

## 4

## Saṅkhār'upapatti Sutta

The Discourse on Rebirth through Aspiration | M 120

Theme: How to choose a good rebirth

Translated by Piya Tan ©2003

1 Key terms

**1.1 SAṅKHĀRA.** The word *saṅkhāra* in the sutta title is usually rendered as “mental formations,” but here it is used to denote its special aspect that could be rendered into English as “acts of will” (Jayatilleke 1978-79) or “aspirations” (M:ÑB no 120).<sup>1</sup> In fact, in *The Middle Length Discourses of the Buddha* (the translation by Ñāṇamoli & Bodhi), the Sutta is entitled “Reappearance by Aspiration” (M:ÑB 959). [1.4]

**1.2 UPAPATTI.** The usual Pali word for “reappearance” is *upapatti*, which is a synonym for *punabbhava* (literally, “again-becoming”), “rebirth.” I’ve rendered *upapatti* by the more familiar word “rebirth” rather than “appearance,” which is rather broad, and, in fact, does not fit the context here—in *saṅkhār'upapatti*—which clearly refers to rebirth.

**1.3 SAṅKHĀR'UPAPATTI.** The Majjhima Commentary initially explains that *saṅkhār'upapatti* means either the rebirth of “mere formations,” not of a being or person, or the rebirth of the aggregates in a new existence “through meritorious karma-formations (*puññābhisaṅkhāra*).”<sup>2</sup> In a later passage, however, it glosses *saṅkhāra* as *paṭṭhāna*, “aspiration, wish.” (MA 4:146). “Aspiration” here denotes a conscious mental effort, a “determination.”<sup>3</sup>

**1.4 THE KEY VERB.** There seems to be no key verb for “aspire” in the Sutta, although we can deduce that the Sutta clearly alludes to “aspirations” [1.1] for rebirth. However, it is clear from the recurring phrase, “This occurs to him” (*tassa evaṃ hoti*) [§3(5a) etc], that this suggests an aspiration. It should be understood that this is neither prayer (*āyācana, hetu*) nor wishing (*paṭṭhāna, hetu*), which, as stated in **the (Pañcaka) Itṭha Sutta** (A 5.43), would not work. If we wish to attain a particular wholesome state or rebirth, we should live a life that conduces to it.<sup>4</sup>

This conducive method of attaining the desired rebirth is described in the words of the **aspiration pericope**: “He [a meditator] fixes his mind upon it, resolves his mind upon it, cultivates his mind upon it” (*so taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti*) [§3.1 etc].

<sup>1</sup> In his *Glossary*, Ñāṇamoli translates *saṅkhāra* as “determinations.”

<sup>2</sup> “Meritorious mental formations” (*puññābhisaṅkhāra*). There are 3 kinds of *abhisāṅkhāra*, “accumulation of mental formations” or better simply as “karma-formations” (M 1:297; A 1:112): (1) *puññābhisaṅkhāra*; (2) *apuññābhisaṅkhāra* (demeritorious karma-formations); and (3) *āneñjābhisaṅkhāra* (imperturbable karma-formations) (D 3:217; S 2:82; Vism 330). The term *abhisāṅkhāra* is syn with *saṅkhāra* as the 2<sup>nd</sup> link of the dependent origination (*paṭicca samuppāda*), that is, signifying its “cumulative” aspect. These 3 types of karma-formations cover the karmic activity of all forms of existence: the meritorious karma-formations extend to the sense-sphere and the form-sphere; the demeritorious karma-formations only to the sense-sphere; and the imperturbable karma-formations to the formless sphere. See prec n & BDict: *saṅkhāra*.

<sup>3</sup> “Aspiration,” *saṅkhāra*. Although usually rendered as “mental formations,” here “aspiration” denotes a sense of a conscious mental effort, a “determination.” Ñāṇamoli tr it as “determinations.” Comy initially explains that *saṅkhār'upapatti* means either the rebirth of “mere formations,” not of a being or person, or the rebirth of the aggregates in a new existence “through meritorious mental formations (*puññābhisaṅkhāra*).” Comy later glosses *saṅkhāra* as *paṭṭhāna*, “aspiration, wish.” (MA 4:146). See foll n.

<sup>4</sup> A 5.43/3:47-49 (SD 47.2).

However, it should be noted that for the attaining of arhathood, there is no need for any aspiration, as it arises spontaneously. Furthermore, as an arhat, he would not aspire for any more rebirth, as it has completely ended for him. [§37.2]

The process of “aspiration” (*saṅkhāra*) in this Sutta should also be discussed in the light of the teachings of **the (Dasaka) Cetanā’karaṇīya Sutta** (A 10.2)<sup>5</sup> and **the (Ekādasaka) Cetanā’karaṇīya Sutta** (A 11.2),<sup>6</sup> both of which teach that proper meditation is the cultivation of mindfulness and letting go of distractions and defilements in a natural way (with sustained effort but without will-power) by simply allowing the proper wholesome states to arise, and then even letting go of these, too, in due course.<sup>7</sup>

## 2 Desirable rebirth

**2.1** This sutta lists 24 desirable planes<sup>8</sup> of rebirth, ie excluding the following realms:

- (12) the realm of Great Brahmā’s host [retinue] (*brahmā parisajjā*),
- (13) the realm of Great Brahmā’s ministers [chaplain] (*brahmā purohitā*), and
- (22) the realm of non-percipient beings (*asañña,satta*).

The devas of realms (12) and (13) have no special powers except for their heavenly state, but they have to attend to Mahā Brahmā, the Almighty High God of Buddhist mythology. The devas of realm 22 are in a sort of mental hibernation, existing only in a subtle form. As such, rebirths in these three planes are not attractive to pleasure-loving beings.

**2.2** Except for the three sections here on rebirth in the human realms—§§(5.1) (5.2) (5.3)—the rest of the Sutta is a sort of recollection on deity (*devatānussati*), an “energizing” meditation to help one when one is having difficulties in the major meditation methods, such as the breath meditation.<sup>9</sup>

**2.3** The sutta has almost identical cosmological and rebirth teachings as **the Sāleyyaka Sutta** (M 41), which, however, explains the 10 courses of unwholesome actions (*akusala kamma,patha*) and 10 courses of wholesome actions (*kusala kamma,patha*) in some detail.<sup>10</sup> There, the 10 courses of wholesome actions (instead of the fivefold noble growth here), properly practised, form the way to a happy rebirth through one’s aspiration.<sup>11</sup>

**2.4** The fivefold noble growth mentioned in the Saṅkhār’upapatti Sutta is found in the very short Vaḍḍhi Sutta, of which there are two versions: **the (Sāvaka) Vaḍḍhi Sutta** (found in the Aṅguttara Nikāya) and **the (Sāvika) Vaḍḍhī Sutta** (found in the Saṃyutta Nikāya and the Aṅguttara Nikāya).<sup>12</sup>

<sup>5</sup> A 10.2,1/5:2-4 (SD 41.6).

<sup>6</sup> A 11.2,1-10 (SD 33.3b).

<sup>7</sup> See SD 47.2 (2.2.1).

<sup>8</sup> However, see §23, where Ee has *Subhā devā*, which is not found in other MSS. If we consider the Subha devas, then the total desirable planes would be 25—but this should not be the case, as *Subha deva* is only a generic name (referring to a type of devas, not any specific realm): see §19 n.

<sup>9</sup> On the significance of deity (*devatā*), see SD 52.1 (18.3.2.4).

<sup>10</sup> M 41/1:285-290 (SD 5.7).

<sup>11</sup> For another angle on Buddhist cosmology, see **Brahmā Nimantanika S** (M 49), SD 11.7 (4-6).

<sup>12</sup> See also **(Gati) Mahā,nāma S** (S 55.21.4/5:369), SD 23.1a.

### 3 (Sāvaka) Vaddhi Sutta (A 5.63)<sup>13</sup>

2 Bhikshus, growing in **the fivefold growth**,<sup>14</sup> a male noble disciple<sup>15</sup> grows with the noble growth, and wins the essence, gains the best, of the body.<sup>16</sup>

What are the five?<sup>17</sup>

- 3 (1) He grows in faith;<sup>18</sup>  
 (2) he grows in moral virtue;<sup>19</sup>  
 (3) he grows in spiritual learning;<sup>20</sup>  
 (4) he grows in charity;<sup>21</sup> and  
 (5) he grows in wisdom.<sup>22</sup>

<sup>13</sup> Also called **Paññā, vuḍḍhi S 1**. See SD 47.8 (2.3.5.1).

<sup>14</sup> “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 foll sutta & **Entering the stream**, SD 3.3.3(1). A simpler set of 4 qualities —minus “learning” (*suta*)—taught to Mahānāma is that of the 4 qualities of a lay follower—(1) moral virtue, (2) faith, (3) charity, and (4) wisdom—found in (**Upāsaka, sampadā**) **Mahānāma S** (S 55.37/5:395), SD 6.2. See SD 47.8 (2.3.5.1).

<sup>15</sup> “Noble male disciple,” *ariya, sāvaka*, normally tr simply as “noble disciple.” But here it is in contrast with *ariya, sāvika*, “female noble disciple” in §2.

<sup>16</sup> “The body,” *kāya* here has the sense as in *bhāvita, kāya*, “of developed or cultivated body” (A 3.99,2/3:249), ie, restraint of body and speech in terms of mindfulness. The expl to this term and *abhāvita, kāya* (“of undeveloped body”) are found in **Mahā Saccaka S** (M 36) where Saccaka initially identifies *kāya, bhāvanā* (“the development of body”) as “self-mortification” (M 36,4/1:237). Comy explains that the Buddha takes “development of body” to mean “cultivation of insight” (*vipassanā bhāvanā*) and “development of mind” to be “cultivation of calmness” (*samatha bhāvanā*) (MA 2:285). Considering that the dividing of meditation into “insight” and “calmness” is not canonical, we might take the term *abhāvita, kāya* to simply mean “torturing the body,” “not restrained in speech and action,” or “not taking proper care of one’s health” (or all of them), and that *bhāvita, kāya* to mean “well-restrained in body and speech in terms of mindfulness.” It can also mean a personal experience of meditation and samadhi, esp dhyana.

<sup>17</sup> From the lack of mention of the qualities relating to meditation, “noble disciple” here apparently refers to the stream-winner, and perhaps also the once-returned. See **Dūta S** (A 8.16), SD 46.7 (8.2).

<sup>18</sup> “Faith,” *saddhā*. The streamwinner has “faith with a good cause” (*ākāravati, saddhā*), faith founded on understanding (M 1:320,8 401,23); also called *avecca-p, pasāda* (wise faith), faith founded on seeing (S 12.41,11/2:69). “Wise faith” is vital if one wishes to transcend rebirth, even those in the heavens. An excellent (and humorous) example of a layman’s wise faith is that of **Citta Gaha, pati**: in **Nigaṇṭha Nāta, putta** (S 41.8), Citta explains that since he has experienced dhyana (meditation absorption) for himself, he does not need to rely on faith in anyone, since he has experienced it directly for himself (S 41.8/4:298), SD 40.7. For more details on faith, see **Pañca Vera Bhaya S** (S 12.41/2:68-70), SD 3.3(4.2) §11.

<sup>19</sup> The lay follower is accomplished in moral virtue (*sīla, sampadā*) when he consistently keeps to the 5 precepts, the first of the 4 qualities of a true lay follower: (**Upāsaka, sampadā**) **Mahānāma S** (S 55.37/5:395), SD 6.2.

<sup>20</sup> The disciple’s early training is best described as the 12-stage learning process given in **Caṅkī S** (D 95) and **Kīṭa, giri S** (M 70, called “the gradual training,” *anupubba, sikkhā*), viz: (1) faith, (2) approaching, (3) respectfully drawing near (serving the teacher), (4) lending the ear, (5) listening to the Dharma, (6) remembering it, (7) investigating its meaning, (8) reflectively accepting the teaching, (9) will-power, (10) exertion, (11) weighing, and (12) striving on. (**M 70, 23-24/1:480**), SD 11.1; **M 95, 20/2:173** @ SD 21.15 (5))

<sup>21</sup> The true lay practitioner is not only generous at home and outside, but also encourages others to give, and enjoys having a share in communal giving: see (**Upāsaka, sampadā**) **Mahānāma S** (S 55.37/5:395), SD 6.2. An example of a saint’s giving is that of **Ugga** as described in **Ugga S 2** (A 8.22), where, although he knows that there are those of “unvirtuous, bad nature” in the community, he gives equally to all the monks as a sangha (A 8.22.10/4:215). This is also called “the true individual’s giving”: see **Sappurisa, dāna S** (A 5.148/3:172 f), SD 22.15 (2). Elsewhere, the disciple is admonished to practise “discriminate giving” (*viceyya, dāna*), ie, giving to the giftworthy first: see eg **Sādhu S** (S 1.33/1:20-22), SD 22.10c; (**Dāna**) **Vaccha, gotta S** (A 3.57/1:160-162), SD 22.12 (2); **Āditta J** (J 424), SD 22.10a (1.3).

Growing in the fivefold growth, a male noble disciple grows with the noble growth, and gains the essence, wins the best, of the body.

Here he grows in faith and in virtue,  
In wisdom, and both in charity and in learning—  
Such a true individual,<sup>23</sup> sharp-eyed,  
Wins the essence right here for himself. (A 5.63/3:80)

#### 4 (Sāvīkā) Vaḍḍhī Sutta<sup>24</sup> (S 37.34/4:250 = A 5.64/3:80)<sup>25</sup>

**2** Bhikshus, growing in the fivefold growth, a female noble disciple<sup>26</sup> grows with the noble growth, and wins the essence, gains the best, of the body. What are the five?

- 3** She grows in faith;  
she grows in moral virtue;  
she grows in spiritual learning;  
she grows in charity;  
she grows in wisdom.

Growing in the fivefold growth, a female noble disciple grows with the noble growth, and gains the essence, wins the best, of the body.

Here she grows in faith and in virtue,  
In wisdom, and both in charity and in learning—  
Such a virtuous laywoman,  
Wins the essence right here for herself. (S 37.34/4:250 = A 5.63/3:80)

### 5 Contrast

**5.1 REBIRTH THROUGH MENTAL CONCEPTION.** In contrast to this somewhat “worldly” sutta—dominated by the idea of rebirth in some fortunate family or heavenly plane—the **Mūla,pariyāya Sutta** (M 1) says, for example,

He perceives brahma as brahma. Having perceived brahma as brahma, he conceives brahma. He conceives (himself) in brahma. He conceives (himself apart) from brahma. He conceives: “Brahma is mine.” He delights in brahma. What is the reason? It is because it has not been fully understood by him, I say! (M 1,10/1:2), SD 11.8

<sup>22</sup> The lay follower’s wisdom (leading to streamwinning) is directed to “the arising and passing away” (*uday’attha-gāminī*) of phenomena, ie, the perception of impermanence: (**Upāsaka,sampadā**) **Mahānāma S** (S 55.37/5:395), SD 6.2. The best example of a learner (*sekha*) layman with exceptional wisdom is **Citta Gaha,pati**: see **Citta Saṃyutta** (S 41/4:281-304), who taught both the laity and the monks.

<sup>23</sup> “True individual,” *sappurisa*, also “virtuous person,” or “ideal person.” The qualities of a *sappurisa* are given at **D 33,2.2(6)/3:252**, **34,1.8(7)/3:283**; **M 110,14-24/3:23 f**, **113 @ SD 23.7 (2)**; **A 7.64/4:113**, **8.38/4:144 f**.

<sup>24</sup> Also called **Paññā,vaḍḍhī S 2** (S 37.34), SD 3.4(4).

<sup>25</sup> For convenience, we can distinguish these 2 suttas as follows: (**Sāvīkā**) **Vaḍḍhī S 1** (S 37.34/4:250) = (**Sāvīkā**) **Vaḍḍhī S 2** (A 5.64/3:80).

<sup>26</sup> “Noble female disciple,” *ariya,sāvīkā*.

**5.2 UNDERSTANDING IMPERMANENCE.** In the case of the learners (*sekha*), that is, those bound for awakening, they train themselves not to regard Brahmā or anything in this manner, while the adepts (*asekha*), that is, the full-fledged arhats do not regard beings and things in this manner at all. This last remark is reflected in the closing statement of the Buddha here [§37].

The nun **Sumedhā** puts it more succinctly:

Most,<sup>27</sup> not understanding the truths taught by the noble Buddha,  
rejoice in existence and desire to be born amongst the devas.  
Birth even amongst the devas is not forever, but an impermanent state of being.  
But the foolish fear not being born again and again. (Thī 454 f)

### 5.3 HEAVENLY REBIRTH

**5.3.1** The Majjhima Commentary says that the 5 qualities—the fivefold noble growth [3]—are sufficient for rebirth in the (happy) sense-sphere realms. For rebirth in the higher realms and destruction of the mental influxes,<sup>28</sup> however, more is required. The Sutta says that these 5 qualities can bring heavenly rebirth through aspiration (*saṅkhāra*), meaning putting our mind and heart into the practice for it. Understandably, it does not go into the technical details of dhyana. Its message is simply that better than any rebirth is the attaining of **nirvana**<sup>29</sup> [§37].

**5.3.2** Basing ourselves in the cultivation of the 5 qualities [§3], especially “spiritual learning” (*suta*) and “wisdom” (*paññā*), includes the understanding that we need deeper meditation, that is, some level of dhyana, to attain the heavens beyond the sense-world. When we attain dhyana, such as through kasiṇa meditation,<sup>30</sup> we will be reborn in a brahma form-world. If we attain any of the formless attainments, we are reborn in that formless realm. If we cultivate insight and attain the fruit of non-returning, we are reborn in the pure abodes. And, with **the destruction of the mental influxes**, we reach the path of arhat-hood. (MA 4:148)

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<sup>27</sup> “Most,” *bahutarā*, lit “more,” “majority” (Tha:N 454).

<sup>28</sup> “**Mental influxes**,” *āsava*. The term *āsava* (lit “in-and-out-flow”) comes from *ā-savati* “flows towards or inwards” (ie either “into” or “out” towards the observer) (DhsA 48). It has been variously translated as taints (“deadly taints,” RD), corruptions, cankers, intoxicants, biases, depravity, misery, bad (influence), or simply left untr. The Abhidhamma lists 4 influxes: (1) of sense-desire (*kām’āsava*), (2) of (desire for eternal) existence (*bhav’āsava*), (3) of views (*diṭṭh’āsava*), (4) of ignorance (*avijj’āsava*) (D 16,1.12/2:82, 16,2.4/2:91; Pm 1.442, 561; Dhs §§1096-1100; Vbh §937). These 4 are also known as “floods” (*ogha*) and “yokes” (*yoga*). *The influx of existence* is the attachment and desire for the realm of form and of formlessness, and as such, is the craving for the dhyanas, on account of *the false views* of eternalism and annihilationism. As such, *the influx of view* is subsumed under the influx of existence (MA 1:67). The list of 3 influxes (omitting that of views) is prob older and is found more frequently in the suttas (D 33,1.10(20)/3:216; M 9,70/1:55, 121,12/3:108; A 3.58,5/1:165, 3.59,4/1:167, 6.63,9/3:414). The destruction of these *āsavas* is equivalent to arhathood. See BDict: *āsava*.

<sup>29</sup> On freedom from rebirth, see SD 54.14 (1.2).

<sup>30</sup> Kasiṇa meditation. The term *kasiṇa* refers to an external device (like a colour or one of the 4 primary elements) used to produce and develop mental concentration and attainment of 4 dhyanas (*jhāna*). Kasiṇa meditation only leads to calm (*samatha*), but properly used can be helpful to the realization of insight (*vipassanā*). See Vism chs 4-5; DhsA:PR (*Expositor*) 248-251.

# Saṅkhār'upapatti Sutta

## The Discourse on Rebirth Through Aspiration

M 120

1 Thus have I heard.

At one time the Blessed One was staying in Anāthapiṇḍika's Park in Jeta's Grove near Sāvattihī.

1.2 Then, the Blessed One addressed the monks thus:

"Bhikshus!"

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

The Blessed One said this:

### The fivefold noble growth

2 "Bhikshus, I will teach you **rebirth through aspiration**.<sup>31</sup> Listen well, pay close attention, I will speak."

"Yes, bhante!" the monks replied.

The Blessed One said this:

3 "Here, bhikshus, a monk is<sup>32</sup>

accomplished in	<u>faith</u> ,	<i>saddhā</i> <sup>33</sup>
accomplished in	<u>moral virtue</u> ,	<i>sīla</i>
accomplished in	<u>spiritual learning</u> ,	<i>suta</i> <sup>34</sup>
accomplished in	<u>charity</u> ,	<i>cāga</i>
accomplished in	<u>wisdom</u> .	<i>paññā</i>

### Rebirth in the human world (3 rebirths)

(5a)<sup>35</sup> This occurs to him:

'What now if, after death, with the body's breaking up, I would arise in **the company of wealthy kshatriyas!**'

3.2 He fixes his mind upon it, resolves his mind upon it, cultivates his mind upon it.<sup>36</sup> [100]

These aspirations and this abiding<sup>37</sup> of his,

<sup>31</sup> "Aspiration," *saṅkhāra*. Although usually rendered as "mental formations," here "aspiration" denotes a sense of a conscious mental effort, a "determination." See Intro (1).

<sup>32</sup> This is the fivefold noble growth (*ariya,vaḍḍhi*): see **Vaḍḍhi Ss** (A 5.63+4), SD 3.4 (4).

<sup>33</sup> "Faith," *saddhā*, see Intro: A 5.63,3 n above.

<sup>34</sup> "Spiritual learning," *suta*, lit "listening," ie, "one who has heard much Dharma," cognate with today's "well-read, learned," but in spiritual matters.

<sup>35</sup> This numbering in parentheses continues from the first 4 suffering states (*apāya,bhūmi*): (1) the hells (*niraya*), (2) the animal kingdom (*tiracchāna,yoni*), (3) the realm of the departed (*pitti,visāya*), and (4) the demon hosts (*asura,kāya*) (KhA 189). Cf Sn 377::SnA368. See also D 3:234, 264; M 1:73; A 4:459; Nc 550; cf S 5:474-77; Vism 552. For their location in Buddhist cosmology and other details, see SD 1.7 (Table 1.7).

<sup>36</sup> *So taṃ cittam dahati, taṃ cittam adhiṭṭhāti, taṃ cittam bhāveti.*

thus cultivated,  
 thus often developed,  
 leads him to be reborn there.

This, bhikshus, is the path, the way, that leads to rebirth there.<sup>38</sup>

**4** (5b) Again, bhikshus, a monk is accomplished in *faith, moral virtue, spiritual learning, charity, and wisdom*.

This occurs to him:

‘What now if, after death, with the body’s breaking up, I would arise in **the company of wealthy brahmins!**

4.2 *He fixes his mind upon it, resolves his mind upon it, cultivates his mind upon it. These aspirations and this abiding of his, thus cultivated, thus often developed, leads him to be reborn there.*

*This, bhikshus, is the path, the way that leads to rebirth there.*

**5** (5c) Again, bhikshus, a monk is accomplished in *faith, moral virtue, spiritual learning, charity, and wisdom*.

5.2 This occurs to him:

‘What now if, after death, with the body’s breaking up, I would arise in **the company of wealthy households!**

5.3 *He fixes his mind upon it, resolves his mind upon it, cultivates his mind upon it. These aspirations and this abiding of his, thus cultivated, thus often developed, leads him to be reborn there.*

*This, bhikshus, is the path, the way that leads to rebirth there.*

### Rebirth in the sense-based divine worlds (6 rebirths)

**6** (6) Again, bhikshus, a monk is accomplished in *faith, moral virtue, spiritual learning, charity, and wisdom*.

6.2 He hears that **the devas of the 4 great kings** (*cātum, mahā, rājika*) are long-lived, beautiful, enjoying great happiness.

6.3 This occurs to him:

‘What now if, after death, with the body’s breaking up, I would arise in the company of the devas of the 4 great kings!’

6.4 *He fixes his mind upon it, resolves his mind upon it, cultivates his mind upon it. These aspirations and this abiding of his, thus cultivated, thus often developed, leads him to be reborn there.*

*This, bhikshus, is the path, the way that leads to rebirth there.*

**7** (7) Again, bhikshus, a monk is accomplished in *faith, moral virtue, spiritual learning, charity, and wisdom*.

7.2 This occurs to him:

‘What now if, after death, with the body’s breaking up, I would arise in the company of **the Tāvātīm-sa devas [the 33 devas]!**

7.3 *He fixes his mind upon it, resolves his mind upon it, cultivates his mind upon it. These aspirations and this abiding of his, thus cultivated, thus often developed, leads him to be reborn there.*

<sup>37</sup> “Abiding,” *vihāro*. Here meaning “cultivating” in the sense of meditation, such as the “divine abodes” (*brahma, vihāra*).

<sup>38</sup> Comy: The “way” here refers to the fivefold noble growth [3]. If one has only the 5 qualities without the aspiration, or only the aspiration without the 5 qualities, there is no fixed birth. (MA 4:147)



*This, bhikshus, is the path, the way that leads to rebirth there.*

**8** (8) Again, bhikshus, a monk is *accomplished in faith, moral virtue, spiritual learning, charity, and wisdom.*

8.2 This occurs to him:

‘What now if, after death, with the body’s breaking up, I would arise in the company of **the Yāma devas!**’

8.3 *He fixes his mind upon it, resolves his mind upon it, cultivates his mind upon it. These aspirations and this abiding of his, thus cultivated, thus often developed, leads him to be reborn there.*

*This, bhikshus, is the path, the way that leads to rebirth there.*

**9** (9) Again, bhikshus, a monk is *accomplished in faith, moral virtue, spiritual learning, charity, and wisdom.*

9.2 This occurs to him:

‘Oh how I wish after death, with the body’s breaking up, I would arise in the company of **the Tusita devas [the contented devas]!**’

9.3 *He fixes his mind upon it, resolves his mind upon it, cultivates his mind upon it. These aspirations and this abiding of his, thus cultivated, thus often developed, leads him to be reborn there.*

*This, bhikshus, is the path, the way that leads to rebirth there.*

**10** (10) Again, bhikshus, a monk is *accomplished in faith, moral virtue, spiritual learning, charity, and wisdom.*

10.2 This occurs to him:

‘Oh how I wish after death, with the body’s breaking up, I would arise in the company of **the Nimmāṇa, ratī devas [the devas who delight in creating]!**’

10.3 *He fixes his mind upon it, resolves his mind upon it, cultivates his mind upon it. These aspirations and this abiding of his, thus cultivated, thus often developed, leads him to be reborn there.*

*This, bhikshus, is the path, the way that leads to rebirth there.*

**11** (11) Again, bhikshus, a monk is *accomplished in faith, moral virtue, spiritual learning, charity, and wisdom.*

11.2 He hears that **the Para, nimmīta, vasa, vattī devas [the devas who lord over the creations of others]**<sup>39</sup> are long-lived, beautiful, enjoying great happiness.

11.3 This occurs to him:

‘What now if, after death, with the body’s breaking up, I would arise in the company of the Para, nimmīta, vasa, vattī devas [who lord over the creations of others]!’

11.4 *He fixes his mind upon it, resolves his mind upon it, cultivates his mind upon it. These aspirations and this abiding of his, thus cultivated, thus often developed, leads him to be reborn there.*

*This, bhikshus, is the path, the way that leads to rebirth there.*

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<sup>39</sup> Māra the bad 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). Māra is also called Vasa, vattī (but distinct from his namesake) because he is “lord with great power over the 6 sense realms” (*māro mahānubhāvo cha, kāmāvar’issaro vasavattī*, 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 ad loc).



## Rebirth in the Realm of great brahmas (1<sup>st</sup> dhyana) (7 rebirths)

[ ]<sup>40</sup>

**12** (14a) Again, bhikshus, a monk is *accomplished [101] in faith, moral virtue, spiritual learning, charity, and wisdom.*

12.2 He hears that a **brahma of a 1,000-fold world system (*sahasso brahmā*)**<sup>41</sup> is long-lived, beautiful, enjoying great happiness.

12.3 Bhikshus, a brahma of a 1,000-fold world system dwells resolved on pervading a world-system of 1000 worlds, and he dwells resolved on pervading<sup>42</sup> the beings that have arisen there.

12.4 Just as a man with good sight might take a myrobalan<sup>43</sup> in his hand and review it, so a brahma of a 1000-fold world system dwells resolved on pervading a world-system of 1000 worlds, and he dwells resolved on pervading the beings that have arisen there.

12.5 This occurs to him:

‘What now if, after death, with the body’s breaking up, I would arise in the company of a brahma of a 1000-fold world system!’

12.6 *He fixes his mind upon it, resolves his mind upon it, cultivates his mind upon it. These aspirations and this abiding of his, thus cultivated, thus often developed, leads him to be reborn there.*

*This, bhikshus, is the path, the way that leads to rebirth there.*

**13** (14b) Again, bhikshus, a monk is *accomplished in faith, moral virtue, spiritual learning, charity, and wisdom.*

13.2 He hears that a **brahma of a 2,000-fold world system (*dvi,sahasso brahmā*)** is long-lived, beautiful, enjoying great happiness.

13.3 Bhikshus, a brahma of a 2,000-fold world system dwells resolved on pervading a world-system of 2000 worlds, and he dwells resolved on pervading the beings that have arisen there.

13.4 Just as a man with good sight might take two myrobalans in his hand and review them, so a brahma of a 2000-fold world system dwells resolved on pervading *his world-system and the beings there.*

13.5 This occurs to him:

<sup>40</sup> Comy to Mūla,pariyāya S (M 1) explains that “Brahma of 1,000, Brahma of 2,000, etc” refers to Mahā Brahmā (MA 1:34). **Kosala S** (A 10.29) says that “Mahā Brahmā is called the foremost in the 1,000-fold world system” (A 10.29/5:59 f). Omitted here are **(12)** the realm of the Great Brahma’s retinue (*brahmā parisajjā*) and **(13)** the realm of the Great Brahma’s ministers (*brahmā purohitā*) who have no special powers except for benefits of divine life.

<sup>41</sup> The number here refers to “world-system or chiliocosm” (*loka,dhātu*), as attested by this gloss, “The word *sata,sahassa* means Brahmas (ie MahāBrahmā or High God) whose radiance pervades a 100,000 world-systems” (*sata,sahassō ti loka,dhātu,sata,sahassamhi āloka,pharaṇa,brahmā*) (MA 4:147). See also context in the foll para & prec n.

<sup>42</sup> “Pervading,” *pharivā*. Comy explains that there are **5 kinds of pervasion (*pharaṇa*)**: pervasion of mind, ie, knowing the minds of beings throughout a 1000-fold world system; pervasion of the kasīna, ie, extending the kasīna meditation image throughout a 1000-fold world system; pervasion of the divine eye, ie, seeing a 1,000-fold world system through clairvoyance; pervasion of light, ie, radiating light throughout a 1,000-fold world system; and pervasion of the body, ie, extending one’s body aura throughout a 1,000-fold world system. (MA 4:148)

<sup>43</sup> “Myrobalan,” *āmaṇḍa*, “the *āmalaka* [or *āmalaki*] or emblic myrobalan” (CPD foll MA 4:147); “castor-oil seed” (Monier Williams; Childers; DP); “myrobalan” (M:ÑB ad loc). Pali for the castor-oil plant (*Ricinus communis*) is *eraṇḍa* (ts). Among the Indian vernacular names for this are *amanakkam* and *amadam*, George Watt, *Commercial Products of India*, London, 1908:915 (qu Horner, M:H 3:140 n3). The Indian myrobalan or yellow myrobalan (Skt *haritāki, haritāka*) is *Terminalia chebula*, hence it is also called the chebulic myrobalan. By the best common denominator, I have rendered *āmaṇḍa* with the general term “myrobalan.”

'What now if, after death, with the body's breaking up, I would arise in the company of a brahma of a 2000-fold world system!'

13.6 *He fixes his mind upon it, resolves his mind upon it, cultivates his mind upon it. These aspirations and this abiding of his, thus cultivated, thus often developed, leads him to be reborn there.*

*This, bhikshus, is the path, the way that leads to rebirth there.*

**14** (14c) Again, bhikshus, a monk is *accomplished in faith, moral virtue, spiritual learning, charity, and wisdom.*

14.2 He hears that a **brahma of 3,000-fold world system (*ti,sahasso brahmā*)** is long-lived, beautiful, enjoying great happiness.

14.3 Bhikshus, a brahma of a 3,000-fold world system dwells resolved on pervading a world-system of 3000 worlds, and he dwells resolved on pervading the beings that have arisen there.

14.4 Just as a man with good sight might take three myrobalans in his hand and review them, so a brahma of a 300,000-fold world system dwells resolved on pervading *his world-system and the beings there.*

14.5 This occurs to him:

'What now if, after death, with the body's breaking up, I would arise in the company of a brahma of a 3000-fold world system!'

14.6 *He fixes his mind upon it, resolves his mind upon it, cultivates his mind upon it. These aspirations and this abiding of his, thus cultivated, thus often developed, leads him to be reborn there.*

*This, bhikshus, is the path, the way that leads to rebirth there.*

**15** (14d) Again, bhikshus, a monk is *accomplished in faith, moral virtue, spiritual learning, charity, and wisdom.*

15.2 He hears that a **brahma of a 4,000-fold world system (*catu,sahasso brahmā*)** is long-lived, beautiful, enjoying great happiness.

15.3 Bhikshus, a brahma of a 4,000-fold world system dwells resolved on pervading a world-system of 4000 worlds, and he dwells resolved on pervading the beings that have arisen there.

15.4 Just as a man with good sight might take four myrobalans in his hand and review them, so a brahma of a 4000-fold world system dwells resolved on pervading *his world-system and the beings there.*

15.5 This occurs to him:

'What now if, after death, with the body's breaking up, I would arise in the company of a brahma of a 4000-fold world system!'

15.6 *He fixes his mind upon it, resolves his mind upon it, cultivates his mind upon it. These aspirations and this abiding of his, thus cultivated, thus often developed, leads him to be reborn there.*

*This, bhikshus, is the path, the way that leads to rebirth there.*

**16** (14e) Again, bhikshus, a monk is *accomplished in faith, moral virtue, spiritual learning, charity, and wisdom.*

16.2 He hears that a **brahma of a 5,000-fold world system (*pañca,sahasso brahmā*)** is long-lived, beautiful, enjoying great happiness.

16.3 Bhikshus, a brahma of a 5,000-fold world system dwells resolved on pervading a world-system of a 5000 worlds, and he dwells resolved on pervading the beings that have arisen there.

16.4 Just as a man with good sight might take five myrobalans in his hand and review them, so a brahma of a 5000-fold world system dwells resolved on pervading a world-system of 5000 worlds, and he dwells resolved on pervading the beings that have arisen there.

16.5 This occurs to him:

‘What now if, after death, with the body’s breaking up, I would arise in the company of a brahma of a 5,000-fold world system!’

16.6 *He fixes his mind upon it, resolves his mind upon it, cultivates his mind upon it. These aspirations and this abiding of his, thus cultivated, thus often developed, leads him to be reborn there.*

*This, bhikshus, is the path, the way that leads to rebirth there.*

### Rebirth in the realms of Great Brahma (1<sup>st</sup> dhyana)

**17** (14f) Again, bhikshus, a monk is *accomplished in faith, moral virtue, spiritual learning, charity, and wisdom.*

17.2 He hears that **a brahma of a 10,000-fold world system (*dasa,sahasso brahmā*)** is long-lived, beautiful, enjoying great happiness.

17.3 Bhikshus, a brahma of a 10,000-fold world system dwells resolved on pervading **[102]** a world-system of 10,000 worlds, and he dwells resolved on pervading the beings that have arisen there.

17.4 Just as a beryl, a gem of the purest water, eight-faceted, well cut, lying on red brocade, glows, radiates and shines,<sup>44</sup> so a brahma of a 10,000-fold world system dwells resolved on pervading a world-system of 10,000 worlds, and he dwells resolved on pervading the beings that have arisen there.

17.5 This occurs to him:

‘What now if, after death, with the body’s breaking up, I would arise in the company of a brahma of a 10,000-fold world system!’

17.6 *He fixes his mind upon it, resolves his mind upon it, cultivates his mind upon it. These aspirations and this abiding of his, thus cultivated, thus often developed, leads him to be reborn there.*

*This, bhikshus, is the path, the way that leads to rebirth there.*

**18** (14g) Again, bhikshus, a monk is *accomplished in faith, moral virtue, spiritual learning, charity, and wisdom.*

18.2 He hears that **a brahma of a 100,000-fold world system (*sata,sahasso brahmā*)** is long-lived, beautiful, enjoying great happiness.

18.3 Bhikshus, a brahma of a 100,000-fold world system dwells resolved on pervading *his world-system and the beings there.*

18.4 Just as a gem of Jambū river gold, very skillfully wrought from the furnace’s mouth by a crucible of a skilled goldsmith, lying on red brocade, glows, radiates and shines,<sup>45</sup> so a brahma of a 100,000-fold world system dwells resolved on pervading *his world-system and the beings there.*

18.5 This occurs to him:

‘What now if, after death, with the body’s breaking up, I would arise in the company of a brahma of a 100,000-fold world system!’

18.6 *He fixes his mind upon it, resolves his mind upon it, cultivates his mind upon it. These aspirations and this abiding of his, thus cultivated, thus often developed, leads him to be reborn there.*

*This, bhikshus, is the path, the way that leads to rebirth there.*

<sup>44</sup> *Seyyathā pi bhikkhave maṇi veḷuriyo subho jātimā aṭṭhamo suparikammakato paṇḍū,kambale nikkhitam bhāsati ca tapati ca virocati ca...*

<sup>45</sup> *Seyyathā pi bhikkhave nekkham jambonadam dakkha,kammāra,putta,ukkā,mukhe sukusala,sampahaṭṭham paṇḍū,kambale nikkhitam bhāsati ca tapati ca virocati ca... On nekkham jambonadam, see Appassuta S (A 4.6,10b) + n.*

## Rebirth in the realms of the devas of radiance (2<sup>nd</sup> dhyana)

**19** Again, bhikshus, a monk is *accomplished in faith, moral virtue, spiritual learning, charity, and wisdom*.

19.2 He hears that **the devas of radiance [the devas of light] (*abhā devā*)**<sup>46</sup> are long-lived, beautiful, enjoying great happiness.

19.3 This occurs to him:

‘What now if, after death, with the body’s breaking up, I would arise in the company of the devas of radiance!’

19.4 *He fixes his mind upon it, resolves his mind upon it, cultivates his mind upon it. These aspirations and this abiding of his, thus cultivated, thus often developed, leads him to be reborn there.*

*This, bhikshus, is the path, the way that leads to rebirth there.*

**20** (15) Again, bhikshus, a monk is *accomplished in faith, moral virtue, spiritual learning, charity, and wisdom*.

20.2 He hears that **the devas of limited radiance (*paritt’ābhā devā*)** are long-lived, beautiful, enjoying great happiness.

20.3 This occurs to him:

‘What now if, after death, with the body’s breaking up, I would arise in the company of the devas of limited radiance!’

20.4 *He fixes his mind upon it, resolves his mind upon it, cultivates his mind upon it. These aspirations and this abiding of his, thus cultivated, thus often developed, leads him to be reborn there.*

*This, bhikshus, is the path, the way that leads to rebirth there.*

**21** (16) Again, bhikshus, a monk is *accomplished in faith, moral virtue, spiritual learning, charity, and wisdom*.

21.2 He hears that **the devas of boundless radiance (*appamāṇ’ābhā devā*)** are long-lived, beautiful, enjoying great happiness.

21.3 This occurs to him:

‘What now if, after death, with the body’s breaking up, I would arise in the company of the devas of boundless radiance!’

21.4 *He fixes his mind upon it, resolves his mind upon it, cultivates his mind upon it. These aspirations and this abiding of his, thus cultivated, thus often developed, leads him to be reborn there.*

*This, bhikshus, is the path, the way that leads to rebirth there.*

**22** (17) Again, bhikshus, a monk is *accomplished in faith, moral virtue, spiritual learning, charity, and wisdom*.

22.2 He hears that **the devas of streaming radiance (*ābhassarā devā*)**<sup>47</sup> are long-lived, beautiful, enjoying great happiness.

22.3 This occurs to him:

‘What now if, after death, with the body’s breaking up, I would arise in the company of the devas of streaming radiance!’

<sup>46</sup> “The devas of radiance,” *abhā devā*. Comys to Sāleyyaka S (M 41) and to Saṅkhār’upapatti S (M 120) explain that **ābhā devā** are not a separate class of devas but a collective or generic term for the 3 classes that follow (MA 2:333,7 f, 4:149,4 f). See n on **subha deva** [§23]. See **Sāleyyaka S** (M 41), SD 5.7 (3.2) & M:ÑB 46-48.

<sup>47</sup> “Streaming devas,” *ābhassara*. This is where beings of the sense world and the form world are reborn when their worlds are destroyed during the collapsed cycle. See **Aggañña S** (D 27,10/3:84 f), SD 2.19.

22.4 *He fixes his mind upon it, resolves his mind upon it, cultivates his mind upon it. These aspirations and this abiding of his, thus cultivated, thus often developed, leads him to be reborn there.  
This, bhikshus, is the path, the way that leads to rebirth there.*

### Rebirth in the realms of the devas of glory (3<sup>rd</sup> dhyana) (3 rebirths)

<sup>48</sup>[23 Again, bhikshus, a monk is *accomplished in faith, moral virtue, spiritual learning, charity, and wisdom.*

23.2 He hears that **the devas of glory (*subhā devā*)** are long-lived, beautiful, enjoying great happiness.

23.3 This occurs to him:

'What now if, after death, with the body's breaking up, I would arise in the company of the devas of glory!'

23.4 *He fixes his mind upon it, resolves his mind upon it, cultivates his mind upon it. These aspirations and this abiding of his, thus cultivated, thus often developed, leads him to be reborn there.*

*This, bhikshus, is the path, the way that leads to rebirth there.]<sup>49</sup>*

**24** (18) Again, bhikshus, a monk is *accomplished in faith, moral virtue, spiritual learning, charity, and wisdom.*

24.2 He hears that **the devas of limited glory (*paritta,subhā devā*)** are long-lived, beautiful, enjoying great happiness.

24.3 This occurs to him:

'What now if, after death, with the body's breaking up, I would arise in the company of the devas of limited glory!'

24.4 *He fixes his mind upon it, resolves his mind upon it, cultivates his mind upon it. These aspirations and this abiding of his, thus cultivated, thus often developed, leads him to be reborn there.*

*This, bhikshus, is the path, the way that leads to rebirth there.*

**25** (19) Again, bhikshus, a monk is *accomplished in faith, moral virtue, spiritual learning, charity, and wisdom.*

25.2 He hears that **the devas of boundless glory (*appamāṇa,subhā devā*)** are long-lived, beautiful, enjoying great happiness.

25.3 This occurs to him:

'What now if, after death, with the body's breaking up, I would arise in the company of the devas of boundless glory!'

25.4 *He fixes his mind upon it, resolves his mind upon it, cultivates his mind upon it. These aspirations and this abiding of his, thus cultivated, thus often developed, leads him to be reborn there.*

*This, bhikshus, is the path, the way that leads to rebirth there.*

**26** (20) Again, bhikshus, a monk is *accomplished in faith, moral virtue, spiritual learning, charity, and wisdom.*

26.2 He hears that **the devas of radiant glory<sup>50</sup> (*subha,kiṇhā devā*)** are long-lived, beautiful, enjoying great happiness.

<sup>48</sup> This whole section is found only in Ee (PTS), which I B Horner & Ñāṇamoli/Bodhi follow, but not found in Be, Ce, Se. See n on *ābha deva* at §19.

<sup>49</sup> Open bracket at §23.

<sup>50</sup> Alt tr "Steady glory."

26.3 This occurs to him:

‘What now if, after death, with the body’s breaking up, I would arise in the company of the devas of radiant glory!’

26.4 *He fixes his mind upon it, resolves his mind upon it, cultivates his mind upon it. These aspirations and this abiding of his, thus cultivated, thus often developed, leads him to be reborn there.*

*This, bhikshus, is the path, the way that leads to rebirth there.*

### Rebirth in the form realms (4th dhyana) (1 rebirth)

**27** (21) Again, bhikshus, a monk is *accomplished in faith, [103] moral virtue, spiritual learning, charity, and wisdom.*

27.2 He hears that **the devas of abundant fruit (*veha-p, phalā devā*)** are long-lived, beautiful, enjoying great happiness.

27.3 This occurs to him:

‘What now if, after death, with the body’s breaking up, I would arise in the company of the devas of abundant fruit!’

27.4 *He fixes his mind upon it, resolves his mind upon it, cultivates his mind upon it. These aspirations and this abiding of his, thus cultivated, thus often developed, leads him to be reborn there.*

*This, bhikshus, is the path, the way that leads to rebirth there.*

[(22) **The realm of non-conscious [non-percipient] beings (*asañña, satta*).]**

<sup>51</sup>

### Rebirth in the Pure Abodes<sup>52</sup> (4th dhyana) (5 rebirths)

**28** (23) Again, bhikshus, a monk is *accomplished in faith, moral virtue, spiritual learning, charity, and wisdom.*

28.2 He hears that **the Āvihā devas [“not abundant” devas] (*avihā devā*)** are long-lived, beautiful, enjoying great happiness.

28.3 This occurs to him:

‘What now if, after death, with the body’s breaking up, I would arise in the company of the Āvihā devas!’

28.4 *He fixes his mind upon it, resolves his mind upon it, cultivates his mind upon it. These aspirations and this abiding of his, thus cultivated, thus often developed, leads him to be reborn there.*

*This, bhikshus, is the path, the way that leads to rebirth there.*<sup>53</sup>

**29** (24) Again, bhikshus, a monk is *accomplished in faith, moral virtue, spiritual learning, charity, and wisdom.*

<sup>51</sup> Understandably, the realm of non-conscious or non-percipient (*asañña, satta*) is not very attractive since beings here exist only physically without any consciousness. Once a thought arises in them, they fall from that state. See (1.4); also Nyanatiloka, *Guide Through the Abhidhamma-Piṭaka*, 3<sup>rd</sup> ed 1971:68, 79, 96, 99, 105, 107, 109.

<sup>52</sup> The pure abodes (*suddh’āvāsa*) are the 5 highest heavens of the form world (*rūpa, loka*) inhabited only by non-returners who take their last birth here and attain nirvana as arhats (D 3:237, M 3:103, Vbh 425, Pug 42-46). See SD 47.15 (2.3).

<sup>53</sup> From this stock passage being present for all the aspirants for the Pure Abodes, we can surmise that the non-returners, too, are able to aspire, with the proper meditation, to their level of choice for their final rebirth in the Pure Abodes. See (1.4).



29.2 He hears that **the Ātappā devas [the serene devas] (atappā devā)** are long-lived, beautiful, enjoying great happiness.

29.3 This occurs to him:

‘What now if, after death, with the body’s breaking up, I would arise in the company of the Ātappā devas!’

29.4 *He fixes his mind upon it, resolves his mind upon it, cultivates his mind upon it. These aspirations and this abiding of his, thus cultivated, thus often developed, leads him to be reborn there.*

*This, bhikshus, is the path, the way that leads to rebirth there.*

**30** (25) Again, bhikshus, a monk is *accomplished in faith, moral virtue, spiritual learning, charity, and wisdom.*

30.2 He hears that **the Sudassā devas<sup>54</sup> [the devas of clear beauty] (sudassā devā)** are long-lived, beautiful, enjoying great happiness.

30.3 This occurs to him:

‘What now if, after death, with the body’s breaking up, I would arise in the company of the Sudassā devas!’

**31** (26) Again, bhikshus, a monk is *accomplished in faith, moral virtue, spiritual learning, charity, and wisdom.*

31.2 He hears that **the Sudassī devas [the clear-visioned devas] (sudassī devā)** are long-lived, beautiful, enjoying great happiness.

31.3 This occurs to him:

‘Oh how I wish after death, with the body’s breaking up, I would arise in the company of the Sudassī devas!’

31.4 *He fixes his mind upon it, resolves his mind upon it, cultivates his mind upon it. These aspirations and this abiding of his, thus cultivated, thus often developed, leads him to be reborn there.*

*This, bhikshus, is the path, the way that leads to rebirth there.*

**32** (27) Again, bhikshus, a monk is *accomplished in faith, moral virtue, spiritual learning, charity, and wisdom.*

32.2 He hears that **the Akaniṭṭhā devas [the supreme brahma devas] (akaniṭṭhā devā)** are long-lived, beautiful, enjoying great happiness.

32.3 This occurs to him:

‘What now if, after death, with the body’s breaking up, I would arise in the company of the Akaniṭṭhā devas!’

32.4 *He fixes his mind upon it, resolves his mind upon it, cultivates his mind upon it. These aspirations and this abiding of his, thus cultivated, thus often developed, leads him to be reborn there.*

*This, bhikshus, is the path, the way that leads to rebirth there.*

### Rebirth in the formless realms (4 rebirths)

**33** (28) Again, bhikshus, a monk is *accomplished in faith, moral virtue, spiritual learning, charity, and wisdom.*

33.2 He hears that **the devas of the realm of infinite space (ākāsānañ, c’āyatana)** are long-lived, long-lasting, enjoying great happiness.

<sup>54</sup> PTS text only has *Sudassī devā* with vl *Sudassā*.





I would attain and dwell in the influx-free<sup>57</sup> **freedom of mind, freedom by wisdom**,<sup>58</sup>  
with the destruction of the mental influxes!<sup>59</sup>

37.3 And by realizing for himself through direct knowledge, right here and now,  
he attained and dwelled in the influx-free **freedom of mind, freedom by wisdom**.<sup>60</sup>  
with the destruction of the mental influxes,

37.4 This monk, bhikkhus, does not arise anywhere at all!<sup>61</sup>

The Blessed One said this. Satisfied, the monks rejoiced in the Blessed One's word.

— evaṃ—

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<sup>57</sup> "Influx-free" (*anasava*), ie, free from being conditioned by the mental influxes (*āsavānaṃ apaccaya, bhūtaṃ*, SA 2:174).

<sup>58</sup> "Freedom of mind, freedom by wisdom," respectively, *ceto, vimutti* (or, freedom by concentration, ie, through destruction of the hindrances) and *paññā, vimutti* (freedom through insight) (A 1:60). One who is "freed by wisdom" "may not have reached the 8 liberations (*vimokkha*) in his own body, but through seeing with wisdom, his mental influxes are destroyed" (M 70,16/1:478). All arhats are perfectly freed in the same way from ignorance and suffering, but are distinguished into 2 types on the basis of their proficiency in concentration. Those who can attain the 8 liberations (*aṭṭha, vimokkha*), which include the 4 formless attainments and the attainment of cessation, are called "freed both ways," ie, freed from the physical body by means of the formless dhyanas, and from all defilements by the path of arhathood. Arhats like Sāriputta and Moggallāna are "freed both ways" (*ubhato, bhāga, vimutta*). On the old sense of *paññā, vimutta*, see SD 49.10 (1.1.3). The differences between the two types of freedom are given in **Mahā, nidāna S** (D 15,2/70 f), SD 5.17, and **Kīṭāgiri S** (M 1:477 f), SD 11.1. For a full list of the 8 liberations, see **Mahā Nidāna S** (D 15,35/2:70 f), SD 5.17. See also D 3:262, 228; (**Aṭṭhaka**) **Vimokkha S**, A 8.66/4:306 (SD 95.11); also M 120,37/3:103 (SD 3.4).

<sup>59</sup> "Mental influxes," *āsavā*, see (5.3) n above.

<sup>60</sup> *Ahaṃ bhikkhave āsavānaṃ khayā anāsavaṃ ceto, vimuttiṃ paññā, vimuttiṃ diṭṭh'eva dhamme sayam abhiññā sacchikatvā upasampajja viharāmi*. "The freedom of mind, freedom by wisdom," *ceto, vimuttiṃ paññā, vimuttiṃ*. This is not a dvandva, but a single conjunct cpd that describes the same state, arhathood. Comy explains "the freedom of mind" (*ceto, vimutti*) as the attainment of the fruition of arhathood (*arahatta, phala, samāpatti*), and "the freedom by wisdom" (*paññā, vimutti*) as the wisdom of the fruition of arhathood (*arahatta, phala, paññā*) (SA 2:174). A common term for both aspects is "freed both ways" (*ubhato, bhāga vimutta*): see **Mahā, nidāna S** (D 15,36,2), SD 5.17. In the tenfold rightness (*sammatta*) of the path, *ceto, vimutti* is "right freedom" (*sammā vimutti*) and *paññā, vimutti* is "right knowledge" (*sammā ñāṇa*). Here, "freedom" refers to the 8 attainments (*attha, samāpatti*)—the 4 form dhyanas and the 4 formless attainments—mastered by the full-fledged arhat. The actual awakening is denoted by *sammā, ñāṇa*: see SD 10.16 (9+10). On *ceto, vimutti* as the mind's freedom from the hindrances, see SD 38.5 (8.3).

<sup>61</sup> *Ayam bhikkhave bhikkhu na katthaci uppajjati na kuhiñci uppajjati*. Both *katthaci* and *kuhiñci* mean "anywhere." Despite giving the ways to be reborn in the happy states, the Buddha ultimately closes with the best of all "states": awakening itself. See (5).