

# 18

## Dhamma,dāyāda Sutta

The Discourse on Heirs to the Dharma | M 3  
 Chinese Āgama MĀ 88 = T1.569; EĀ 18,3 = T2.587  
 Theme: Sāriputta on how to inherit the Dharma  
 Translated by Piya Tan ©2003; rev 2010

### 1 Sutta summary and highlight

#### 1.1 SUMMARY

The **Dhamma,dāyāda Sutta** opens with the Buddha differentiating between 2 kinds of legacy of his teaching: the worldly (*āmisa*) and the spiritual (*nirāmisa*) [§1-3]. The Majjhima Commentary says that the teachings of the Dhamma,dāyāda Sutta were given because many bhikkhus were existence elated over gains and honour accruing to the sangha leading them to neglect their spiritual training. Instead of taking a disciplinary approach—that of making a training-rule for the usage of the requisites—the Buddha took a spiritual approach by giving a teaching on the practice of a Dharma heir (*dhamma,dāyāda*) to those who are earnest in their training [§3].

After making this short statement on a **true Dharma heir**, the Buddha retires to his dwelling, leaving Sāriputta to elaborate on it, based on the theme of solitude (*paviveka*) [§4-5]. Sāriputta goes on to point out 3 kinds of faults that the monks have to avoid, differentiating them into three groups, that is, the elder monks (*thera*) [§§6.2, 7.2], the middling monks (*majjhima therā*) [§§6.3, 7.3] and the novice monks [§§6.4, 7.4].

The Sutta closes with Sāriputta exhorting the monks to abandon eight pairs of mental impurities (*upakkilesa*) [3], which is done by keeping to the middle way, “that gives rise to vision, to knowledge, to peace, to direct knowledge, to awakening, to nirvana” [§§8-15]. The Sutta closes with the monks rejoicing in Sāriputta’s teaching [§16].

#### 1.2 THE 2 KINDS OF WEALTH

**1.2.1 The Dhamma,dāyāda Sutta** (M 3) is the Buddha reminder of the monastic life of worldly renunciation. There are the worldly heirloom and the Dharma heirloom. A worldly heir inherits the world and remains stuck with samsara, the daily grind and the spinning wheel of lives and deaths. A Dharma heir lives the Dharma, freeing himself from the world he has avowed to renounce.

**1.2.2** We see a similar list of contrasting pairs, reminding us of worldliness (*āmisa*) and the Dharma-life (*dhamma*). More than half of the titles—each a sutta of only a few lines but with a distinct flavour—in the **Santhāra Vagga** (A 2.14), the 14<sup>th</sup> chapter of Book of Twos in the Ānguttara Nikāya addresses this contrast. The following suttas use the following key-words to highlight the true priority in the Buddha’s teaching, echoing the teaching of the Dhamma,dāyāda Sutta, thus:

(Duka) Esanā Sutta	A 2.14.3	<i>esanā</i>	a search	
(Duka) Pariyesanā Sutta	A 2.14.4	<i>pariyesanā</i>	a quest	SD 1.11(7)
(Duka) Pariyeṭṭhiya Sutta	A 2.14.5	<i>pariyeṭṭhiya</i>	a pursuit	
(Duka) Iddhi Sutta	A 2.14.8	<i>iddhi</i>	success	
(Duka) Vuḍḍhi Sutta	A 2.14.9	<i>vuḍḍhi</i>	increase	
(Duka) Ratana Sutta	A 2.14.10	<i>ratana</i>	a gem	
(Duka) Sannicaya Sutta	A 2.14.11	<i>sannicaya</i>	an accumulation	
(Duka) Vepulla Sutta	A 2.14.12	<i>vepulla</i>	abundance	SD 2.18(1.2.3)

**Brāhmaṇa,dhamma,yāga Sutta** It 100/101 f

**1.2.3** The last—the **(Duka) Vepulla Sutta** (A 2.14.12)—for example, says:

**SD 2.18(1.2.3)**

## **(Duka) Vepulla Sutta**

The (Twos) Discourse on Abundance | **A 2.14.12/1:93**

Theme: Worldly abundance and Dharma abundance

*Dve'māni bhikkhave vepullāni. Katamāni dve?*

*Āmisa,vepullaṅ ca dhamma,vepullaṅ ca.*

*Imāni kho bhikkhave dve vepullāni.*

Bhikshus, there are these two kinds of abundance (*vepulla*). What are the two?

Abundance in worldly things (*āmisa,vepulla*) and abundance in the Dharma (*dhamma,vepulla*).

Of these two kinds of abundance, bhikshus, the abundance in the Dharma in the foremost.

— evaṃ —

**1.2.4** “Worldly abundance” is signified in the Dhamma,dāyāda Sutta by the Buddha’s alms-meal in a down-to-earth parable. If a hungry monk were to take the remains of the Buddha’s almsfood, that monk is only an heir to something worldly. However, a monk, even when he is hungry, does not partake of that leftover, and passes the night weak and hungry, he is a Dharma-heir [§3.2].

It is interesting that a Dharma-heir is one who does not inherit anything worldly, even from the Buddha himself. The Dharma-heir, in other words, is a non-inheritor. This habit—albeit somewhat perplexing to the worldly—is virtuous “[b]ecause that will for a long time conduce to his fewness of wants, contentment, effacement, easy support, and applying effort” [§3.4]. The Dharma-heir would then inherit his true heirloom—liberation through awakening, arhathood and nirvana.

## **2 RELATED SUTTAS**

A shorter teaching on a similar theme of spiritual legacy is found in **the Brāhmaṇa Sutta** (It 4.1), on the two kinds of giving (*dāna*), two kinds of sharing (*samvibhāga*), two acts of kindness (*anuggaha*), and sacrifices (*yāga*)—that is, the material (*āmisa,dāna*) and the spiritual (*dhamma,dāna*)—and the spiritual is pre-eminent (It 4.1/101 f).<sup>1</sup>

The Dhamma,dāyāda Sutta is often quoted as a teaching on contentment and desiring little (eg Miln 242). Due to the nature of its admonition, this Sutta may be classified as a “prophetic” sutta.<sup>2</sup>

<sup>1</sup> “Material giving,” more broadly is a worldly kind of giving, which may include the gift of time, energy, expertise, etc. “Spiritual giving” (*nirāmisa,dāna*), a comy term, while in the suttas, we would see “the gift of Dharma”: *āmisa,dāna* and *dhamma,dāna* are found as a set at M 3:257\*; A 2.8.1/1:91; Dh 354; It 98, 101 f. See **Udakūpama S** (A 7.15) @ SD 28.6 (1.2.4.3).

<sup>2</sup> See **The Dharma-ending Age**, SD 1.10 (3-5).

### 3 The 8 pairs of imperfections

**3.1** In the **Padhāna Sutta** (Sn 3.2), the Buddha metaphorically refers to a list of 16 kinds of mental defilements as the “army of Māra” (*māra,sena*), that is, those qualities that hinder our spiritual growth.

<p><b>436</b> <i>Kāmā te paṭhamā senā</i> <i>Dutiya arati vuccati</i> <i>Tatiya khu-p,pipāsā te</i> <i>Catutthi taṇhā pavuccati</i></p>	<p>Sensual pleasures are your first army. Discontent is your second called. Your third is hunger-and-thirst. The fourth is craving called.</p>
<p><b>437</b> <i>Pañcamam thīna,middham<sup>3</sup> te</i> <i>Chaṭṭhā bhīrū pavuccati</i> <i>Sattamī vicikicchā te</i> <i>Makkho thambho te aṭṭhamo</i></p>	<p>Your fifth is sloth-and-torpor. The sixth is fear called. Your seventh is doubt. Hypocrisy and obstinacy are the eighth.</p>
<p><b>438</b> <i>Lābho siloko sakkāro</i> <i>micchā,laddho ca yo yaso</i> <i>yo c’attānam samukkamse</i> <i>pare ca avajānati</i></p>	<p>Gain, repute, honour, and whatever fame ill-gotten, and whoever praises himself but belittles others,</p>
<p><b>439</b> <i>Esā namuci te senā</i> <i>kaṇhassābhīpāhārīnī</i> <i>Na nam asūro jināti</i> <i>jetvā ca labhate sukham</i></p>	<p>that, Namuci, is your army— the strike-force of the dark one [Kaṇha]. Who is not a hero [Jina] cannot conquer it, but having conquered it, he gains happiness.</p>

(Sn 436-439), SD 51.5

**3.2** Many of these defilements—also totalling 16—are identical with or close to the 16 mental impurities (*upakkilesa*), listed in the Dhamma,dāyāda Sutta at its closing [§§8-15]. The 16 mental defilements listed in the **Padhāna Sutta** (Sn 3.2) are as follows:

(1) sensual pleasures,	<i>kāma</i>
(2) discontent,	<i>arati</i>
(3) hunger-and-thirst,	<i>khu-p,pipāsa</i>
(4) craving,	<i>taṇhā</i>
(5) sloth,	<i>thīna</i>
(6) torpor,	<i>middha</i>
(7) fear,	<i>bhīrū</i>
(8) doubt,	<i>vicikicchā</i>
(9) hypocrisy,	<i>makkha</i>
(10) obstinacy,	<i>thambha</i>
(11) gain,	<i>lābha</i>
(12) reputation,	<i>siloka</i>
(13) honour ,	<i>sakkāra</i>
(14) ill-gotten fame,	<i>micchā,laddha yasa</i>
(15) self-praise, and	<i>attānam samukkamsa</i>
(16) belittling others.	<i>pare avajānana</i>

**Table 3.2** The 16 mental defilements of the **Padhāna Sutta** (Sn 3.2)

<sup>3</sup> On this as *thīna-m-iddha* (increase of sleepiness), see *Thīna,middha*, SD 32.6 (1.1).

The Sutta, however, uniquely lists them as 8 pairs, as they are either opposites (eg, greed and hate) or closely related (eg, anger and grudge). Although unnamed as a list, these 8 pairs (totalling 16) of mental impurities are defined in **the Vibhaṅga** and Majjhima Commentary.<sup>4</sup>

**3.3 The Vatthûpama Sutta** (M 7) has the same list of 16 mental impurities, except that where its first impurity is “covetousness (*abhijjhā*) and rampant greed (*visama,lobha*),” the Dhamma,dāyāda Sutta has “ill will” (*vyāpāda*) [Table 3]. In the Vatthûpama Sutta (and similarly in the Dhamma,dāyāda Sutta), they are referred to as “impurities of the mind” or “imperfections that defile the mind” (*cittass’upakkilesa*) (M 7,3/1:36 f), that is, blemishes or imperfections of mental concentration.<sup>5</sup>

**3.4** Sometimes, these impurities refer to those of insight meditation (*vipassān’upakkilesa*, Vism 20.105). Sometimes, they signify the minor defilements that arise from the 3 unwholesome roots (greed, hate, delusion) either as their modes or offshoots. In the Dhamma,dāyāda Sutta, the last is meant, that is as aspects of the 3 unwholesome roots.<sup>6</sup>

**3.5** Here is a comparative list of impurities given in the Vatthûpama Sutta (M 7) and in the Dhamma,-dāyāda Sutta (M 3):

**Vatthûpama Sutta** (M 7,3/1:36 f), SD 28.12<sup>7</sup>

<b><u>Vatthûpama Sutta</u></b> (M 7,3/1:36 f), SD 28.12 <sup>7</sup>		<b><u>Dhamma,dāyāda Sutta list</u></b> (M 3,8-15) (differing impurities <u>underscored</u> )
(1) covetousness + rampant greed	<i>abhijjhā,visama.lobha</i>	} [§8] <u>greed &amp; hate</u> , <i>lobha,dosa</i>
(2) ill will	<i>vyāpāda</i>	
(3) anger	<i>kodha</i>	} [§9] anger & grudge, <i>kodha,upanāha</i>
(4) grudge [resentment]	<i>upanāha</i>	
(5) scorn [contempt]	<i>makkha</i> [§10]	} [§10] scorn & spite, <i>makkha,palāsa</i>
(6) spite [malice]	<i>palāsa</i> [§10]	
(7) jealousy [envy]	<i>issā</i>	} [§11] jealousy + <u>miserliness</u> , <i>issā,macchera</i>
(8) miserliness [stinginess]	<i>macchariya</i>	
(9) deceit	<i>māyā</i>	} [§12] deceit & fraud, <i>māyā,sāṭheyya</i>
(10) fraud [hypocrisy]	<i>sāṭheyya</i>	
(11) callousness [stubbornness]	<i>thambha</i>	} [§13] callousness & impetuosity, <i>thambha,sārambha</i>
(12) impetuosity [rivalry]	<i>sārambha</i>	
(13) conceit	<i>māna</i>	} [§14] <u>conceit &amp; arrogance</u> , <i>mānātimāna</i>
(14) arrogance	<i>atimāna</i>	
(15) mental intoxication [pride]	<i>mada</i>	} [§15] intoxication & heedlessness, <i>mada,pamāda</i>
(16) heedlessness [negligence]	<i>pamāda</i>	

**Table 3.5** A comparative list of the 16 mental impurities<sup>8</sup>

<sup>4</sup> Vbh §§845-48, 878 f, 891-94, 909; MA 1:168-170. See M:ÑB 1179 n87. For defs of each of the 16 mental impurities (*soḷasa upakkilesa*), see nn on each *upakkilesa* in the tr below.

<sup>5</sup> See **(Anuruddha) Upakkilesa S** (M 128,27+30/3:161-163), SD 5.18. While the (Anuruddha) Upakkilesa S list of 11 *upakkilesā* evolved into the 5 hindrances (*pañca nīvaraṇa*), SD 5.18 (3), the list of 16 *upakkilesā* prob evolved into the 10 fetters (*dasa saṃyojana*) (in connection with sainthood), viz: self-identity view (*sakkāya,diṭṭhi*), spiritual doubt (*vicikicchā*), attachment to rituals and vows (*sīla-b,bata,parāmāsa*), sensual lust (*kāma,rāga*), aversion (*paṭigha*), greed for form existence (*rūpa,rāga*), greed for formless existence (*arūpa,rāga*), conceit (*māna*), restlessness (*uddhacca*), ignorance (*avijjā*) (S 5:61; A 5:13; Vbh 377). In some places, no 5 (*kāma,rāga*) is replaced by ill will (*vyāpāda*). See also SD 51.8 (Table 3.2).

<sup>6</sup> See M:ÑB 1179 n86.

<sup>7</sup> See here for nn on some of the qualities here.

The overlapping of impurities in the two lists is remarkable. Only the first 2 impurities seem to differ, but even then they have the same sense, differing only in name. The 8<sup>th</sup> impurity—“miserliness”—is actually the same word in both list, only with a variant spelling.

The **Dhamma,dāyāda Sutta** list pairs up the impurities: the first pairs are *opposites*; the other pairs seem to reflect *unexpressed* and *expressed* aspects of the impurities. Based on the simpler spelling of differing terms and the rare form, *macchera*, it is possible that the Dhamma,dāyāda list is older.

— — —

## Dhamma,dāyāda Sutta

### The Discourse on Heirs to the Dharma

M 3

**1** Thus have I heard.

At one time the Blessed One was staying in **Jeta’s Grove** in Anātha,piṇḍika’s Park near Sāvattḥī.

There, the Blessed One addressed the monks thus: “Bhikshus!”

“Bhante!” the monks replied in assent to the Blessed One.

The Blessed One said this:

#### Two kinds of heirs

**2 HEIRS TO MATERIAL THINGS.** “Bhikshus, **be heirs to the Dharma, not heirs to material things.**”<sup>9</sup>

Out of compassion for you I have thought, thus:

‘How shall my disciples be heirs to my Dharma, not heirs to material things?’

If you, bhikshus, were heirs to material things, not heirs to my Dharma, then you would be reckoned thus:<sup>10</sup>

‘The Teacher’s disciples live as heirs to material things, not heirs to his Dharma.’<sup>11</sup>

Then, I, too, would reckon thus:<sup>12</sup>

‘The Teacher’s disciples live as heirs to material things, not heirs to his Dharma.’

**2.2 HEIRS TO THE DHARMA.** And if you, bhikshus, were heirs to my Dharma, not heirs to material things, it would then be proper to think thus:

**‘The Teacher’s disciples live as heirs to his Dharma, not heirs to material things.’**<sup>13</sup>

<sup>8</sup> For another comparative table of mental impurities, see SD 51.8 (Table 3.2.2).

<sup>9</sup> *Dhamma,dāyādā me bhikkhave bhavatha mā āmisa,dāyādā.* Most translators seem to take *me*, “my, of mine” as qualifying *dāyādā*, “heirs,” rather than *dhamma*, translating this line as “Become my heirs of Dhamma ...,” “Be my heirs in Dhamma, not my heirs in material things (or things material),” and so on. Comy, however, clearly shows that *me* qualifies *dhamma* and *āmisa* (material things), viz: “Bhikshus, be heirs to my Dharma, not to material things. Become recipients of this Dharma of mine, and of material things, and do not become recipients of the material” (*dhammassa me bhikkhave dāyādā bhavatha, mā āmisassa. Yo mayhaṃ dhammo tassa paṭiggāhakā bhavatha, yañ ca kho mayhaṃ āmisaṃ tassa mā paṭiggāhakā bhavatha*, MA 1:89,6-9). See ItA:M 48,6.

<sup>10</sup> *Tumhe ca me, bhikkhave, āmisa,dāyādā bhaveyyātha no dhamma,dāyādā, tumhepi tena ādiyā bhaveyyātha.*

<sup>11</sup> *Āmisa,dāyādā satthu,sāvaka viharanti, no dhamma,dāyādā ti.*

<sup>12</sup> This and the next line: *Aham pi tena ādiyō bhaveyyaṃ—‘āmisa,dāyādā satthu,sāvakā viharanti, no dhamma,-dāyādā ti.*

It would be proper for me, too, to think thus:

‘The Teacher’s disciples live as heirs to his Dharma, not heirs to material things.’

2.3 Therefore, bhikshus, be heirs to my Dharma, not heirs to material things.

Out of compassion for you I have thought:

‘How shall my disciples be heirs to my Dharma, not heirs to material things?’

### The Buddha praises contentment

**3** Here, bhikshus, suppose that I were to have eaten, fully satisfied, had my fill, finished, have had enough, have had what I needed, and some almsfood is left over to be disposed of.<sup>14</sup>

Then two monks arrive, **[13]** hungry and weak, and I told them,

‘Bhikshus, I have eaten, fully satisfied, had my fill, finished, have had enough, have had what I needed, but there is this almsfood of mine left over to be disposed of.

Eat, if you like;<sup>15</sup> if you do not eat it, then I shall dispose of it where there is no grass or drop it into water where there is no life.’<sup>16</sup>

3.2 THE MONK WHO WOULD RATHER STARVE. Now, it occurs to one monk, thus,

‘The Blessed One has eaten, fully satisfied, has had his fill, finished, has had enough, has had what he needed, but there is this almsfood of the Blessed One left over to be disposed of.

If we do not eat it, the Blessed One would dispose of it where there are no plants or drop it into water where there is no life.

But this has been said by the Blessed One:

“Bhikshus, be heirs to my Dharma, not heirs to material things.”

Now this almsfood is one of the material things.<sup>17</sup> Suppose that instead of eating this almsfood, I pass this night and day hungry and weak.’

Then, he, instead of eating this almsfood, passes the night and day hungry and weak.

3.3 THE MONK WHO FILLS HIS BELLY. Then it occurs to the second monk, thus,

‘The Blessed One has eaten, fully satisfied, has had his fill, finished, has had enough, has had what he needed, but there is almsfood of the Blessed One left over to be disposed of.

<sup>13</sup> This exhortation recurs in **Anupada S** (M 111,22), SD 56.4.

<sup>14</sup> *Idhāhaṃ, bhikkhave, bhuttāvī assaṃ pavārito paripuṇṇo pariyosito suhito yāvad-attho; siyā ca me piṇḍapāto atireka, dhammo chaḍḍaniya, dhammo. Assaṃ* here is 1 pot of *atthi* (“it is”), meaning “it were, it might be that...” (CPD 119d sv *atthi*). The phrase *bhuttāvī...pavārito paripuṇṇo pariyosito suhito yāvad-attho* appears only in this Sutta (M 3 at M 12,30, 13,2+7+19). Only *bhuttāvī...yavad-attho*: **Mīlhaka S** (S 17.5/2:229). Only *bhuttāvī*: **Raṭṭha, pāla S** (M 82.24/2:64); **Brahm’āyu S** (M 91.16/2:139); **Sunakkhatta S** (M 105.15//2:255); **Doṇa Pāka S** (S 3.13/1:81); *Pācittiya*: V 4:81-84, 311.

<sup>15</sup> *Pāc* 35 prohibits monks from accept second servings after they have finished their meal, but allows them “to eat what is left over (*atiritta*) both by one who is ill and by one who is not ill,” even after one is “satisfied,” but with the determination, “All this is enough.” (V 4:81 ff).

<sup>16</sup> *Sace ākaṅkhatha bhuñjatha, no ce tumhe bhuñjissatha, idānāhaṃ appa, harite vā chaḍḍessāmi, appānake vā udake opilāpessāmi ti.* Comy explains *appa, harite* with “grasses” (*tiṇāni*), and cites *Pāc* 20/V 4:48 f (MA 1:94). On the instruction, “I shall dispose of it where there are no plants or drop it into water where there is no life,” see V 1:157, 2:216; M 1:207, 3:157; S 1:169; Sn p15. *Pāc* 20 and 62 make it an offence for monks knowingly to make use of water than contains life (V 4:48 f, 125). The Training-rules (*sekhiya*) prohibit monks, if they are not ill, from easing or spitting on plants.

<sup>17</sup> *Āmis’aññataraṃ kho pan’etaṃ, yad idaṃ piṇḍapāto.*

If we do not eat it, the Blessed One would dispose of it where there are no plants or drop it into water where there is no life.

Suppose that I were to eat this almsfood and pass the day and night neither hungry nor weak.’

And after eating that almsfood, he passes the night and day neither hungry nor weak.

3.4 Now although that monk by eating that almsfood passes the night and day neither hungry nor weak, yet the first monk is more to be respected and commended by me.

Why is that?

Because that will for a long time conduce to his fewness of wants, contentment, effacement, easy support, and applying effort.<sup>18</sup>

3.5 *Therefore, bhikshus, be heirs to my Dharma, not heirs to material things.*

*Out of compassion for you I have thought: ‘How shall my disciples be heirs to my Dharma, not heirs to material things?’”*

### Sāriputta elaborates on the Buddha Word

4 The Blessed One said this. Having said this, the Sugata [the well-farer] rose from his seat and went into his dwelling.

Soon after he had left, the venerable Sāriputta addressed the monks thus: “Avuso bhikshus!”

“Avuso!” [14] they replied in assent to the venerable Sāriputta.

The venerable Sāriputta said this:

5 “Avuso, in what way do the disciples of the Teacher who lives in solitude, but not train in solitude? And in what way do disciples of the Teacher who lives in solitude, train in solitude?”

“Indeed, avuso, we would come from afar to learn from the venerable Sāriputta the meaning of the what has been said. It would be good if the venerable Sāriputta would explain the meaning of what has been said here. Having heard it from venerable Sāriputta, the monks will remember it.”

“Then, avuso, listen and pay close attention: I will speak.”

“Yes, avuso,” the monks replied in assent to the venerable Sāriputta.

### The heirs to material things

The venerable Sāriputta said this:

6 “Avuso, in what way do the disciples of the Teacher who lives in solitude, *not* train in solitude?

Here, avuso, is how the disciples of the Teacher who lives in solitude, do *not* train in solitude:

they do not abandon what the Teacher tells them to abandon;

they are luxurious and lax—led by backsliding,<sup>19</sup> neglecting the task of solitude.<sup>20</sup>

<sup>18</sup> *Tañ hi tassa, bhikkhave, bhikkhuno dīgha, rattam app’icchatāya santuṭṭhiyā sallekhāya subharatāya vīriy’ārambhāya samvattissati.* The word subharataya comes from *subhara*, “easy to support.” A common stock phrase in the Vinaya, see V 1:45 = 2:2 = 3:21 = 171 = 4:213. MA explains that these 5 qualities gradually fulfill all the stages of the practice ending in arhathood.

<sup>19</sup> “Backsliding,” ie, in regards to the 5 mental hindrances (sensual desire, ill will, sloth and torpor, restlessness and worry, spiritual doubt) (MA 1:101).

<sup>20</sup> “Led by backsliding, giving up solitude,” *okkamane pubbaṅgamā paviveke nikkhitta, dhurā.* The two Pali predicative adjectives here are interchanged below [§7a], describing the positive qualities of practitioners.

6.2 Here, avuso, **the elder monks**<sup>21</sup> are to be blamed for 3 reasons.

As disciples of the Teacher who lives in solitude, *they do not train in solitude*. This is the first reason they are blameworthy.

*They do not abandon* what the Teacher tells them to abandon. This is the second reason they are blameworthy.

*They are luxurious and lax*, led by backsliding, neglecting the task of solitude. This is the third reason they are blameworthy.

The elder monks are to be blamed for these 3 reasons.

6.3 Here, avuso, **the middling monks**<sup>22</sup> are to be blamed for 3 reasons.

As disciples of the Teacher who lives in solitude, *they do not train in solitude*. This is the first reason they are blameworthy.

*They do not abandon* what the Teacher tells them to abandon. This is the second reason they are blameworthy.

*They are luxurious and lax*, led by backsliding, neglecting the task of solitude. This is the third reason they are blameworthy.

The middling monks are to be blamed for these 3 reasons.

6.4 Here, avuso, **the novice monks**<sup>23</sup> are to be blamed for 3 reasons.

As disciples of the Teacher who lives in solitude, *they do not train in solitude*. This is the first reason they are blameworthy.

*They do not abandon* what the Teacher tells them to abandon. This is the second reason they are blameworthy.

*They are luxurious and lax*, led by backsliding, neglecting the task of solitude. This is the third reason they are blameworthy.

The novice monks are to be blamed for these 3 reasons.

Avuso, in these ways do the disciples of the Teacher who lives in solitude, not train in solitude.

## The heirs to the Dharma

**7 And in what way do disciples of the Teacher who lives in solitude, [15] train in solitude?"**

Here, avuso, is how disciples of the Teacher who lives in solitude, *train* in solitude:

they abandon what the Teacher tells them to abandon;

they are neither luxurious nor lax: they give up backsliding, they put the task of solitude before themselves.<sup>24</sup>

7.2 Here, avuso, **the elder monks** are to be commended for 3 reasons.

As disciples of the Teacher who lives in solitude, they train in solitude. This is the first reason they are to be commended.

They abandon what the Teacher tells them to abandon. This is the second reason they are to be commended.

<sup>21</sup> *Therā bhikkhū*. Those ordained for 10 years (rains-retreats) or more.

<sup>22</sup> *Majjhimā bhikkhū*. Those ordained for 5-9 years (rains-retreats).

<sup>23</sup> *Navakā bhikkhū*. "Novice monks" are those ordained for less than 5 years (rains-retreats). Cf *sāmañera*, "novice," a monk observing only the 10 precepts, usu under 20 lunar years old.

<sup>24</sup> *Okkamane nikkhitta, dhurā paviveke pubbaṇ, gamā*. Notice the predicative adjs are here switched around, and *pubbaṇ, gama* is here tr contextually: cf §6.1.



They are neither luxurious nor lax: they give up backsliding, they put the task of solitude before themselves. This is the third reason they are to be commended.

The elder monks are to be commended for these 3 reasons.

7.3 Here, avuso, **the middling monks** are to be commended for 3 reasons.

As disciples of the Teacher who lives in solitude, they train in solitude. This is the first reason they are to be commended.

They abandon what the Teacher tells them to abandon. This is the second reason they are to be commended.

They are neither luxurious nor lax: they give up backsliding, they put the task of solitude before themselves. This is the third reason they are to be commended.

The middling monks are to be commended for these 3 reasons.

7.4 Here, avuso, **the novice monks** are to be commended for 3 reasons.

As disciples of the Teacher who lives in solitude, they train in solitude. This is the first reason they are to be commended.

They abandon what the Teacher tells them to abandon. This is the second reason they are to be commended.

They are neither luxurious nor lax: they give up backsliding, they put the task of solitude before themselves. This is the third reason they are to be commended.

The novice monks are to be commended for these 3 reasons.

Avuso, in these ways do the disciples of the Teacher who lives in solitude, train in solitude.

## The 8 pairs of mental impurities<sup>25</sup>

**8** (1) Here, avuso, **greed** (*lobha*) is bad, and **hate** (*dosa*) is bad.<sup>26</sup>

There is the middle way<sup>27</sup> for the abandonment of greed and hate,<sup>28</sup> that gives rise to vision, to knowledge, to peace, to direct knowledge, to awakening, to nirvana.<sup>29</sup>

8.2 And what, avuso, is this **middle way**

that gives rise to vision, to knowledge, to peace, to direct knowledge, to awakening, to nirvana?

It is this very noble eightfold path,<sup>30</sup> that is,

- (1) right view,
- (2) right thought,
- (3) right speech,
- (4) right action,
- (5) right livelihood

<sup>25</sup> On the foll 16 mental impurities (*upakkilesa*), see (3).

<sup>26</sup> *Tatr'āvuso lobho ca pāpako doso ca pāpako*. MA: "Resentment at not getting the foods that one has greed for." Cf the 1<sup>st</sup> *upakkilesa* of **Vatthūpama S** (M 7.3): see Intro (Table 3.2).

<sup>27</sup> *Majjhimā paṭipadā*.

<sup>28</sup> *Lobhassa ca pahānāya dosassa ca pahānāya atthi majjhimā paṭipadā*.

<sup>29</sup> "That gives rise to vision, to knowledge, to peace, to direct knowledge, to awakening, to nirvana," *cakkhu,-karaṇī ñāṇa,karaṇī upasamāya abhiññāya sambodhāya nibbānāya samvattati*. This famous stock passage is in **Dhamma,cakka Pavattana S** (S 56.11,3/5:421 etc), SD 1.1.

<sup>30</sup> *Aṭṭh'āṅgika ariya,magga*. MA 1:105 quotes Dh 274: "This itself is the way—there is no other—for the purification of vision (*dassana*). The eightfold path is to be taken together as a single process (see M 117/3:72 ff) with right view as the forerunner (M 117.4/3:71; A 5:214).

- (6) right effort,
- (7) right mindfulness,
- (8) right concentration.

This, avuso, is the middle way,<sup>31</sup> that gives rise to vision, to knowledge, to peace, to direct knowledge, to awakening, to nirvana.

**9** (2) Here, avuso, **anger** (*kodha*) is bad, and **grudge** (*upanāha*) is bad.<sup>32</sup>

There is *the middle way* for the abandonment of anger and grudge, that gives rise to vision, to knowledge, to peace, to direct knowledge, to awakening, to nirvana.

9.2 And what, avuso, is this middle way that gives rise to vision, to knowledge, to peace, to direct knowledge, to awakening, to nirvana?

*It is this very noble eightfold path, that is, right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.*

This, avuso, is the middle way that gives rise to vision, to knowledge, to peace, to direct knowledge, to awakening, to nirvana.

**10** (3) Here, avuso, **scorn** (*makkha*) is bad, and **spite** (*paḷāsa*) is bad.<sup>33</sup>

There is *the middle way* for the abandonment of scorn and spite, that gives rise to vision, to knowledge, to peace, to direct knowledge, to awakening, to nirvana.

10.2 And what, avuso, is this middle way that gives rise to vision, to knowledge, to peace, to direct knowledge, to awakening, to nirvana?

*It is this very noble eightfold path, that is, right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.*

This, avuso, is the middle way that gives rise to vision, to knowledge, to peace, to direct knowledge, to awakening, to nirvana.

**11** (4) Here, avuso, **jealousy** (*issā*) is bad, and **miserliness** (*macchera*) is bad.<sup>34</sup>

There is *the middle way* for the abandonment of jealousy and miserliness, that gives rise to vision, to knowledge, to peace, to direct knowledge, to awakening, to nirvana.

11.2 And what, avuso, is this middle way that gives rise to vision, to knowledge, to peace, to direct knowledge, to awakening, to nirvana ?

*It is this very noble eightfold path, that is, right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.*

This, avuso, is the middle way that gives rise to vision, to knowledge, to peace, to direct knowledge, to awakening, to nirvana.

<sup>31</sup> It is so called because the two extremes of greed and hate do not touch it, and as such is free from them (MA 1:104). On greed and hate, see Vbh §909.

<sup>32</sup> "Anger and grudge." **Vibhaṅga**: "First, there is anger, then grudge ... the strengthening of anger" (Vbh §891). "Grudge" (*upanāha*) arises after we are repeatedly angry about someone or something (MA 1:169).

<sup>33</sup> Scorn and spite, alt trs "smirching and disparaging" (Vbh:T 465), "contempt and insolence" (M:ÑB). (Vbh §892). "Scorn," (*makkha*) is derogatory action (Vbh 892/357), or devaluation of benefits others place on us (MA 1:169). "Spite" (*paḷāsa*) is causing dispute, competing, not giving in (Vbh 892/357); or, presumption (*yuga-g, gahā*) in regarding oneself to be as good another, esp when he is perceived as better (MA 1:169).

<sup>34</sup> "Envy and stinginess." "**Envy**" is resentment over the gain, honour, respect, regard, salutation, offerings that accrue to others. "**Stinginess**" is the unwillingness to share what one has with others. **Vibhaṅga** lists 5 kinds of stinginess or "cramped state of mind," that is, regarding dwelling, family, gain, reputation, the Dharma (Vbh §893).

**12** (5) Here, avuso, **deceit** (*māyā*) is bad, and **fraud** (*sāṭṭheyya*) is bad.<sup>35</sup>

There is *the middle way* for the abandonment of deceit and fraud,

that gives rise to vision, to knowledge, to peace, to direct knowledge, to awakening, to nirvana.

12.2 And what, avuso, is this middle way that gives rise to vision, to knowledge, to peace, to direct knowledge, to awakening, to nirvana?

*It is this very noble eightfold path, that is, right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.*

This, avuso, is the middle way that gives rise to vision, to knowledge, to peace, to direct knowledge, to awakening, to nirvana.

**13** (6) Here, avuso, **callousness** [stubbornness] (*thambha*) is bad, and **[16] impetuosity** [rivalry] (*sārambha*) is bad.<sup>36</sup>

There is *the middle way* for the abandonment of callousness and impetuosity,

that gives rise to vision, to knowledge, to peace, to direct knowledge, to awakening, to nirvana.

13.2 And what, avuso, is this middle way that gives rise to vision, to knowledge, to peace, to direct knowledge, to awakening, to nirvana?

*It is this very noble eightfold path, that is, right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.*

This, avuso, is the middle way that gives rise to vision, to knowledge, to peace, to direct knowledge, to awakening, to nirvana.

**14** (7) Here, avuso, **conceit** (*māna*) is bad, and **arrogance** (*atimāna*) is bad.<sup>37</sup>

There is *the middle way* for the abandonment of conceit and arrogance,

that gives rise to vision, to knowledge, to peace, to direct knowledge, to awakening, to nirvana.

14.2 And what, avuso, is this middle way that gives rise to vision, to knowledge, to peace, to direct knowledge, to awakening, to nirvana?

*It is this very noble eightfold path, that is, right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.*

This, avuso, is the middle way that gives rise to vision, to knowledge, to peace, to direct knowledge, to awakening, to nirvana.

---

<sup>35</sup> Deceit and fraud. “Deceit” refers to the action of one who, having done a wrong action of body, speech or mind, conducts himself through body, speech or mind so that no one would know that wrong deed, or any similar deed of secrecy, evasion, etc. “Fraud” (or “hypocrisy”) is the state of pretending with unwholesome intent, ie, hypocrisy, pretence, pretentiousness (Vbh 894/358).

<sup>36</sup> “Obstinacy and impetuosity.” “Obstinacy,” callousness or mental rigidity, is inflexibility or stiffness of consciousness, non-pliancy. See **Arahatta S** (A 6.76/3:430) on conceit, where Comys explain *thambha* as inflexibility, “like bellows full of air” (MA 1:170), or “a state of callousness by way of anger and conceit” (*kodha, mānehi thaddha, bhāvaṃ*) (AA 3:411). “Impetuosity” (*sārambha*) or obstinacy is attempting to outdo others, the drive to suppress their achievements (Vbh §847 f); the drive to outdo others (by way of one-up-manship) (MA 1:170). See Sn 328c, where Comy glosses as “the habit of drawing out conflicting action” (*paccanīka, sātātā, saṅkhāto*, SnA 334). See **Paccanīka, sāta S** (S 7.16/1:178).

<sup>37</sup> “Conceit and arrogance.” “Conceit” is measuring oneself against others in terms of inferiority, superiority and equality with unwholesome intentions, including self-contempt. “Arrogance” is excessive self-regard. (Vbh 878-84)

**15** (8) Here, avuso, **mental intoxication** [pride] (*mada*) is bad, and **heedlessness** (*pamāda*) is bad.<sup>38</sup> There is *the middle way* for the abandonment of mental intoxication and heedlessness,

that gives rise to vision, to knowledge, to peace, to direct knowledge, to awakening, to nirvana.

15.2 And what, avuso, is this middle way that gives rise to vision, to knowledge, to peace, to direct knowledge, to awakening, to nirvana?

*It is this very noble eightfold path, that is, right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.*

This, avuso, is the middle way for the abandonment of pride and heedlessness that gives rise to vision, to knowledge, to peace, to direct knowledge, to awakening, to nirvana.”

**16** The venerable Sāriputta said this. The monks joyfully approved of the venerable Sāriputta’s word.

— evaṃ —

120403 130521 130910 140505 161222 170803 180612 190823 201130

---

<sup>38</sup> “Mental intoxication and heedlessness.” “Mental intoxication” or “infatuation,” is also tr as “pride, haughtiness, excessive regard or sensual excess, especially with regards to birth, family, health, youth, and life” (Vbh §832 where 27 forms are listed beginning with these; Nc 505; Dhs 1116). “Heedlessness” is unwholesome action of body, speech or mind in terms of the 5 cords of sense pleasures, esp as a habit or an addiction (Vbh §845 f).