

6

Sambādh'okāsa Sutta

The Discourse on the Opening in the Confined | A 6.26

Uddāna (A 3:329): **(Chakka) Kaccāna Sutta** The (Sixes) Discourse by Kaccāna

Chinese parallel: EĀ 550 (T2.143b18-144a27)

Theme: How to awaken as a lay follower

Translated by Piya Tan ©2006

1 The 6 recollections

1.1 The following 6 well known meditations, or technically, recollections (*anussati*), are **the streamwinner's lifelong practice** (*nissaya, vihāra*),¹ that is to say,

(1) the recollection of the Buddha,	<i>buddhānussati</i>
(2) the recollection of the Dharma,	<i>dhammānussati</i>
(3) the recollection of the Sangha,	<i>saṅghānussati</i>
(4) the recollection of moral virtue,	<i>sīlānussati</i>
(5) the recollection of charity,	<i>cāgānussati</i>
(6) the recollection of the deities.	<i>devatānussati</i> .

These practices are also called “inspiring meditations” because they are helpful in wholesomely energizing us into doing the main practices of breath meditation or the cultivation of lovingkindness. They are also useful as means of overcoming mental hindrances in such practices. For their best effect, we of course need to prepare for these six methods, or any of them.

1.2 For four of them—that is, 1, 2, 3 and 6—some sutta study and reflection on the three jewels and sutta accounts on deva are necessary.² For methods 4 and 5, we need to actually try our best in keeping to the five precepts (or even the eight precepts if the occasion allows), and to practise joyful giving at appropriate times in an appropriate manner. The idea is to focus on some spiritual moments in our lives, visualizing ourselves in those wholesome actions, and feeling their joy or peace.³

1.3 Buddhaghosa, in his magnum opus, **the Visuddhi, magga**, explains these 6 recollections in great detail. The importance of the 6 recollections are attested by the fact that Buddhaghosa presents a whole sizeable chapter in his **Visuddhi, magga** (ch 7) on them.⁴ According to him, however, these 6 recollections succeed only in the noble disciples (*imā ca cha anussatiyo ariya, sāvakanāṃ yeva ijjhanti*), because the virtues of the 3 jewels are evident (*pākaṭa*) to them.⁵ Since the noble disciples (beginning with the streamwinner) have wise faith, they would naturally reap the richest fruit of these practices.

1.4 This does not mean, however, that the practice is fruitless for the ordinary worldling. In fact, these 6 recollections easily work with those who are faith-inclined,⁶ for whom these practices would form an

¹ See eg **(Chakka) Mahānāma S** (A 6.10/3:284-288), SD 15.3; see also AA 3:337 f.

² In practical terms, if we have faith in any non-Buddhist beliefs in God, gods, angels or some kind of wholesome spiritual being, they can be similarly used as a preliminary to inspire joyful faith in us, and then go on to the breath meditation or the cultivation of lovingkindness.

³ For the texts and explanations of these 6 methods, see SD 15. On moral virtue (the precepts), see eg **Veḷu, dvāreyya S** (S 55.7/5:352-356), SD 1.5. On charity or giving, see eg **(Sumana) Dāna S** (A 6.37/3:336 f), SD 22.1.

⁴ 43 pp in Ñāṇamoli's tr: Vism 7/197-228.

⁵ Vism 7.121/226.

⁶ See **Bhāvanā**, SD 15.1, esp 8.1, Diag 2.

important basis for more advanced spiritual exercises. These recollections are also the basis for awakening even as a householder or lay-person. Here, in **the Sambādh’okāsa Sutta**, Mahā Kaccāna makes an inspired declaration on the benefit of the 6 recollections, thus:

It is wonderful, friends! It is marvellous, friends! How the realization of ‘an opening’ [the open] (okāsa) in the confined [the crowded] (sambādha)⁷ has been discovered by the Blessed One ...

Acchariyam āvuso abbhutam āvuso yāvañ c’idam tena bhagavatā ... sambādhe okāsādhi-gamo anubuddho (A 6.26/3:314 f)

1.5 The 6 recollections listed in the Sambadh’okāsa Sutta are “inspiring” meditations in the sense that they are alternative methods when we have difficulties with the main staples of the mindfulness of breath or the cultivation of lovingkindness, or simply to boost these practices. In themselves, any of these 6 methods inspire faith and joy; hence, they are the regular practice of the streamwinner, who is characterized by deep faith in the 3 jewels.

Those of us who have yet to attain streamwinning (not to speak of arhathood), we should practise **the perception of impermanence** (*anicca,saññā*), as laid out in **the (Anicca) Cakkhu Sutta** (S 25.1), or any of the other 9 suttas of the same Okkanta Saṃyutta (S 25).⁸ In all these suttas, the Buddha declares that through the regular and proper perception of impermanence,⁹ we are assured of entering the stream to awakening in this life itself: “He is incapable of dying without having attained the fruit of streamwinning.” This is the key statement in all the 10 suttas of the Okkanta Saṃyutta, and which clearly refers to what, after the Buddha’s time, is referred to as a “lesser streamwinner” (*culla,sotāpanna, cullaka,sotāpanna*).¹⁰

2 Sutta significance and key words

2.1 ALTERNATIVE TITLE

The Sambādh’okāsa Sutta (A 6.26/3:314-317) has a Chinese parallel in Guṇa,bhadra’s translation of the Saṃyukt’āgama, where it is taught by Mahā,katyāyana 摩訶迦旃延 *móhē jiā zhān yán*.¹¹ The Pali colophon (*uddāna*) (A 3:329) lists the sutta mnemonically as *kaccāna*, after the elder who gives the teachings; hence it can be called **the Kaccāna Sutta**, “the discourse by Kaccāna,” and disambiguated, it is **the (Chakka) Kaccāna Sutta**. Its better known name, **Sambādh’okāsa Sutta**, comes from Buddhaghosa, who uses this title in his Visuddhi,magga (Vism 7.124/227).

2.2 THE (AGATA,PHALA) MAHĀNĀMA SUTTA

The Sambādh’okāsa Sutta is very close to **the (Chakka) Mahānāma Sutta** (A 6.10).¹² Here, the teacher is Mahā Kaccāna addressing the monks. In the (Chakka) Mahānāma Sutta, the teacher is the Buddha himself, addressing the layman Mahānāma.

⁷ That is, the lay or household life.

⁸ S 25.1-10/3:225-228.

⁹ For practical details on the perception of impermanence, see **Dīgh’āvu S** (S 55.3/5:344-347), SD 23.16.

¹⁰ See **Entering the stream**, SD 3.3(6).

¹¹ EĀ 550 (T2.143b18-144a27).

¹² A 6.10/3:284-288 (SD 15.3).

2.3 KEY WORDS

2.3.1 *Sambādha*

2.3.1.1 The highlight of the **Sambādh'okāsa Sutta** (A 6.26) is Mahā Kaccāna's exultation that "It is marvellous how the attainment of 'an opening' (*okāsa*) in the confined [crowded, *sambādha*] has been discovered by the Blessed One" [§2]. Of special significance is the phrase "the household life is stifling, a dusty path."¹³ There is here a wordplay on **sambādha**, meaning "crowded, stifling, narrow, full of hindrances," which also refers to the sexual organ, male or female. Sexuality refers to the cyclic world of rebirths and redeaths, or *samsara*.¹⁴

2.3.1.2 The lay life, after all, is a life of pleasure and procreation. This is clearly brought out by the **(Pañcāla,caṇḍa) Sambādha Sutta** (A 9.42), where *sambādha* is defined as the 5 cords of sense-pleasures, that is, the pleasures of the 5 physical senses.¹⁵ Numerous passages in the Suttas proclaim that the household life is said to be "stifling" (*sambādha*), and the way out is renunciation, thus:

'The household life is stifling, a dusty path. The life of renunciation is like the open air. It is not easy living in a house to practise the holy life completely, in all its purity, like a polished conch-shell. What if I were to shave off my hair and beard, put on the saffron robes, and go forth from the household life into homelessness?'

(D 2,40-41/1:62 f, 11,9-10/1:213; M 100,9/2:211; S 16.11,14/2:219; A 10.99,5/5:204)

2.3.1.3 The **Saṃyutta Commentary**, explaining the phrase "in the midst of the confined" (*sambādhe*), says that there are 2 kinds of confines: the confines of mental hindrances (*nīvaraṇa,sambādha*) and the confines of the 5 cords of sense-pleasures (*kāma,guṇa.sambādha*) (SA 1:106). On a simple level, we can take *sambādha* simply to refer to the household life. After all, we often find *sambādha* ("crowded") in the phrase *sambādhō ghara,vāso* ("the crowded household life").¹⁶ The point here is that in the spiritual life, all our energies are directed to mental cultivation for the sake of spiritual awakening in this life itself. Hence, mental cultivation, especially the blissful **dhyanas** are said to be the "opening" (*okāsa*).

2.3.2 *Ekāyano mārgaḥ satvānāṃ viśuddhaye*

2.3.2.1 The Sanskrit version has an additional phrase. Where the Pali has only the phrase, "for the purification of beings" (*sattānaṃ viśuddhiyā*) [§2], the Sanskrit reads "the one-going way for the purification of beings" (*ekāyano mārgaḥ satvānāṃ viśuddhaye*), famously found in such discourses as the **Satipaṭṭhāna Sutta** (M 10): "this is the path for one-going [the path where one goes by oneself] for the

¹³ *Sambādhō gharavāso rajā,patho*. There is a wordplay on *sambādha*, "crowded, stifling, narrow, full of hindrances," which also refers to the sexual organ, male (V 1:216, 2:134) or female (V 4:259; Sn 609; J 1:61, 4:260). *Rajā,patha*, "a dusty path," here refers to "the dust of passion," and to "the path of returning" (*āgamana,patha*), ie rebirth (DA 1:180,17 = MA 2:179,20; UA 237,27).

¹⁴ Allusion to the male organ (V 1:216, 2:134), to the female organ (V 4:259; Sn 609; J 1:61, 4:260). See also **Sexuality**, SD 31.7 (2.1).

¹⁵ See **(Pañcāla,caṇḍa) Sambādha S** (A 9.42/4:449-451) + SD 33.2 (1.2).

¹⁶ **Sāmañña,phala S** (D 2,41/1:63), **Subha S** (D 10,29/1:1206), **Tevijja S** (D 31,41/1:250); **Cūḷa Hatthipadopama S** (M 27,12/1:179), **Mahā Saccaka S** (M 36,12/1:240), **Mahā Taṇhā,saṅkhaya S** (M 38,32/1:267), **Kandaraka S** (M 51,13/1:344), **Ghoṭa,mukha S** (M 95,15/2:162), **Saṅgārava S** (M 100,9/2:211), **Devadaha S** (M 101,31/2:226), **Cha-b,-bisodhana S** (M 112,12/3:33), **Danta,bhūmi S** (M 125,14/3:134), **Civara S** (S 16.11/2:219), **Thapati S** (S 55.6/5:350); **Attan,tapa S** (A 4.198/2:208), **Upāli S** (A 10.98/5:204), **Soṇa S** (U 5.6/59).

purification of beings.”¹⁷ Again here, either the Sanskrit form came down from an oral tradition different from the Pali, or it was added on later.¹⁸

2.3.2.2 The phrase, *ekāyana mārga* does have a purpose here. It clearly shows that the instructions apply to meditation, or more specifically to the “focus of mindfulness” (*satipaṭṭhāna*) practice. This begins with body-based meditations (such as the mindfulness of the breath), then dealing with feelings and thoughts in a present-moment experiential (non-judgemental) manner, and unconditionally accepting visions of reality (*dhamma*) as they arise.¹⁹

2.3.5 Gedha and gardha

A final interesting difference between the Pali and the Sanskrit versions is that where the Pali has *gedha*, the Sanskrit version reads *gardha* (Ved *grdhyā*), “desire, greediness, eager longing.” Interestingly, the English word “greed” is cognate with the Sanskrit √GRD, “to be greedy” (OED), and from which we get Vedic Sanskrit *grdhya* and Classical Sanskrit *gardha*, and the Buddhist Hybrid Sanskrit forms, *gārdha* (nt), *gārdhā* (f).²⁰

The Sanskrit form *gardha* is rare, and hardly found in Buddhist Sanskrit literature.²¹ This is understandable as it is a Classical Sanskrit form that somehow crept into the Sanskrit Saṃbodhāvākāśa Sūtra, attesting that it is clearly pre-Mahāyāna, but later than its Pali version. Sanskrit, after all, is disallowed by the Buddha when teaching the Dharma (V 2:139).²²

3 A Sanskrit version

3.1 A GILGIT/BAMIYAN MANUSCRIPT

In 2007, **Paul Harrison** writes that “the existence of a Sanskrit version of this text—or at least one closely related to it—is confirmed by fragments of a single palm-leaf folio in the Schøyen Collection.”²³ The incomplete manuscript comprises six lines of texts written in a style called Gilgit/Bamiyan Type 1, by which scholars assign it to around the 6th century.²⁴

Even though the manuscript is on a brief excerpt on two long palm leaves, some useful deductions have been made by Harrison. In terms of content, the Sanskrit text fits the Chinese version better than the Pali. However, there are important differences.

¹⁷ *Ekāyano ... maggo sattānaṃ visuddhiya* (M 10,1/1:55), SD 13. *Ekāyano maggo*, lit “one-going path,” ie “the direct one-way path to samadhi.” See 13.1 (3.2).

¹⁸ See **Satipaṭṭhāna S** (M 10) @ SD 13.1 (3.2).

¹⁹ See **Satipaṭṭhāna S** (M 10) @ SD 13.1 passim, esp (5).

²⁰ Ved Skt is the archaic language of the Vedas, compiled from around 1500-1000 BCE. Classical Skt (1000-300 BCE) standardized by Paṇini. Buddhist Hybrid Skt or Mixed Skt arose after Paṇini as a literary language used by in the early Mahāyāna texts (such as the Prajñā, pāramitā literature). Cognate with Ved Skt *grdhya* actually are the Pali forms *gedha* and *giddhi*, both of which means “greedy.”

²¹ Harrison notes that in a search of electronic versions of a number of major texts—Mahāvastu, Divyāvadāna, Samādhi, rāja, Saddharma, puṇḍarīka, Aṣṭa, sāhasrikā and those part of the Pañca, vimśati ed by Kimura—did not yield any hit. (2007:210 n44)

²² See **Language and discourse**, SD 26.11 (3.1.1).

²³ For a physical description of the palm-leaf, see Harrison 2007.

²⁴ MS 2380/1/1+2 recto & verso (with 4 short paras each of 3 lines in tr). For a view of the recovered MS, see <http://multi.stanford.edu/features/heritage/> or click here: [Daniel Contreras](http://dharmafarer.org).

3.2 SAMBĀDHE AVAKĀṢE VIŚEṢĀDHIGAMA

3.2.1 Firstly, the Sanskrit version speaks of *sambādhe avakāṣe viśeṣādhigama* (“the realization of a distinctive opening in the confined”),²⁵ while the Pali version only reads *sambādhe okāsādhigamo* (“the realization of an opening in the confined”) [§2]. The word *visesa* (Skt *viśeṣa*) here means “(spiritual) distinction, (mental) excellence,” and is most often found in the phrase, “progressively higher distinction” (*ulāram pubbenāparam visesam*), which can either mean: (1) the dhyana (*jhāna*) or (2) any of the 4 stages of sainthood.²⁶

As used here in the Sanskrit version, it can have either meaning. The Sanskrit form either came down from an oral tradition different from the Pali, or it was added on later. Often it is more likely that words or passages are added on, rather than removed from the early texts.²⁷

3.2.2 The two terms are of course related. In fact, the Sanskrit phrase, *sambādhe avakāṣe viśeṣādhigama*, is even more closely matched with the Chinese translation, 出苦處昇於勝處 *chū kǔchù shēng yú shèngchù*, literally, “to get out of a place of hardship and ascend to a superior place.”²⁸ Harrison also agrees with Nattier’s assertion that the two distinct expressions, *sambādhe avakāṣādhigama* (loosely, [way of] finding a way out, or at least an open space, in a crowded or tight spot, ie, a crush, or more colloquially, getting out of a jam) and *viśeṣādhigama* (attainment of distinction), have been telescoped together.²⁹

However, Pace Nattier, who thinks that the phrase here is used in a “general sense,” on the contrary, from the Sutta context, it is clear that it refers to the first sense, that of the attaining of dhyana, that is, getting out of the worldly crowdedness to attain inner spaciousness. (2007:188)

— — —

²⁵ MS 2380/1/1+2; recto: see Harrison, 2007:203, <http://iriab.soka.ac.jp/orc/Publications/ARIRIAB/pdf/ARIRIAB-10.pdf>.

²⁶ M 118,2/3:78 @ SD 7.13. “Progressively higher distinction,” *ulāram pubbenāparam visesam*, refers to any of (1) the dhyana (*jhāna*) or (2) any of the 4 stages of sainthood: streamwinner (*sot’āpanna*), once-returner (*sākad’āgāmī*), non-returner (*anāgāmī*) and arhat (*arahanta*). Refs for (1): **Dhamma, cetiya S** (M 89,12+18/2:121, 124), SD 64.10; **Bhikkhuṇī Vāsaka S** (S 47.10/5:154 f ×5), SD 24.2. Refs for (2): **Ānāpāna, sati S** (M 118,2+6/3:79 f), SD 7.13; as *ulāram visesam*, only in **Lohicca S** (D 12/1:229-233 passim), SD 34.8. For defs of the 4 types of saints, see eg **Ānāpāna, sati S** (M 112.9-12/3:80) & **Mahāli S** (D 6.13/1:156). Cf the story of Sāriputta’s meeting with Assajī: when Sāriputta realizes that he does not any “higher [further] excellence” (*upari, visesa*), ie any higher attainment than streamwinning, he decides to meet the Buddha himself (DhA 1:94).

²⁷ But cf **Karaja, kāya Brahma, vihāra S** (A 10.208/5:299-301) @ SD 2.10 (4), which explores the possibility of a missing passage.

²⁸ Harrison’s tr (2007:208), where he adds, “The use of 勝 *shèng* indicates that *viśeṣa* was present in the Indic text underlying this translation.”

²⁹ Nattier 2007:188 n27; Harrison 2007:208 f.

Sambādh'okāsa Sutta

The Discourse on the Opening in the Confined

A 6.26

1 Then, the venerable Mahā Kaccāna addressed the monks:

“Avuso! Bhikshus!”

“Avuso!” the monks replied the venerable Kaccāna in assent.

The venerable Mahā Kaccāna said this:

2 “It is wonderful, avuso! It is marvellous, avuso!

How the attaining of ‘an opening’ [the open] (*okāsa*) in the confined [the crowded] (*sambādha*)³⁰ has been discovered by the Blessed One, who knows, who sees, the arhat, the fully self-awakened one,³¹

for the purification of beings, for overcoming sorrow and lamentation,

for the disappearance of physical and mental pain,³²

for gaining the right way,³³

for realizing nirvana—that is to say, the 6 bases³⁴ of recollection.³⁵

What are the six?

(1) FAITH³⁶ IN THE BUDDHA

3 ³⁷Here, avuso, a noble disciple recollects the Tathagata, thus:

³⁰ *Sambādhe okāsādhigamo*, where Skt version reads *sambādhe avakāśe viśeśādhigamā*, “the realization of a distinctive opening in the confined” (2.3.2). Here, *sambādha*, “the confined” or “the crowded” refers to the household life. See (2.3.3).

³¹ *Yāvañ c’idaṃ tena bhagavatā jānatā passatā arahatā sammā,sambuddhena sambādhe okāsādhigamo anubuddho.*

³² *Dukkha,domanassa*, sometimes tr as “pain and sadness.” See Walshe 1996 (D:W 589 n627). For a broader sense of *domanassa*, see §3 n on *abhijjhā,domanassa*.

³³ “For gaining the right way,” *ñāyassa adhiḡamāya*. See Intro (3.3) above.

³⁴ *Ṭhāna*, alt tr, “stations.”

³⁵ *Cha anussati-ṭ,ṭhāna*: see (1).

³⁶ This is the streamwinner’s “wise faith” (*avecca-p,pasāda*). This is a syntactical cpd with *avecca* (Sky *avetya*) absolutive of **aveti*, “he undergoes, knows, experiences.” [On syntactical cpds, see K R Norman, 1991a:3.] There are 2 kinds of faith (*saddhā*): (1) “rootless faith” (*amūlaka,saddhā*), baseless or irrational faith, blind faith. (M 2:-170); (2) “faith with a good cause” (*ākāravati,saddhā*), faith founded on seeing (M 1:320,8, 401,23). “Wise faith” is syn with (2). *Amūlaka* = “not seen, not heard, not suspected” (V 2:243 3:163 & Comy). **Gethin** speaks of two kinds of faith: the cognitive and the affective (eg ERE: Faith & Jayatilleke, *Early Buddhist Theory of Knowledge*, 1963: 387): “Faith in its cognitive dimension is seen as concerning belief in propositions or statements of which one does not—or perhaps cannot —have knowledge proper (however that should be defined); cognitive faith is a mode of knowing in a different category from that knowledge. Faith in its affective dimension is a more straightforward positive response to trust or confidence towards something or somebody...the conception of *saddhā* in Buddhist writings appears almost, if not entirely affective, the cognitive element is completely secondary.” (Gethin 2001:107; my emphases). The streamwinner’s faith is defined in **Vimāṃsaka S** (M 47) as “his faith is strong, supported by reasons, rooted in vision” (*ākāra,vatī saddhā dassana,mūlikā daḷhā*, M 47.16/1:320).

³⁷ §§3-6 here form the factors of a streamwinner (*sotāpannassa aṅgāni*). See eg **Pañca,bhera,bhaya S** (S 12.41/-2:68-70), SD 3.3.4(2); also D 33.1.11(14)/3:227.

‘The Blessed One is such: he is³⁸
 arhat,
 fully self-awakened one,
 accomplished in wisdom and conduct,
 well-farer,
 knower of worlds,
 peerless guide of persons to be tamed,³⁹
 teacher of gods and humans,
 awakened,
 blessed.’

Avuso, when the noble disciple recollects the Tathagata thus, his mind, at that time, is not [315] obsessed by delusion.

At that time, his mind, having become straight,⁴⁰ he gives up greed (for sense-objects) (*gedha*); he is freed from it; he rises above it.

‘Greed,’ avuso, is a name for the 5 cords of sense-desire.

Avuso, this noble disciple always dwells with a sky-like mind, extensive, great, boundless, without anger, without affliction.

Here, avuso, some beings, having made this their mental support [mind-object], become pure by nature [become subject to purification].⁴¹

(2) FAITH IN THE DHARMA

4 Furthermore, avuso, the noble disciple recollects the Dharma, thus:

‘Well-taught⁴² is the True Teaching [the Dharma] of the Blessed One,
 seen for oneself,
 immediate [timeless],
 inviting one to come and see,
 accessible,
 to be personally known by the wise.’

Avuso, when the noble disciple recollects the Dharma thus, his mind, at that time, is not obsessed by lust, not obsessed by hate, not obsessed by delusion.

At that time, his mind, having become straight, he gives up greed (for sense-objects) (*gedha*), he is freed from it, he rises above it.

‘Greed,’ avuso, is a name for the 5 cords of sense-desire.

The Buddha recollection here in §3 is also at (**Upāsaka,sampadā**) **Mahānāma S** (S 55.37/5:395), SD 6.2. Commented on at Vism 7.1-67/197-213. See SD 15.7b.

³⁸ Here begins the nine virtues of the Buddha (*navāraha,guṇa*) (M 1:37; A 3:285).

³⁹ **Purisa,damma sārathī**. Here *–damma* (adj) is grd, meaning “to be tamed or restrained,” often spoken of a young bullock (M 1:225, *bala,gāvā damma,gāvā*, “the strong cattle and cattle to be tamed,” ie bulls and young steers); also of other animals: *assa,damma,sārathī*, a horse trainer (A 2:112); It 80. In *purisa,damma sārathī*, fig (“the trainer of the human steer”) of unconverted persons, likened to a refractory bullocks; D 1:62 (*wr –dhamma*) = 2:93 = 3:5; M 2:38; A 2:112; Vv 17.13; cf VvA 86.

⁴⁰ “Having become straight,” *uju,gataṃ*, ie plainly, directly focussed on the object (AA 3:337).

⁴¹ *Idam pi kho āvuso ārammaṇaṃ karitvā evam idh’ekacce sattā visuddhi,dhammā bhavanti*. Comy is silent on *visuddhi,dhammā*, translatable also as “pure states.” Ñāṇamoli: “Some beings gain purity here by making this [recollection] their prop” (Vism:Ñ 7.122/245). The Skt version of this passage is at SĀ 550: see SD 13.1 (5c.2).

⁴² The 6 virtues of the Dharma, commented on at Vism 7.68-88/213-218. See **Dhammānussati**, SD 15.9. The Skt version has a different formula for *Dharmānussati*: see Harrison 2007:207.

Avuso, this noble disciple always dwells with a sky-like mind, extensive, great, boundless, without anger, without affliction.

Here, avuso, some beings, having made this their mind-object, become pure by nature [become subject to purification].

(3) FAITH IN THE SANGHA

5 Furthermore, avuso, the noble disciple recollects the Sangha, thus:

'The Blessed One's community of disciples	keeps to the good way;
the Blessed One's community of disciples	keeps to the straight way;
the Blessed One's community of disciples	keeps to the true way;
the Blessed One's community of disciples	keeps to the proper way.

These are the 4 pairs of persons, the 8 individuals.⁴³

this Blessed One's community of disciples is
 worthy of offerings,⁴⁴
 worthy of hospitality,
 worthy of gifts,⁴⁵
 worthy of salutation with the lotus-palms,
 an incomparable field of merit for the world.'

Avuso, when the noble disciple recollects the Sangha thus, his mind, at that time, is not obsessed by lust, not obsessed by hate, not obsessed by delusion.

At that time, his mind, having become straight, he gives up greed (for sense-objects) (*gedha*), he is freed from it, he rises above it.

'Greed,' avuso, is a name for the five cords of sense-desire.

Avuso, this noble disciple always dwells with a sky-like mind, extensive, great, boundless, without anger, without affliction.

Here, avuso, some beings, [316] having made this their mental support [mind-object], become pure by nature [become subject to purification].

Other practices of the streamwinner

(4) RECOLLECTION OF MORAL VIRTUE⁴⁶

6 Furthermore, avuso, the noble disciple possesses virtues dear to the noble ones,⁴⁷ unbroken, untorn, unmixed, spotless, liberating, praised by the wise, untarnished, giving rise to concentration.⁴⁸

Avuso, when the noble disciple recollects his own moral virtue thus,
 his mind, at that time, is not obsessed by lust, not obsessed by hate, not obsessed by delusion.

At that time, his mind, having become straight,⁴⁹ he gives up greed (for sense-objects) (*gedha*),

⁴³ On who "These 4 pairs of persons ..." are, see **Atṭha, puggala S 1** (A 4:292 = D 33,3.1(3)/3:255). See also SD 15.5(3): Saṅghānusmṛti & Saṅghānussati.

⁴⁴ *Āhuneyyo*. That is, worthy of receiving sacrifices or offerings. The Skt cognate *āhavanīya* refers to that which was offered as an oblation as in *āhuneyy'aggī*, one of the 3 brahminical sacrificial fires (the one in the east).

⁴⁵ *Dakkhiṇeyyo*. Specifically refers to offerings made for the benefit of the departed by way of dedication of merits to them.

⁴⁶ Commented on at Vism 7.101-106/221 f. See SD 15.11.

⁴⁷ "Virtues dear to the noble ones," *ariya, kantāni silāni*. The virtues of the noble one are explained at Vism 221 f. SA says that the noble ones do not violate the five precepts; hence, these virtues are dear to them (SA 2:74).

⁴⁸ "Unbroken,...giving rise to concentration," *akhaṇḍehi acchiddehi asabalehi akammāsehi bhujissehi viññūpasaṭṭhehi aparāmaṭṭhehi samādhi, samvattanakehi*. See UA 268. For details, see Vism 1.143 ff/51-58.

⁴⁹ "Having become straight," *uju, gatam*, ie plainly, directly focussed on the object (AA 3:337).

he is freed from it, he rises above it.

‘Greed,’ avuso, is a name for the five cords of sense-desire.

Avuso, this noble disciple always dwells with a sky-like mind, extensive, great, boundless, without anger, without affliction.

Here, avuso, some beings, having made this their mental support [mind-object], become pure by nature [become subject to purification].

(5) RECOLLECTION OF CHARITY⁵⁰

7 Furthermore, avuso, the noble disciple recollects his own charity, thus:

‘Truly it is a gain for me, a true gain for me, that amongst people obsessed by the stain of stinginess, I dwell at home with a heart free from the stain of stinginess, devoted to charity, open-handed, delighting in giving, devoted to alms-giving, delighting to have a share in giving.’⁵¹

Avuso, when the noble disciple recollects charity thus, his mind is not obsessed by lust, not obsessed by hate, not obsessed by delusion.

At that time, his mind, having become straight, he gives up greed (for sense-objects) (*gedha*), he is freed from it, he rises above it.

‘Greed,’ avuso, is a name for the five cords of sense-desire.

Avuso, this noble disciple always dwells with a sky-like mind, extensive, great, boundless, without anger, without affliction.

Here, avuso, some beings, having made this their mental support [mind-object], become pure by nature [become subject to purification].

(6) RECOLLECTION OF DEITIES⁵²

8 Furthermore, avuso, the noble disciple cultivates the recollection of the deities.

Here, avuso, the noble disciple recollects the deities, thus:

‘There are the devas of the heaven of the 4 great kngs (*cātum, mahā, rājikā*);

there are the devas of the heaven of Tāvatiṃsa [the heaven of the 33 devas];

there are the devas of the heaven of Yāma;

there are the devas of the heaven of Tusita [the contented];

there are the devas of the heaven of Nimmāṇa, ratī [who delight in creating];

there are the devas of the heaven of Para, nimmita, vasavattī [who lord over the creation of others];⁵³

there are the devas of the heaven of Brahma’s hosts,⁵⁴

(and) there are the devas beyond these.⁵⁵

⁵⁰ Commented on at Vism 7.107-114/223-224, esp §§111-113. See SD 15.12.

⁵¹ This passage also in **Nakula, māta S** (A 8.48/4:268 f). At **Dīgha, jānu S** (A 8.54, 14/4:284) serves as the def for “the accomplishment in charity” (*cāga, sampadā*). Commented upon at Vism 7.101-106.

⁵² §7 as at (**Tadah’Uposatha S** (A 3.70/1:205-215), SD 4.18. It is important to understand that this recollection is not to seek rebirth in any of the deva worlds, but a reflection on the dhyanic states that are far superior to the heavenly bliss of such states (which are after all still mundane and impermanent). For comy, see Vism 7.115-118/225 f. See SD 52.1 (18.3.1.5); SD 15.13.

⁵³ **Māra** the evil one is said to reside in this heaven, lording over a part of it (MA 1:33 f). The ruler of this realm here is called Vasa, vattī (D 1:219; A 4:243), apparently a title. For, Māra, too, is called Vasa, vattī because “Māra is the lord with great power over the 6 sense-worlds” (*māro mahānubhāvo cha, kāmāvar’issaro vasa, vattī*, MA 2:201). Māra is also called Pajā, patī, “the lord of creation,” because he lords over this “generation” (*pajā*) of living beings (M 1,9/1:2; MA 1:33).

⁵⁴ “Brahma’s hosts,” *brahma, kāyikā*. See n on this section’s header.

8.2 THE FIVEFOLD GROWTH.⁵⁶

(1) The faith that those devas are endowed with because of which, when they pass away from this world, they are reborn there, that kind of faith is [317] found in me, too.

(2) The moral virtue that those devas are endowed with because of which, when they pass away from this world, they are reborn there, that kind of moral virtue is found in me, too.

(3) The learning⁵⁷ that those devas are endowed with because of which, when they pass away from this world, they are reborn there, that kind of learning is found in me, too.

(4) The charity that those devas are endowed with because of which, when they pass away from this world, they are reborn there, that kind of charity is found in me, too.

(5) The wisdom that those devas are endowed with because of which, when they pass away from this world, they are reborn there, that kind of wisdom is found in me, too.’

8.3 Avuso, when the noble disciple recollects his own faith, and moral virtue, and learning, and charity, and wisdom, and those of the devas thus, his mind, at that time, is not obsessed by lust, not obsessed by hate, not obsessed by delusion.

At that time, his mind, having become straight, he gives up greed (for sense-objects) (*gedha*), he is freed from it, he rises above it.

8.4 ‘Greed,’ avuso, is a name for the 5 cords of sense-desire.

Avuso, this noble disciple always dwells with a sky-like mind, extensive, great, boundless, without anger, without affliction.

Here, avuso, some beings, having made this their mental support [mind-object], become pure by nature [become subject to purification].”

8.5 “It is wonderful, avuso! It is marvellous, avuso!

How the realization of ‘an opening’ in the confined [the household life]

has been discovered by the Blessed One, who knows, who sees, the arhat, the fully self-awakened, for the purification of beings, for overcoming sorrow and lamentation,

for the disappearance of physical and mental pain, for gaining the right way,

for realizing nirvana, that is to say, the 6 bases of recollection.”

— evaṃ —

Bibliography

Harrison, Paul

2007

“A fragment of the *Sambādhāvakaśasūtra from a newly identified Ekottarikāgama manuscript in the Schøyen Collection.” Tokyo: *Annual Report of the International Research Institute of*

⁵⁵ “Beyond this,” *tad’uttariṃ*, lit “higher than these.” The “devas beyond these” are those of the form world and the formless world.

⁵⁶ “Fivefold growth,” ie the fivefold noble growth (*ariya, vuḍḍhi*, A 3:80); cf the 5 virtues conducive to growth (*vuḍḍhi, dhamma*, A 5.246/2:245): see & **Entering the stream**, SD 3.3(1) etc & **(Tadah’) Uposatha S** (A 3.70,8.2/1:210), SD 4.18; **Sambadh’okāsa S** (A 6.26,8/3:316), SD 15.6; **Pañca Vaḍḍhi S 1** (A 5.63/3:80), SD 3.4(3); **Pañca Vaḍḍhi S 2** (A 5.64/3:80), SD 3.4(4).

⁵⁷ “Spiritual learning,” *suta*, lit “listening,” ie “one who has heard much Dharma,” cognate with today’s “well-read, learned”, but in spiritual matters.

A 6.1.3.6

Aṅguttara Nikāya 6, Chakka Nipāta 1, Paṭhama Paṇṇāsaka 3, Anuttariya Vagga 6

Advanced Buddhology 10, Mar 2007:201-211.

<http://iriab.soka.ac.jp/orc/Publications/ARIRIAB/pdf/ARIRIAB-10.pdf>.

Nattier, Jan

2007

“‘One Vehicle’ (一乘) in the Chinese Āgamas: New light on an old problem in Pāli,” *Annual Report of the International Research Institute of Advanced Buddhology* 10, Mar 2006:181-200.

060209 060913 081225 091112 110620 110622rev 120918 131208 150128 161124 170910 190111
200201