

4

Cūḷa Dhamma Samādāna Sutta

The Lesser Discourse on Undertaking the Dharma | M 45

Theme: 4 types of behaviour in terms of moral virtue

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1 Summaries and comparative study

1.1 SUTTA SUMMARIES

1.2.1 Dhamma samādāna

It is clear from the respective contexts of **the Dhammā Samādāna Suttas** that this common phrase that form their title refers to “undertaking the Dharma,” that is the wrong way of practice, that of *self-mortification*, and the right path of practice, that is, *the middle way* that avoids extremes. Further, these 2 suttas, each with 4 approaches to Dharma practice, in terms of *pleasure and pain, karma and its fruition*, summarized as follows: [2.2]

Cūḷa Dhamma Samādāna Sutta (M 45)

ascetic practices (including rituals)

- (1) pleasant now, future pain
- (2) painful now, future pain
- (3) painful now, future pleasure
- (4) pleasant not, future pleasure

Mahā Dhamma Samādāna Sutta (M 46)

the 10 courses of conduct (karma)

- (1) painful now, future pain
- (2) pleasant now, future pain
- (3) painful now, future pleasure
- (4) pleasant now, future pleasure

1.2.2 The 2 Dhamma samādāna Suttas (M 45 + 46)

1.2.2.1 The Cūḷa Dhamma Samādāna Sutta (M 45) lists 4 ways of Dharma striving in terms of pleasant or painful conduct that bring pleasant or painful results. Our practice, whether pleasant (enjoying sensual pleasures) or painful (practising self-mortification), will bring either painful results (when wrongly done) or pleasant results (when rightly done).

These 4 ways of undertaking Dharma are summarized, respectively, as follows: [1.2.1]

- (1) indulging in sensual pleasures, bringing suffering states (including the subhuman states)
- (2) self-mortification (extreme), bringing rebirth in the subhuman states
- (3) driven by lust, haste, delusion, bringing happy or heavenly rebirth (but no awakening)
- (4) the practice of the 4 dhyanas, bringing happy or heavenly rebirth (or awakening)

Clearly here, the 4th method is the most beneficial, since it is pleasant practice in the present with pleasant future results.

1.2.2.2 The Mahā Dhamma Samādāna Sutta (M 46) similarly lists 4 ways of Dharma undertaking in terms of pleasant or painful conduct that bring pleasant or painful results. These 4 kinds of undertakings are focused on the 10 courses of karma, whether they are unwholesome (*akusala kamma, patha*), bringing future suffering [§§15 f], or wholesome (*kusala kamma, patha*), bringing future happiness [§§16 f], as follows:

(1) someone in pain and grief	commits the 10 unwholesome courses of action ¹
(2) someone with pleasure and joy	commits the 10 unwholesome courses of action
(3) someone in pain and grief	abstains from the 10 unwholesome courses of action
(4) someone with pleasure and joy	abstains from 10 unwholesome courses of action

Clearly here, the 4th practice is the best, since it is pleasant moral life in the present with happy future happiness.

1.2 COMPARATIVE STUDY

1.2.1 The Cūḷa Dhamma Samādāna Sutta or Lesser Discourse on Undertaking the Dharma, which lists 4 ways of moral conduct, has a parallel in the Chinese **Madhyama Āgama**.² The two versions begin by listing 4 ways of undertaking the Dharma, which are either pleasant or else painful now, and each of which may result in future pleasure or in future pain.

The Cūḷa Dhamma Samādāna Sutta and its Madhyama Āgama parallel agree in presenting what is pleasant now and painful in future as their first and what is pleasant both now and in future as their last alternative. They differ in as much as the Pali version treats the way that is painful now and ripens in pain as its *second* alternative, and the way that is painful now and ripens in pleasure as its *third* alternative, while in the Chinese version these middle two appear reversed.

1.2 Such sequential variations often occur between the Pali and their Chinese parallels. What makes this particular case noteworthy is that neither sequence corresponds to the pattern to be expected, since in the discourses such listings usually proceed from the most negative case to the most positive.

This is, in fact, the sequence found in Dīgha Nikāya, in **the Saṅgīti Sutta's** (D 33) treatment of the same topic, which begins with the way of undertaking the Dharma that is painful in both respects; followed by what is painful only now; then, what is painful only in the future; and culminates in what is pleasant both now and in the future.³ [2.2.0]

1.3 In the Majjhima Nikāya, we have **the Mahā Dhamma Samādāna Sutta** (M 46), which conforms to the same general pattern, as it also places what is painful in both respects first and treats what is pleasant in both respects as the last 2 items.⁴

Thus, in spite of the strong tendency of oral transmission to standardize enumerations, the Pali discourses show considerable differences in their listing in the 2 Dhamma Samādāna Suttas. This is especially remarkable, as these 2 discourses immediately follow one another and belong to the same reciter line-

¹ *Akusala kamma, patha*, ie, 3 of the body: (1) killing, (2) stealing, (sexual misconduct); 4 of speech: (4) lying, (5) malicious speech, (6) harsh speech, (7) frivolous chatter; and 5 of the mind: (8) covetousness, (9) ill will, and (10) wrong view. See **Samma Ditṭhi S** (M 9) where Sāriputta defines them as the “roots of unwholesome karma” (*akusala, mūla*, M 9,3-8/1:46 f @ SD 14.1) and **Sāleyyyaka S** (M 41,10/1:286 f), SD 5.7 (2).

² The parallel is **MĀ 174**/T1.711b-712c, which agrees with M 45 on the title, 受法 *shòufǎ*, “undertaking the Dharma,” though without the qualification “lesser” (*cūḷa*), and locates the discourse in Jeta’s grove near Sāvathī. The qualification “lesser” would, in fact, not have suited MĀ 174, as the counts of Chinese characters given at T1.712c3 and T1.713c16 indicate that MĀ 174 is longer than MĀ 175, the Madhyama Āgama parallel to the Greater Discourse on Undertaking Dharma (**M 46**). This sutta summary is based on **Analayo** 2006:188-190 (unpublished PhD thesis).

³ D 33,1.11(24)/3:229,6.

⁴ M 46,5/1:310 f (SD 59.11), which, however, differs from D 33 in that it has what is pleasant now and painful in future as its second and what is painful now and pleasant in future as its third, whereas D 33 has these two in reverse.

age of the **Majjhima reciters** (*bhāṇaka*), where we would have expected to find the same sequence at least in these two consecutive suttas.

1.4 Variations in the listings

1.4.1 Unlike the Theravāda tradition here, the Sarvāstivāda tradition presents the 4 ways of undertaking the Dharma in a more uniform manner, since the Chinese parallels to the Cūḷa Dhamma Samādāna Sutta and the Mahā Dhamma Samādāna Sutta agree with each other and with the Saṅgīti, paryāya on the sequence of their presentation.⁵

1.4.2 Possible reasons for the listing variations

1.4.2.1 We would have expected that in an oral tradition, the listings of the 4 ways of undertaking would have all been uniform. However, even within the Majjhima Nikāya—between M 45 and M 46—there are differences in the listing of the 4 ways of undertaking the Dharma. Furthermore, a late canonical listing in **the Saṅgīti Sutta** (D 33) [1.2] gives yet its own unique listing (which as we have seen agrees with the Sanskrit version). Further, the Chinese parallels (MĀ 174+175; T83) have their own unique listing (all of which, however, are the same).

Here is a summary of the how these discourses list the 4 ways of undertaking the Dharma:

M 45	M 46
(1) pleasant now, future pain	(2) painful now, future pain
(2) painful now, future pain	(1) pleasant now, future pain
(3) painful now, future pleasure	(3) painful now, future pleasure
(4) pleasant now, future pleasure	(4) pleasant now, future pleasure

D 33, DĀ 9	MĀ 174+175, T83
(2) painful now, future pain	(1) pleasant now, future pain
(3) painful now, future pleasure	(3) painful now, future pleasure
(1) pleasant now, future pain	(2) painful now, future pain
(4) pleasant now, future pleasure	(4) pleasant now, future pleasure

Table 1.4: The 4 way of undertakings in the Nikāyas and the Āgamas

⁵ MĀ 175/T1.712c13 agrees with the sequence found in MĀ 174/T1.711b21. The same sequence recurs in another parallel to **M 46**, ie, T83/T1.902b15. The reconstruction of the relevant passage from the Skt fragments of **Saṅgīti Sūtra** in Stache-Rosen 1968a:115 may have suffered from a misprint, since its restoration presents the way that is pleasant in both respects twice. **Saṅgīti, paryāya** (T1536/T26.398c6), tr in Stache-Rosen 1968a:115, has the same sequence as MĀ 174, as does the Mahā, vyutpatti 1560 in Sakaki 1926:125. The Chinese parallel to the Saṅgīti Sūtra found in Dīrgha Āgama (DA 9/T1.50c2) agrees with the Saṅgīti S (Pali), while another Chinese tr of the Saṅgīti Sūtra (T12/T1.229a18), follows the sequence found in M 45 (on the school affiliation of Saṅgīti, paryāya cf also Tripathi 1985:198-199).

1.4.2.2 The Cūḷa Dhamma Samādāna Sutta (M 45) have the following sutta structure:

the 4 ways of undertaking of the Dharma	[§2]
(1) pleasant conduct (sensuality), ripening in future pain	[§3]
(2) painful practice (asceticism), ripening in future pain	[§4]
(3) painful practice (holy life), ripening in future pleasure	[§5]
(4) pleasant practice (dhyana), ripening in future pleasure	[§6]

M 45 relates how we practise the Dharma in a broad sense, that is, for renunciants as well as lay practitioners. 1 and 2 refer to the wrong ways of practice: (1) living a life of sensual pleasures (this is actually *non-practice!*), and (2) is self-mortification with wrong views—clearly, both of these will bring future suffering. This reminds of the 2 extreme life-styles mentioned in **the Dhamma, cakka Pavattana Sutta** (S 56.11).⁶

Ways of undertaking 3 + 4 are wholesome Dharma-based practice. (3) is where, for example, a lay practitioner, despite facing the temptations of lust, hate and delusion, perseveres in his practice (understandably with some difficulty), and as a result he reaps future happiness. (4) is the meditator who enjoys happily the dhyanas, and, in due course, gains greater happiness.

1.4.2.3 The Mahā Dhamma Samādāna Sutta (M 46) have the following sutta structure:

as a rule: desired states diminish, undesired states increase	(§1)
the untutored worlding and the noble disciple	(§§2+3)
the 2 persons and the 4 ways of undertaking Dharma	(§§4-13)
<i>the 10 courses of action (bad karma and good karma):</i>	
(2) life of pain and grief (yet also immoral), fruiting in future pain	(§14)
(1) life of pleasure and joy (but immoral), fruiting in future pain	(§15)
(3) life of pain and grief (yet moral), fruiting in future pleasure	(§16)
(4) life of pleasure and joy (and moral), fruiting in future pleasure	(§17)

M 46 seems to address mainly the lay practitioner since it focuses on **the 10 courses of action** (*kamma, -patha*), that is, the 5 precepts fully laid out into **the full threefold path training** of moral virtue, concentration and wisdom. Significantly, we can see this as a training in **renunciation** (*nekkhamma*), that is, not merely as conventional (monastic renunciation) but as the true letting go of defilements, the wrong ways of the body and the mind. In short, it is a training in true renunciation for the laity.

M 46 is very similar to the teaching of the 4 kinds of persons listed in **the (Tamo,joti) Puggala Sutta** (S 3.21 = Pug 4.19), which can be collated with the practitioners of the 4 ways of undertaking, thus:

Mahā Dhamma Samādāna Sutta (M 46)		(Tamo,joti) Puggala Sutta (S 3.21) ⁷
(1) life of pain and grief (also immoral), with future pain		<i>one in darkness faring into darkness</i>
(2) life of pleasure and joy (but immoral), with future pain		<i>one in light faring into darkness</i>
(3) life of pain and grief (yet moral), with future pleasure		<i>one in darkness faring into light</i>
(4) life of pleasure and joy (and moral), with future pleasure		<i>one in light faring into light</i>

1.4.2.4 Both **the Saṅgiti Sutta** (D 33) and its Sanskrit parallel in the Chinese Dīrgha Āgama (DĀ 9) list the 4 ways of undertaking in their own unique manner (that is, as 2-3-1-4) against the list in M 45, thus:⁸

⁶ S 56.11,3, SD 1.1 (3.1).

⁷ **(Tamo,joti) Puggala S** (S 3.21) = **(Saṅkhitta) Puggala S** (*A 4.85, SD 82.11) = Pug 4.19 (SD 18.6). In the 4 "darkness/light" sequences, the 2nd and 3rd here are reversed in original suttas here.

(2) painful now, fruiting in future pain	<i>paccuppannaṃ dukkhañ céva āyatim ca dukkha,vipakaṃ</i>
(3) painful now, fruiting in future pleasure	<i>paccuppannaṃ dukkhañ céva āyatim ca sukha,vipakaṃ</i>
(1) pleasant now, fruiting in future pain	<i>paccuppannaṃ sukhañ céva āyatim ca dukkha,vipakaṃ</i>
(4) pleasant now, fruiting in future pleasure	<i>paccuppannaṃ sukhañ céva āyatim ca sukha,vipakaṃ</i>

This is only a bare list, without any explanation of the topics. From the nature of **the Saṅgīti Sutta** (D 33)—a comprehensive index of teachings to be recited as a kind of sutta matrix (*mātikā*)⁹—the tetrad serves only as a memory aid for the teacher and student to expand and reflect on for their personal practice. Hence, the Saṅgīti Sutta neatly lists the 4 ways of undertaking Dharma in 2 pairs: the 1st pair comprises “painful” practice, the 2nd pair of “pleasant” practice, and in each case, there is the fruiting of either future pain or future pleasure.

1.4.2.5 The above analyses [1.4.2] follows **the rule of context**,¹⁰ that is, giving primacy to the suttas as records of the Buddha’s awakening and the testimonies of the early arhats. This rule reminds us to respect and reflect on the sutta context so that we understand why the teachings have been given in such a manner. Although we may compare how the different parallel versions differ from one another, and we may even be moved to wonder if one version is “better” than another, the real question we should always ask is: Why is this so? What is the sutta trying teaching me?

We must remember that the suttas—the early Buddhist texts (EBT)—are like coded instructions in some kind of **Dhamma programme language**. Like any computer programme, each sutta needs to read and understood as is, in its own context, and then in the larger Dhamma context, as is. Only then, we will get some profound insight into these records of the Buddha’s awakening and the way of the arhats. Then, they become the clear light that brightens our lives and life itself so that we see them as they really, and awaken to true reality.

2 Significance of the Cūḷa Dhamma Samādāna Sutta (M 45)

2.1 TYPES OF PRACTICE

2.1.1 The Sutta Commentary glosses *dhamma* here as “the entanglements of what is grasped” (*gahita,-gahanā*) (MA 2:371,17). In other words, *dhamma* here does not specifically refer to the teaching, but to our general conduct of wholesome life or practice. Hence, it is possible to render *dhamma* here simply as “things.” However, since we are speaking of some kind of moral conduct or spiritual striving, it is best to take it as “life-style” or “practice,” at least in the Cūḷa Dhamma Samādāna Sutta.

The Cūḷa Dhamma Samādāna Sutta (M 45) and its **Madhyama Āgama** parallel (MĀ 174) explain in similar ways that the way of undertaking the Dharma that is pleasant now but ripens in future pain refers to recluses and brahmins who indulge in sensuality, including sexual pleasures, as a result of which they will experience rebirth in hell,¹¹ comparable to the fate of a sal tree gradually overgrown by a creeper [§4.1]. Hence, the word “pleasant” here has a *negative* connotation, unlike in the last two items, where it has a *positive* connotation. For this reason, the first item has one whose conduct is “pleasant now but ripens in future pain,” where “pleasant” has a negative sense.

⁸ D 33,1.11(24)/3:229,6.

⁹ On *mātikā* or doctrinal summaries, see SD 52.6 (2.1).

¹⁰ See SD 53.5 (4.2.3); SD 54.3b (2.3.2.3).

¹¹ Judging from **Āpāyika S** (A 3.111/1:266,3) [4], the prospect of rebirth in hell awaits not only those who indulge in sex while pretending to be living a celibate life (*brahma,cariya*), but is also obtains in simply holding this view and acting accordingly, even if this is done *without* feigning celibacy.

2.1.2 In relation to the simile that illustrates their fate, the Pali version indicates that the seed of such a creeper might become a “no-seed,”¹² that is, unviable. Its Chinese parallel clarifies the implication of this expression, as it describes how this seed “might rot and not be a seed (any more),” 或剃鬚髮 *huòtì-xūfà* (literally, “bereft of hair and beard”).¹³

The Cūḷa Dhamma Samādāna Sutta and its Chinese parallel illustrate the way of undertaking that is *painful now and painful in future* with the example of various ascetic practices and self-mortifications in vogue in ancient India, practices that according to both versions tend to lead to a lower rebirth. The Chinese list of such practices treats not only the practice of pulling out the hair and beard, mentioned also in the Pali version [§5b], but also lists the practice of shaving the hair and beard.¹⁴ However, since Buddhist monks regularly shave the hair and beard, it is curious for the Madhyama Āgama discourse to include shaving the hair and beard among practices that lead to a lower rebirth.

2.1.3 The 2 versions present the way of undertaking the Dharma that is painful now and pleasant in the future in similar ways, indicating that those who live the holy life in its purity, even though they suffer the strong influence of lust, anger or delusion, will be reborn in heaven.¹⁵ The way of undertaking the Dharma pleasant both now and in future then stands for the complementary case of someone who lives the holy life without being under the strong influence of lust, anger or delusion.

The Pali version treats the present and future pleasure experienced by this person by describing the attainment of the 4 dhyanas and heavenly rebirth.¹⁶ Its Chinese parallel instead describes how this person lives the holy life happily and eradicates the 5 lower fetters, thereby becoming a **non-returner**.¹⁷ Here, the Madhyama Āgama version’s presentation of the fourth way of undertaking the Dharma evinces a more typically early Buddhist orientation, since for a discourse addressed to a group of monks the attainment of **non-returning** would be a more appropriate prospect than heavenly rebirth.¹⁸

2.2 THE 4 KINDS OF UNDERTAKINGS

2.2.1 The listing sequence

The theme of the Cūḷa Dhamma Samādāna Sutta (M 45) is that of *karmic result and spiritual fruit of our habitual conduct*, that is, the 4 ways of undertaking Dharma, thus:

- | | | |
|-----------------------------------|---|------|
| (1) conduct that is pleasant now, | but resulting in future pain | |
| (2) conduct that is painful now, | and ripening in future pain | |
| (3) conduct that is painful now, | but ripening in future pleasure [happiness] | |
| (4) conduct that is pleasant now, | and ripening in future pleasure [happiness] | [§2] |

The Cūḷa Dhamma Samādāna Sutta and its Chinese version in the Madhyama Āgama (MĀ 174) agree in the sequence of the first and last alternatives [1]. However, the Chinese version reverses the middle

¹² M 45/1:306,12: *abijaṃ vā paṇ’assa*.

¹³ MĀ 174/T1.711c11: 或敗壞不成種子.

¹⁴ MĀ 174/T1.712b15. The same ref to shaving the hair and beard recurs in listings of ascetic practices found in MĀ 18/T1.442a6 and in MĀ 104/T1.592b26, and also in a similar listing in DĀ 8/T1.47c29. M 45.5b/1:308,6 and MĀ 174/T1.712b12 agree, however, on incl another practice undertaken by Buddhist monks in their listing, namely, the wearing of rag-robos.

¹⁵ M 45/1:308,21 & MĀ 174/T1.712a20. (**Vitthāra**) **Paṭipadā S** (A 4.162) refers to the same situation under the heading *dukkha paṭipadā*, painful mode of practice. (A 4.162/2:149,18), SD 18.3.

¹⁶ M 45,8-12/1:309.

¹⁷ MĀ 174/T1.712b27.

¹⁸ This section mostly is based on **Analayo** 2006:188-190 (unpublished).

two alternatives, which actually agrees the listing in **the Saṅgīti Sutta** (D 33).¹⁹ From the explanation below [2.2.1], however, it is clear that the Cūḷa Dhamma Samādāna Sutta is perfectly natural in its listing the 2 negative practices first, followed by 2 positive practices. The listing in MĀ 174 and the Saṅgīti Sutta clearly breaks the natural teaching sequence. The Saṅgīti Sutta listing, it should be noted, is simply a listing of teachings, which apparently does not take into account the list's context.

Taking **the Dhamma,cakka-p,pavattana Sutta** (S 56.11) as a guide, we will see that the extreme of “devotion to sense-pleasures” is listed first, followed by the extreme of “devotion to self-mortification.” This is especially significant because **the Cūḷa Dhamma Samādāna Sutta** defines the 1st alternative (pleasant now, painful later) as *sense-indulgence*, and the 2nd (painful now, painful later) as *self-mortification*, too. Hence, the listing of the Cūḷa Dhamma Samādāna Sutta is the naturally correct one in sutta terms.

On the other hand, **the Mahā Dhamma Samādāna Sutta** (M 46), which treats the same 4 alternatives only in terms of moral virtue, reverses the first 2 alternatives—that is, listing them as *painful now, resulting in future pain, and pleasant now, resulting in future pain*, thus.

- | | |
|-----------------------------------|--|
| (5) someone in pain and grief | commits the 10 unwholesome courses of action |
| (6) someone with pleasure and joy | commits the 10 unwholesome courses of action |
| (7) someone in pain and grief | abstains from the 10 unwholesome courses of action |
| (8) someone with pleasure and joy | abstains from 10 unwholesome courses of action |

Here, the teaching is that we should guard our karmic doors (body, speech and mind), whether we are in a painful grieving state or in a pleasurable joyful state.²⁰ Understandably, the sequence of this Sutta differs from the listing of the 2 extremes in **the Dhamma,cakka-p,pavattana Sutta**.²¹

2.2.2 The 2 extremes

2.2.2.1 The 1st extreme refers to a life of sense-indulgence, while the 2nd is that of self-mortification. These 2 kinds of practices should be given up and avoided. The 3rd undertaking refers to when we have great difficulties with greed, hate or delusion, but we still we do *not* abandon our mental cultivation. The 4th undertaking is the ideal one, as it is easy all the way, and the spiritual fruition is easily obtained, too.²²

2.2.2.2 The Buddha rejects both the physicalist and the eternalist views as being **extremes**. However, while the Dhamma,cakka-p,pavattana Sutta (S 56.11) describes “the devotion to sensual pleasures” (*kāma,sukh'allikānuyoga*) as being “low, vulgar, worldly, ignoble, not connected with the goal [unprofitable],” (*hīno gammo puthujjaniko anariyo anatta,samhito*), “the devotion to self-mortification” (*atta,kilamathānuyoga*) is said to be only “painful, ignoble, not connected with the goal [unprofitable]” (*dukkho anariyo anatta,samhito*). This is because despite being “painful,” self-mortification, with some moral virtue, can lead to a divine afterlife; but such a goal is still “ignoble, not connected with the goal [unprofitable],” because we are still caught up in samsara, and not liberated from suffering.²³

¹⁹ D 33,1.11(24)/3:229,6.

²⁰ M 46/1:309-317 @ SD 59.11.

²¹ For a discussion, see further Analayo 2006:188-190.

²² M 45/1:305-309 @ SD 32.4.

²³ See **The body in Buddhism**, SD 29.6a (4.1).

2.2.3 The 4 kinds of individual

2.2.3.1 The Cūḷa Dhammas Samādāna Sutta list of 4 undertakings echoes similar ones found in such discourses as **the (Tamo,joti) Puggala Sutta** (S 3.21),²⁴ which with a bit of re-arrangement would collate thus with the 4 types of individuals in terms of karmic progress, thus:

<u>(Tamo,joti) Puggala Sutta</u>	<u>Cūḷa Dhamma Samādāna Sutta</u>	<u>Function</u>
(1) One in darkness faring into darkness,	(2) painful now, painful later	karmic stagnation
(2) One in darkness faring into light,	(3) painful now, pleasant later	karmic progress
(3) One in light faring into darkness,	(1) pleasant now, painful later	karmic descent
(4) One in light faring into light,	(4) pleasant now, pleasant later	karmic ascent

The Cūḷa Dhamma Samādāna Sutta, as such, can be taken as a canonical commentary on **the (Tamo,-joti) Puggala Sutta** (S 3.21). The descriptions of the 4 kinds of individual by the (Tamo,joti) Puggala Sutta is complemented by the Cūḷa Dhamma Samādāna Sutta's instructive explanation of the four kinds of conduct and their fruits. However, an important difference should be noted here. The word "pleasant" in the first item of the 4 in the Cūḷa Samādāna Sutta has a *negative* connotation, while the term "light" of the (Tamo,joti) Puggala Sutta has a *positive* connotation. However, their functions or compatibility remain unaffected.

2.3 ON PĀTAVYĀTA

The word *pātvya*, translated here as "indulgence," is found both in **the Āpāyika Sutta** (A 3.111) [above] and in **the Cūḷa Dhamma Samādāna Sutta** [§3]. It is an important word here, as it describes how lust overpowers us. It is a free translation that tries to reflect the lexical as well as the commentarial definitions, to reflect the Sutta context.

The Pali-English Dictionary (PED) defines *pātvya* as "downfall, bringing to fall, felling," deriving it from *pātetī*, "to bring to fall, kill, destroy." The usual verb that goes with it is *āpajjati*, "he falls" (a verb that commonly entails a fault or offence) and its various forms (*āpajjanti*, *āpajjimsu*, *mā...āppaji*, etc), that is, as *pātvayatam āpajjati*, etc.²⁵

But the Commentaries derive it from √PIV, "to drink." The Vibhaṅga Commentary, for example, says that *pātvya* is the using or swallowing of a state which leads to downfall, and for one who asserts thus uses the sense-desire as a defilement among the sense-desires as an object like one who drinks, or who swallows (VbhA 499). In other words, sense-pleasures are seen to be enjoyed as we like.²⁶

The Vibhaṅga itself gives the name "gratification view" (*assāda diṭṭhi*) to the notion that there is no fault (*dosa*; Skt *doṣa*) in sense-pleasures, so that we fall headlong (*āpajjati pātvayatam*) into it (Vbh 925/368,26). Technically, this view refers to our inability to understand the nature of such an object, its

²⁴ S 3.21/1:93-96 (SD 18.6). Other related discourses are: **Saṅgīti Sutta** (D 33,1.11(49)/3:233): a bare list of the four types of persons; **(Saṅkhitta) Puggala Sutta** (A 4.85/2:85 f): the sutta without similes and verses; **Puggala Paññatti** (Pug 4.19/51 f): the sutta without similes and verses; **Bāla,paṇḍita Sutta** (M 129.25/3:169 f): description of one "in darkness"; **Cha-ḷ-ābhijāti Sutta** (A 6.57/3:384-387): black and white birth, black and white dharmas. See SD 18.6 (1.1).

²⁵ V 4:34, 42; D 27,16/3:89; M 45,3/1:305,28, 307,11; A 3.111/1:266,3-5, 3.151/1:295,6; Vbh 368.

²⁶ *Sevitabbaram* ("to be associated with"), DA 869; *pivitabbaram, yathā,ruci paribhuñjitabbaram* ("to be drunk, to be consumed as one likes," ie sensuality and its objects), MA 2:371; *pivitabbaram paribhuñjitabbaram* ("to be drunk, to be consumed"), AA 2:369; UA 351, 365; *pātabba,bhāvaṃ paribhuñjanam ajjhoharaṇam* ("a consuming or partaking of, which is a state which must cause a fall"), VbhA 499.

arising (*samudaya*), its ending (*atthaṅgama*), its gratification (*assāda*), disadvantage [danger] (*ādīnava*), and escape (*nissaraṇa*) from it, often referred to in the Suttas.²⁷

3 The *māluvā* creeper

3.1 The maluva (*māluvā*; BHS, *mālu(latā)*; AMg *māluṃyā*), often mentioned in early Buddhism, is a broad-leaved creeper, is also known as *pattra vallī* or *pattra latā* in Sanskrit.²⁸ This plant is probably the *Bauhinia vahlii*, a giant climber and one of the most common *Bauhinia* species found in the sub-Himalayan region up to 3000 m. Its leaves vary in size from 20 to 40 cm in diameter, and are bilobed at the apex, and are used for making cups and plates and for wrapping food. [Fig 3]²⁹

3.2 The maluva often figures in imageries of lust or sensuality, as in this verse from **the Sūci,loma Sutta** (S 810):

<i>Snehajā atta,sambhūtā nigrodhass'eva khandhajā</i>	Arisen from affection, born of oneself, just like the trunk-shoots of the banyan,
<i>puṭhū visattā kāmesu māluvā'va vitatā³⁰ vane</i>	crowded, clinging to sensuality, just as the maluva spread across the woods.

(S 810*/10.3/1:207) = Sn 272³¹

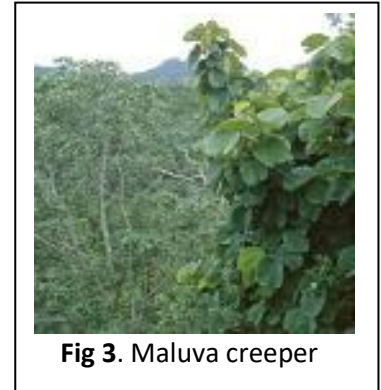


Fig 3. Maluva creeper

3.3 The Saṃyutta Commentary here explains the last line with **the maluva figure** as follows:

The maluva creeper grows in the forest, supporting itself on tree, weaving itself around that tree again and again, spreading over it from the tree's foot to its top, and from the top to its foot, so that it stands suspended and spread over.

Even so, the crowd of defilements of sensual desire cling to the objects of sensual desire, or the crowd of beings, on account of their defilements of sensual desire, cling to the objects of sensual desire.³²

(SA 1:304; cf Nett 147; SnA 1:304)

The point, notes **Bodhi**, “rather, seems to be that sensual desire spreads from object to object just as the creeper stretches itself out in the woods by spreading from tree to tree” (S:B 477 n568).

²⁷ See eg **Mahā,nidāna S** (D 15.34/2:69), SD 5.17; **Mahā Dukkha-k,khandha S** (M 13.15/1:87), SD 6.9; **Assāda S 1** (S 22.26/3:27 f), SD 3.7. On the *assāda* formula, see (**Dhātu**) **Pubbe Sambodha S** (S 14.31/2:170 f), SD 29.17 (1).

²⁸ For philological n on *māluvā*, see Luders, *Beobachten* §91; Dh:N 103 n162; Sn:N 201 n272.

²⁹ See **Cūḷa Dhamma Samādāna S** (M 45), SD 32.4 (3). Picture credit: http://online-media.uni-marburg.de/biologie/nutzpflanzen/bilder/vs/12a24_bauhinia_vahlii.jpg.

³⁰ So Ee; Se Ke *vitthatā*.

³¹ Eg **Sūci,loma S** (S 810*/10.3/11:207). Majjhima Comy says it has a long shape (MA 2:371). See also AA 2:319. Cf *malu'a va vilada vaṇi* (Dh:G 339).

³² **Māluvā'va vitatā vaneti yathā vane māluvā latā yaṃ rukkhaṃ nissāya jāyati, taṃ mūlato yāva aggā, aggato yāva mūlā punappunaṃ saṃsibbitvā ajjhottharivā otata,vitatā tiṭṭhati. Evaṃ vatthu,kāmesu puṭhū kilesa,kāmā vi-sattā, puṭhū vā sattā tehi kilesa,kāmehi vatthu,kāmesu visattā.**

3.4 The Cūḷa Dhamma Samādāna Sutta (M 45) has this well known maluva parable:

<i>seyyathā'pi ... māluvā,sipāṭikā phaleyya ...</i>	suppose ... a maluva-creeper pod were to burst
<i>māluvā,bījaṃ aññatarasmīṃ sāla,mūle</i>	open ... a maluva seed ... would to fall at the foot of
<i>anipateyya</i>	certain sal tree [§4a; cf J 5:215]

The following verses, too, use the maluva creeper as a figure for the reprobate (immoral person):

<i>Yassa accanta,dussīyaṃ</i>	He who is excessively lacking moral virtue,
<i>māluvā sālam iv'otataṃ³³</i>	like a sal tree spread over with maluva,
<i>karoti so tathā'ttānaṃ</i>	does to himself just as
<i>yathā naṃ icchati diso</i>	wishes to do to him.
	(Dh 162; DhA 3:153,10 f; J 5:452,26*-27*; cf Dh:G 330) ³⁴
<i>taṇhā vaḍḍhati māluvā viya</i>	craving grows like the maluva:
<i>so palavati hurā,huraṃ³⁵</i>	he bounds about here and there
<i>phalaṃ iccham'va vanasmim³⁶ vānaro</i>	like a monkey seeking fruit in a forest.
	(Dh 334 = Tha 399; Uv 3.4) ³⁷

In a rare positive imagery, **the Khadira Sutta** (M 56.32) alludes to the leaves of the maluva, apparently large and useful enough for making baskets that can bear water.³⁸ **The Kathā,vatthu** similarly uses the maluva in a positive sense in reference to how merit grows (*puññaṃ ... māluvā viya vaḍḍhati*, Kvu 343) and how moral virtue grows (*sīlaṃ ... māluvā viya vaḍḍhati*, Kvu 439).³⁹

³³ Cp ab with *ratta,cittam ativeṭhayanti naṃ | sālam māluva,latā,va kānane* (Kuṇāla J, J 4181cd* at J 536/5:452,-26*-27*). Cp bd with *malutā sālam ivo'tatā* (Dh:Pkt 306b) & *yathā naṃ biṣam icchati* (306d).

³⁴ **Patna Dh:** *Yassa accanta,doṣṣillaṃ | malutā sālam ivo'tatā | karoti sotathāttānaṃ | yathā naṃ biṣam icchati* (Dh:Ptn 306). **Gandhārī Dh:** *Yasa acada-druṣṭilī'a | malu'a va vilada vaṇi | kuya so tadha [a]tvaṇa | yadha ṇa viṣamu ichadi* (Dh:G 330 &n); **Udāna,varga:** *yo asāv atyanta,duḥśīlaḥ | sālavān mālutā yathā | karoty asau tath'āṭmānaṃ | yatha enaṃ dviṣad icchati* (Uv 11.10).

³⁵ Lines cd: ... *h]oru | phalam icho va vaṇasma vaṇaru* (Dh:G 91).

³⁶ Brough says this is unmetrical; "the original verse doubtless had *vanasmi*." (Dh:G 205 n91). Tha 399 correctly scans *vanasmi*, but while ThaA reads *vanasmi*, the lemma reads *vanasmim* (ThaA 2:170). See also DhA 4:44; UA 237. See Tha:N 188 n399.

³⁷ **Udāna,varga:** *manujasya pramatta cārinā | tṛṣṇā vardhati mālutā iha hi [vl māluteva hi] | sa hi saṃsāre punaḥ phalam | icchann iva vānaro vane* (Uv 3.4); **Patna Dh:** *manujassa pramatta,cāriṇo | tahnā vaddhati mālutā iva | sā prāplavate hurāhuraṃ | phalam eṣi va vanamhi vānnaro* (Dh:Ptn 137).

³⁸ S 56.32/5:438 f (SD 21.8).

³⁹ Kvu 8.5.1/343, 10.9.2/439.

4 The Āpāyika Sutta (A 3.111)

SD 32.4 (4)

Āpāyika Sutta

The Discourse on the Downfall-bound | A 3.111/1:265 f

A 3.3.2.1 = Aṅguttara Nikāya 3, Pañcaka Nipāta 3, Tatiya Paññāsaka 2, Āpāyika Vagga 1

Theme: How we live now moulds how we will live hereafter

Bhikshus, there are these 3 who are **downfall-bound**, hell-bound, for not abandoning this (conduct).⁴⁰
Which are the three?

- (1) He, not living the holy life, claims to be living it.
- (2) He who, without basis, accuses one who is living the pure holy life of not doing so.
- (3) He who holds such a doctrine, such a view, that *there is no fault in sensuality*, and falls headlong into sensuality.⁴¹

These, bhikshus, are the 3 who are downfall-bound, hell-bound, for not abandoning this (conduct).

— evaṃ —

The underlying notion here is that of spiritual falsehood, of not being true to oneself and to others. A few more examples are mentioned in these suttas:

- (1) **Kukkura,vatika Sutta** (M 57), about two ascetics, one behaving as a dog, the other as a cow, thinking that this is “holy.” The Buddha replies as they habitually act, so will they be reborn. (M 57/1:387-392), SD 23.11.
- (2) **Bāhitika Sutta** (M 88). The female wanderer Sundarī, instigated by wanderers jealous of the Buddha, has her accuse him of having an affair with her. The wanderers then murder her and accuses the Buddha of it, but the truth is revealed in due course. (M 88/2:112-117; U 4.8/43-45; J 2:415-417), SD 49.12.
- (3) **Alagaddūpama Sutta** (M 22). The monk Ariṭṭha wrongly thinks that since a streamwinner can indulge in sense-pleasures, a monastic could do so, too (MA 2:103). The Buddha declares that he has constantly taught against just such a wrong view (M 22/1:130-142), SD 3.1.3.

It should be noted here that the prospect of rebirth in hell awaits not only those who indulge in sex while pretending to be living a celibate life (*brahma,cariya*), but also obtains for monastics who hold this view and act accordingly.

— — —

⁴⁰ *Tayo’me, bhikkhave, āpāyikā nerayikā idam appahāya*. Comy explains the phrase “for not abandoning this” as meaning not having given up this claim to leading a holy life when the mind is by nature evil, and so on (***Idam appahāyāti idam brahma.cāri,paṭiññat’ādiraṃ pāpa,dhamm’attayaṃ avijahitvā***, AA 2:368).

⁴¹ *N’atthi kāmesu dosō ti, so tāya kāmesu pātavyataṃ āpajjati*. As at Vbh 368, where Comy def this as “a consuming or partaking of, which is a state that must cause a fall” (*pātabba,bhāvaṃ paribhuñjanaṃ ajjhoharaṇaṃ*, VbhA 499).

Cūḷa Dhamma Samādāna Sutta

The Lesser Discourse on Undertaking the Dharma

M 45

1 Thus have I heard.

At one time the Blessed One was staying in Anātha,piṇḍika's park in Jeta's grove⁴² outside Sāvattihī.⁴³

There the Blessed One addressed the monks thus,

"Bhikkhus!"⁴⁴

"Bhante!" the monks answered the Blessed One in assent.

The 4 ways of undertaking the Dharma

2 The Blessed One said this:

"Bhikkhus, there are these **4 ways of undertaking the Dharma**. What are the four?"

- (1) There is, bhikkhus, a Dharma-undertaking,
that is pleasant now, but ripening as pain in the future.
- (2) There is, bhikkhus, a Dharma-undertaking,
that is painful now, and ripening as pain in the future.
- (3) There is, bhikkhus, a Dharma-undertaking,
that is painful now, but ripening as pleasure in the future.
- (4) There is, bhikkhus, a Dharma-undertaking,
that is pleasant now, and ripening as pleasure in the future.

Pleasant now, painful later

3 (1) And what, bhikkhus, is the Dharma-undertaking that is **pleasant now, ripening as pain in the future?**

There are, bhikkhus, certain recluses and brahmins who hold such a doctrine, such a view, that

'There is no fault in **sensuality**."⁴⁵

They fall into the indulgence in sense-pleasures.⁴⁶

They solicit the top-knotted female wanderers. They spoke thus:

'Seeing what future fear [danger] in sense-pleasures do these good recluses and brahmins speak of the abandoning of sense-pleasures, and declare a full understanding of sense-pleasures?'⁴⁷

⁴² *Jeta, vana*, so called, says Comy, because it is "grown, maintained and guarded by prince Jeta" (*tañ hi Jetena rāja, kumārena ropitaṃ saṃvaddhitaṃ paripālitaṃ*) (MA 1:60; KhpA 111; PmA 3:533). As such, it is not an ordinary wild forest, but a cultivated grove.

⁴³ On *tr sāvattihīyaṃ* as "near (*samīpe*) Sāvattihī," rather than "*in* Sāvattihī," see Comys, eg SA 1:13; AA 1:15; KhpA 112; UA 57; PmA 3:534.

⁴⁴ *Bhikkhavo* (only here); hereafter, bhikkhave. On *bhikkhavo*: SD 59.7 (2.4).

⁴⁵ *N'atthi kāmesu doso ti*, ie *dosa* as Skt *doṣa*: cf A 3.111/1:266. Opp *adosa*: A 1:112,21. See **Āpāyika S** (A 3.111/-1:265), SD 32.4 (4) above.

⁴⁶ *Te kāmesu pātavyataṃ āpajjanti*. On **pātavyata**, see Intro (2.3).

⁴⁷ '*Kiṃsu nāma te bhonto samaṇa, brāhmaṇā kāmesu anāgata, bhayaṃ sampassamānā kāmānaṃ pahānam āhaṃsu, kāmānaṃ pariññaṃ paññapenti?*

Saying, ‘Blissful is the touch of the arm and soft hair of these young female wanderers,’ they fall into the indulgence in sense-pleasures.

Having fallen into the indulgence in sense-pleasures, with the body’s breaking up, after death, they are reborn in a plane of misery, an evil destination, a lower realm, in hell. There, they suffer sensations of sharp, piercing, racking pains. They spoke thus:

‘This is the future fear [danger] that these good recluses and brahmins see in sense-pleasures when they speak of the abandoning of sense-pleasures, and declare a full understanding of sense-pleasures!

For, it is because of these sense-pleasures, [306] on account of these sense-pleasures that we suffer these sensations of sharp, piercing, racking pains.’

The parable of the strangled sal tree

4.1 Bhikshus, suppose that in the last month of the hot season, a maluva-creeper⁴⁸ pod were to burst open.

Then, bhikshus, a maluva seed would fall at the foot of a certain **sal tree**.

Then, bhikshus, a certain deity living in that sal tree would fall into fear, awe and trembling.⁴⁹

4.2 But, bhikshus, the deity’s friends and companions, relative by blood and marriage—park deities, forest deities, tree deities, and deities dwelling in medicinal herbs, grass and forest trees—gathered and assembled together, and would give comfort, thus:⁵⁰

‘Fear not, sir! Fear not, sir! Perhaps a peacock will swallow it, or a wild beast [deer] will eat it, or forest-fire will burn it, or woodsmen [forest workers] will carry it off, or termites will devour it, or it might even not be viable!’⁵¹

But, bhikshus, no peacock swallowed it, nor a wild beast [deer] ate it, nor forest-fire burnt it, nor woodsmen [forest workers] carried it off, nor termites devoured it, but it was in fact viable.

Then, indeed, having been rained upon by a downpour from a rain-cloud, it would fully sprout,⁵² so that the maluva creeper, its soft creeping hairy tendrils would cling around that sal tree.⁵³

4.3 Then it occurs to the deity dwelling in that sal tree, thus:

‘Seeing *what* future fear [danger] in sense-pleasures do my good friends and companions, relative by blood and marriage—park deities, forest deities, tree deities, and deities dwelling in medicinal herbs, grass and forest trees—gathered and assembled together, and would give comfort, thus:

“Fear not, sir! Fear not, sir! Perhaps a peacock will swallow it, or a wild beast [deer] will eat it, or forest-fire will burn it, or woodsmen [forest workers] will carry it off, or termites will devour it, or it might even not be viable!”?—

⁴⁸ On the *māluvā*, see Intro (3).

⁴⁹ *Atha kho, bhikkhave, yā tasmim̐ sāle adhiatthā devatā sā bhītā samviggā santāsam̐ āpajjeyya*. Comy: (The deity is terrified) at the thought that the creeper, sprouting from a seed, would envelope the tree with its leaves, and because of its great weight the great tree would fall to the ground in a gale or downpour and shatter, killing the deity (MA 2:371 f).

⁵⁰ *Atha kho, bhikkhave, tasmim̐ sāle adhiatthāya devatāya mitt’āmaccā ñāti, sālohitā ārāma, devatā vana, devatā rukkha, devatā osadhi, tiṇa, vana-p, patīsu adhiatthā devatā saṅgamma samāgamma evaṃ samassāseyyur̐*.

⁵¹ *Mā bhavaṃ bhāyi, mā bhavaṃ bhāyi; app’eva nām’etaṃ māluvā, bījaṃ moro vā gileyya, mago vā khādeyya, dava, dāho vā dāheyya, vana, kammikā vā uddhareyyur̐ [vl udrabheyyur̐], upacikā vā utṭhaheyyur̐, abījaṃ vā pan’assā ti*.

⁵² *Bījañ ca pan’assa taṃ pāvussakena meghena abhippavutṭhaṃ samma-d-eva viruheyya*.

⁵³ *Sā’ssa māluvā, latā taruṇā mudukā lomasā vilambinī, sā taṃ sālāṃ upaniseveyya*. Note the word-play. **Upaniseveyya** is opt tense of *upa-ni-sevati*, “he pursues, follow, go up after, cling to”; hence, “would cling around” here.

4.4 Pleasant is the touch of this maluva creeper, its soft creeping clinging hairy tendrils!

The creeper would envelope the sal tree.

Having enveloped the sal tree, it would make a canopy over it.

Having made a canopy above it, it would weigh downwards with its denseness.⁵⁴

Weighing down with its denseness, it splits one big branch after big branch of the sal tree.

4.5 Then, bhikshus, this occurs to that deity dwelling in the sal tree,

‘It is about *this* that those good friends and companions, relative by blood and marriage—park deities, forest deities, tree deities, and deities dwelling in medicinal herbs, grass and forest trees—had gathered and assembled together, and gave comfort, thus:

“Fear not, sir! Fear not, sir! Perhaps, a peacock will swallow it, **[307]** or a wild beast [deer] will eat it, or forest-fire will burn it, or woodsmen [forest workers] will carry it off, or termites will devour it, or it might even not be viable!”

And it is because of these sense-pleasures, on account of these sense-pleasures that I suffer these sensations of sharp, piercing, racking pains.’

4.6 Even so, bhikshus, there are certain recluses and brahmins who hold such a doctrine, such a view, that

‘There is no fault in sensuality.’

They fall into the indulgence in sense-pleasures. They solicit the top-knotted female wanderers.

They spoke thus:

‘Seeing what future fear [danger] in sense-pleasures do these good recluses and brahmins speak of the abandoning of sense-pleasures, and declare a full understanding of sense-pleasures?’

Saying, ‘Blissful is the touch of the arm and soft hair of these young female wanderers,’ they fall into the indulgence in sense-pleasures.

Having fallen into the indulgence in sense-pleasures, with the body’s breaking up, after death, they are reborn in a plane of misery, an evil destination, a lower realm, in hell. There, they suffer sensations of sharp, piercing, racking pains. They spoke thus:

‘This is the future fear [danger] that these good recluses and brahmins see in sense-pleasures when they speak of the abandoning of sense-pleasures, and declare a full understanding of sense-pleasures!

For, it is because of these sense-pleasures, on account of these sense-pleasures that we suffer these sensations of sharp, piercing, racking pains.’

This, bhikshus, is called the Dharma-undertaking that is pleasant now, ripening as pain in the future.⁵⁵

Painful now, painful later

5.1 (2) And what, bhikshus, is the Dharma-undertaking that is **painful now, ripening as pain in the future?**

5.2 ⁵⁶Here, bhikshus, someone is **a naked ascetic**,⁵⁷ of loose habits [flouting conventions],⁵⁸

⁵⁴ *Upari viṭabhim karitvā oghanam janeyya*. Comy explains *oghanam janeyya* as that “it would create a denseness below (*heṭṭha ghanam janeyya*). Climbing upwards and encircling the whole tree, then falling downwards again so that it might touch the earth.” (MA 2:372). *Oghana* = “a pushing downwards, downwards pressure; a thick or dense entanglement” (DP sv): foll this I have rendered it freely.

⁵⁵ On types of practice, see Intro (2).

⁵⁶ This whole section is, mutatis mutandis, at: **Kassapa Sīha, nāda S** (D 8,14/1:165-167), SD 77.1; **Udumbarikā Sīha, nāda S** (D 25,8.2/3:41), SD 1.4; **Mahā Sīha, nāda S** (M 12,45/1:77 f), the Bodhisattva’s self-mortification (SD 49.1); **Cūḷa Dhamma, samādāna S** (M 45,5.2/1:307 f), practices painful now, painful later, SD 32.4; **Kandaraka S** (M 51,8/1:342 f), SD 32.9; **Apaṇṇaka S** (M 60,36/1:412), SD 35.5; **Ghoṭa, mukha S** (M 94,10/2:161), SD 77.2; **Paṭipadā**

licking his hands;⁵⁹

not coming when invited, not stopping when invited;

not accepting food that is brought nor food specially prepared nor a meal invitation;

accepting nothing from a pot, from a bowl, across a threshold, among the firewood, among the rice-pounders, from two eating together, from a pregnant woman, from a woman giving suck, from a woman in the midst of men,⁶⁰ from a food-distribution centre, from where a dog is waiting, from where flies are swarming;

He accepts neither fish nor meat; drinking no wine nor beer nor cereal brew.⁶¹

He keeps himself to one house (when collecting alms), to one morsel; he keeps himself to 2 houses, to 2 morsels ... keeps to 7 houses, to 7 morsels;

He lives on one small serving (of food) a day; on 2 small servings a day ... on 7 small servings a day;⁶²

He takes food once a day; once every 2 days ... once every 7 days—thus even up to a fortnight, he dwells pursuing the practice of taking of food at such regular intervals.

He is an eater of greens, [308] or of millet, or of wild rice, or of hide-parings, or of water-lettuce,⁶³ or of rice-bran, or of rice-remnants,⁶⁴ or of sesamum flour, or of grass, or of cow-dung.

He lives on forest roots and fruits, a windfall-eater.

He clothes himself in hemp, in hemp-mixed cloth, in shrouds,⁶⁵ in refuse rags, in tree bark, in antelope hide, in strips of antelope hide, in kusa-grass fabric, in bark fabric, in wood-shaving fabric, in head-hair wool, in animal wool, in owl's wings.

Acelaka S (A 3.141/1:295), SD 78.1; **Atta,daṇḍa Sutta Nd** (Nm 15/416 f). This set of practices are sometimes called “medium self-mortification” (eg M 12, 51) The Dīgha pericope (D 8 + 25) has 6 additional self-mortifying observances.

⁵⁷ “Naked ascetic” (**acelaka**), *a-celaka = acela*, “unclothed”: (m) V 4:92,14; J 5:18,25; M 1:281,33, DhA 1:309,3, 400,13, 4:489,17; J 3:246.18, 6:229,7; (adj) M 1:307,23 = 342,25 = 412,4 = 2:161,26 = D 1:166,2 = 3:40,27 = A 1:295,8 = 2:206,7; (pl) M 1:238,15 (cf A 3:384,5); (titles) ~**vagga** A 1:295-299 (SD 72.4), V 4:91-108, 5:19-21, 39 f; ~*laddhi* J 3:246,19, 39 f; ~*sāvaka* (m pl) A 3:384,2; ~*sikkhāpada* = Pāc 41 (V 4:91 f).

⁵⁸ *Mutt'ācāro*.

⁵⁹ *Hatthāpalekhano*. Cf Sekh 52 (V 4:98) which proscribes hand-licking; D 1:166, 3:40; M 1:77, 238, 307; A 1:295; Pug 55.

⁶⁰ *Puris'antara'gatā*. This phrase is used to define *gihi,gata*, “gone gone to a layperson” (V 4:322); defines *itthi*, “woman” at MA 2:209, DA 78. Comys say that this is a danger to their pleasure (as such putting the ascetic at a disadvantage).

⁶¹ *Na suraṃ, na merayaṃ, na thus'odakaṃ pivati*. “Rice-wine,” **thus'odaka** (Skt *tuṣodaka*, “rice chaff”) “sour rice- or barley-gruel” (SED, sv *tuṣāmbu*). Comys: “a drink called Soviraka made from (the husk of) all kinds of grain” (*sabba,sassa,sambhārehi kataṃ sovīrakaṃ*, DA 2:355 = NmA 431 = PugA 232; *sabba,sassa,sambhārehi kataṃ loṇa,sovīrakaṃ*, MA 2:44); *sabba,sassa,sambhārehi kata,sovīrakaṃ*, AA 2:385: all add that *thusodaka* is a strong drink and as such blamable (*ettha ca surā,pānam eva sāvajjaṃ*). On “salted Soviraka (sour gruel)” (*loṇa,sovīraka*); see Vinaya, where it is mentioned as a cure for stomach wind, and allowed as a beverage if mixed with water (Mv 6.16.3/V 1:210); mentioned in a list of drinks given to monks (Vv 177/2.2.6/23). **Suśruta Saṃhita** describes preparation of *tuṣodaka* as a medicine (SuśSaṃ 44, 40cd-44ab). It is said to be sour gruel prepared with unhusked cereals; in SuśSaṃ it refers to “fermented liquors of barley with husks” used as a purgative (GJ Meulenbeld (tr), *Mādhvanidāna*, Leiden, 1974:408 f). When boiled with pulse and barley, it becomes an acetous fermentation called *tuṣāmbu*. D:RD 3:38, “gruel”; M:ÑB 1:104 “rice gruel.” See D:RD 1:229 n2, D:W n196. My tr is contextual which suggests some kind of fermented drink.

⁶² “Small serving,” *datti*. Comy says that a *datti* is a small bowlful from which they leave out the main food (MA 2:45).

⁶³ “Water-lettuce,” *haṭṭa*, a kind of water-plant, *Pistia stratiotes* (PED) of the Arales order.

⁶⁴ “Rice-remnants,” *ācāma*, “the moisture of boiled rice, rice-scum, rice-water (without condiments, a mean unsavoury food—hence, prob interpreted as the burnt crust sticking to the pot” (CPD): DA 356,15 = MA 2:45,12 = AA 2:355,17 = PugA 232,25; ie “burnt rice remnants in a pot,” or “kerak nasi” in Malay.

He pulls out (his) hair and beard, and is devoted to this practice.

He stands continuously, rejecting seats.

He squats continuously, and is devoted to such a posture.

He uses a matting of thorns, sleeps on the matting of thorns.

He engages in (the ritual of) bathing in water three times a day, including the evening.⁶⁶

Thus in these various ways he dwells keeping to the practice of tormenting himself and mortifying the body.⁶⁷

5.3 With the body's breaking up, after death, he is reborn in a plane of misery, an evil destination, a lower realm, in hell.

This, bhikshus, is the way of undertaking the Dharma that is painful now, ripening as pain in the future.⁶⁸

Painful now, pleasant later

6.1 (3) There is a way of undertaking the Dharma, bhikshus, that is painful now, ripening as pleasure in the future?

Here, bhikshus, someone,

is by nature strongly lustful, and he constantly feels bodily and mental suffering born of **lust**;

is by nature strongly hateful, and he constantly feels bodily and mental suffering born of **hate**;

is by nature strongly delusive, and he constantly feels bodily and mental suffering born of **delusion**.

6.2 And yet, despite his pain, despite his grief, weeping with tearful face,⁶⁹ he lives the holy life fully and perfectly.⁷⁰

With the body's breaking up, after death, he is reborn in a happy state, in a heavenly world.

This, bhikshus, is a way of undertaking the Dharma that is painful now, ripening as pleasure in the future.⁷¹

Pleasant now, pleasant later

7 (4) There is a way of undertaking the Dharma, bhikshus, that is **pleasant now, ripening as pleasure in the future**.

Here, bhikshus, someone,

is by nature is *not* strongly lustful, and does not constantly feel bodily and mental suffering born of lust;

is by nature *not* strongly hateful, and does not constantly feel bodily and mental suffering born of hate;

is by nature *not* strongly delusive, **[309]** and does not constantly feel bodily and mental suffering born of delusion.

⁶⁵ Shrouds collected from corpses in a charnel ground.

⁶⁶ Apparently to wash away his "sins" as related in (**Udaka Suddhika**) **Saṅgārava S** (S 7.21,11/1:182), SD 79.3.

⁶⁷ This passage [5.2] is at **Apañṇaka S** (M 60.36), where this last sentence is replaced by "This is called the person who torments himself and is intent on tormenting himself." (M 60,36/1:412), SD 35.5.

⁶⁸ On types of practice, see Intro (2).

⁶⁹ Comy: His teachers and preceptor inflict upon him punishments, whose frequency causes him pain and grief, or on account of his karma, he is full of attachment and so on, while another does not (MA 2:373).

⁷⁰ *So sahâpi dukkhena, sahâpi domanassena, assu, mukho'pi rudamāno paripuṇṇaṃ parisuddhaṃ brahma, cariyam carati.*

⁷¹ On types of practice, see Intro (2).

8 Quite secluded from sensual pleasures, secluded from unwholesome mental states, he enters and remains in the **1st dhyana**,⁷² accompanied by initial application and sustained application, accompanied by zest and happiness, born of seclusion.

9 With the stilling of initial application and sustained application, by gaining inner tranquility and oneness of mind, he enters and remains in **the 2nd dhyana**, free from initial application and sustained application, accompanied by zest and happiness born of concentration.

10 With the fading away of zest, he dwells equanimous, mindful and fully aware, and experiences happiness with the body, he enters and remains in **the 3rd dhyana**, of which the Noble Ones declare, ‘Happily he dwells in equanimity and mindfulness.’

11 With the abandoning of joy and abandoning of pain,⁷³ and with the earlier disappearance of pleasure and displeasure, attains and dwells in **the 4th dhyana** that is neither painful nor pleasant, and with mindfulness fully purified by equanimity.⁷⁴

12 With the body’s breaking up, after death, he is reborn in a happy state, in a heavenly world.

This, bhikshus, is a way of undertaking the Dharma that is pleasant now, ripening as pleasure in the future.⁷⁵

These, bhikshus, are the 4 ways of undertaking the Dharma.

13 The Blessed One said this. Satisfied, the monks approved of the Blessed One’s word.

— evaṃ —

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⁷² For a more detailed description of the *jhāna* with similes, see **Sāmaññaphala S** (D 2,75-82/1:73-76), SD 8.10.

⁷³ “Joy ... pain,” *sukha ... dukkha*: this refers to *physical* feelings. The next phrase—“pleasure and displeasure,” *domanassa ... somanassa*—refers to *mental* feelings, transcended earlier. Mental feelings must 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 the significance of this, see **Sall’atthana S** (S 36.6/4:207-210), SD 5.5.

⁷⁴ Here, **Vibhaṅga**, in its Sutta analysis (Vbh 261), gives 3 factors of the 4th dhyana—equanimity (*upekkhā*), mindfulness (*sati*) and one-pointedness of mind (*cittassa ek’aggatā*)—but in its Abhidhamma analysis (Vbh 164; Vism 4.183/-165) gives only 2 factors—equanimity and one-pointedness of the mind. See also **Sāmañña,phala S** (D 2.83/1:75), SD 8.10 & **Dhyana**, SD 8.4 (5.4).

⁷⁵ On types of practice, see Intro (2).