terror, thus:

There are uncertain mental objects. Of these uncertain mental objects for those dwelling in the forests, what appears in the day become the bases for fear and terror in the night. Their minds, on account of being heedless, tremble and quiver—seeing a rope or a creeper, they think it is a snake, seeing a tree-trunk (or stump), they think it is a yaksha; seeing high ground or a hillock, they think it is an elephant. It is as if they are facing some calamity or misfortune such as snakes and so on.<sup>19</sup> (MA 1:115)

This explanation applies to the rest (*sesaṃ tādīsaṃ eva*) of the forest-dweller’s unwholesome conduct.

<sup>18</sup> *Bhaya,bheravan’ti bhayañ ca bheravañ ca. Citt’utrāsassa ca bhayānak’ārammaṇassa c’etaṃ adhivacaṇaṃ. Tattha bhayaṃ sāvajjaṭṭhena akusalaṃ, bheravaṃ akkhem’aṭṭhenāti veditabbaṃ.* (MA 1:113 f)

<sup>19</sup> *Te avavatthit’ārammaṇā honti, tesāṃ avavatthit,ārammaṇānaṃ araññe viharantānaṃ divā diṭṭhaṃ rattim bhaya,bheravaṃ hutvā upaṭṭhāti. Te ākula,cittā appamattakena pi tasanti vittasanti, rajjuṃ vā lataṃ vā disvā sappa,saññino honti, khāṇuṃ disvā yakkha,saññino, thalaṃ vā pabbataṃ vā disvā hatthi,saññino sapp’ādīhi anaya,vyasanaṃ āpādītā viya hontīti.* (MA 1:115)

### 3.1.1 Bhaya

**3.1.1.1** *Bhaya* (nt) [from √BHĪ, to fear (cf Vedic *bhaya*, P *bhāyati*] “fear, fright, dread, terror, danger” as in “the fear [danger] of birth and death” (*jāti, maraṇa*~, A 2:15).<sup>20</sup> There are long lists of things causing “great fear” (*maha-b, bhaya, mahā, bhaya*), such as one of 16 (that is, 4×4) at **the Attā’nuvāda Sutta** (A 4.121/2:121 f), the same in essence, but in different order in **the Cūla Niddesa** (Nc 470) and **the Sammo-ha, vinodanī** (VbhA 502); one of 16 (with remark *ādi*, “and so on”) **the Visuddhi, magga** (Vism 645), and one of the 17 listed in **the Milinda, pañha** (Miln 196).

**3.1.1.2** Shorter combinations can be found in **the Sāriputta Sutta** of the Aṭṭhaka, vagga (Sn 964) as a set of 5 fears or dangers, viz, “of mosquitoes, flying insects (that fall upon one), reptiles, human contact, quadrupeds” (*ḍaṁsā, adhipātā, sirīmsapā, manussa, phassā, catu-p, pādā*);<sup>21</sup> **the Vibhaṅga**: a set of 3, viz, the fear “of birth, decay, death,” *jāti*~, *jarā*~, *maraṇa*~ (Vbh 367); a set of 4, viz the fear “of birth, decay, disease, death,” *jāti*~, *jarā*~, *vyādhi*~, *maraṇa*~ (Vbh 376); and a set of 5, viz, the fear “of livelihood, ill-fame, nervousness before an assembly (stage-fright), death, suffering states” (*ājīvika*~, *asī-loka*~, *parisa, sārājja*~, *maraṇa*~, *duggati*~ (Vbh 379,4-5, explained at VbhA 505 f). **The Cūla Niddesa** gives 2 kinds of fears, viz, “of the here and now, and of the hereafter” (*diṭṭha, dhammika + samparāyika*~) (Nc 402).

**3.1.1.3** The “absence of fear (or danger)” is **abhaya** (also as a suffix), also meaning “safety,” and is mentioned in **the Vinaya**.<sup>22</sup>

**Bhaya** also appears in compounds, such as:

- ~*ñāṇa*, “knowledge of what is to be feared (or of dangers),” in the Abhidhammattha, saṅgaha, “As the meditator contemplates the dissolution of formations in all three periods of time, he recognizes that all such dissolving things in all realms of existence are necessarily fearful (that is, fraught with danger);”<sup>23</sup>
- ~*dassāvī*, “seeing or mindful of an object of fear (or danger); Vbh 244, 247 and passim;
- ~*dassī* = ~*dassavī*, Dh 31, 317.

**3.1.1.4** From all this, we can safely deduce that *bhaya* not only means “fear” (as a personal emotion), but also “danger” or a perception of danger (an external reality, which is yet to encroach upon us). Such fear arises from recalling our own unwholesome deeds or unskillful perceptions of our deeds, “terror” is the mental insecurity or emotional inability to cope with what is seen as fearful or with real dangers before us. In other words, this is a psychological reactivity to our own perception of what is unwholesome in our thinking, doing and speech. [3.1.0]

### 3.1.2 Bherava

**3.1.2.1** *Bherava* (n) [adj *bhīru*, from √BHĪ, to fear [3.1.1.1]; cf Epic Skt *bhairava*] “terror.” It is often combined with *bhaya*, as **bhaya, bherava**, “fear and terror.”<sup>24</sup> It is also found in a number of important compounds, such as:

<sup>20</sup> Also: D 3:148, 182; Dh 39, 123, 212 f, 283; Nm 371, 409; Pug 56; Vism 512; KhpA 108; SnA 155; DhA 3:23.

<sup>21</sup> On this and foll, see Sn:N 390 n964.

<sup>22</sup> V 1:75 (*abhayūvara* for *abhaya, vara*?), see CPD: *uvara*; Dh 317; J 1:150; DhA 3:491.

<sup>23</sup> Abhs:BRS 353 (Guide to §33): see Abhs:Be 63; Abhs:SR 66.

<sup>24</sup> M 4/1:17; A 4:291, 5:132; Tha 367, 1059.

*pahīna, bhaya.bherava*, “having abandoned fear and terror (S 3:83); *bherāva*, “a cry of terror” (Miln 254); (adj) “fearful, terrible, frightful.”<sup>25</sup> *bahu*, “very terrible” (A 3:52); “stricken with terror” (J 6:587).

**3.1.2.2** From these examples, we can see that *bherava* is usually the actual experience of object or course of fear or danger itself. While “fear” (*bhaya*) arises from recalling our own unwholesome deeds or unskillful perceptions of our deeds, “terror” is the mental insecurity or emotional inability to cope with what is seen as fearful or with real dangers before us. This is a negative emotional reactivity based on worry and guilt-feeling over past deeds. [3.1.0]

**3.1.2.3 BHERAVA AND BHAIRAVA.** There seems to be an interesting evolution of *bherava* from being a mere emotion of terror into an allegory and then a holy demon in its own right in Tantric Buddhism. The Buddha himself, as recorded in the early suttas, uses the word *bherava* in its “normal” meaning of “terror,” a negative emotion felt by those with defilements when they try to take up the solitary forest life without proper guidance and preparations. This is a personal feeling of intense fear arising from one’s own moral and emotional state.

**3.1.2.4** In due course, Buddhist narratives (such as accounts of Māra’s assault on the Bodhisattva just before his awakening) begin to present Māra as being the antithesis to the Buddha. Early texts such as **the Padhāna Sutta** (Sn 3.2) presents *bherava* or terror as a psychological state, a mental event in the Buddha’s mind, or a narrative construct that the Buddha uses to relate the nature of his final struggle.<sup>26</sup>

As the Māra narratives evolved, he is presented as the leader of hordes of demons and various manifestations of bad. This is the way Māra is famously depicted as attempting to assault the Bodhisattva as he sits in meditation under the bodhi tree just before his awakening (J 1:71-74).<sup>27</sup> It is as if, in our own times, as computer graphics and special effects (SPFX, SFX or FX) improved, we produce more realistic and interesting depictions of horror and battle scenes.

Māra’s assault on the Bodhisattva under the bodhi tree serves as a metaphor for the “final battle” of sorts we all have to face when we are on the threshold of awakening. On a simpler level, it represents a personal challenge we must face when we are really trying to do good, or even something right. The good seem to suffer because they are trying to break away from bad (or evil), like a new shoot struggling to rise from a dead stump.<sup>28</sup>

**3.1.2.5** In commentarial times, Buddhist narratives shrewdly incorporated popular gods, demons and heroes (many of which themselves had their roots in Buddhist narratives). Dhamma,pāla (who lived in south India just after Buddhaghosa) refers to Bherava as a demon in his Udāna commentary (UA 68). In his Peta,vatthu commentary, he refers to “a black dog, the size of a young elephant, in Bherava-form,” followed by graphic details.<sup>29</sup>

Here we see Dhamma,pāla making use, even buddhicizing the Saivite deity, Bherava, well known by his times. In fact, Bherava is a popular deity almost throughout India, and in Nepal, he became her national deity. From the Saivites, Tantric Buddhism adopted Bherava as one of its numerous deities.

<sup>25</sup> Tha 189; Sn 959, 965, 984; Nm 370, 467; J 6:520; Dpv 17, 100.

<sup>26</sup> Sn 3.2/425-449 (SD 10.2).

<sup>27</sup> In Dhamma,pāla’s account, he speaks of Māra making terrifying visible projections (*bheravaṃ rūp’ārammaṇaṃ*) (UA 325), which might resemble the Saivite Bhairava in appearance: see below here.

<sup>28</sup> For details, see **Māra**, SD 61.8.

<sup>29</sup> *Eko kāḷa, sunakho bherava, rūpo* (PvA 152)



**3.1.2.6** Thus, we see what is originally a mental experience mentioned by the Sutta, become a metaphor of fear and bad in narratives, and eventually become an avatar of terror in the religious imagination of the masses. This popular vision was re-adopted by later Buddhists to reach out to the masses on their own terms. In time, however, the Buddhists themselves began to worship or revere such ideas as deities and hypostases of mental events. The point remains that we must face our own demons—they are not out there—but right here within us.

## 4 The forest-dweller

**4.1** The Pali words for “forest” are as follows:

<u>Pali</u>	<u>meaning</u>	<u>occurrences (sample)</u>
<i>arañña</i> (Skt <i>aranya</i> )	wilderness, forest, jungle	V 1:92; D 1:71; M 1:117; Dh 98
<i>aṭavi</i> or <i>aṭavī</i>	forest	J 1:271; DhA 1:13
<i>kānana</i>	a large woods	Sn 1134; Tha 350
<i>kubbanaka</i>	a small woods	Sn 1134
<i>vana</i>	wild or cultivated park	D 2:250; M 1:175; A 1:35
<i>vana,saṅḍa</i>	wild or dense jungle	D 1:87; S 3:109; A 3:30
<i>saṅḍa</i>	grove, usually as <i>vana,saṅḍa</i>	V 1:23; S 3:108; J 1:134

According to **the Vinaya**, “Other than the village and its precincts, all else is forest” (V 3:46). According to **the Abhidhamma method**, it is defined as follows: “Having gone out beyond the boundary post, all (the rest) is forest” (Vbh 251; Pm 1:176). According to the sutta method, however, a “forest” is “outside of 500 bow-lengths (*dhanu*) (from an inhabited area).”<sup>30</sup> Buddha,ghosa explains that this distance should be measured from a strung instructor’s bow from the gate-post of a walled village, or from the range of the first stone’s throw from an unwalled one, up to the monastery wall<sup>31</sup> (Vism 2.49).

The purpose of such an arrangement is obvious enough. The forest monastery should not be too near to an inhabited area so that noise and activities of the world would disturb it. It should not be too far away, so that it is convenient for the monastics to be able to go to the village to collect almsfood.

**4.2** The Bhaya Bherava Sutta centres around **the forest-dweller** (*araññaka*,<sup>32</sup> *āraññaka*,<sup>33</sup> *āraññika*;<sup>34</sup> BHS *āraṇyaka*). Technically, it refers to one who undertakes of the 13 ascetic practices, that of habitually dwelling in the forest.<sup>35</sup> The Buddha declares Revata Khadira,vaniya as being the foremost of monks who are forest-dwellers (A 1:24).

**4.3** It is the sixth of the 7 factors that prevent the spiritual decline of the monks (*satta aparihāniya dhamma*): “Bhikshus, so long as the monks love to dwell in the forest,<sup>36</sup> then, bhikshus, growth for the

<sup>30</sup> V 4:183 = 3:263; VA 731. According to Monier-Williams, a *dhanu* is 4 *hasta* or cubits, or 1/2000 *gavyūti* (SED). A *hasta* (P *hattha*) is the length of the forearm (from the middle-finger-tip to the elbow).

<sup>31</sup> *Taṃ aropitena ācariya,dhanunā parikkhittassa gāmassa inda,khīlato minitvā vavatthapetabbaṃ* (V 2.49/72).

<sup>32</sup> M 1:469, 3:89; S 2:187, 202, 208 f, 281; A 3:343, 391, 4:291, 344, 435, 5:10.

<sup>33</sup> V 1:92, 2:32, 197, 217, 265; M 1:214; A 3:100 f, 219, 4:21, 5:66; J 3:174; Miln 342; DhA 2:94.

<sup>34</sup> V 3:15; A 1:24; Pug 69; Vism 61. 71 (def); Miln 341.

<sup>35</sup> A 3:219, 220; Pug 69; Miln 359; Vism 48. On **the 13 ascetic practices** (*dhutaṅga*), see **Bakkula S** (M 124) & SD 3.15 (2).

<sup>36</sup> *Āraññakesu sen’āsanesu sāpekhā*, lit “one who has a fondness for the dwellings in the forest.”

monks is to be expected, not their decline.”<sup>37</sup> However, in the later years of the Buddha’s ministry, or certainly in the early after-centuries, many monks gave up the forest life to live in established monasteries.

**4.4 The Ovāda Sutta 3** (S 16.8) records the Buddha as expressing his concern that in time the monks would forsake the forest life:

Formerly, Kassapa, there were elders of the order who were forest dwellers, almsfood eaters, rag-robe wearers, triple-robe users, with few wishes, content, lovers of solitude, aloof (from the world), exertive, and energetic—and they spoke in praise of these qualities.

Then, when such a monk visited a monastery, he was warmly welcomed and honoured as being dedicated to the practice of the Dharma. Then the newly ordained monks would also strive to emulate him in his way of life, and as such would lead to their welfare and happiness for a long time.

But now, Kassapa, the elders are no longer forest dwellers, nor almsfood eaters, nor rag-robe wearers, nor triple-robe users, nor are they with few wishes, nor are they content, nor do they love solitude, nor are they aloof from society, nor are they exertive or energetic—nor do they speak in praise of these qualities.

Now, it is the monk who is well known and famous, one who gains robes, almsfood, lodgings and medical requisites, that the elder monks invite to a seat, saying, “Come, bhikshu. What is this monk’s name? This is an excellent monk. This monk is keen on the company of his brothers in the holy life. Come, bhikshu, here’s a seat, sit down.” Then the newly ordained monks will also strive to emulate him, and that leads to their harm and suffering for a long time.

Kassapa, one would be speaking rightly to say, “Those leading the holy life are ruined by the ruin of those who lead the holy life. Those leading the holy life are defeated by the defeat of those who lead the holy life.” (S 6.18/2:208-210), SD 88.5

**4.5** Forest-dwelling in itself is not helpful for spiritual development. People could resort to the forest life for the wrong reasons or practising it wrongly. **The Araññaka Sutta** lists 5 kinds of forest-dwellers:

- (1) one is a forest-dweller out of foolishness or confusion;
- (2) one is a forest-dweller who has bad desires and habitually lustful;
- (3) one is a forest-dweller on account of being mentally unhinged;
- (4) one is a forest-dweller at the thought, “It is praised by the Buddha and the Buddha’s disciples”;
- (5) one is a forest-dweller on account of few wishes, of contentment, of strict austerity, of (love for) solitude, for only its own sake<sup>38</sup> (*idam atthitam yeva nissāya*). (A 5.181/3:219; Pug 69; V 5:131)

One who is a forest-dweller “out of foolishness or confusion” does so knowing neither its undertaking nor its benefits” (*n’eva samādānam jānāti na ānisaṃsam*). In the second case, one is a forest-dweller for the sake of gaining material benefits of the 4 supports (almsfood, robes, shelter, and medical supplies), and to attract false honour and respect from others, so that his desires increase. In the third case, one does so on account of one’s mental incompetence or emotional trouble. In the fourth case, one takes up the forest life purely out of faith, and as such one may or may not fully benefit from such a practice.

The fifth kind of forest-dweller takes up forest-dwelling with the right state of mind, right motive and wise understanding. He lives the forest life for the sake of its goodness. He practises with this goal in

<sup>37</sup> D 16,1.6b/2:76 f = (**Aparihāniya**) **Bhikkhu S** (A 7.23/4:21), SD 9. Cf (**Parihāniya**) **Sekha S** (A 4.26/4:24 f).

<sup>38</sup> On this tr, see CPD: sv <sup>1</sup>idam. Most translators seem to fail to understand this phrase.

mind, desirous of this state, just for itself. He is fully committed to this practice, without any other, without any worldliness.<sup>39</sup> In other words, he keeps to the Sutta's advice on forest-dwelling, a practice that leads to awakening itself.

#### 4.6 THE BUDDHA'S RESORTING TO SECLUDED FOREST LODGINGS

**4.6.1** The **Bhaya Bherava Sutta** has two key teachings. The first is that if we are of immoral conduct or have strong defilements, we need to deal with them first before taking up the solitary forest life; otherwise, we would be troubled by fear and terror [§§4-19]. The second key teaching is on **the Buddha's reasons for resorting to a secluded lodging in the forest or jungle** [§34.2].

The whole passage recurs in the same context at **(Kassapa) Jīṇṇa Sutta** (S 16.5), where Mahā Kassapa tells the Buddha the same two reasons for living the forest life.<sup>40</sup>

This second teaching has its own sutta in the Aṅguttara Nikāya:

### SD 44.3(4.6)

## Arañña Vana,pattha Sutta

The Discourse on the Forest and Jungle | A 2.3.9 [A:B 2.30]

A 2.1.3.10 = Aṅguttara Nikāya 2, Duka Nipāta 1, Paṭhama Paṇṇāsaka 3, Bāla Vagga 10

Theme: Why the Buddha resorts to the solitary forest life

*Dvāhaṃ bhikkhave attha, vase sampassamāno  
arañña, vana, patthāni pantāni senāsanāni paṭisevāmi.  
Katame dve?*

**Attano ca diṭṭha, dhamma, sukha, vihāraṃ sampas-  
samāno pacchimañ ca janataṃ anukampamāno.**

*Ime kho ahaṃ bhikkhave dve attha, vase sampassa-  
māno arañña, vana, patthāni pantāni senāsanāni  
paṭisevāmīti.*

Seeing 2 reasons, bhikkhus, I resort to secluded lodgings in the wilds of the forests and jungles.

What are the two?

Seeing for myself a pleasant abiding here and now, and being compassionate towards posterity.

Seeing these 2 reasons, bhikkhus, I resort to secluded lodgings in the wilds of the forests and jungles.

— evaṃ —

**4.6.2** The Commentary explains that the sons of family who have gone forth out of faith, seeing that the Blessed One dwells in the forest, reflect that he does not give up forest-dwelling, even when for him there is nothing more to be known, to be abandoned, to be cultivated, to be realized. So why should not they? So they think that they should dwell there, too. So, they quickly become end-makers of suffering. Thus, there is compassion for those who come later. (MA 1:129)

**4.6.3** This Sutta shows how key teachings are recorded in the Aṅguttara Nikāya as brief suttas in their own right. Although we tend to think of the Aṅguttara Nikāya as preserving teachings for the laity, here we see an example of a teaching that is clearly for monastics. The reason for the inclusion of such a sutta here is to remind the laity of the proper training and conduct of a monastic. Here the Sutta reminds us

<sup>39</sup> *Idam atthitan'ti imāya kalyāṇāya paṭipattiyā attho etassāti idam atthī, idam atthino bhāvo idam atthitā. Taṃ idam atthitaṃ yeva nissāya, na aññaṃ kiñci lok'āmisān'ti attho.* (AA 3:306).

<sup>40</sup> S 16.5/2:2-3 f @ SD 75.6.

that the forest life is the proper life for a monastic. Based on such a teaching, it behooves the laity to remind the monastics of such a training and conduct if there is a need to so that the Buddha's teaching would prosper.

— — —

## Bhaya Bherava Sutta

### The Discourse on Fear and Terror

M 4

1 Thus have I heard.

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

#### The monastics look up to the Buddha

2 Then the brahmin Jāṇussoṇi approached the Blessed One and exchanged greetings with him. When this courteous and friendly exchange was concluded, he sat down at one side.

Sitting thus at one side,<sup>41</sup> the brahmin Jāṇussoṇi said this to the Blessed One:

2.2 “Master Gotama, those sons of family<sup>42</sup> who have gone forth from home into homelessness out of faith in the master Gotama,

do the people take master Gotama as

do they take master Gotama as

do they take master Gotama as

and do the people follow

their first and foremost [their leader],<sup>43</sup>

their benefactor,<sup>44</sup>

their guide,<sup>45</sup>

master Gotama's example?”<sup>46</sup>

<sup>41</sup> *Ekam antaṃ*. Comys mention 6 wrong ways of sitting (*nisajja,dosa*), viz: too far (*atidūra*), too near (*accāsana*), on the windward side (*upari,vāta*), on a higher level (*unnata,padesa*), too much in front (*atisammukha*), too much behind (*atipacchā*) (VA 129 = MA 1:110; UA 53 (abr); cf SA 2:86 for another set of 6 faults. On 6 wrong ways of standing, see SA 1:16. The idea here is that our location or posture gives no discomfort the respected person. See V:H 2:42 n5.

<sup>42</sup> “The sons of family,” *kula,puttā*. Comy says they are of two kinds: those who are such by birth (*jāti,kula.putta*) and those who are such by right conduct (*ācāra,kula.putta*) (MA 1:111). Further, it says that Raṭṭha,pāla, born of Thulla,koṭṭhita's leading family, joins the order as a low-born (*ucca,kula*), but from his gone-forth, he is called a “son of family” (M 82,4/2:55). Those from good families who are also of good conduct (and, out of faith) are also called “sons of family” (M 5,32/1:32).

<sup>43</sup> *Bhavaṃ tesaṃ gotamo pubbaṅ,gamo*, Comy glosses **pubbaṅ,gama** as “one who goes in front (or who has gone ahead), who leads” (*purato gāmī nāyako*, MA 1:111). It is possible, then, to render it as “leader,” but textually and spiritually, this would not be appropriate, because “no one,” but the Dharma “leads” the sangha: see **Catumā S** (M 67), SD 34.7 Even for the Buddha, the Dharma is his refuge: see **Gārava S** (S 6.2), SD 33.5. Technically, it is not the Buddha, but the Dharma, that is the refuge of the Sangha, see **Go,paka Moggallāna S** (M 108), SD 33.5.

<sup>44</sup> *Bhavaṃ tesaṃ gotamo bahukāro*,

<sup>45</sup> *Bhavaṃ tesaṃ gotamo samādapetā*. As at **Gaṇaka Moggallāna S** (M 107,12+14/3:4, 6), where the Buddha is the guide or instructor (**samāpetā**) of the way to nirvana. Comy says that he does this by way of training others “in the higher moral virtue and the rest” (MA 1:111,23), ie, in the 3 trainings (on the monastic level): see **Sīla samādhi paññā**, SD 21.6.

2.3 “That is so, brahmin! That is so, brahmin!

For *those sons of family who have gone forth* from home into homelessness out of faith on my account,

I am their first and foremost,

*aham tesam pubbaṅ, gamo*

I am their benefactor,

*aham tesam bahu, kāro*

I am their guide,

*aham tesam samādapetā*

and the people indeed follow my example.”

*mama ca pana sā janatā diṭṭhānugatim āpajjati*

## Forest life is difficult

2.4 “Difficult indeed to endure, master Gotama, are **the wilds of the forests and jungles**,<sup>47</sup> **the secluded lodgings**;

difficult is solitude, uneasy is loneliness.<sup>48</sup>

A monk whose mind is without samadhi, I say, could lose his mind in the forests!”<sup>49</sup> [17]

2.5 “That is so, brahmin! That is so, brahmin!

*Difficult indeed to endure, brahmin, are the wilds of the forests and jungles, the secluded lodgings; difficult is solitude, uneasy is loneliness.*

**A monk whose mind is without samadhi, I say, could lose his mind in the forests.**

## THE BODHISATTVA

3 Before my awakening, brahmin, before I attained self-awakening, when I was still a bodhisattva, it occurred to me, too,

*‘Difficult indeed to endure are the wilds of the forests and jungles, the secluded lodgings;*

*difficult is solitude, uneasy is loneliness.*

*A monk whose mind is without samadhi, I say, could lose his mind in the forests.’*

## 16 causes of fear and terror

4 (1) In this connection, brahmin, it occurred to me,

‘Whichever recluses or brahmins, **impure in bodily deeds [bodily karma]**, resort to secluded lodgings in the wilds of the forests and jungles,

indeed, on account of the fault of *impure bodily deeds*, these good recluses and brahmins bring upon themselves fear and terror.<sup>50</sup>

4.2 But I, indeed, do not resort to secluded lodgings in the wilds of the forests and jungles with *impure bodily deeds*. Fully purified am I in bodily deeds.<sup>51</sup>

<sup>46</sup> *Bhoto ca pana gotamassa sā janatā diṭṭhānugatim āpajjatīti*. Here I take *diṭṭhānugatim* as “*diṭṭha* (‘the seen’) + *anugati* (‘follow’),” as at (Kassapa) **Jiṅṅa S** (S 16.5/2:203), SD 17.14; **Jigucchitabba S** (A 3.27/1:126,20), SD 84.15; **Anāgata, bhaya S 4 S** (A 5.80/3:108,6), SD 1.10(3.4); **Gīta-s, sara S** (A 5.209/5:251,8), S 79.15; (**Chakka**) **Mitta S** (A 6.67/5:422,19), SD 64.2. On the conduct and routine of a forest monk, see Cv 8.6 = V 2:216; on tutelage, Mv 1.73 @ V 1:192 f.

<sup>47</sup> “The wilds of the forests and jungles,” *araññe, vana, patthāni*, which Comy resolves as a dvandva as *araññāni ca vana, patthāni ca* (MA 1:112,15), which quotes Vbh 251, where they are explained.

<sup>48</sup> *Dukkaraṃ pavivekaṃ, durabhiramaṃ ekatte*.

<sup>49</sup> *Haranti maññe mano vanāni samādhiṃ alabhamānassa bhikkhunōti*.

<sup>50</sup> *Aparisuddha, kāya, kammanta, sandosa, hetu have te bhonto samaṇa, brāhmaṇā akusalaṃ bhaya, bheravaṃ avhāyanti*.

<sup>51</sup> *Parisuddha, kāya, kammanto’ham asmi*.

4.3 Of those noble ones of *purified bodily deeds* resorting to the secluded lodgings in the wilds of the forests and jungles, I am one amongst them.’

4.4 Brahmin, seeing in myself this *purification of bodily deeds*, I gained greater wellbeing [comfort]<sup>52</sup> in living in the forests.<sup>53</sup>

5 (2) In this connection, brahmin, it occurred to me,

‘Whichever recluses or brahmins, **impure in verbal deeds [verbal karma]**, resort to secluded lodgings in the wilds of the forests and jungles, indeed, on account of the fault of *impure verbal deeds*, these good recluses and brahmins bring upon themselves fear and terror.

5.2 But I, indeed, do not resort to secluded lodgings in the wilds of the forests and jungles with *impure verbal deeds*. Fully purified am I in verbal deeds.<sup>54</sup>

5.3 Of those noble ones of *purified verbal deeds* resorting to the secluded lodgings in the wilds of the forests and jungles, I am one amongst them.’

5.4 Brahmin, seeing in myself this *purification of verbal deeds*, I gained greater wellbeing in living in the forests.

6 (3) In this connection, brahmin, it occurred to me,

‘Whichever recluses or brahmins, **impure in mental deeds [mental karma]**, resort to secluded lodgings in the wilds of the forests and jungles, indeed, on account of the fault of *impure mental deeds*, these good recluses and brahmins bring upon themselves fear and terror.

6.2 But I, indeed, do not resort to secluded lodgings in the wilds of the forests and jungles with *impure mental deeds*. Fully purified am I in mental deeds.<sup>55</sup>

6.3 Of those noble ones of *purified mental deeds* resorting to the secluded lodgings in the wilds of the forests and jungles, I am one amongst them.’

6.4 Brahmin, seeing in myself this *purification of mental deeds*, I gained greater wellbeing in living in the forests.

7 (4) In this connection, brahmin, it occurred to me,

‘Whichever recluses or brahmins, **impure in livelihood**, resort to secluded lodgings in the wilds of the forests and jungles, indeed, on account of the fault of *impure livelihood*, these good recluses and brahmins bring upon themselves fear and terror.

7.2 But I, indeed, do not resort to secluded lodgings in the wilds of the forests and jungles with *impure livelihood*. Fully purified am I in livelihood.<sup>56</sup>

<sup>52</sup> “Wellbeing,” *palloma* recurs thrice in **Ambaṭṭha S** (D 3,26+29+30/1:96), SD 21.3. Comy glosses *palloma*, “wellbeing” as being contracted from *panna,loma*, “whose hair has settled down” (ie flat down), subdued, pacified; and also as “security” (*khema*) and “wellbeing” (*sotthi,bhāva*) (MA 1:114,18). Opp: hair standing on ends (*haṭṭha,loma*), on account of fear or excitement (V 2:184, cf 2:5, 3:266; M 1:430; 1:377). On how *palloma* is formed, see JPTS 1889: 206 f.

<sup>53</sup> *Etam ahaṃ brāhmaṇa parisuddha,kāya,kammataṃ attani sampassamāno bhiyyo pallomam āpādim araṇṇe vihāraṃya*. While the Pali here speaks of the Buddha enjoying “greater wellbeing” (*bhiyyo pallomam āpādim*) in forest seclusion (M 1:17,21), the Chinese version says that he “delighted in seclusion, [experiencing] increasing joy,” 樂閑居之處，倍復喜悅 *lè xiánjū zhīchù, bèi fù xǐyuè* (EA 31.1/T2.665c9).

<sup>54</sup> *Parisuddha,vacī.kammanto’ham asmi*.

<sup>55</sup> *Parisuddha,mano.kammanto’ham asmi*.

7.3 Of those noble ones of *purified livelihood* resorting to the secluded lodgings in the wilds of the forests and jungles, I am one amongst them.’

7.4 Brahmin, seeing in myself *this purification of livelihood*, I gained greater wellbeing in living in the forests.

8 (5) In this connection, brahmin, it occurred to me,

‘Whichever recluses or brahmins, **covetous and wildly lustful**,<sup>57</sup> resort to secluded lodgings in the wilds of the forests and jungles,

indeed, on account of the fault of *being covetous and wildly lustful*, these good recluses and brahmins bring upon themselves fear and terror.

8.2 But I, indeed, do not resort to secluded lodgings in the wilds of the forests and jungles, *being covetous and wildly lustful*. Free of covetousness am I.<sup>58</sup>

8.3 Of those noble ones *free of covetousness [18]* resorting to the secluded lodgings in the wilds of the forests and jungles, I am one amongst them.’

8.4 Brahmin, seeing in myself *this non-covetousness*, I gained greater wellbeing in living in the forests.

9 (6) In this connection, brahmin, it occurred to me,

‘Whichever recluses or brahmins, **with a mind of ill will and hateful thoughts**,<sup>59</sup> resort to secluded lodgings in the wilds of the forests and jungles,

indeed, on account of the fault of *having a mind of ill will and hateful thoughts*, these good recluses and brahmins bring upon themselves fear and terror.

9.2 But I, indeed, do not resort to secluded lodgings in the wilds of the forests and jungles, *having a mind of ill will and hateful thoughts*. Of a lovingkind heart am I.<sup>60</sup>

9.3 Of those noble ones *with a lovingkind heart* resorting to the secluded lodgings in the wilds of the forests and jungles, I am one amongst them.’

9.4 Brahmin, seeing in myself *this heart of lovingkindness*, I gained greater wellbeing in living in the forests.

10 (7) In this connection, brahmin, it occurred to me,

‘Whichever recluses or brahmins, **overcome by sloth and torpor**,<sup>61</sup> resort to secluded lodgings in the wilds of the forests and jungles,

indeed, on account of the fault of *being overcome by sloth and torpor*, these good recluses and brahmins bring upon themselves fear and terror.

<sup>56</sup> *Parisuddh’ājivo’ham asmi*.

<sup>57</sup> *Abhijjhālū kāmesu tibba,sā.rāgā*, which recurs in (**Dhamma,pada**) **Paribbājaka S** (A 4.29,3/2:30,14), SD 82.17. The tr here follows the Bhaya Bherava S context, and also Comys: *abhijjhā* means habitually coveting what belongs to others; *kāmesu tibba,sā,rāgā* means having excessive defilement or lust in object-based sensuality. (*Tattha abhijjhālūti para,bhaṇḍ’ādi,abhijjhāyana,silā. Kāmesu tibba,sā.rāgā’ti vatthu,kāmesu bahala,kilesa,rāgā*. MA 1:115,21). Here, *bahala* lit means “dense, thick,” but it is senseless to render *bahala,kilesa,rāga* as “dense defilement or lust,” as it is not English! Here, *abhijjhālu* means covetousness towards others’ things. *Tibba,sā.rāga* is strong lust. (*Tattha abhijjhālūti para,bhaṇḍānaṃ abhijjhāyitā. Tibba,sā.rāgo’ti balava,rāgo*. ItA 2:114). See It:M 95 n173.

<sup>58</sup> *Anabhijjhālu’ham asmi*.

<sup>59</sup> *Vyāpanna,cittā paduṭṭha,mana,saṅkappā*.

<sup>60</sup> *Metta,citto’ham asmi*, lit “I am one with a mind of lovingkindness.”

<sup>61</sup> *Vyāpanna,cittā paduṭṭha,mana,saṅkappā*.

10.2 But I, indeed, do not resort to secluded lodgings in the wilds of the forests and jungles, *being overcome by sloth and torpor*. Free of sloth and torpor am I.<sup>62</sup>

10.3 Of those noble ones *free of sloth and torpor* resorting to the secluded lodgings in the wilds of the forests and jungles, I am one amongst them.'

10.4 Brahmin, seeing in myself this *freedom from sloth and torpor*, I gained greater wellbeing in living in the forests.

**11** (8) In this connection, brahmin, it occurred to me,

'Whichever recluses or brahmins, **restless, of unpeaceful mind**,<sup>63</sup> resort to secluded lodgings in the wilds of the forests and jungles,

indeed, on account of the fault of *being restless, of unpeaceful mind*, these good recluses and brahmins bring upon themselves fear and terror.

11.2 But I, indeed, do not resort to secluded lodgings in the wilds of the forests and jungles, *being restless, of unpeaceful mind*. Of peaceful mind am I.<sup>64</sup>

11.3 Of those noble ones *of peaceful mind* resorting to the secluded lodgings in the wilds of the forests and jungles, I am one amongst them.'

11.4 Brahmin, seeing in myself this *peace of mind*, I gained greater wellbeing in living in the forests.

**12** (9) In this connection, brahmin, it occurred to me,

'Whichever recluses or brahmins, **uncertain and doubtful**,<sup>65</sup> resort to secluded lodgings in the wilds of the forests and jungles,

indeed, on account of the fault of *being uncertain and doubtful*, these good recluses and brahmins bring upon themselves fear and terror.

12.2 But I, indeed, do not resort to secluded lodgings in the wilds of the forests and jungles, *being uncertain and doubtful*. Crossed over doubt am I.<sup>66</sup>

12.3 Of those noble ones *crossed over doubt* resorting to the secluded lodgings in the wilds of the forests and jungles, I am one amongst them.'

12.4 Brahmin, seeing in myself this *having crossed over doubt*, I gained greater wellbeing in living in the forests.

**13** (10) In this connection, brahmin, it occurred to me,

'Whichever recluses or brahmins, **self-promoting and other-demeaning**,<sup>67</sup> resort to secluded lodgings in the wilds of the forests and jungles,

indeed, on account of the fault of *self-promoting and other-demeaning*, these good recluses and brahmins bring upon themselves fear and terror.

13.2 But I, indeed, do not resort to secluded lodgings in the wilds of the forests and jungles, *being self-promoting and other-demeaning*. Not given to self-promoting and other-demeaning am I.<sup>68</sup>

13.3 Of those noble ones, *not given to self-promoting and other-demeaning*, resorting to the secluded lodgings in the wilds of the forests and jungles, I am one amongst them.'

<sup>62</sup> *Vigata, thīna, middho'ham asmi.*

<sup>63</sup> *Uddhatā avūpa, santa, cittā.*

<sup>64</sup> *Vūpasanta, citto'ham asmi.*

<sup>65</sup> *Kaṅkhī vicikicchī.*

<sup>66</sup> *Tiṇṇa, vicikicchō'ham asmi.* The cpd *tiṇṇa, vicikicchā* is common, eg **Sāmañña, phala S** (D 2,68/1:71), SD 8.10; **Ambaṭṭha S** (D 3,2.22/1:110), SD 21.3; **Cūḷa Hatthi, padōpama S** (M 27,18/1:181), SD 40a.5; **Nakula S** (A 6.16/3:297,-16), SD 5.2.

<sup>67</sup> *Att'ukkaṃsakā para, vambhī.* Recurs in **Anumāna S** (M 15,3(3)/1:95).

<sup>68</sup> *Anatt'ukkaṃsako aparavambhīham asmi.*



13.4 Brahmin, seeing in myself this *neither self-promoting nor other-demeaning*, I gained greater wellbeing in living in the forests.

**14** (11) In this connection, brahmin, it occurred to me,

'Whichever recluses or brahmins, **with stupefying fear and timidity**,<sup>69</sup> resort to secluded lodgings in the wilds of the forests and jungles,

indeed, on account of the fault of *stupefying fear and timidity*, these good recluses and brahmins bring upon themselves fear and terror.

14.2 But I, indeed, do not resort to secluded lodgings in the wilds of the forests and jungles, *with stupefying fear and timidity*. Free of hair-raising am I.<sup>70</sup>

14.3 Of those noble ones, *not given to hair-raising*, resorting to the secluded lodgings in the wilds of the forests and jungles, I am one amongst them.'

14.4 Brahmin, seeing in myself this *lack of hair-raising*, I gained greater wellbeing in living in the forests.

**15** (12) In this connection, brahmin, it occurred to me,

'Whichever recluses or brahmins, **striving after gains, honours, renown**,<sup>71</sup> resort to secluded lodgings in the wilds of the forests and jungles,

indeed, on account of the fault of *striving after gains, honours, renown*, these good recluses and brahmins bring upon themselves fear and terror.

15.2 But I, indeed, do not resort to secluded lodgings in the wilds of the forests and jungles, *striving after gains, honours, renown*. Of few wishes am I.<sup>72</sup>

15.3 Of those noble ones, *few in wishes*, resorting to the secluded lodgings in the wilds of the forests and jungles, I am one amongst them.'

15.4 Brahmin, seeing in myself this *fewness of wishes*, I gained greater wellbeing in living in the forests.

**16** (13) In this connection, brahmin, it occurred to me,

'Whichever recluses or brahmins, **lazy, low in effort**,<sup>73</sup> resort to secluded lodgings in the wilds of the forests and jungles,

indeed, on account of the fault of *lazy, low in effort*, these good recluses and brahmins bring upon themselves fear and terror.

16.2 But I, indeed, do not resort to secluded lodgings in the wilds of the forests and jungles, *lazy, low in effort*. Of exertive effort am I.<sup>74</sup>

16.3 Of those noble ones, *of exertive effort*, resorting to the secluded lodgings in the wilds of the forests and jungles, I am one amongst them.'

16.4 Brahmin, seeing in myself this *exertion in effort*, I gained greater wellbeing in living in the forests.

**17** (14) In this connection, brahmin, it occurred to me, **[20]**

'Whichever recluses or brahmins, **unmindful, not fully aware**,<sup>75</sup> resort to secluded lodgings in the wilds of the forests and jungles,

<sup>69</sup> *Chambhī bhīruka, jātikā.*

<sup>70</sup> *Vigata, lomahaṁso'ham asmi.*

<sup>71</sup> *Lābha, sakkār'asilokaṁ nikāmayamānā.*

<sup>72</sup> *Appiccho'ham asmi.*

<sup>73</sup> *Kusītā hīna, vīriyā.* The phrase recurs at Dh 7d, 112b; It 34/27, 21, 78/71, 6, 110/116, 12.

<sup>74</sup> *Āradḍha, vīriyo'ham asmi.*

<sup>75</sup> *Muṭṭha-s, satī asampajānā.*

indeed, on account of the fault of *being unmindful, not fully aware*, these good recluses and brahmins bring upon themselves fear and terror.

17.2 But I, indeed, do not resort to secluded lodgings in the wilds of the forests and jungles, *unmindful, not fully aware*. Established in mindfulness am I.<sup>76</sup>

17.3 Of those noble ones, *established in mindfulness*, resorting to the secluded lodgings in the wilds of the forests and jungles, I am one amongst them.'

17.4 Brahmin, seeing in myself this *established in mindfulness*, I gained greater wellbeing in living in the forests.

**18** (15) In this connection, brahmin, it occurred to me,

'Whichever recluses or brahmins, **mentally unfocused and distracted**,<sup>77</sup> resort to secluded lodgings in the wilds of the forests and jungles,

indeed, on account of the fault of *being mentally unfocused and distracted*, these good recluses and brahmins bring upon themselves fear and terror.

18.2 But I, indeed, do not resort to secluded lodgings in the wilds of the forests and jungles, *mentally unfocused and distracted*. Accomplished in mental concentration [stillness] am I.<sup>78</sup>

18.3 Of those noble ones, *accomplished in concentration*, resorting to the secluded lodgings in the wilds of the forests and jungles, I am one amongst them.'

18.4 Brahmin, seeing in myself this *accomplishment in concentration*, I gained greater wellbeing in living in the forests.

**19** (16) In this connection, brahmin, it occurred to me,

'Whichever recluses or brahmins, **weak in wisdom, drivelling**,<sup>79</sup> resort to secluded lodgings in the wilds of the forests and jungles,

indeed, on account of the fault of *being weak in wisdom, drivelling*, these good recluses and brahmins bring upon themselves fear and terror.

19.2 But I, indeed, do not resort to secluded lodgings in the wilds of the forests and jungles, *weak in wisdom, drivelling*. Accomplished in wisdom am I.<sup>80</sup>

19.3 Of those noble ones, *accomplished in wisdom*, resorting to the secluded lodgings in the wilds of the forests and jungles, I am one amongst them.'

19.4 Brahmin, seeing in myself this *accomplishment in wisdom*, I gained greater wellbeing in living in the forests.

## Looking for fear and terror

**20** In this connection, brahmin, it occurred to me,

<sup>76</sup> *Upaṭṭhita-s, sati'ham asmi.*

<sup>77</sup> *Asamāhitā vibbhanta, cittā.*

<sup>78</sup> *Samādhi, sampanno'ham asmi.*

<sup>79</sup> *Duppaññā eḷa, mūgā.* The phrase towards the end of a long list of qualities of a false renunciant: see **Anaṅgaṇa S** (M 5,32.1/1:32) & SD 37.7 (2.1.3). For antonym, *aneḷa, mūga*, see **Soṇa, daṇḍa S** (D 4,5(6)/1:114), SD 30.5.

<sup>80</sup> *Paññā, sampanno'ham asmi.* Comy: This is neither the wisdom of insight nor of the path, but the wisdom that is the analysis of sense-objects (*ārammaṇa, vavatthāna, paññā*) in 16 ways (*soḷasa ṭhāna*) (MA 1:118). The "16 levels" here clearly refers to those mentioned above [§§4-19]. In other words, these are still mundane (*lokiya*) states, but form the basis for cultivating the supramundane.

‘There are these auspicious and appointed nights of the 14<sup>th</sup>, the 15<sup>th</sup> and the 8<sup>th</sup> of the fortnight.<sup>81</sup> What now if I were to spend such nights in lodgings such as those park-shrines, forest-shrines and tree-shrines,<sup>82</sup> that are awe-inspiring and hair-raising?<sup>83</sup> Perhaps I might truly see fear and terror!’<sup>84</sup>

20.2 So, in due course, brahmin, on those *auspicious and appointed nights of the 14<sup>th</sup>, the 15<sup>th</sup> and the 8<sup>th</sup> of the fortnight*, I spent such nights in lodgings such as those park-shrines, forest-shrines and tree-shrines, that are awe-inspiring and hair-raising.

20.3 And as I dwelled there, brahmin, a beast or a bird [a peacock]<sup>85</sup> came along [21], breaking a branch, or rustling through the thick of fallen leaves.<sup>86</sup>

20.4 In this connection, brahmin, it occurred to me, ‘Surely this is that fear and terror coming!’<sup>87</sup>

## Facing fear and terror

20.5 In this connection, brahmin, it occurred to me,  
‘Why do I dwell expecting nothing but fear and terror?’<sup>88</sup>

Suppose that whatever kind of fear or terror comes, **let me dispel that fear or terror just the way I am.**<sup>89</sup>

<sup>81</sup> *Yaṃ nūnāhaṃ yā tā rattiyo abhiññātā abhilakkhitā, cātu-d, dasī pañca, dasī aṭṭhamī ca pakkhassa, tathā, rūpāsu rattisu.* These are the “holy days” appointed for a conclave of monastics in the parish (“boundary,” *sīmā*) for a recital of the monastic code (*pāṭimokkha*), and is also a day for public Dharma teachings (V 3:49), when some lay followers would observe the 8 precepts which entails celibacy and some level of temporary renunciation; hence, it is called “observance day” (*uposatha*). Perhaps here, notes Analayo (2011: 40), the Sutta intends to depict a pre-awakening belief the Bodhisattva may have had in the auspiciousness of particular dates and places, since in general, as pointed out by von Simson, “the powers of nature and the sacredness of place and time are as unimportant in the Buddhist doctrine as are the year myths and fertility rites” (1995:172). In fact, the Buddha’s adoption of the ancient Indian custom of regularly convening the monks on uposatha days is, says V 1:101,20, a suggestion by king Bimbisāra, who had seen other ascetics gain lay support by this practice and wants the Buddhist monks to do the same. This passage is not found in the Chinese version [1.1]. On these holy days, see Dietz 1997. For details, see **(Tad-āh’) Uposatha S** (A 3/70) & SD 4.18 (1+2+4).

<sup>82</sup> Vinaya & Comy def a park (*ārāma*) as flower-parks or fruit-parks (with fruit trees) (V 3:49; MA 1:119): see M 66,11.1 n, SD 28.11. Comy def “park-shrines” (*ārāma, cetiya*) are flower-parks or fruit-parks; “forest-shrines” (*vana, cetiya*) were where oblations were brought to, such as Subhaga, vana (outside Ukkaṭṭhā, in Kosala, M 3:414 @ SD 11.8) and Deva, vana Sāla, vana (north of Opāsāda, in Kosala, M 2:164 @ SD 21.15); and “tree-shrines” (*rukkha, cetiya*) were often located at the village entrance (MA 1:119). All 3 are mentioned as places people find refuge in when in fear (Dh 188).

<sup>83</sup> *Yaṃ nūnāhaṃ yā tā rattiyo abhiññātā abhilakkhitā cātu-d, dasī pañca, dasī aṭṭhamī ca pakkhassa, tathā, rūpāsu rattisu yāni tāni ārāma, cetiyāni vana, cetiyāni rukkha, cetiyāni bhimsanakāni sa, lomahaṃsāni, tathā, rūpesu senāsanesu vihareyyaṃ.*

<sup>84</sup> *Appeva nāmāhaṃ bhaya, bheravaṃ passeyyan’ti.*

<sup>85</sup> Comy says that here “peacock” refers to all birds (MA 1:120).

<sup>86</sup> *Tattha ca me brāhmaṇa viharato mago [so Be Ce Ee; Se migo] vā āgacchati, moro vā kaṭṭhaṃ pāṭeti, vāto vā paṇṇaka, saṭaṃ [so Ce Ee Se; Be paṇṇaka saṭaṃ] ereti.*

<sup>87</sup> A famous example is king Ajāta, sattu’s fear, in the silence of the silence, as he approaches where the Buddha and the monks were sitting in silent meditation: **Sāmañña, phala S** (D 2,10), SD 8.10.

<sup>88</sup> *Kiṃ nu kho ahaṃ añña-d-atthu bhaya, paṭikaṅkhī viharāmi.*

<sup>89</sup> *Yaṃ nūnāhaṃ yathā, bhūtaṃ yathā, bhūtassa me taṃ bhaya, bheravaṃ āgacchati, tathā, bhūtaṃ tathā, bhūto’va taṃ bhaya, bheravaṃ paṭivineyyan’ti.* That is, he resolves to remain in whatever posture (standing, walking, sitting or reclining) and overcomes his fear or terror right there and then. The 4 postures are detailed in the foll para. The 4 postures are alluded to again below [§34.2]: see n under “a pleasant abiding.”

20.6 Brahmin, when fear and terror came to me while I was walking [pacing up and down]—neither standing nor sitting nor reclining—even as I was walking, I dispelled that fear and terror.

Brahmin, when fear and terror came to me while I was standing—neither walking nor sitting nor reclining—even as I was standing, I dispelled that fear and terror.

Brahmin, when fear and terror came while I was sitting—neither reclining nor standing nor walking—even as I was sitting, I dispelled that fear and terror.

Brahmin, when fear and terror came while I was reclining—neither sitting nor standing nor walking—even as I was reclining, I dispelled that fear and terror.

## The Buddha arises for the benefit of all

21 There are, brahmin, some recluses and brahmins who perceive night to be day,  
and perceive day to be night.<sup>90</sup>

Of these recluses and brahmins, I say that they live in delusion.

But I, brahmin, perceive night as night,  
and perceive day as day.<sup>91</sup>

21.2 Now, brahmin, whoever, speaking rightly, were to say,  
'A being of undeluded nature has arisen in the world  
for the good of the many, for the joy of the many, out of compassion for the world,  
for the good and joy of gods and humans,'<sup>92</sup>

then, they would indeed speak of me, thus:

*a being of undeluded nature has arisen in the world for the good of the many, for the joy of the many,  
out of compassion for the world, for the good and joy of gods and humans.*<sup>93</sup>

<sup>90</sup> Clearly the Buddha is here disapproving of casuistry, theological sophistry and philosophical speculations, as they hinder proper meditation for the sake of awakening. Comy takes this literally and describes how a dhyana-attainer with a white kasiṇa and emerges from this dhyana during the night. Due to the nature of the kasiṇa, he mistakes night for day. Or, some birds, active only during the day, chirp at night and cause someone who hears them from inside a dwelling to mistake night for day. Conversely, a dhyana-attainer with a dark kasiṇa emerges in the day, and also one who hears the chirping of a night bird during daytime, mistakes day for night (MA 1:121). Jayatilleke, in his *Ethics in Buddhist Perspective*, however, sees the passage in a symbolic sense, implying the Buddha “frankly accepts the existence of both good and evil in the world of conditioned existence” (1973:30).

<sup>91</sup> The Chin version presents this differently. The Buddha here points out that some recluses and brahmins, day or night, do not understand the truth of the path (*dharma, marga*). In contrast, the Buddha does understand the path, day or night. EĀ 31.1/T2.666b11: 日夜之中解於道法 *riyuè zhìzhōng jiě yú dào fǎ*. The expression 道法 *dào fǎ* regularly stands for the Buddha's teaching, something other recluses and brahmins might indeed not have fully understood, be it day or night. Hirakawa 1997: 1160 lists *dharma* and *marga, dharma* as equivalents to 道法 *dào fǎ*, which Soothill, *Dict of Chinese Buddhist Terms*, 1937:416 tr as “the way or methods to obtain Nirvaṇa.” **The Skt frag** however supports the Pali reading: SHT IV 32 folio 37V2: (*saṃ*)jñ[o] *divaṃse ca [d](i)vasa [sa]*, for Pali *divā yeva samānaṃ divā ti sañjānāmi* (M 1:21,24): see also T 374/12.521a29 or T 375/12.765b29, where the same image recurs: 若以晝為夜是即顛倒 *ruò yǐ zhòu wéi yè shì jí diāndǎo*.

<sup>92</sup> The whole quote: *Asammoha, dhammo satto loke uppanno bahu.jana, hitāya bahu.jana, sukhāya lokānukampāya atthāya hitāya sukhāya deva, manussānan'ti*, as in **Mahā Sīha, nāda S** (M 12,63), SD 49.1.

<sup>93</sup> See SD 54.2h (2.2.3.2).

THE FULL AWAKENING PERICOPE  
(§§22-33)<sup>94</sup>

THE PATH TO AWAKENING

The 4 dhyanas<sup>95</sup>

**22** Now, brahmin, relentless effort was exerted by me, unconfused, mindfulness established, my body tranquil, unagitated, stilled is my mind, unified.<sup>96</sup>

**23** Then, brahmin, quite secluded from sensual pleasures, detached from unwholesome mental states, I entered and dwelled in **the 1<sup>st</sup> dhyana**, accompanied by initial application and sustained application, accompanied by zest and joy, born of seclusion.<sup>97</sup>

**24** With the stilling of initial application and sustained application, by gaining inner tranquillity and oneness of mind, **[22]** I entered and dwelled in **the 2<sup>nd</sup> dhyana**, free from initial application and sustained application, accompanied by zest and joy, born of concentration.<sup>98</sup>

**25** With the fading away of zest, I remained equanimous, mindful and fully aware, and experienced joy with the body. I entered and dwelled in **the 3<sup>rd</sup> dhyana**, of which the noble ones declare, ‘Happily he dwells in equanimity and mindfulness.’<sup>99</sup>

**26** With the abandoning of joy and abandoning of pain, and with the earlier disappearance of pleasure and displeasure, I attained and dwelled in **the 4<sup>th</sup> dhyana** that is neither painful nor pleasant, and with mindfulness fully purified by equanimity.<sup>100</sup>

<sup>94</sup> This whole section (§§22-33)—**the full awakening pericope**—is at **Bhaya, bherava S** (M 4,27-33), SD 44.3 = **Dvedha Vitakka S** (M 19,18-24), SD 61.1; **Mahā Saccaka S** (M 36,34-44), SD 49.4. The same stock recurs in **Mahā Assa-pura S** (M 39,19-21), 10.13, with similes for the 4 dhyanas, as the fuller awakening pericope. The same stock recurs in **Sāmañña, phala S** (D 2,76-100)—with more details and similes, and a unique passage on “knowledge of the mind-made body” (D 2,87-88)—and called the comprehensive awakening pericope (D 2,93-98), SD 8.10.

<sup>95</sup> This section is almost as at **Sāmañña, phala S** (D 2,75.2-82/1:74-76) but without the parables. See **Dhyana**, SD 8.4 (4). The Chin version see these dhyanas as the Buddha’s experience of joy when living in secluded places: EĀ 31.1/T2.666b14.

<sup>96</sup> *Āraddhaṃ kho pana me brāhmaṇa vīriyaṃ ahoṣi asallinaṃ, upaṭṭhitā sati asammuṭṭhā* [Se appamuṭṭhā], *passaddho kāyo asāradhho, samāhitaṃ cittaṃ ek’aggam*. Comy notes that the Bodhisattva attained the 4 dhyanas by way of breath meditation (*anāpāna, sati*) (MA 1:124): see eg **Mahā Saccaka S** (M 36,31/1:246), SD 49.4.

<sup>97</sup> *So kho ahaṃ brāhmaṇa vivicca kāmehi vivicca akusalehi dhammehi sa, vitakkaṃ sa, vicāraṃ viveka, jaṃ pīti, sukhaṃ paṭhamaṃ jhānaṃ upasampajja vihāsim*.

<sup>98</sup> *Vitakka, vicāraṇaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodi, bhāvaṃ avitakkaṃ avicāraṃ samādhi, jaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja vihāsim*. 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: see **Kolita S** (S 21.1/2:273 f), SD 24.12b & **Dutiya Jhāna S** (S 40.2/4:263 f), SD 24.12a. In **Ariya Pariyesanā S** (M 26,4/1:161), SD 1.11, the Buddha exhorts the monks when assembled to “either speak on the Dharma or observe the noble silence” (ie either talk Dharma or meditate).

<sup>99</sup> *Pītiyā ca virāgā upekkhako ca vihāsim sato ca sampajāno, sukhañ ca kāyena paṭisaṃvedesim, yaṃ taṃ ariyā ācikkhanti, upekkhako satimā sukhavihārīti tatiyaṃ jhānaṃ upasampajja vihāsim*.

<sup>100</sup> *Sukhassa ca pahānā dukkhassa ca pahānā pubb’eva somanassa, domanassānaṃ atthaṅgamā adukkham-asukhaṃ upekkhā, sati, pārisuddhiṃ catutthaṃ jhānaṃ upasampajja vihāsim*. Here, **Vibhaṅga** gives 3 factors of the 4<sup>th</sup>

## The 3 knowledges<sup>101</sup>

### (1) REBIRTH

**27** With my concentrated mind thus purified,  
and bright, unblemished, free from defects,<sup>102</sup> pliant, malleable, steady and utterly unshakable,  
I directed and inclined it to **the knowledge of the recollection of past lives**.<sup>103</sup>

I recollected manifold past lives, that is,

1 birth, 2 births, 3 births, 4, 5,

10, 20, 30, 40, 50,

100, 1,000, 100,000,

many aeons of cosmic contraction, many aeons of cosmic expansion,

many aeons of cosmic contraction and expansion, (recollecting),

‘There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure 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.<sup>104</sup>

Such was my food, such my experience of pleasure and pain, such my life-span. Passing away from that state, I re-arose here.’<sup>105</sup>

Thus I recollected manifold past lives in their modes and details.

**28** This, brahmin, was **the 1<sup>st</sup> knowledge** attained by me in the first watch of the night. Ignorance was banished, knowledge arose; darkness was banished, light arose, just as it is for one who dwells heedful, ardent, resolute.<sup>106</sup>

### (2) KARMA

**29** With my concentrated mind thus purified,  
and bright, unblemished, free from defects,<sup>107</sup> pliant, malleable, steady and utterly unshakable,  
I directed and inclined it to **the knowledge of the passing away and re-arising of beings**.

I saw—by means of **the divine eye** [clairvoyance],<sup>108</sup> purified and superhuman—

dhyana—equanimity (*upekkhā*), 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>101</sup> The term “one with the 3 knowledges” or “threefold knowledge” (*te,vijja*) refers to an arhat with these 3 realizations in counterpoint to the brahmins of the 3 Vedas: see **Te,vijja S** (D 8), SD 1.8. This whole section—the *te,vijja pericope*—is stock: see “The full awakening pericope” (§§34-44) n, **Mahā Saccaka S** (M 36,34), SD 49.4).

<sup>102</sup> *Upakkilesa*: to be distinguished from *kilesa*, “defilement.” Perhaps the 10 “imperfections of insight” listed in Vism 20.105 ff are meant here, as potential hindrances at a certain stage of insight meditation. (Walshe)

<sup>103</sup> “Past lives,” (*pubbe,nivāsā*), lit “previous abodes.” Detailed at Vism 13.13-71/410-423. See also **Rebirth in early Buddhism**, SD 57.1.

<sup>104</sup> Comy says that this refers to the Bodhisattva’s penultimate birth, ie, in Tusita heaven. He was a devaputta named Seta,ketu (“white flag” or “white comet”); his clan was that of the devas as they had only one; his complexion was golden; his food, celestial in nature; and the only discomfort he felt was that of formations (*saṅkhāra,-dukkha*) (ie with neither physical nor emotional pains); and his lifespan was 57 crores and 6 million earth years (576,000,000 years!) (MA 1:126; VA 1:161).

<sup>105</sup> Here on earth, amongst humans, in queen Mahā Māyā’s womb (MA 1:126).

<sup>106</sup> *Ayaṃ kho me brāhmaṇa rattiyā paṭhame yāme paṭhamā vijjā adhigatā, avijjā vihatā, vijjā uppannā, tamo vihatō, āloko uppanno, yathā taṃ appamattassa ātāpino pahitattassa viharato.*

<sup>107</sup> *Upakkilesa*: to be distinguished from *kilesa*, “defilement.” Perhaps the 10 “imperfections of insight” listed in Vism 20.105 ff are meant here, but potential hindrances at a certain stage of insight meditation. (Walshe)

beings passing away and re-appearing,  
and I knew how they are inferior and superior, beautiful and ugly, fortunate and unfortunate,  
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, when the body had broken up,  
had re-arisen in a plane of misery, a bad destination, a lower realm, in hell.

But these beings—who were endowed with good conduct of body, [23] 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, when the body had broken up, had re-arisen in a happy destination, in heaven.’

Thus, by means of the divine eye, I saw beings passing away and re-appearing, and understood how they fared according to their karma.<sup>109</sup>

**30** This, brahmin, was **the 2<sup>nd</sup> knowledge** attained by me in the middle watch of the night. Ignorance was banished, knowledge arose; darkness was banished, light arose, just as it is for one who dwells heedful, ardent, resolute.<sup>110</sup>

(3) LIBERATION<sup>111</sup>

**31** With the concentrated mind thus purified, and bright, unblemished, free from defects, pliant, malleable, steady and utterly unshakable,

I directed and inclined it to **the knowledge of the ending of the mental influxes**.<sup>112</sup>

I knew, as it is really is, that

this is suffering;  
this is the arising of suffering;  
this is the ending of suffering;  
this is the path to the ending of suffering;<sup>113</sup>

these are mental influxes;  
this is the arising of influxes;

<sup>108</sup> *Dibba,cakkhu*, clairvoyance, not to be confused with the Dharma-eye (*dhamma,cakkhu*) (see n in §102).

<sup>109</sup> Detailed in Vism 13.72-101/423-429. See also **Karma**, SD 18.1.

<sup>110</sup> *Ayaṃ kho me brāhmaṇa rattiyā majjhime yāme dutiyā vijjā adhiḡatā, avijjā vihatā, vijjā uppannā, tamo vihato, āloko uppanno, yathā taṃ appamattassa ātāpino pahitattassa viharato.*

<sup>111</sup> This is a well known stock passage: D 1:83; M 1:23; A 4:178.

<sup>112</sup> *Āsava-k,khaya,ñāṇa*. The term *āsava* (lit “inflow, outflow”) comes from *ā-savati* “flows towards” (i.e. either “into” or “out” towards the observer). It has been variously translated as taints (“deadly taints,” RD), corruptions, intoxicants, biases, depravity, misery, bad (influence), or simply left untranslated. The Abhidhamma lists 4 *āsava*: the influx of (1) sense-desire (*kāma’āsava*), (2) (desire for eternal) existence or becoming (*bhav’āsava*), (3) (wrong) views (*diḡḡh’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 3:216, 33.1.10(20); M 1:55, 3:41; A 3.59, 67, 6.63). The destruction of these *āsavas* is equivalent to arhatship. See BDict under *āsava*.

<sup>113</sup> These 4 statements on suffering pose an interesting problem: they are not called “noble truths” here (and in **Ariya Pariyesanā S**, M 26.43). Norman remarks that “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, which led to a parallel, but inappropriate, set of four statements being evolved about the *āsavas*, to provide a symmetry” (Norman 1982:377-91, 1990:130). See also Schmithausen 1981:205. See foll n.

this is the ending of influxes;  
this is the path to the ending of influxes.<sup>114</sup>

<p><b>32</b> My mind, thus knowing, thus seeing,<sup>115</sup> was freed from .</p> <p>It was freed from</p> <p>It was freed from</p> <p>When the mind is <b>free</b>,<sup>117</sup></p> <p>there is the knowledge in the freedom: ‘Free!’<sup>118</sup></p> <p>I directly knew:</p> <p>‘Destroyed is birth.</p> <p>The holy life has been lived.</p> <p>What needs to be done has been done.</p> <p>There is (for me) no more of arising in any state of being.’<sup>119</sup></p>	<p>the influx of sensual desire;</p> <p>the influx of existence;</p> <p>the influx of ignorance.<sup>116</sup></p> <p><i>vimuttasmiṃ</i></p> <p><i>vimuttam iti ñāṇaṃ ahoṣi</i></p> <p><i>(abbhaññāsīm)</i></p> <p><i>khīṇā jāti</i></p> <p><i>vusitaṃ brahma,cariyaṃ</i></p> <p><i>kataṃ karaṇīyaṃ</i></p> <p><i>nāparaṃ itthattāyāti abbhaññāsīm</i></p>
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**33** This, brahmin, was **the 3<sup>rd</sup> knowledge** attained by me in the last watch of the night. Ignorance was banished, knowledge arose; darkness was banished, light arose, just as it is for one who dwells heedful, ardent, resolute.<sup>120</sup>

<sup>114</sup> As in **Ariya Pariyesanā S** (M 26,42), SD 1.11. Comy says that the Buddha, having shown the 4 noble truths according to their own nature (in terms of suffering, *dukkha*) (above), then goes on to show them indirectly (*pariyāyato*) in terms of defilements (*kilesa*) here (MA 1:127).

<sup>115</sup> “Thus seeing, thus knowing” (*evaṃ jānato evaṃ passato*) refers to insight and the path, which reaches its goal in the path of arhathood. (MA 1:127)

<sup>116</sup> This set of **3 influxes** (*āsava*)—*kāma’āsava*, *bhava’āsava*, *avijjāsava*—is ancient; also at A 2:211, 4:179. A later (Abhidhamma) list of 4 (with views, *diṭṭh’āsava*, as third) is found in V 3:5 and Comys. See SD 56.13 (1.1.1.2).

<sup>117</sup> *Cittaṃ vimucchiṭṭha*. Comys: “By ‘when it is freed’ the fruition-moment is shown” (*vimuttasmin’ti iminā phala-k,khaṇaṃ dasseti*) (DA 1:225,14 omits *dasseti*; PugA 244,3). PugA adds: “The mind is freed in the path-moment; there is the freedom in the fruition-moment” (*magga-k,khaṇe hi cittaṃ vimuccati, phala-k,khaṇe vimuttam hoti*, PugA 244,4 f). Philosophically, while the path is an event (is freed”), the fruition is a state (“freedom”). See prec n.

<sup>118</sup> *Vimuttam iti ñāṇaṃ hoti*. Sutta Comy: “By ‘there is the knowledge, “it is free,” review-knowledge is shown” (*vimutt’amhīti ñāṇaṃ hotīti iminā paccavekkhaṇa,ñāṇaṃ*) (DA 1:225,15 f). This and “I directly knew” are part of the arhat’s review knowledge (*paccavekkhaṇa,ñāṇa*). Simply, this means that awakening is only known after the fact: see Vism 22.20 f/676. Abhidhamma Comy: “By ‘When it is freed, there is the knowledge “Freedom!” review-knowledge is shown” (*vimuttasmiṃ vimuttam iti ñāṇan’ti iminā paccavekkhaṇa,ñāṇaṃ dasseti*) (PugA 244,5-7). Although the 2 Comy readings differ, their sense is practically the same. This is a case where the lineages in the oral tradition remembered the same idea or sense of the passage, but worded it in slightly different ways.

<sup>119</sup> *Nāparaṃ itthattāya*: lit, “there is no more of ‘thusness/hereness,” where *ittha* can mean either “thus” or “here.” This is the arhathood or “final knowledge” pericope. “**Birth is ended**” (*khīṇā,jāti*) means that any kind of birth that might otherwise arise if the path (*magga*, ie sainthood) had not been cultivated has been ended. “**The holy life**” (*brahma,cariya*) here is that of the path itself (*magga,brahma.cariya*), ie, the holy life leading to sainthood. “**Done that which needs to be done**” (*kataṃ karaṇīyaṃ*) means that the 4 tasks of the noble path—fully understanding suffering, abandoning its arising (craving), realizing its ending (nirvana), and cultivating the path—have all been completed for each of the 4 supramundane paths. “**Nothing more beyond this**” (*nāparaṃ itthattāya*, lit “There is no more of ‘thusness’”; *ittha* can mean either “thus” or “here.” Hence, *ittha* refers to *this* samsaric state of rebirth and redeath. Comy says that there is now no more of “these kinds of existence” (*ittham,bhāvā*) on account of the having cultivating the path or the destruction of the defilements in the 16 ways.” In short, no more rebirth whatsoever. (The “16 ways,” *soḷasa,kicca*, refers to the 4 functions of the 4 noble truths as realized on each of the 4 levels of sainthood: see above here, “done that which needs to be done”: see SD 1.1 (5.1) on the 4 functions of the truths.) Or, it means that for the Buddha there is no continuity (*santana*) of the aggregates, which, having been thoroughly understood, they are like trees cut down at the root (MA 1:128; cf DA 112; SA 1:205; UA 1:158). See **Mahā,nidāna S** (M 15,22), SD 5.17; also SD 53.1 (3.2.2).



## CONCLUSION

Why the Buddha is a forest-dweller

**34** Now, brahmin, it might be that you think thus:<sup>121</sup>

‘Perhaps even now the recluse Gotama is not free from lust, not free from hate, not free from delusion. As such, he resorts to secluded lodgings in the wilds of the forests and jungles.’<sup>122</sup>

But, brahmin, you should not see it that way.

34.2 Seeing 2 reasons, brahmin, I resort to secluded lodgings in wilds of the forests and jungles, that is to say,

**seeing for myself a pleasant abiding<sup>123</sup> here and now, and  
being compassionate towards posterity.**<sup>124</sup>

Jānussoni’s exultation

**35** “Just as he is the fully self-awakened arhat, this master Gotama is compassionate indeed towards posterity!

35.2 Wonderful, master Gotama! Wonderful, master Gotama! Just as if one were to place upright what had been overturned, or were to reveal what was hidden, or were to show the way to one who was lost, or were to hold up a lamp in the dark so that those with eyes could see forms, in the same way master Gotama has, in numerous ways, made the Dharma clear.

I go to master Gotama for refuge, and to the Dharma, and to the community of monks, too.

May master Gotama remember me as a layman who has gone for refuge from this day forth for life.”<sup>125</sup>

— evaṃ —

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<sup>120</sup> *Ayaṃ kho me brāhmaṇa rattiyaṃ pacchime yāme tatiyā vijjā adhigatā, avijjā vihatā, vijjā uppannā, tamo vihato, āloko uppanno, yathā taṃ appamattassa ātāpino pahitattassa viharato.*

<sup>121</sup> *Siyā kho pana te brāhmaṇa evam assa.*

<sup>122</sup> *Ajjāpi nūna samaṇo gotamo avītarāgo avītadoso avītamoho, tasmā arañña, vana, patthāni pantāni senāsanāni paṭisevatīti.*

<sup>123</sup> “Pleasant abiding” (*sukha, vihāra*): **V 2**:188×2; **M 4**,34.2/1:23 @ SD 44.3; **M 67**,12.2/459×2 @ SD 34.7 (qv), **M 128**,4/3:153×3 @ SD 5.18; **S 16.5**/2:203 @ SD 75.6; **A 2.3.39**/1:61 @ SD 44.3(4.6); **Dhs** 123×3, 124×3; **Vbh** 183×2, 268×3, 281, 282×2, 302; **Kvu** 538×5. This concerns the 4 postures (standing, walking, sitting, reclining) (MA 1:128). On these 4 postures, cf §20.5 n on “just the way I am.”

<sup>124</sup> *Dve kho ahaṃ brāhmaṇa attha, vase sampassamāno arañña, vana, patthāni pantāni senāsanāni paṭisevāmi, attano ca diṭṭha, dhamma, sukha, vihāraṃ sampassamāno pacchimañ ca janataṃ anukampamāno’ti.* The Chin version speaks of the Buddha’s motivation “to deliver sentient beings,” 度眾生 *dù zhòngshēng* (EĀ 31.1/T2.666c25). This section forms a sutta by itself [4.6]: **Arañña Vana, pattha S** (A 2.3.9), SD 44.3(4.6): for comy, see (4.6.2).

<sup>125</sup> This is an example of an individual refuge-going: see Intro (2.3).

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