

2b

(Udāna) Uposatha Sutta

The (Udāna) Discourse on the Observance | **U 5.5**
 or, **(Udāna) Uposatha Sutta 2** The 2nd (Udāna) Discourse on the Observance
 or, **(Samudda) Uposatha Sutta 2** The 2nd (Ocean) Discourse on the Observance
 Theme: The parable of the great ocean
 Translated & annotated by Piya Tan ©2014, 2021

1 Sutta summary and significance

1.1 Summary

1.1.1 The (Udāna) Uposatha Sutta (A 5.5) records the Buddha presenting the 8 qualities of the great ocean, in which the asuras delight. He then uses the qualities as parables to show the 8 qualities of the Dharma-Vinaya that good monastics delight in.

However, it is possible that both A 8.20 and U 5.5 drew the set of ocean parables from the much older **Pahārāda Sutta** (A 8.19), or that all three are rooted in an older urtext.

1.1.2 The Yasoja Sutta (U 3.3)

§§1.3-3.1 of the **(Udāna) Uposatha Sutta** (U 5.5/53,21-52,6) parallel **the Yasoja Sutta (U 3.3,22-24/-26,27-27,10)**, SD 28.9c: Ānanda thrice invites the Buddha: on the former occasion to recite the Pātimokkha; the latter, to address some 500 visiting monks.

On the latter occasion, **the Yasoja Sutta** (U 3.3) tells us that the Buddha is sitting in the imperturbable concentration (*āneñja samādhi*), any of the 4 form dhyanas, throughout the 3 watches. At dawn, the Buddha informs Ānanda that both he and the 500 visiting monks, led by the elder Yasoja, have been sitting in the same manner. If he had known this, he would not have made the invitations! All these monks were arhats; Ānanda only a streamwinner.

1.1.3 A 8.20 and U 5.5

1.1.3.1 Both **the (Aṭṭhaka) Uposatha Sutta** (A 8.20,6) and **the (Udāna) Uposatha Sutta** (U 5.5,6), SD 59.2b, locate the Buddha's pronouncement of **the Pātimokkha recital** as a monastic institution [§6] *before* the parables of the great ocean. **The Vinaya** version (Cv 9.1-2), however, recounts the introduction of the suspension of the Pātimokkha recitation (*pātimokkha,ṭhapana*) for an "impure" monk (one with an offence, *s'āpattika*).

1.1.3.2 In the Vinaya account, **the suspension of the Pātimokkha** is located right *after* the parables of the great ocean and the Buddha's udāna, that is, at the close of the whole account [SD 59.2c]. Apparently, as noted by Peter Masefield (U:M 112 n67), the statement here "seems to imply that the Buddha foresaw that the assembly would never be completely pure, thus providing further evidence of the decline predicted elsewhere," such as in the following suttas:

Āṇi Sutta (S 20.7-10/2:266-271), SD 11.13;

Anāgata,bhaya Sutta 1-4 (A 5.77+80/3:100-110), SD 51.27-30;

Saddhamma Sammosa Sutta 1-2 (A 5.154+155/3:176-178), SD 77.3+4;

Saddhamma Sammosa Sutta 3 (A 5.156/3:178-180) = **Sugata Vinaya Sutta** (A 4.160/2:147-149), SD 6.7;

Pārāpariya Tha (Tha 920-948) [Tha:N 253 n920-48];

Phussa Tha (Tha 949-980) [Tha:N 256 n949-80].

For another similar list of prophetic suttas, see SD 1.10 (3.0). The Commentary is silent.¹

1.2 RELATED TEXTS

1.2.1 The teaching on the 8 wonderful qualities of the Dharma-Vinaya is given in at least 4 important texts, as follows:

Pahārāda Sutta	A 8.19/4:197-204	SD 45.18
(Aṭṭhaka) Uposatha Sutta or (Samudda) Uposatha Sutta 1	A 8.20/4:204-208	SD 59.2a
(Udāna) Uposatha Sutta or (Samudda) Uposatha Sutta 2 ²	U 5.5/53,6-56,31	SD 59.2b
Pātimokkha Ṭhapana Khandhaka or (Samudda) Uposatha Sutta 3	Cv 9.1-2 (V 2:236-241)	SD 59.2c

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(Udāna) Uposatha Sutta

The (Udāna) Discourse on the Observance

U 5.5

1 Thus have I heard.

At one time, the Blessed One was staying in Migāra’s mother’s mansion in the Eastern Park, outside Savatthi.

OBSERVANCE DAY

1.2 Now, at that time, on the day of **the observance** [*uposatha*],³ the Blessed One was sitting surrounded by a sangha of monks.

1.3 ⁴Then, as the night far advanced,⁵ when the 1st watch passed,⁶ the venerable Ānanda rose from his seat, arranged his upper robe⁷ over one shoulder, saluted the Blessed One, and said to him:

“Bhante, the night has advanced. The 1st watch has passed; the sangha of monks has been sitting for a long time. Let the Blessed One recite **the Pātimokkha**⁸ to the monks.”⁹

¹ AA 4:112,15 merely says that the rest, incl this topic, is “quite clear” (*sesaṃ sabbattha uttānam eva*).

² See also Nāṇamoli, *The Life of the Buddha*, 1972, 3rd ed 1992:160-163, sourced as Cv 9.1; U 5.5; A 8.25, concluding with the Buddha’s udana.

³ The day of observance (*uposatha*) is the occasion for monastics to gather in conclave to listen to the recitation of the Pātimokkha (the monastic code of disciplinary rules). It occurs twice a lunar month on the days of the full moon and the new moon. See SD 49.11 (2.1); **Tad-ah’uposatha S** (A 3.70), SD 4.18; **Dhammika S** (A 4:254 f = Sn 400 f), SD 27.3(2.1).

⁴ **§§1.3-3.1** (U 51,21-52,6), parallel **Yasoja S** (U 3.3,22-24/26,27-27,10), SD 28.9c [1.1.2].

⁵ *Abhikkantāya rattiyā* refers to the ending (*khaya*) of the 1st watch, what little is left of it (*appāvasiṭṭha*, VA 971,-30), ie, approaching or around 10 pm (KhpA 114,2; DA 1:227; MA 2:124,24 ad M 1:142,15); ending of the night as something beautiful (*sundara*), rejoicing in it (*abbhanumodana*), qu above invitation (AA 2:375,19-24, 3:353,4).

⁶ *Nikkhanto paṭhamo yāmo*, ie just after 10 pm.

⁷ “Arranged his upper robe” reading *uttarāsaṅgam karitvā*, throughout, with Be Se V A, also U 3.3/26,28 (SD 28.9c).

⁸ This is the *ovāda, pātimokkha*, “exhortatory code” (UA 2:296,28-30, qu 298,27-32 = Dh 184, 183, 185), 1st recited to the 1250 assembled arhats on Māgha Pūjā: SD 16.1 (6).

1.4 When this was said, the Blessed One was silent.¹⁰

THE BUDDHA'S SILENCE

2 As the night (further) advanced, when the middle watch passed,¹¹ the venerable Ānanda rose from his seat **a 2nd time**, arranged his upper robe over one shoulder, saluted the Blessed One, and said to him:

2.2 “Bhante, the night has far advanced; the middle watch has passed; the sangha of monks has been sitting for a long time.

Bhante, let the Blessed One recite the Pātimokkha to the monks.”

A 2nd time the Blessed One was silent. [52]

3 As the night (further) advanced, when the last watch passed,¹² and dawn's joyful face beamed, the venerable Ānanda rose from his seat **a 3rd time**, arranged his upper robe over one shoulder, saluted the Blessed One, and said to him:

“Bhante, the night has far advanced; the last watch has passed; dawn is breaking, her joyful face beaming.¹³ The sangha of monks has been sitting for a long time.

Bhante, let the Blessed One recite the Pātimokkha to the monks.”

3.2 “**This congregation, Ānanda, is not entirely pure.**”¹⁴

THE FALSE MONK EJECTED

4 Then, it occurred to the venerable Mahā Moggallāna:

“What person was the Blessed One referring to when he said:

‘*This congregation, Ānanda, is not entirely pure?*’”

4.2 Then, the venerable Mahā Moggallāna directed his mind on the whole sangha of monks, scanning their minds with his own mind.¹⁵

4.3 The venerable Mahā Moggallāna then saw that person sitting in the midst of the sangha of monks: one who was immoral, evil in nature, impure and suspicious in conduct, secretive in action, not a recluse but claiming to be one, not a celibate but claiming to be one, rotten to the core, wet with lust, a heap of filth.¹⁶

4.4 Having seen him, he rose from his seat, went up to that person, and said to that person:

“Get up, avuso. The Blessed One has seen you. There is no communion for you with the monks!”¹⁷

⁹ *Uddisatu bhante bhagavā bhikkhūnaṃ pātimokkhan'ti*. Perhaps an allusion to V 1:136

¹⁰ The Buddha is invited thrice, but remains silent thrice [§§1.2, 2.2, 3.2]. Comy explains that .

¹¹ *Nikkhanto dutiyamo yāmo*, ie just after 2 am.

¹² *Nikkhante pacchime yāme*, ie just after 6 am.

¹³ *Abhikkantā bhante rattī nikkhanto pacchimo yāmo, uddhastam aruṇam nandi, mukhī rattī*. *Nandi, mukha*, lit “joy-faced”: for details, see **(Aṭṭhaka) Uposatha S** (A 8.20,3) n as loc (SD 59.2a).

¹⁴ Ie, there is some monk present who has not confessed an offence which he has committed. Why does the Buddha remain silent for so long? See **(Aṭṭhaka) Uposatha S** (A 8.20,3) n ad loc (SD 59.2a).

¹⁵ *Atha kho āyasmā mahā moggallāno sabbavantam bhikkhu, saṅgham cetasā ceto parica manasākāsi*. On Moggallāna as the foremost of monks with psychic powers (*iddhimantānaṃ*): A 1.190/1:23,19. On how he cultivated these powers: **(Pāsāda, kampana) Moggallāna S** (S 51.14,10), SD 27.8.

¹⁶ This is stock: see eg **Āsaṃsa Bhikkhu S** (A 3.13,6.2), SD 51.18. On the false monk, see SD 59.2a (2.2).

¹⁷ *Uṭṭhehi avuso, diṭṭho'si bhagavatā. N'atthi te bhikkhūhi saddhim saṃvāso'ti*. “Communion” (*saṃvāsa*, “living with,” fellowship, association) def at V 4:315; “to be in communion” (*saṃvāsati*): V 4:138, 214; when “communing

When this was said, that person remained silent.¹⁸

4.5 A 2nd time, the venerable Mahā Moggallāna said to him:
“Get up, avuso. The Blessed One has seen you. You cannot live in communion with the monks!”
When this was said, a second time that person remained silent.

4.6 A 3rd time, the venerable Mahā Moggallāna said to that person:
“Get up, avuso. The Blessed One has seen you. You cannot live in communion with the monks.”
When this was said, a third time that person remained silent.

UPOSATHA AS MONASTIC PRACTICE

5 Then, the venerable Mahā Moggallāna grabbed that person by the arm, cast him out through the outer gatehouse, and bolted the door.¹⁹

5.2 Then, he returned to the Blessed One and said to him:

“I have cast out that person, bhante. The congregation is pure. Let the Blessed One recite the Pātimokkha to the monks.”

5.3 “It’s amazing, Moggallāna! It’s unbelievable, Moggallāna! How that hollow man²⁰ waited²¹ until he was grabbed by the arm!

6 ²²Then, [53] the Blessed One addressed the monks:

“Now, bhikkhus,²³ **you yourselves should conduct the observance and recite the Pātimokkha.**

From today onward, I will no longer do so. It is impossible and inconceivable that the Tathagata could conduct the observance and recite the Pātimokkha in an impure congregation.²⁴

The 8 qualities of the great ocean

7 “There are, bhikkhus, these 8²⁵ strange and wonderful things about the great ocean,²⁶ seeing which, the asuras²⁷ delight in it.

with someone” is an offence: Pāc 69 (V 4:137,17-20). Cf V 4:315 where it seems to refer particularly to attending the observance.

¹⁸ We are not told why he is silent: he may be *psychologically* [SD 7.9], such as being in denial that he has committed any offence [SD 7.9 (3.7)]. If he is silent, actually thinking that he is innocent, it may be an *unconscious defence mechanism*; if he knows he is guilty, and remains silent, he must then be lying.

¹⁹ *Sūci,ghaṭikam datvā*, lit “fastened the bolt,” ie, bolted the door. This event is qu at SnA 312,1-4.

²⁰ *Mogha, purisa*, lit “empty person.” Usu tr as “misguided one.” However, while *mogha* evokes more deeply a spiritual lack, “misguided” connotes more of psychosocial errancy. I’m influenced by T S Eliot’s “Hollow Men” (1925) (where “empty men” is also mentioned) which fully brings out the meaning here but lacks emotional connection for those unfamiliar with the poem: <http://allpoetry.com/The-Hollow-Men>. On *mogha, purisa* as a syn of *asappurisa*, see **Sappurisa S** (M 113) @ SD 23.7 (3.2).

²¹ *Āgamessati*, fut of *āgameti* (to wait, stay; CPD sv). Cf A 8.20,6 + U 5.5,6 ad loc for vll.

²² **Vinaya** [Cv 9.1.1(6)/2:237 n ad loc] transfers this whole section to its end [SD 59.2c].

²³ Reading *bhikkhave* with Be Ce Se, which text omits.

²⁴ Both (**Aṭṭhaka**) **Uposatha S** (A 8.20,6) and (**Samudda**) **Uposatha S 2** (U 5.5,6), SD 59.2b, locate this pronouncement of the **Pātimokkha recital** as a monastic institution before the parables of the great ocean. On the account of the suspension of the Pātimokkha see (1.1.3).

What are the eight?²⁸

(1) The great ocean,²⁹ bhikshus, **slopes gradually**, slides gradually, inclines gradually, not abruptly³⁰ like a precipice.³¹

Bhikshus, that the great ocean slopes gradually, slides gradually, inclines gradually, not abruptly like a precipice—

this, bhikshus, is the **1st** strange and wonderful thing about the great ocean, seeing which, the asuras delight the great ocean.

(2) Furthermore, bhikshus, the great ocean is by nature **stable**: it does not overflow its margins.³² Bhikshus, that *the great ocean is by nature stable: it does not overflow its margins—*

this, too, bhikshus, is the **2nd** strange and wonderful thing about the great ocean, seeing which, the asuras delight the great ocean.

(3) Furthermore, bhikshus, the great ocean **does not associate with the dead**, a carcass.³³ Whatever that is dead, a carcass, the great ocean quickly carries it to shore, washes it onto dry land.³⁴

Bhikshus, that the great ocean does not associate with the dead, a carcass:

whatever that is dead, a carcass, the great ocean quickly carry it to shore, wash it onto dry land—

this, too, bhikshus, is the **3rd** strange and wonderful thing about the great ocean, seeing which, the asuras delight the great ocean.

(4) Furthermore, bhikshus, whatever **great rivers** there are, that is to say, the Ganges, the Yamuna, the Aciravati, the Sarabhu,³⁵ the Mahi,³⁶

²⁵ Comy says that the Buddha could have also given, say, 16, 31, 64 or 1000 qualities, if he wishes (AA 4:111). However, 8 qualities suffice (in A 8.19) in response to Pahārāda's own number, which would also inspire him in the Dharma. (SD 45.18)

²⁶ "The great ocean" (*mahā,samudda*). The outermost of the oceans encircling Mount Sineru [Meru], around which are located the 4 continents, incl Jambu,dīpa [the Indian subcontinent]. On the ancient Indian world continents, see SD 57.10 (1.5.1). See *Peta Stories*, PvA:M 147 n132.

²⁷ Comy mentions "**asuras** [titans] such as Vepacitti and Pahārāda" (*asuravepacitti pahārādayo*), and that the great ocean at the foot of Mount Sineru is their abode (*tesaṃ bhavanam sinerussa heṭṭha,bhāge*) (UA 2:299,17-24). On the asuras, see SD 57.28 (1.2); on their origins: SD 15.5 (3.7.1); SD 39.2 (1). The ocean parables also recur in **Pahārāda S** (A 8.19), SD 45.18.

²⁸ In **Pahārāda S** (A 8.19/4:197-204), SD 45.18, it is the asura chief, Pahārāda, who gives these parables.

²⁹ On the ancient Indian view of the physical world, see (2.1.2).

³⁰ "Not abruptly," *na āyataka* (adv; a tricky word), "suddenly, all of a sudden, abruptly" (CPD); from *āyataka* (adj), "long, prolonged, long-drawn (of a tone). Perhaps suggests going some distance and then suddenly, dropping off sharply, like a cliff; but note the Pali *na*, "not."

³¹ *Mahā,samuddo bhante anupubba,ninno anupubba,poṇo anupubba,pabbhāro na āyaten'eva papāto*. On the great ocean's gradual deepening, see SD 45.18 (2.1.2).

³² *Puna ca'param bhante mahā,samuddo ṭhita,dhammo velam nātivattati*. Comy: It does not overflow its margin when ebbing and flowing (VA 1287).

³³ *Puna ca'param bhante mahā,samuddo na matena kuṇapena saṃvasati* [Se saṃvattati].

³⁴ *Yaṃ hoti mahā,samudde mataṃ kuṇapam, taṃ khippam eva tīraṃ vāheti thalam ussāreti*. Cf Miln 187, 250.

³⁵ Ee erroneously omits; so Be Ce Se A.

³⁶ *Puna ca'param bhante yā kāci mahā,nadiyo, seyyath'idam gaṅgā yamunā aciravatī sarabhū mahī*. This list of India's 5 great rivers is stock: **Sambhejja Udaka S** (S 13.3/2:135), **Pācīna,ninna Ss 1-6** (S 45.91-96/5:38 f; each river forms its own sutta; the 6th has all 5); **Satta Suriya S** (A 7.62/4:101), SD 47.6; (**Dasaka**) **Appamāda S** (A 10.15/5:22), SD 42.23; Miln 70, 87, 380. See SD 45.18 (2.4.2).

upon reaching the great ocean, lose their former names and gotras [origins],
come to be known simply as the great ocean.³⁷

Bhikshus, that *whatever great rivers there are, that is to say,
the Ganges, the Yamuna, the Aciravati, the Sarabhu, the Mahi,
upon reaching the great ocean, losing their former names and gotras [origins],
come to be known simply as the great ocean—*

this, too, bhikshus, is the 4th strange and wonderful thing about the great ocean,
seeing which, the asuras delight the great ocean.

(5) Furthermore, bhikshus,³⁸ despite those streams in the world that flow into the great ocean,
and the showers that fall from the sky,

there is manifest **neither decrease nor fullness** of the great ocean.³⁹

Bhikshus, [54] that *despite those streams in the world that flow into the great ocean,
and the showers that fall from the sky,
there is manifest neither decrease nor fullness of the great ocean—*

this, too, bhikshus, is the 5th strange and wonderful thing about the great ocean,
seeing which, the asuras delight the great ocean.

(6) Furthermore, bhikshus, the great ocean has **only one taste**, the taste of salt.⁴⁰
Bhikshus, that *the great ocean has only one taste, the taste of salt—*

this, too, bhikshus, is the 6th strange and wonderful thing about the great ocean,
seeing which, the asuras delight the great ocean.

(7) Furthermore, bhikshus, the great ocean has **many treasures** [jewels], diverse treasures.⁴¹
In it there are these treasures, that is to say:

pearl,⁴² crystal,⁴³ beryl,⁴⁴ conch,⁴⁵ quartz,⁴⁶ coral,⁴⁷ silver, gold, ruby, cat's-eye.⁴⁸

Bhikshus, that *the great ocean has many treasures, diverse treasures.*

In it there are these treasures, that is to say:

pearl, crystal, beryl, conch, quartz, coral, silver, gold, ruby, cat's-eye—

this, too, bhikshus, is the 7th strange and wonderful thing about the great ocean,
seeing which, the asuras delight the great ocean.

³⁷ *Tā mahā,samuddaṃ patvā [Be:Ka pattā] jahanti purimāni nāma,gottāni mahā,samuddo tv-eva saṅkhaṃ gacchanti.*

³⁸ Reading *bhikkhave* with Be Ce Se V; text omits.

³⁹ *Puna ca'paraṃ bhante yā ca [Be:Ka Ee Se yā kāci] loke savantiyo mahā,samuddaṃ appenti, yā ca anta,likkhā dhārā papatanti, na tena mahā,samuddassa ūnattaṃ vā pūrattaṃ vā paññāyati.*

⁴⁰ *Puna ca'paraṃ bhante mahā,samuddo eka,raso loṇa,raso.*

⁴¹ *Puna ca'paraṃ bhante mahāmsamuddo bahu,ratano [Be:Ka pahūta,ratano] aneka,ratano.*

⁴² "Pearl" (*mutta*), Comy: "Small, large, round, long etc" (AA 4:111; UA 2:305).

⁴³ "Crystal" (*maṇi*), or "gem," Comy: "Red, cloud-grey, etc" (AA 4:111; UA 2:305).

⁴⁴ "Beryl" (*veḷuriya*), Comy: "The colour of bamboo, of acacia flower, etc" (AA 4:111; UA 2:305). See Miln:H 1:177.

⁴⁵ "Conch" (*saṅkha*), Comy: "The rightwise spiralled shell, the copper coloured, the hollow, the trumpet shell, etc" (AA 4:111; UA 2:305).

⁴⁶ "Quartz" (*silā*), Comy: "Coloured white or black or like a kidney-bean" (A 4:111; UA 2:305).

⁴⁷ "Coral" (*pavāḷa*), Comy: "Small, large, pink [pale red], deep red etc" (AA 4:111; UA 2:305).

⁴⁸ *Tatr'imāni ratanāni, seyyath'idam, muttā maṇi veḷuriyo saṅkho silā pavāḷaṃ rajataṃ jāta,rūpaṃ lohitaḥ masāra,gallaṃ.* Comy of "cat's-eye" (*masāra,galla*): "A speckled gem (*kaḇara,maṇi*), variegated crystal (*citta,phalikaṃ*)" (AA 4:111; UA 3:205).

(8) Furthermore, bhikshus, the great ocean is **an abode of great [gargantuan] beings.**⁴⁹ [207]
In it there are these beings, that is to say,

the *timis*,⁵⁰ the *timin,galas*, the *timi,timingalas*, *asuras*,⁵¹ *nagas*,⁵² *gandharvas*.⁵³

There are in this great ocean, beings⁵⁴ with bodies a 100 yojanas⁵⁵ long,⁵⁶ with bodies 200 yojanas long, with bodies 300 yojanas long, with bodies 400 yojanas long, with bodies 500 yojanas long.⁵⁷

Bhikshus, that *the great ocean is an abode of gargantuan beings. In it these are these beings, that is to say, the timis, the timin,galas, the timi,timingalas,*⁵⁸ *asuras, nagas, gandharvas.*

There are in this great ocean, beings with bodies a 100 yojanas long, with bodies 200 yojanas long, with bodies 300 yojanas long, with bodies 400 yojanas long, with bodies 500 yojanas long—
this, too, bhikshus, is the 8th strange and wonderful thing about the great ocean,
seeing which the asuras delight the great ocean.

7.2 These, bhikshus, are the 8 strange and wonderful things about the great ocean, seeing which the asuras delight the great ocean.

The 8 qualities of the Dharma-Vinaya

8 So, too, bhikshus, there are these **8 astounding and amazing qualities** in **this Dharma-Vinaya**, seeing which, **the monks take delight in it.**

What are the eight?

(1) Even so, bhikshus, just as *the great ocean slopes gradually, slides gradually, inclines gradually, not abruptly like a precipice—*
so, too, in this Dharma-Vinaya, **penetration into final knowledge**
occurs by gradual training, not abruptly.

Bhikshus, that *in this Dharma-Vinaya, penetration into final knowledge*
occurs by gradual training, not abruptly—

⁴⁹ *Puna caparam bhante mahāsamuddo mahatam bhūtānam āvāso.*

⁵⁰ Comy: The *timi*, *timīṅgala* and *timi,timīṅgala* are 3 kinds of fishes or marine creatures. The *timīṅgala* is said to be able to swallow (*gilana*) the *timi*, and the *timi,timīṅ, gala* is capable of swallowing the both of them. (UA 2:303). Comy to Sutasoma J (J 537) says all 3 feed on “rock seaweeds” or kelp (?) (*pāsāṇa,sevāla*) (J 5:462). SA 2:88 mentions 7 monsters or leviathans, one of which is the whale (*ānanda*). Cf also Miln 85.

⁵¹ On *asuras*, see **Isayo Samuddaka S** (S 11.10) + SD 39.2 (1.1) & SD 29.6a (4.1.3).

⁵² Some *nagas* (*nāga*) dwell on the crests of waves, while others have their own divine mansion (*vimāna*) (AA 4:111; UA 2:303). In Indian mythology, *nagas* are associated with the submarine (oceans) and subterranean (rivers). The latter is one the 7 kinds of *nagas* at SA 3:350. See T W Rhys Davids, *Buddhist India*, London & NY, 1903:223; J P Vogel, *Indian Serpent-lore*, London, 1926:32.

⁵³ *Tatr’ime bhūtā, timi timīṅgalo timira,piṅgalo* [Ce *timi,timīṅgalā timira,piṅgalā*; Ee Se *timi,timīṅgalā timira,miṅgalā*] *asurā nāgā gandhabbā*. On *gandharvas* (*gandhabba*), see **Gandhabba S** (S 31.1), SD 86.5.

⁵⁴ “Beings” (*atta,bhāva*), alt tr “creatures.” Lit, “self-state, selfhood” and usu means “bodily form, existence as an individual.” Here prob used non-technically to mean some uncertain life-forms, perhaps leviathans.

⁵⁵ *Yojana*, sometimes tr as “league,” the yoke of an Indian plough (J 6:38, 42). As distance, *yojana* (“league” or “yojana”) is as far as a yoke of oxen can go in a day, ie, about 11.25 km or 7 mi (DhA 1:108, 2:13). See also V:H 2:90 n8.

⁵⁶ Quoted in DhsA 299.

⁵⁷ *Santi mahā,samudde yojana,satikā’pi atta,bhāvā, dvi,yojana,satikā’pi atta’bhāvā, ti,yojana,satikā’pi atta,bhāvā, catu,yojana,satikā’pi atta,bhāvā, pañca,yojana,satikā’pi atta,bhāvā.*

⁵⁸ *Timi,timīṅgalo*, here and below, with Be Se V for text’s *timira,piṅgalo*; A *timira,miṅgalo*.

this, bhikshus, is the 1st strange and wonderful thing about the Dharma-Vinaya,
seeing which the monks delight in this Dharma-Vinaya.

(2) Bhikshus, just as, [55] the great ocean is by nature **stable**:
it does not overflow its margins;⁵⁹
so, too, bhikshus, in this Dharma-Vinaya, there are training-rules prescribed by me for my disciples,
which they would not transgress even for life's sake.

Bhikshus, that, in this Dharma-Vinaya, *there are training-rules prescribed by me for my disciples,
which they would not transgress even for life's sake—*
this, bhikshus, is the 2nd strange and wonderful thing about the Dharma-Vinaya,
seeing which the monks delight in this Dharma-Vinaya.

(3) Bhikshus, just as the great ocean does not associate with the dead, a carcass: whatever that is
dead, a carcass, the great ocean **quickly carries it to shore**, washes it onto dry land⁶⁰—
so, too, bhikshus, **the sangha does not commune with a person who is immoral**, of bad character,
of impure and suspicious conduct, secretive in deeds,
not a recluse but pretending to be one, incelibate but pretending to be celibate,⁶¹
rotten to the core, lustful and filthy by nature⁶²—
the sangha communes⁶³ not with such a one, but having quickly assembled, it expels him.⁶⁴
Even though he sits in the midst of the sangha,
yet he is far away from the sangha, and the sangha is far away from him.⁶⁵

Bhikshus, that **the sangha does not commune with a person who is immoral**, of bad character,
*of impure and suspicious conduct, secretive in deeds,
not a recluse but pretending to be one, incelibate but pretending to be celibate,*⁶⁶
*rotten to the core, lustful and filthy by nature*⁶⁷—
*the sangha communes*⁶⁸ *not with such a one, but having quickly assembled, it expels him.*⁶⁹
Even though he sits in the midst of the sangha,
yet he is far away from the sangha, and the sangha is far away from him—

⁵⁹ *Puna ca'param bhante mahā,samuddo ṭhita,dhammo velam nātivattati*, Comy: It does not overflow its margin when ebbing and flowing (VA 1287).

⁶⁰ See SD 45.18 (2.3).

⁶¹ Or, "Not living the holy life (*brahma,cariya*), but pretending to do so."

⁶² *Evam evam kho pahārāda yo so puggalo dussīlo pāpa,dhammo asuci,saṅka-s,sara,samācāro paṭicchanna,kam-manto assamaṇo samaṇa,paṭiñño abrahmacārī brahmacāri,paṭiñño anto,pūti avassuto kasambu,jāto*. §13.2 up to here recurs in **Aggi-k,khandhūpama S** (A 7.68/4:134), SD 89.12. See SD 45.18 (2.3.4.1).

⁶³ "Communes" (v) or "to be in communion" (*saṃvasati*): see SD 45.18 (2.3.5).

⁶⁴ *Na tena saṅgho saṃvasati, khippam eva nam sannipatitvā ukkhipati*. The vb **ukkkhipati** can also mean "to suspend" (V 2:61, 4:309; Pug 33). On the false monk, see SD 59.2a (2.2).

⁶⁵ *Kiñcāpi so hoti majjhe bhikkhu,saṅghassa sannisinno, atha kho so ārakā'va saṅghamhā saṅgho ca tena*. Cf **Saṅghāṭi,kaṇṇā S** (It 92,2/91), SD 24.10a: see SD 45.18 (2.3.4.2).

⁶⁶ Or, "Not living the holy life (*brahma,cariya*), but pretending to do so."

⁶⁷ *Evam evam kho pahārāda yo so puggalo dussīlo pāpa,dhammo asuci,saṅka-s,sara,samācāro paṭicchanna,kam-manto assamaṇo samaṇa,paṭiñño abrahmacārī brahmacāri,paṭiñño anto,pūti avassuto kasambu,jāto*. §13.2 up to here recurs in **Aggi-k,khandhūpama S** (A 7.68/4:134), SD 89.12. See SD 45.18 (2.3.4.1).

⁶⁸ "Communes" (v) or "to be in communion" (*saṃvasati*): see SD 45.18 (2.3.5).

⁶⁹ *Na tena saṅgho saṃvasati, khippam eva nam sannipatitvā ukkhipati*. The vb **ukkkhipati** can also mean "to suspend" (V 2:61, 4:309; Pug 33).

this, bhikshus, is the 3rd strange and wonderful thing about the Dharma-Vinaya, seeing which the monks delight in this Dharma-Vinaya.

(4) Bhikshus, just as **the great rivers**, that is to say, the Ganges, the Yamuna, the Aciravati, the Sarabhu, the Mahi,⁷⁰ upon reaching the great ocean, losing their former names and gotras [origins], come to be known⁷¹ simply as the great ocean— so, too, bhikshus, when **these 4 classes**⁷²— the kshatriyas, the brahmins, the vaishyas, the shudras— having gone forth from the house for the homeless life in the Dharma-Vinaya proclaimed by the Tathagata,⁷³ they abandon their former names and gotras [lineages], and are simply known as **‘Sakya-putta recluses’** [‘recluses who are sons of the Sakya’].⁷⁴

Bhikshus, that *these 4 classes*— *the kshatriyas, the brahmins, the vaishyas, the shudras*— *having gone forth from the house for the homeless life in the Dharma-Vinaya proclaimed by the Tathagata,*⁷⁵ *they abandon their former names and gotras, and are simply known as ‘Sakya-putta recluses’* [‘recluses who are sons of the Sakya’]⁷⁶— this, bhikshus, is the 4th strange and wonderful thing about the Dharma-Vinaya, seeing which the monks delight in this Dharma-Vinaya.

(5) Bhikshus, despite those streams in the world that flow into the great ocean, and the showers that fall from the sky, there is manifest neither decrease nor fullness of the great ocean— so, too, bhikshus, although many monks [203] attain **the nirvana-element without residue**,⁷⁷ there is manifest neither decrease nor fullness⁷⁸ of that nirvana-element⁷⁹—

Bhikshus, that *although many monks attain the nirvana-element without residue, there is manifest neither the decrease nor the increase of that nirvana-element*— this, bhikshus, is the 5th strange and wonderful thing about the Dharma-Vinaya, seeing which the monks delight in this Dharma-Vinaya.⁸⁰

⁷⁰ This parable and the foll [§15] are combined in Miln 70,

⁷¹ “Came to be known,” *saṅkham gacchanti* (as above §7(4) foll Be Se A V for text’s *saṅkham gatāni*).

⁷² On the 4 classes (*vaṇṇa*), see SD 45.18 (2.4.2.4).

⁷³ *Evam evam kho pahārāda cattāro’me vaṇṇā khattiyā brāhmaṇā vessā suddā, te tathāgata-p,pavedite dhamma,vinaye agārasmā anagāriyam pabbajitvā.*

⁷⁴ *Jahanti purimāni nāma,gottāni samaṇā sakya,puttiyā tv-eva* [Be:Ka Se samaṇo sakya,puttiyo tv-eva] *saṅkham gacchanti*. On *sakya,putta*, see SD 45.18 (2.4.3).

⁷⁵ *Evam evam kho pahārāda cattāro’me vaṇṇā khattiyā brāhmaṇā vessā suddā, te tathāgata-p,pavedite dhamma,vinaye agārasmā anagāriyam pabbajitvā.*

⁷⁶ Alluded to as “classlessness” at **Pabbajita Abhiṅha S** (A 10.48,2(1)), SD 48.9.

⁷⁷ “Nirvana-element without remains” (*anupādi,sesā nibbāna,dhātu*) refers to the nirvana of someone who has passed away: see SD 45.18 (2.5).

⁷⁸ The parable at §14 and this are combined in Miln 70; also Bhagavad-Gita 2.70.

⁷⁹ *Evam evam kho pahārāda bahū ce’pi bhikkhū anupādi,sesāya nibbāna,dhātuyā parinibbāyanti, na tena nibbāna,dhātuyā ūnattam vā pūrattam vā paññāyati*. See Intro SD 45.18 (2.5).

⁸⁰ On this parable and application, see SD 50.1 (1.1.4.2).

(6) Bhikshus, [56] just as the great ocean has only one taste, the taste of salt—so, too, bhikshus, this Dharma-Vinaya⁸¹ has only one taste, **the taste of freedom**.⁸²

Bhikshus, that *this Dharma-Vinaya has only one taste, **the taste of freedom***—this, bhikshus, is the 6th strange and wonderful thing about the Dharma-Vinaya, seeing which the monks delight in this Dharma-Vinaya.

(7) Bhikshus, just as the great ocean has **many treasures**, diverse treasures. In it there are these treasures, that is to say:

pearl, crystal, beryl, conch, quartz, coral, silver, gold, ruby, cat's-eye⁸³—so, too, bhikshus, **this Dharma-Vinaya** has many treasures, various treasures; here, there are these treasures,⁸⁴ that is to say [the 37 limbs of awakening in 7 sets].⁸⁵

- | | |
|--|--------------------------------|
| 1. the 4 focuses of mindfulness, | <i>catu satipaṭṭhāna</i> |
| 2. the 4 ⁸⁶ right strivings, | <i>catu samma-p, padhāna</i> |
| 3. the 4 paths to spiritual success, | <i>catu iddhi, pādā</i> |
| 4. the 5 spiritual faculties, | <i>pañc'indriya</i> |
| 5. the 5 spiritual powers, | <i>pañca bala</i> |
| 6. the 7 awakening-factors, ⁸⁷ | <i>satta bojjhaṅga</i> |
| 7. the noble eightfold path. ⁸⁸ | <i>ariya aṭṭh'aṅgika magga</i> |

Bhikshus, that *this Dharma-Vinaya has many treasures, various treasures: there are here these treasures, that is to say:*

the 4 focuses of mindfulness, the 4 right strivings, the 4 paths to spiritual success, the 5 spiritual faculties, the 5 spiritual powers, the 7 awakening-factors, the noble eightfold path—this, bhikshus, is the 7th strange and wonderful thing about the Dharma-Vinaya, seeing which the monks delight in this Dharma-Vinaya.

(8) Bhikshus, just as the great ocean is **an abode of great beings**.⁸⁹ In it there are these beings, that is to say, the timid, [204] the timingalas, the timitimingalas, asuras, nagas, gandharvas; there are in this great ocean, beings a 100 yojanas long, 200 yojanas long, 300 yojanas long, 400 yojanas long, 500 yojanas long— [208] so, too, bhikshus, this Dharma-Vinaya is the dwelling of great beings.

Here, there are these beings, that is to say, streamwinners and those practising for the realization of the fruit of streamwinning, once-returners and those practising for the realization of the fruit of once-returning, non-returners and those practising for the realization of the fruit of non-returning, arhats and those practising for the realization of the fruit of arhathood.

⁸¹ Reading *dhamma, vinayo*, here and below, with Be Se A V for text's *dhmmo*.

⁸² *Evam evaṃ kho pahārāda ayaṃ dhmma, vinayo eka, raso vimutti, raso*. See SD 45.18 (2.6).

⁸³ On these 10 "treasures," see SD 45.18 (2.7).

⁸⁴ Reading *tatr'imāni ratanāni* with Be Ce Se A V, which text omits.

⁸⁵ The foll are the famous "7 sets": see SD 45.18 (2.8).

⁸⁶ Reading *cattāro*, with Be Ce Se A V; text omits.

⁸⁷ Reading *bojjhaṅgā* with Be Ce Se A for text's + V *bojjhaṅgāni*. On the 7 awakening-factors, see SD 10.1.

⁸⁸ *Evam evaṃ kho pahārāda ayaṃ dhmma, vinayo bahu, ratano aneka, ratano, tatr'imāni ratanāni, seyyath'idam cattāro sati'paṭṭhānā cattāro samma-p, padhānā cattāro iddhi, pādā pañc'indriyāni pañca balāni satta bojjh'aṅgā ariyo aṭṭh'aṅgiko maggo*.

⁸⁹ Alluded to at Miln 2:250.

Bhikshus, that *this Dharma-Vinaya is the dwelling of gargantuan beings:*

there are here these beings, that is to say,

<i>streamwinners and</i>	<i>those practising for the realization of the fruit of streamwinning,</i>
<i>once-returners and</i>	<i>those practising for the realization of the fruit of once-returning,</i>
<i>non-returners and</i>	<i>those practising for the realization of the fruit of non-returning,</i>
<i>arhats and</i>	<i>those practising for the realization of the fruit of arhathood⁹⁰—</i>

this, bhikshus, is the 8th strange and wonderful thing about the Dharma-Vinaya,
seeing which the monks delight in this Dharma-Vinaya.

8.2 These, then, bhikshus, are the 8 amazing and wonderful things in this Dharma-Vinaya, seeing which the monks delight in this Dharma-Vinaya.

The Buddha's udana

9 Then, the Blessed One, understanding this significance of this matter, at that very moment, uttered this udana:⁹¹

10 <i>Channam ativivassati⁹²</i>	It rains hard upon the covered, ⁹³
<i>vivaṭaṃ nâtivassati</i>	it rains not hard on the opened.
<i>tasmā channaṃ vivaretha⁹⁴</i>	Therefore, let one open the covered—
<i>evaṃ taṃ⁹⁵ nâtivassatîti.⁹⁶</i>	It will then not rain hard on it.

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⁹⁰ See SD 45.18 (2.9).

⁹¹ *Atha kho bhagavā etam atthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi.* This verse, not found in **(Aṭṭha-ka) Uposatha S** (A 8.20), SD 59.21, recurs in Tha 447 (Sirimaṇḍa Thera); Peṭk 25, 202; Nett 153. For a discussion, see Tha:N 196 n447.

⁹² *Ativassati* (wr *ativivassati*). Qu by SnA after its explanation of *channā kuṭi* (Sn 18) and *vivaṭā kuṭi* (Sn 19): *sā kuṭi* (= *atta, bhāvo* [Tha:N 117 n1]) *yena taṇhā, māna, diṭṭhi-c, chadanena sattānaṃ channattā punappunam rāg'ādi, kilesa, vassaṃ ativassati*, “the hut (selfhood) is the ‘covering’ of beings, covered by craving, conceit and views, is rained hard upon by the rain of defilements of lust and so on” (SnA 31). Cf *bhikkhu vivatena cetasā apariyonaddhena sap, pabhāsaṃ cittaṃ bhāveti*. “a monk, with an open and unclouded mind, cultivates a radiant mind” (D 3:223,6). See Tha 447 (ThaA 2:188,27 *ativiya vassati*) = U 56,33* = V 2:240,24*; J 4:94,13*; DhsA 367,10. Aor *ativassi*: M 2:54,3; MA 3:287,2; qu Miln 223,17. Pass pr 3 sg *ativassiyati*, “is rained on, sodden with rain” Peṭk 203,2 f, 204,7; Pp *ativuṭṭha* (mfn), “rained upon,” Vism 345. Cf *ativassana* + *abhivassati* (DP). PED: *ati-* 4 + *abhi-* 4, on their close connection.

⁹³ Comy: A monk should not “cover up,” ie, conceal, an offence. Doing so will let defilements (rain) enter his mind, accumulate and remain there. By confessing his offences to fellow monastics, an offence is expiated, and thus he learns not to commit further offences. With such moral virtue, he will be able to gain mental concentration for the cultivation of insight leading to nirvana (UA 2:306,18-30).

⁹⁴ Almost all tr *vivaretha* here as 2nd person, but it's clear from the context and Comy (UA 2:306,25), that it is 3rd person sg. See ThaA, where it is glossed by *vivareyya āvikareyya paṭikareyya*, “should be revealed, disclosed, redressed” (ThaA 2:188,36-189,1 f); also U:M 113 n86.

⁹⁵ Curiously, Nāṇamoli tr *taṃ* here as “on you” in Peṭk:Ñ 30, 274, and Nett:Ñ 203, but as “it” in his *The Life of the Buddha*, where he also misquotes “Vin Cv 9.1 ... A 8.20” (1972, 3rd ed 1992:163). Foll Comy (UA 2:306,26) and ThaA (2:189,3), it denotes the offence (*taṃ āpatti* ...) that has been covered up (hidden).

⁹⁶ If the arhat is meant in line d, then we need to tr it as “It will then not rain on it,” for the right idiom, since “rain” refers to defilements (craving, conceit, views, etc).